

A number of years ago, I had a chance to study in Europe. in England, that's not really true. It was not that I had the chance. it was either I went to England to study or I quit. You got to that point where you study for thirteen years in public school, four years in college and a year in ~~seminary~~ seminary and it was called, "If there wasn't some discontinuity somewhere in the world, give it up." And so, I went to Cambridge for a year of study and found myself having a ^{six week} ~~Rickrick~~ Christmas vacation, which was unheard of, and took those six weeks to wander through the continent of Europe.. heading for Rome for Christmas ~~and~~ back again, and I call that period in my life the period when Hess was "King of the ^{Road} ~~reest~~". He just kind of bounced along, went where he wanted to go, the drivers of Christlers picking me up being helpful, it didn't always work, and I did what I wanted. But what I discovered in the midst of that kind of bumming around Europe, was that I was a stranger. I mean it just hits you in all kinds of things, it hits you in ~~xxxx~~ little things like you got off the boat at ^{Celle} Klight? and ~~xx~~ suddenly this currency that you had just about gotten used to, with pounds and you know, schillings, and pence and all that kind of stuff, suddenly it was no more and you were dealing with thousands of pieces of paper. I mean it was just overwhelming. Then you began to think of the strangers, You drive through cities like Florence or ride all over France with knapsacks on your back. and you began to discover how strange you were. when suddenly the road that you were sure that you would take to go down on, and that the driver had assured you that he was going to take, went that way and you went that way, and he spoke only French and you spoke only English, and ^{you} ~~you~~ did not have any way in th4 world to figure out what was going on, and not only did he speak only French, he had two of his buddies speaking French with him like man, and they had induced you to put your knapsack in the trunk., and you did not know where you were going to be let out and whether you were ever going to get the trunk open. You began to think,

.....you could handle anything, getting frozen in a little hostel in Paris out
 .. on the south side of the city. when it was five degrees outside, snow was all
 around, and there was just wide open spaces in every wall it didn't bother me.

You could begin to handle anything. And then on the way back from Rome, it
 day of the chism?
 happened what I like to talk about in my life as the great system? There
 (some of you have heard this before)

~~XXXXX~~ came a day ~~XXXXXXXXXXXXXXXXXXXXXXXXXXXX~~ There came a day when Dick Chatterhume
 and I, he was my colleague from New York, who had gone to England to study with
 arrived in
 me, we ~~XXXXXXXXXXXX~~ Heidelberg. and began to explore the castle that sat up on
 top of the mountain outside the city. and I mean, I had already learned by that time
 ed
 that I really did not need anything. All I need was my little sheet sleeping
 bag that the hostel required you to put inside their blankets. That was the only
 thing I needed. I did not even need a change of clothes. I could get along without
 anything. as long as Dick and I were going together. That was the ~~XXXX~~ one thing
 quiet
 that it seemed to me I needed, that short ~~fat~~ man, who was the one with whom I made
 it was that I was going to go next.
 all the decisions about where ~~XXXXXgoingXXXXX~~ Well, at
 Heidleberg Castle, what had been inevitable from the beginning happened.

and that was that, you know, you can not spend four weeks travelling all over
 never
 Europe with another guy, ~~withanother~~ getting out of his sight, without beginning
 to get irritated with every thing ~~as~~ he ever says. and finally the great truth
 occurred at the top of that mountain in that castle, when I do not know, he wanted
 to get ice cream and I wanted to get a coke, or something, I mean, it was about
 that trivial. but it came to a point where I finally said "I do not need this man
 any more." and walked off. and left him. Decided I could go it alone. In the
 middle of Germany, speaking about ten words of German, ~~alongwith~~ a long way from
 England, for the first time in my life, along. And there was a sense of triumph ?
 in that moment that I could decide I did not need any other human being.

Well, I mean everything suddenly just ? paled away. The castle, a fantastic edifice,
 became a pile of bricks, and what I remember most walking down from that castle,

are the bricks that were in the road, never looked up again at the castle itself, just the bricks in the road. The stores that I went past as I walked around Heidelberg that night, I mean they were just plain old American five and dime ~~xxxx~~ stores. as far as I was concerned. They just paled, the whole city lost its charm, The youth hostel became just a series of double bunks. although you may have had that experience lately. I mean, everything just paled. and I began to experience loneliness. such as I had never known before. Unlike any aloneness that I had ever known. There was a reconciliation. Dick came in to and we slept top and bottom as we had the train hostel ~~xxxx~~ laid our bunks out the night before and we continued the trip together, but it was never again like it had been. There was always a ~~gi~~ hollowness. in the midst of that relationship. We went together, but for the first time in my life I got clear that he had no claim on me. He had utterly no claim on me and I had ~~xxxxxx~~ no claim on ~~xxx~~ him. And in that uneasiness you felt like the trip ought to have been more intimate than that from then on. but it didn't matter. And where we went did not matter any more. Whether we had cokes or ice cream, it did not matter any more. None of it mattered any more. Whether you were in Amsterdam or the Hague, or on the ferry over ~~xx~~ in England again, it didn't matter, ~~there was an emptyness and~~ There was an emptyness and a fright that went with that emptyness, at the change that had happened. It was like a fantastic cloud came over that trip. and someday when I remember that trip it seemed like the whole rest of the trip was spent on gloomy, cloudy days, But then there was a brightness, and on other days when I ~~remember~~ look back at that trip it was from that day on the sun never stopped shining. And both of them were ~~they~~ ^{it} it was. And the light increased in the brightness of the day. For what had happened in the midst of that occasion, was that I had begun to grasp hold of the utter destinal inadequacy that I was for all history. And at the same time, I grasped hold of the utter solitude and solidarity - what it meant to be a human being. It was like I had failed, failed ~~a friend~~ ^{in friendship} forever. For what I know was that never again would I have a friend like I had had a friend with Chatterly.

It was like I experienced myself as inadequate before all the earth. I mean it was not ~~just that I hadn't~~ just that I had not done the right thing with Chatterly, I mean, have you ever tried to take all of Europe in in six weeks. Utterly inadequate. We went down that little road to De[?]jeon with the intention of getting to Switzerland. Never got there. Went all the way around it. But we never got to Switzerland. Just inadequate, before all the earth. ? Now I had plenty of excuses, I explained it all to all my friends, when I got back to London, _____ told them all about why it was that we couldn't get to Switzerland, and they all understood it. You know, they all commiserated me but the fact remained I missed it. I missed it and I knew it. It did not matter how much they said fine, I knew it. and then I resigned myself that that would be the way it was forever. That I would forever be inadequate. Forever have failed, and I experienced remorse and tried to relive the trip ~~xxxx~~ and make it different than it was and ~~it~~ it did not do any good. and I experienced guilt, that it was not other than it was. But you know it is strange, I often experienced relief, that it was the way it was. that it had been that way. and I was ^{again} unburdened from ever having [?] dared to think that I could take in all of Europe. [?] all of the world. and Biafra too. And the rest of that year in England, I was at home like I have never been at home. I did not have to seek after friendship, there no more need to have friends, after that time. There was no expecting that things would be any different. I was clear that that was it would be forever. I knew my frailties. that I never knew in my whole life. Now these treks through the other world just simply a way to try to get clear with one another on the various ways you and I experience our lives. ^{not} We aren't talking in these lectures, if you can call them that, about anything but our own common experience. for everyone of us has experienced all 64 of the states on that chart or they are not _____. If there is any one person in this room who has not experienced all 64 of those states in that chart. If any one of you can go over there and say that is not in my life, that does not mean I do not understand that

one, all of you could go over there and say that, but I mean, if any one of us can go over there and say that's not in my life, then it's wrong. it's not meant to be. ??? These are common experiences. Some of us are more conscious of some of them than others, for some some of these states ^{are} be more graphic. than other states have been. Some of these states have been pivotal for us. and thus stand out in our memories. and others have not. But all of ~~them~~ us have experiences all of them, and you and I, in our whole life in these states, and these states along. We are always in a state of being. The only question is which one. and of course you and I may delude ourselves about which one we are actually in. ~~xxx~~ and we may decide we are in utter joy when in fact we are in despair, that's fine, you can decide that your living before the mystery when in fact what you are doing is being creative. That is fine. Then you are always in one. The only question is which one. and what is the significance of being in that state at that particular moment. ^m in history. And it seems to me that's what a spirit man is. He is the one who is self conscious about which state of being he is a part of. That is his uniqueness. as a spirit man. ~~xxxxx~~ ~~xxxx~~ conscious which state he is in. It is that which allows him to destroy his naivete and to move beyond his to overcome his finiteness. Amy Hilliard said upstairs in our ~~g~~group yesterday or the day before yesterday, that ~~theyxxx~~ the question that you and I want to answer is the question your four year old or in my case my seven year old Randy comes up and ~~xxxxx~~ asks when he comes up and says "Daddy, what is life all about?" And for the first time you and I have ^{him} a way to answer ~~xx~~. At least that is the way I experience it. Oh, I mean I had an answer before. I used to say that what life is all about is living the life you had on your hands. you know, and that was enough to put any seven year old off, and it even does pretty good with some twenty-seven year olds. But after all you think about that one and you have to say yes, that is right, Then you begin asking yourself, alright, what is the life I am going to live. and then it is that question comes back. all over again. It seems to be that the kind of answer you

have to give a kid, your seven year old is very simple. Life is all about a land, it's all about a river, it is all about a mountain, and it is all about a ^{sea} ~~river~~. It is just that simple. Or let me put that another way. Life is all about dealing with the irrational. It is all about authenticity. It is about engagement. The youth culture has made that clear, has not it? And it is about happiness. That is all life is about, those four things. Or let me say them another way. It is about the mystery and it is about awareness. It is about search and it is about fulfillment. Somebody says, what do you mean, you want to bring humanness, or that is what you say. What it means to be human is to be in those four ^{things} ~~spheres~~. and nothing else. To put that another way, life is to be lived before God, it is to be a self, it is to ~~be~~ care for ~~of~~ this world and it is death. and there is nothing else. that life is. Life is humility. obedience, love and it is peace ~~experience~~ / I value those spheres yesterday 'cause like _____ over the rivers that are there in scriptures it is exciting to let your mind think over the rivers, There was the river that flowed out of the garden of eden, and divided the world into four great areas, one for each of the great cultures of that time that There was the river Jordan Joshua crossed There was the river Jordan in which Jesus was baptized, there are other rivers but we do not need the last of these for which I am grateful. The last step??? ^{chapter} "Then he showed me the river of the water of life sparkling like crystal as it flowed from the fountain, from the throne of God and of the lamb., In the middle of the stream was a city and and on either bank ~~to~~ of the river grew the tree of life bearing twelve fruits, a different kind for each month. And the leaves of the tree were for the healing of the nation". I like that little passage. for it gets communicated what the river of consciousness is all about. The river of consciousness is that which flows through the land of mystery. Without the land of mystery it would not be a river. There would be no banks. But it flows through the land of mystery and it surrounds the mountain of care. and it empties into the Sea of Tranquility. There is no

way to
~~take action~~ the mountain of care in the land of mystery save you cross the river
of awareness. That is the only way there. And there is no tranquility save you have
borne the mountain of care. Now the river of consciousness as we have been
talking this week, has within itself four aspects. Two have to do with oneself
and two have to do with awareness of oneself over against the other. The
river of consciousness is forced -----over against your fate.
Awareness happens if you come over against life as it is coming in on you,
and just hitting the fate that you have on your hands. and that is where
awareness breaks loose, it is taking an authentic relationship to the situation
that you actually have on your hands and when that happens then the flip side
comes into view and that is freedom you find yourself in sheer freedom with
sheer creativity with sheer inventiveness with creative existence and then you
find yourself thrown outside of yourself and dealing with yourself in relationship
with the other and you are still ^{aware} ~~dealing with~~ ^{of} yourself as over against the
mountain of care. When you are not aware of yourself you find yourself first
dealing with the relative of it with the -- and discovering
that all of those are relative and none are final when you find yourself
having to ^{forge} ~~create~~ a moral ground you have to create a moral ground
out of your own decisiveness there is no ground there any longer
and finally you find yourself thrown into final o accountability with the obligation
before
~~of~~ the whole of creation itself and this is a new absolute that come on the other
side of ~~absolute~~ ^{it is like} the laws of all absolutes I ~~don~~ not know how you showed up
in history but i showed up in history already caught up in the middle of the
ist
existential world, I discovered that the ethics that were taught already had to deal
with the person that I bumped into next door it was like the existentialist revolted
against absolutism and they did it by shoving forth an ethical immediacy where you
had to deal with that which was immediately present to you and the moral questions
had to do with people who were closest to and the situations that you
could not avoid. It was sort of the question you asked, 'who is my neighbor'

and the response immediately came, 'the neighbor is the ^{one} ~~neighbor~~ that you meet on the street, and that is who your neighbor is, and what got clear in that kind of an event was that every ~~kind of~~ situation was an ethical situation. No action did not have ethical implications within itself. I know when I came home to do some _____ teaching in New Orleans this last ~~course~~ ^{quarter} and we had a seventy-eight year old Monsignor come ~~and~~ in and he decided to leave early because of another meeting, he never planned to stay there through the whole time and we called him radically into question for his leaving and called the group's question even more for letting him go, and suddenly somebody said 'My God' you mean every decision is a life and death decision. Well that is what the existentialist _____ for it, that every situation is a life and death ~~decision~~ situation _____ responsibility. Responsible _____ opportunity to make great creative acts. But at the same time that you answer the question 'Who is my neighbor' by saying 'the next person that comes down the street' you begin to come clear that every man is my neighbor and you cannot forge ^{ethical} ~~action~~ action sheerly out of immediacy of dealing as experts so you have to _____ in light of all the other persons on the ~~whole~~ whole globe that you are going to deal with, and suddenly you are aware that breaks out the awe the relativity of your situation beyond the easy act and forces you to deal with the whole of the globe. It throws you over against the necessity for a global act, therefore a new universalism built inside not outside of some ideals that are floating down ~~the~~ ^{out of} from heaven, but ~~are~~ the grassroots existential situation ~~that~~ yet pours into a new kind of absolute, a new kind of universalism, and this ~~is~~ is what every man experiences as that which calls his being finally into account. It is to stand before the whole of existence and to realize, 'my life is not my own' 'my life is not my own'. As I try to get my mind around what it meant to grab hold of that state of existence, when you saw that your life was not your own, I began to see that were ~~for~~ four parts that were identical to that _____ category and then I have four imaginal ones that are _____

Finally I began to see that my life was over against ~~itself~~ being itself finally and holding itself before that, what you begin to grasp is that ~~was~~ what it means to be yourself is to be whole or holy, same thing. That is what he discovered. Then he discovered solitary, at the same time that he discovered holy. Then he discovered _____, then he discovered complete failure. Or to put that another way, he experiences himself as the king of the world, then he wakes up ~~xxxxx~~ ~~one~~ one morning and discovers his mouth is full of ashes. He finds at the centre of his being a ~~whole~~ hole that he cannot fill. and stands before his own court. When one wakes up and ~~findsxxhimself~~ begins to see himself over against _____

_____ I have been there before, like on that
in Europe
trip to Europe, I walk into a strange town, and I felt that I have been there before, though I have never been there, like I knew the town already, and I knew what I was going to _____ and then I _____, just like that scene in Patton where he stands on the mountainside in Sicily and describes the whole battle of the _____ back in 3 or 400 B.C, and then his Lieutenant says how do you know so much about it, and he says 'I was here'. That is the experience. You have been there before. It is like you were there before your birth, before you were in your mother's womb -- you were present, you were a being, you were whole, and you were unique _____ out over your sociality, I do not know about your sociality, my sociality started out in the beginning to be five ^{older sisters} ~~over fifty~~, believe me that is a sociality to be over against. You discover uniqueness very quickly, you are the only ~~man~~ male and the other five are all ~~women~~ ~~older~~ older than you are, I mean, It changed my life forever, shaped me, created me, I did not even date until I was seventeen, I did not figure I needed to, I ~~figured~~ knew everything there was to know about girls. Anyway ~~xxxxxx~~ for a long while I blamed the fact that I had not dated until I was seventeen on those five sisters. You began to forge your sociality over against - yourself over against sociality, but then at the same time ~~youxxbeginxxxxxxxx~~ if that happens, you begin to sense you do not belong, you begin to sense that you are different from all of that and that you stand out