

WEST: Sumer 71 Spirit lecture
7-20-71 Knowing

. . . relationship between them is an impossible task. You have to do four lectures in one. (That might help) You could play one over here and if you could play one over there and I could do one up here and we could get all four of them together. The only way I know to get this job done, is you have to first of all go "snake-eyes and then you have to think all three lectures at one time and shoot one time. First of all, Have you been practicing going snake eyes. I works, you know. You go snake eyes and then you say throw up three charts. And somebody over on your left hand corner sayd, "What, not even old Buss can shoot three charts at one time. So you have to say throw up three charts and they throw up three charts. Then while the charts are spinning up in the air, you have to figure out exactly where they are and wht they are doing and which boxes are where and how they are in relation to one another and which one is closest to your holster and then you pull and shoot. You have to do all that b because when you shoot you have only one bullet and it has to go through all three charts at one time. That is what this lecture is supposed to do. The reason that you have only bullet is that all three charts are just one reality and what you are trying to do is get ahold of how those three charts are really just one dynamic of humanness. Something like that. The first thing you have to do is to get those charts to stay up in the air a little bit longer than they normally would. The way I do that is I remind myself that it is Knowing Doing and Being that you are ~~doing~~ dealing with and if you look at the charts vertically this is knowing, and this is being here and this is doing here and if you look at them horizontally, then this is doing across the top, being in the center and knowing but we are dealing with these three charts Meditation, Knowing and Poverty and they are in the knowing line there and so one of the ways I hold this up is I call this chart, these three knowing, being,

That begins to get yourself a couple of seconds up in the air for you to shoot at them. May be to get them up there a little more, to say just a bit more about each one of them, and then come back and shoot, into each one of them at a time. Meditation is your sociality. and you have probably been over this already. Meditation is

simply the fact that every person participates in having showed up in a society. Your being is a being in society. You don't have any choice about that. That is just the way you showed up and you don't be save you be within society. Ed Shinn used the story of the wolf Kid with a pack of wolves and they showed up and his comment was they were not human beings ~~Ma~~and that was true because he had when he showed up in human society the sociality of a wolf. You are your sociality. That is to say my interior being is populated with people, with paintings, Guernica, the Starry night is part of my interior being. A certain people are part of the interior consciousness that is my being and who I am. I simply do not exist save I exist as a person within society and my medicative, what it means to meditate is simply to become self-conscious about your sociality. Well, that gets that chart up in the air a little bit. And now poverty. Poverty is detachment. Something like this. It is a very anxious to have showed up as a human being and that if you showed up and one day you won't show up and that is all you know. And that gets a little anxious here and there around the edges. You have upon your hands life that can go out like that. That's gets a little anxious around the edges. And when you get the feeling anxious about having showed up as a contingent creature, What you do is go out and find something that will give some meaning to this joke that you showed up in and then you give your life to that so that it in turn gives you back meaning which keeps you from having to live before being a contingent ambiguous insecure, uncertain human creature. What it means to be detached is to intend to stand before you actual lifes. To stand before your creaturely ~~if~~ existence. What it means to be detached is to ~~know~~// say no to anyth-ing that will keep you in any way from living before your real human contingent life. That is, to put that in another way, what it means to be detached is to be so unpossessed by anything that you can dare to be radically present to the givenness of your life. If you have to have an automobile, then you can't have an automobile, an automobile has you. If you have to be married, then you can't be married, being married, be's you. If you have to have some significant work to make your life significant then you can't have significant work, significant work has you, and, you have to be somebody. You can't be somebody

because being somebody be's you. Detachment. is the decision or the intending to live your real actual life. Now, that gets that chart up in the Mair and hangs it up on a hook there. And Knowing is more difficult for me. I think I will just repeat the word knowing here to hold that for me. What I mean by transparent is simply greasing the skids under neath your trip into the center of existence, what I mean by transparent is seeing through life to the bottom of life. What I mean by transparency is that which takes you throug the vale into the bottom of the mystery of human life. It is experienced not so much as knowing something that you didn't allready know. It is experienced as being known. Like being spread naked before life itself and having yourself known. Thansparent knowing is knowing with your whole being, all of you experience yourself as knowing more than you know you know, have you been aware of that lately. There is a great proverb that says, he who knows he knows and doesn't know he knows is a fool, he who doesn't know he knows and thinks he knows is an idiot. He who knows that he knows and knows he knows that he knows is a wise man. Transparent knowing is taking the knowing that you know and forcing it to self consciousness and then pushing it one step beyond that to the final knowing that is in the midst of every single bit of knowing that you know. That's a little abstract. But all of you have tasted it. All of you have experienced transparent knowing as a whirlwind at the bottom of your stomach bumping over against your liver and shoving up your esophagus and throwing your heart around. But we will come back now. We have ~~just~~^{your} three charts going up in the air and now you have to shoot them. with one shot. The first point. the point of these lectures simply is that when you shoot in here you shoot, not only here but here and here Or maybe it is more like you shoot into sociality and it sparks over and rickeshas into detachment and it richeshas over into knowing, or something like that. let us go back and start here with sociality. and first, shoot in here and then move to detachment and then finally shoot in here and seeing how the spark goes in either one to the other two. When you shoot into sociality, let me say just another word about what I mean there. You are your sociality. You have no choice but to be your sociality. I

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was teaching a year ago now in one of our first Urban Academies and we decided to go ahead and do the religious mode lectures with some hesitation and the first lecture was on medication and we said something like. Everybody has within them certain inherent communities. I better write that up. out of which you live and out of which you make your decisions. A couple of young blackmen there had just recently gotten free from other people making decisions for them and he rose up in protest and he wasn't going to have anybody telling him that anybody else was going to make his decisions for him. He was going to make decisions for himself and it was several days and maybe it was even over a week before we finally got through to him that it is not a choice about whether you are going to have an inherent community. The only choice is which inherent community you are going to have. What he ~~had~~/finally saw was that he had given up one community and had taken on another. He had given up Mr. Charlie as the basis of his decisions and he had given up Uncle Tom as his meditative community and he had given up others and he had taken as his community Malcomb X, Martin Luther King, and Stockely Carmichael and there ^{a new} was another human being, because he had shifted in his inherent community because he had decided to take a different community as that which he lived out of and was loyal to. He was a brand new human being. H. Richard Niebuhr says that every human being has to have three things. One is an object of devotion. Second is a cause to give himself to and the third is some community to be loyal to and he says you cannot be a human being without those three. You almost want to say that what it means to be a member of the church is to decide, well you do want to decide ~~that~~. to say that. What it means to be the church is to decide that the Saints of the church are the community that you are going to make your interior community and live out of. That is what it means to be a churchman to decide that is the community out of which you are going to ~~g~~ live your life and be loyal to. Now, you may be in loyal opposition to them but you are going to be loyal. When I begin to think about what my inherent community is, I begin with a small table, not much larger than this middle table here and, but then, if I start listening to the people that I talk with that I live in the presence of, that I am loyal to, pretty soon, I am no longer ~~in~~ at a table but I

am in one of those coliseums like over there, except I am right down in the middle with my cabinet of my council and all around me are these hostsof people, which make up my interior community. There is Trixie, Trixie is the first ^{dog} ~~dog~~ that I ever had. She died giving birth to puppies when I was 8 1/2 years old, in the back bedroom, sitting on the floor I watched her die. Every since then she has been part of my interior community. I have a cow that is in my interior community. She sits about 25 rows up there in the colliseum, this cow when I was six years old, tried to kill me because I picked her calf up and moved it into the barn and when, if it hadn't been for just chance luck I wouldn't be here today, but that cow brought me into the mystery as a very young child. and there is another cow that is in my meditative community. Come to think of it there are several. But one other real one was one that got scared by me and jumped over a cliff and died. Then there is a big black man, a good looking black man siting about 35 rows up that way, he is the guy that one day on April 5th stuck a 38 pistol in my nose and said you get your white blankedy blankedy ass out of this building because I am going to burn the building down. I got out of the building but ever since he has been part of my meditative community. I kneep him way up there but the scoundrel seems to have a guy wire that runs from his seat down to here and he has a cable car and he goes Whoop and he is down here and you have to deal with him and get him back up there. Sitting around my middle table, about right over there is my grandfather. He is the man who first taught me to be ~~a/y~~ what it meant to be a reflective human being. Even before I was six years old. He died when I was 7 and I didn't realize it until just 3 years ago that I lived out of his images. He sits alwasly in my middle. My parents, they sit bout 12 rows up here and I hear from them by phone primarily. I don't talk to them very much anymore, tho~~s~~ugh they are always there. And then sitting over ~~right~~ across from me is Jesus, and just next to him is Gandhi, I remember when I first read the life story of Gandhi. I was struggling with the vocation question and it was Gandhi that shoved me through to the other side. I was. I almost know the day when I picked up the book. I was a junior in college.

I know the town I was in, and the room I was in. but he is always there ~~in~~ as my meditative friend. Then I have some characters here like Little Big Man. He has just joined my council, and I am going to let him be there for another 4 or 5 weeks probably and then I am going to stick him up in the coliseum. But I have here those people that I have intimate dialogue with. Every human being has that kind of council that he operates and lives out of either consciously or unconsciously. Now, when you shoot into that what you find is that sparks over into detachment. Sociality creates detachment by demanding selfhood. That is to say, if I sit around here with my meditative community, and I am not at the same time that I am relating to them this way, also standing over here this way, detached from my self relating to them, then I get swooshed into my community. I become and adjunct to my meditative community rather than my meditative community being that which gives me my selfhood. Meditative council demands that you be detached for the sake of being a self. If you are not detached from your meditative community at the same time you are deeply involved in this then you are just an adjunct of them. And then the meditative sociality, limits your detachment from being dilatantism. It keeps your detachment from becoming some sort of idealistic hovering above the world and dabbling here and there but never getting involved in the world. It is your sociality that prevents your detachment from being this kind of floating across the scene of history. It is the kind of sociality that your tabloid, Old Lodge Skins, didn't have. If he had had a more adequate sociality his detachment which enabled him to hear the hoofbeats coming would have also enabled him to do something about it. This _____ sociality limits by preventing dilatantism and then your sociality sustains your detachment by simply telling it like it is. Have you ever noticed that your meditative friends don't ever argue with you very much. They just sort of tell you the way it is. Period. and you have to deal with it. You argue with them sometimes. Luther comes along and says, now look here George and he is gone. And then just as you are going to bed the next night, Luther appears and says, George you still haven't. and you. They never argue with you, they just come in and tell you the way life is and you have to decide whether you are going to live the way life is or are you going to give

-7- yourself to some other object and reduce your life down to some other unactual reality. And sociality sustains your detachment by telling / it the way it is. When you shoot into sociality here, it also sparks over here to knowing. First of all, it creates your knowing simply by the fact that everything you know came from somebody else. It either came directly from somebody else or it came from your dialogue with somebody else. A lot of people have problems with some of our corporate teaching because some of our corporate teaching is not only corporate in its teaching but also gets very much like others. I remember I talked with Frank Hilliard for three months on the road in England and then I came back and we were both assigned to the Academy and so I taught for another seven or eight months in the Academy with him and pretty soon I got myself, well when you hear day in and day out, you begin to even sound like your colleagues or your colleagues begin to sound like you and you begin to do things exactly alike. What I am saying is that is fine, who I am is a composite of all my colleagues both present and past, and that is what it means to be human, to take the gift of your colleagues past and present and make them your own. You don't have any knowing at all, save your knowing is given to you out of your sociality. and then your ~~knowing~~/ sociality limits your knowing by protecting you from psychosis, Whatever it is that you are experiencing as knowing, if somebody else isn't also experiencing or if at least you can't suspect that somebody somewhere ~~is~~/also collaborates your experience of life, then you better watch out, you better check yourself. I remember in seminary., if it hadn't been for Luther I wouldn't have made it through seminary. I began to think that either I was crazy or my professors were crazy and then I got ahold of Luther, and began to read Luther and Luther was saying some of the same things that I was experiencing but which my experience in seminary was negating. I was able to keep my sanity together long enough to get through seminary and it took me longer than some others. Now, it could be that everybody is crazy but corporate psychosis is not near as dangerous as individual psychosis. And then, your sociality sustains your knowing by generating passions. Its that your meditative council/gives you some reason for knowing. It is your meditative council that gives you some

-8- redemption in the midst of your knowing that makes your knowing have ~~passion~~ passion and not be some dilatante knowing for the sake of knowing. Now. It you move from your sociality and shoot in up here to detachment. Detachment I want to describe as manifest _____. By manifest contingency I mean simply you let your creaturlieness hang out all over, you manifest your contingency which is the same thing that I was saying before that detachment is. It is deciding to stand before the contingent insecure insignificant life that is your life. The most dramatic and radical form of that is standing before your own death. All of you have experienced that at some time or other. I remember once I went to sleep over in Room C underneath one of these tables. I woke up and looked up and there was a pine box over me. I decided way back in seminary when you got all passionate about social issues, one of the issues I got upset about wasthese funeral parlors that cost you a fortune to die. And so I went about to discover how you could get barried without paying and fortune and the only way in the state where I was that you could do that was to jointhe Jewish Burial society and then you could legally get barried without one of those eternal preserving/ vaults that are going to be floating around in space when the world is gone. The only I mean the laws have been passed so that you can't get buried in anything else unless you are part of the Jewish Burial society, then you can be in a pine box. Well, I decided I was going to be in a pine box. Well, I woke up and for about 10 seconds I was in that pine box, literally before my own death. All of you have experience that at one time or another. Maybe it was a movie where you saw one of those murder mysteries and they open up the casket and it is not really ~~you~~ the body there but it is you. What it means to be detached is to live every moment of your life before that reality. before that awareness, do you see how detached that gets you. YOU don't belong to anything. There is no way to reduced your life to owning something or to being somebody or to doing something. YOU have in the midst of that reality unreduced selfhood. The other side of the coin of that is madical monotheism. Two sides of the same coin. Gandhi.is my example here. A man who owned his death, nobdoy could touch. He said to the British. You British get the hell out of my country. The British said, we won't. Gandhi said, OK you have my death on your hands. the British left.

-9- Gandhi decided that the caste system had to go. He said to his own countrymen. The Caste system is going. His countrymen said No. He said OK you have my death on your hands, and it wasn't very long until they all came back with an untouchable by the hand. The power of a man who has his own death on his hands. who ~~who~~ owns his own death, is the power of the detached man. He is the man whose self-hood is unreducible to being possessed by anything whatsoever. When you shoot into that kind of detachment, what you find is that it sparks over into your sociality. And that it sparks over into your knowing. First of all, let's look at your sociality. It creates your sociality by authenticating your relationship, that is to ~~you~~ say, here I am with my meditative community. It is my detachment from them that makes my council real. You have seen a couple of puppy lovers, who just love each other. Neither one of them is really very real. They have given their selfhood over to some illusion about life and so it is a mushy - there is no self there. Detachment is what takes your relationship, every one of your relationships and makes them authentic, real., rather than some oozy, gooey, mushy mushy kind of relationship. That is what I mean by saying that it is authenticating your council. It takes your meditative community and makes them real rather than some blob either that absorbs you or that you manipulate. in some way to your own subjective end. It protects your ~~sociality~~ sociality from becoming an idol. Hero worship is probably the most apparent example of this. In hero worship, you don't have a mediattive council which informs you of responsible action, you have a one way dialogue and it is all coming from the hero down, of course, you are projecting your own desires into the hero, and then the hero is telling you what you want to hear. We are all aware of that I suppose. But the one way dialogue does not allow you any kind of authentic selfhood. The third way that it sparks across here, is that detachment supports your sociality in the selection, and enables your selection to be intentional. I was not aware until recently that my grandfather literally controlled my life. Once I am aware of that, I can select the points in my life where I am going to agree with my grandfather and then I select the points where I am going to disagree but ~~until~~ until I became self consciousness I ~~could~~ could not select it. I had one friend back when we first started to work on the meditative charts, who discovered that his primary operating image relative

-10- to women was Steve Canyon. blond blue eyed strong silent love em and leave em type. He was having trouble with his dating patterns. He didn't seem to be doing too well with the girls and so he came around mopping wanting to talk about it, and try to get some psychological counseling, and instead of counseling, I ~~was~~ ask him who goes with you on your dates. When he pushed through and saw that the image he was living out of relative to women was Steve Canyon, then he began to see that he was a little outdated in his practice. Well, that was supposed to be funny. The point simply is that detachment enables you to become self-conscious, ~~was~~ and intentionally select who it is that you are going to let rise up and drink your blood but also enables you to select what in each of persons that you are going to have in your meditative council which you are being loyal to and where it is in the midst of your council that you will be loyally in opposition to them, something like that. Now, when you shoot at detachment, it sparks over to knowing as well. And the first way it sparks ^{in creating} ~~is/creating~~ knowing is that it gives you the courage to know. It is when you have stood before your death that then you see that there is nothing you can't know. I mean there is nothing that can take away ~~fr~~ your significance, because you decided your significance when you stand before your own death. You see there is no ~~sig~~ given significance so you have the courage to know what ever it is there is to know, Well, we could talk ~~ab~~ for a long time there, but you are probably clear, Then, It limits your knowing and doing - avoiding any kind of turning in. It is the detachment that keeps your knowing from turning in upon itself and becoming not transparent but some kind of psychologism, in which you know what you know ~~what~~ for the sake of hiding yourself from living your creaturli~~ng~~ existence. That is what you know when you say psychologism and that is the dammation of so much of the psycholgism and the sensitivity training that goes around, is it simply says to you Well, if you can know what your life is all about, and if you can in the midst of that knowing find out enough to where you can not have to live before the fear filled fascinating, dreadfilled anxiety that it is to be a creature that just shows up and one day doesn't show up, then it is that you really live. but that is not true authentic life. what it means to be a human being is that you live out your contingency. Now, detachment prevents that from happening. And then thirdly, it comprehensizes your

knowing. It makes your knowing comprehensive. You want to create a new social vehicle, Sartre says that the only way you can create a social vehicle, is that you while at the same time, you are in the midst of your situation, you also transcend your situation at the very same time so that you can be your situation in its totality. Unless you are able to transcend or be detached from your situation at the same time that you are creating, or at the same time you are looking at the situation, then you cannot see the situation in its totality and Sartre says it is only the person who can see his situation as a totality that can dare to invent the truth ~~for~~ ~~all~~ for all men. The man who is not radically detached he invents a little truth for the bourgeoisie, or he invents a little truth for the working class, or he invents a little truth for the black man, for the white man, or for the red man, but it is only the man who radically detached who can dare to know ~~it~~ comprehensively, who can dare to ~~it~~ see the totality and therefore invent the truth for all men. And that Sartre says is the revolutionary saint.

Now Over here. Shooting at knowing. Knowing is harder to talk about than the other two. Harder to get images that communicate. But one that we ~~are~~ have been working with now for three weeks, or has it been four. The happening within the happening. That is what I want to point to with Transparent knowing. Something happens to you out here. You read a book about the life of Gandhi, That is an exterior happening. And then in the midst of reading that book, that experience, that event, something happens to you and you make a decision about your vocational struggle and then six months later, a week later, five years later, something happens within that happening that shoves that happening to transparency. It is something like this. The external event occurs and then something happens to you. It is like your whole being is exploded and then tomorrow, the next day, or five minutes later, all of a sudden the bottom is blow out of that. It is like first you are exploded and then you are imploded and you are thrown into some bottomless recesses of mystery. You are thrown up against the final struggle with meaning. You are thrown up against, I don't know what. Let me take my illustration again. When I first read the life story of Gandhi, I was struggling with the question of vocation, and he enabled me to make that decision, that was all relatively surface. But then, something happened to me

in the midst of reading that. One of the stories that was told in the book was that when he was on his campaign ~~was~~ against the British and they were marching, somewhere, I can't remember where. But the thing that struck me was that when he came to make assignments, he always assigned himself to clean the toilets. Now, when that happened to me, something happened to me. and five years later, I was in the midst of another struggle with some work that I was doing. The struggle had to do with how you were going to relate to the ~~world/the~~ work that I was doing. and it was then that that story about assigning himself to the latrines happened to me. It happened this way. I ~~did~~ saw through the struggle that I was struggling with about some sort of significant work to the bottom of significant work which is the fact that there is nothing that will ever make your life significant. There is not work that will ever ever make your life finally significant. Five years later that happening happened to me. and from that moment on the problem of idolizing some work was solved. I may day after tomorrow sell my soul to some significant work but I will always know, I will always know, I can never no know again, there is no work that will ever make your life finally significant. Do you want to build a new social vehicle. That is fine. But it is not going to make your life finally significant. It comes to me like this. A thousand, three thousand, four thousand, five thousand, the thousand years from now somebody will pick up a document that has been preserved because somebody stuck it in some vault and they will say, oh the New Social Vehicle, that is something they worked on sometime between Ramases II and Einstein. That is supposed to be funny too. Never again. Transparent knowing is seeing through the knowing that you have already known to the bottom, where when you see through to the knowing that you already know, you are up finally against the mystery. Now, when you shoot in here, you find sparks over here ~~and~~ into detachment. And it sparks over into sociality. The way it sparks over into sociality, is that it is your transparent knowing that calls your council. I mean, it calls it in two ways, first of all it calls it into being and secondly it calls it into _____. You see the reason Trixie my little dog is part of my meditative community, is because it was in the midst of watching

her die giving birth to puppies, a double kind of shock for a seven year old, to get exposed, to watch that dog die, all enveloped in the mystery that surrounds the early experiences of things that had ~~do~~ to do with sex, to watch that dog die shoved me through the veil, to see what I didn't even know that I saw, but I knew damn well I had seen something, when I saw that happening, it calls your meditative community into being, ~~it-throws-it-~~ its those relationship with other human beings and with past people, where you see through to the mystery, it was in seminary with Luther that I saw through. That is why he is on meditative community in the first row here. It was with Gandhi that I saw through that is why he sits at a prominent place in my meditative community. and then it is your transparent knowing that calls your council into session. You council doesn't come to session just for the hell of it. It comes when you have something on your mind that is worth having on your mind. It is when you are struggling at the deeps. It is when you are struggling with your relationship to the final mystery of life that your council suddenly materializes and you begin your conversation. Now your transparent knowing, I like to, I don't know quite what title to put to this, but I put authority. And I say it two ways, It is the meditative community that delivers you, I beg your pardon, it is your transparent knowing that delivers you to one authority or it delivers you to say that another way to no authority, so that Luther is not my authority, Gandhi is not my authority, I decide about my life. It is when you see transparently that you see finally that nobody can ever everever--- how long was it that you went before you finally realized that somebody else cannot decide for you what your life is all about. Do you remember the first time that finally dawned on you. I am not sure if it was the first, but the time I remember the clearest was in seminary I was standing in line back of one my professors who spoke 16 languages and he could read another glob that took it up to 27 and he had translated numerous books and he had written other books. I am not sure ~~why~~ how it happened but I was trying to get some answer out of him, standing in the lunch line, about what life was all about, and then you say, that he just eats stuff and passes it off. That he just showed up and one day he won't show up and you realize you have to decide about your life.

Nobody else, there is no authority, you have to decide, none of your meditative community is going to tell you what your life is about, finally you have to decide. And then it sustains your meditative community by equalizing. By equalizing I mean simply it gives you the audacious position to stand- dare to stand in the presence of Luther. who are we to dare to sit Luther down at our table. Who am I to dare to have Jesus come sit at the same table. Who am I to dare to have Gandhi take some of his precious time at my table. To ~~advise~~ advise me about my problems. It is the transparent knowing that sees through and sees the ~~of~~ equality before God and therefore gives you the audacity to dare to have upon your community men like Luther and Gandhi and Jesus without that knowing transparently we wouldn't dare to sit in their presence, much ~~less~~ less invite them into your Council. Now when you shoot through knowing you spark over here to detachment and it creates detachment in the midst of seeing that finally you know know nothing. You don't know anything. You guys aren't laughing at ~~nothing~~.nothing. What you see is that when you know this much, this much you don't know, and when you finally thought-you know this much you have this much you don't know, and the more you know, the more you know you don't know. Something like that. and then when you push thorough that you see that finally, I mean finally, you don't know and ~~do~~ you see how that detaches you? Now it limits your detachment by demanding reengagement. It is your transparent knowing that enables you to say, do not ask for whom the bell tolls, it tolls for thee. It's when you see that if one person doesn't get his creativity out into the civilizing process then you are not a full human being. Do not ask for whom the bell tolls, it tolls for you. How many Mozarts didn't get their creative process out into ~~the~~ the civilizing process and you are not a human being because of it, How many people will be born and die in India before the age of 30, before they have time to get their creativity out even, and therefore you are not a human being because of it. It is the transparent knowing that demands the reengagement, that demands that you say to yourself, my life is going to be lived so that the creativity of all of those who do not get their creativity into the civilizing process is redeemed. That is hard

to say, I don't think I really got it said, but you see where I am pointing. Do not ask for whom the bell tolls, it tolls for thee. and this transparent knowing will change your detachment because it is there where you receive the secret of life. In one of the lectures last summer, I learned that _____ means putting your ear up to the lip of the guru and the story that went along with that little insight was that when the seeker came and put his ear up to the lip of the guru what the guru said was simply, that, oh he asked the guru What is the secret of life? and the answer was simply, That thou art. Oh, guru what did you say is the secret of life? ~~That~~ And the guru ~~whips~~// ~~whisper~~// whispered, That thou art. Would you repeat that one more time I seem to have missed something. The secret is That Thou art. I think this is what Paul meant when he said, I have decided to know Jesus Christ and him crucified. and nothing else. That is all you need to know. That thou art. The way we have talked about it here is something like this."/>"You are looking for a Messsiah? Something going to get you out of being contingent, fearfilled fascinated creature, the existence that is your existence." "Yeah, Yeah. Have you seen a Messiah?" "There is no Messiah."/>"Nothing is ever, ever, ever, ever, ever going to get you out of being of the fearfilled anxious ridden contingent dependent dreadfilled fascinating being that is you and so you don't have to go around looking any more for something to get you out of it, you can go ahead and live. the secret is, that thou art." And when you push that through to the bottom, you see that that is all there is to know. about life. There isn't anything else you need to know when you know that. No longer then do you ever have to give yourself over to anything else to be possessed by it in order to get your significance. that thou art. is the permission to be the one who detaches himself or intends to live his real actual life. that is your permission. And that simply is That Thou Art. All of that sound, I know, somewhat abstract, but all of your know, ^{if} ~~it~~/~~is~~ not intellectually, with your being, what is [?] being talked about here, because you have all tasted it. You have all~~ly~~ heard it, in the inner most ear. You have all seen it going on in the interior eyes of your cranium. You have all experienced it as the whirlwind in the bottom of your stomach. Little Big Man was a ~~man~~ man who was detached. I mean he was detached. He could fight on

this side or he could fight on that side, or he could do it out in the middle. But Little Big Man was radically detached, I mean, when it finally came to the point of acting h he simply stood there with his knife. He didn't own his own death, and so he was a Little B Big Man. Little Big Man was a meditative creature, in that he had a realtively strong mediative council. It was his grandpa and Mrs Pendrake and then for a while it was Mr. Merriweather, and then he threw that off and--but you see his meditative council was never very adequate and so he was a little big man. He knew something was wrong. Life is just too radiculuous to go on living. He ~~was~~/ saw the absurdity of one day having showed up and then not showing up but he didnt see through that. to the meaning that was there from the foundation of the universe. He didn't see through what he knew. He knew damm well that Custer was the problem, but he didn't ~~see~~ see through Custer to the real problem behind Custer. and so he was a Little Big Man. What we need today are big big men. And they are men who are radically detached, who are intentional about their meditative community, and who see through to the bottom. This is one of four keyes, one of four keys of becoming a big big man.

(End of Lecture)