

These are rather fantastic times that you and I showed up in. I think only two other times in history has there been the kind of resurgence that is going on in our time. It is exciting to live in the times in which we live. I went in the other day, ~~Thursday~~, to talk to my boss and his immediate supervisor, and said a little bit about the trips that are coming up, and spent five minutes just talking in rather broad generalities about what was going on there. The excitement that came forth out of a man who ~~is~~ ^{has} just lived his whole life with a kind of a set of blinders on that allowed him to see engineering and electrical ^{DNICS} as the only two realities that really existed! The spark of excitement that ~~was~~ there, the kind of gleam in his eyes, and the glow on his face ~~as I~~... again said to me that these are fantastic times in which we live. You talk about seriously dealing with what is going on in the world and people get excited, people who you would not expect ^{would} of getting excited. These are fantastic times in which we live.

These are times of human resurgence. We talked about that on Friday evening in terms of global sociality. This morning we are going to spend a little bit of time talking more in terms of a particular acting out of human resurgence, or local sociality. And then ^{had} we have been spelling out yesterday, the dimensions of human resurgence, ~~that are~~ going on in our time. Human resurgence is about the recovery, the rebalancing of the social processes, in ~~such~~ a fashion that the economic is no longer the dominating influence in society. ^{in order} That the rational, the cultural, once again becomes the contexting dynamic in society ~~that~~ it needs to be. We talked through in some detail how it is that the economic becomes the gift ~~that~~ it is.

Resurgence is about the rebalancing of the social processes.

Resurgence is about dealing with the individual malaise in our time.

There is a sense ~~that there is~~^{of} a gap in everyman's life between the picture ~~man~~^{he} has had for his life and ~~which is~~ the way in which he is practically engaged now.

I had a short conversation with a man who was transferred to another department, last December. We went out to lunch together before he was transferred. As we talked about what was going on the midst of the world, ^{and} he made the comment, that if he had it to do over again, he would have been a missionary. I am sure ~~that he understands that~~ⁱⁿ whatever is going on in terms of what we think of traditionally as missionary activity, ~~he~~^{he} probably sees into the kind of perversions that are there ~~also~~^{It was}. The only kind of ~~imagry~~^{imagry} ~~that he had~~ that said, "There is something ~~that~~ I suspect I can be doing with my life, but I don't see how." Overcoming that malaise is what resurgence is about.

Resurgence is about dealing with the vocational malaise, dealing with the fact that in the midst of everyman's life there is that kind of burden—to be involved in the civilizing process. It seems to me that what he is doing, is ^{that's} ~~not~~ being involved in the civilizing process. You could point to many kinds of manifestations of that malaise. The man who, at the age of 31, was one of the fair-haired children of the company, ~~considered~~ in the top 5% of the ~~employees that are there~~^{assistant managers} at Western Electric, ~~who~~^{an} ~~are assistant managers.~~ Almost unheard of, ~~an~~ almost phenomenal kind of movement ~~that he had made~~ in the company. ~~And a~~ month ago we had a farewell party for him. He bought 20 acres in Louisiana ^{iana} and started a dairy farm. That kind of collapse of any kind of vocational decision. Dealing with that malaise is what resurgence is about.

Resurgence is about dealing with the collapse of meaning or the collapse of values, a collapse in terms of any kind of understanding of what the family

is about ~~the~~ way of understanding authentic values in society. Resurgence is about recovering the ontological, the basic given of life, ^I it is about the recovery of phasiality, ^{or} where the understanding of ^{the} four ~~lives~~ ^{times} that I live in the midst of life, four fantastic glorious opportunities to expend ourselves. Resurgence is about the recovery of sexuality, ^{and} the understanding that I showed up as a male and understand my maleness over against the other, over against femaleness, ^{It is} the recovery of the enthusiast dynamic in society, recovery of the adventuring dynamic in society. That is what resurgence is about.

Resurgence is about the recovery of rationality, ^{the} the recovery of the kind of form, ^{or} ~~the kind of~~ poetry ^{which} that once again allows every man to experience every moment ~~in~~ ⁱⁿ which he finds himself; ^{the} the form which allows every man to bring out the significance of the moment; ^{that} in which his existence is not ^{just} got out of ^{from} the few moments of his life which he would consider significant. Every man Resurgence is about the recovery of care, ^{going on} across the face of the globe grasps himself as a caring kind of human being. ^{Perhaps simply} ~~Just maybe~~ getting up in disgust to turn the TV off is a kind of demonstration of his care for the world. Every man shows up as a caring human being. Recovering self-consciously that ^{the} whole world is on one's shoulders is what resurgence is about. /

Resurgence is about the recovery of radical integrity, ^{of} ~~of~~ deciding not to have integrity in the terms that every ^{other} man has ^{not} integrity, ~~but~~ integrity in terms of one's family or integrity in terms of some particular cause or other, whether it be the job or whatever, but deciding to have radical integrity or to have integrity in terms ^{so of} the task, which is the task that is out to be the world. That kind of context for the recovery of radical integrity

is what resurgence is about.

Resurgence is about the recovery of fulfillment, Or happiness. It is about the recovery of the ~~expenditure~~, the full expenditure of one's life ⁱⁿ doing that task which is that ~~task~~ ^{it} which is giving one's self ^{it} to assist in the expenditure of one's life, which is to give life to meet the need of the world, but not to give life to ^{anything} less comprehensive than that. The recovery of fulfillment is what resurgence is about. ^P That is going on in our day. We can point to signs here and there in the world increasingly, where that kind of recovery is going on in terms of a resurgence. It has been exciting to see some of those, to see where that resurgence ~~that~~ is going on in our time. There is a fantastic resurgence of the human spirit, in terms of just the recovery of singing, perhaps ⁱⁿ ~~and~~ what has happened to us this weekend as we have sung together. Or in terms of one's self, the way you begin to do things. The possibilities are beginning to emerge in society. ^P You can point to places in society where experimentation is going on, new kinds of structures or possibilities are beginning to emerge. There is a kind of waking up of people occurring across the face of the globe. I point to the assistant manager I referred to a minute ago, who with just a little bit of a story, dealing with the world, just came alive in terms of the look in his eyes. People are hungry to be ^{awakened} ~~wakened~~ up. ^P And there is emerging across the face of the globe a force of those awakened people who are beginning to move more or less self-consciously, although ~~that is not to give them~~ ^{necessary in} any tight kind of a network, but are beginning to move in arenas of resurgence. Kenneth Boulding ~~called it~~ in a book called The Meaning of the Twentieth Century, referred to that unformed network of human beings across the face of the globe as "the invisible college." ^P ~~The invisible part of the world is what helps there.~~ ^{Perhaps} Or maybe, the word guild

is beginning to be recovered once again. That body of awakened people across the face of the globe has decided that resurgence is beginning to come forth in our time. ~~Will indeed come forth.~~ Let me read just a bit of poetry, to begin to ^{get} hold of what it would mean to be a part of that awakened body of troops across the globe, and ~~then thought~~ more particularly in terms of that invisible college, or in terms of that which is beginning to emerge in our times.

leave spaces This is a story that is told of a young prince, who just completed his military studies under a

leave spaces READING OF THE "PRINCE FIVE WEAPONS" STORY

We want to talk about that body of forces of awakened people across the globe in terms of four categories, and pull that through the category of the guild. We particularly talked about ^{the guild;} ~~the~~ practical vision ^{its} ~~of the guild, the~~ practical form ~~of the guild,~~ its practical action, and the practical kind of decision ~~that is~~ there in the midst of being that guild dynamic.

The practical vision of the guild. Every man has some kind of vision. You would not be able to get out of bed in the morning unless you had some kind of vision, however dim that might be. ~~The future is not,~~ Socialism would not exist unless people had some kind of vision, some kind of dream of what could happen in the future. The problem is ^{that} with most people today ~~they are kind of~~ their kind of vision of the future is not a practical vision. There is no way ~~how it can be~~ ^{to} seen how that vision can actually, practically come into being, and therefore ^{there is} ~~you have~~ a kind of cynicism. Every suggestion ^{which} ~~that~~ comes along meets some kind of cynical, despairing ~~kind of response~~ because there is ^{of} no way ~~that can be~~ ^{of} ~~seen~~ ^{ING} how that practically can ~~be~~ come into being. ~~And so~~ ~~And~~ therefore, you end up with a kind of ~~token,~~ unserious token engagement in society. Half-hearted attempts at changing some

social situation. Finally, nothing is going to happen. The practical vision is what is required in our time, a kind of broad comprehensive, futurically oriented, intentional vision ~~vision~~ which any man can see is practically possible, allows any man to focus his concern, to give direction to his activity. That is what I mean by practical vision. It is that which allows and sustains a kind of passion over the years and years of engagement on society.

It has five kinds of components. First of all, the vision contains some kind of theoretical picture of the dynamic by which society operated. We used the picture of the triangles, of the social processes, as our way, this weekend, of ~~working with~~, theoretically, just how it is that society operates, of getting hold of the dynamic processes that make up society, as a kind of a screen to get ahold of what is going on in society.

Secondly, the theoretical picture of society has got to be grounded in terms of a particular moment of history in which we find ourselves. ~~And~~ ^T that is done in terms of the present imbalance as ~~the second part of that~~ getting said how it is that ~~that~~ ^{the} theoretical picture has been warped in terms of that particular model. ~~We~~ ^{how,} talked about in our times, (although that has not always been the case), ~~that~~ the economic has become the dominating kind of process, ~~at~~ the expense of a collapse of the cultural process in society.

Thirdly, that practical vision contains some kind of a picture or statement of a comprehensively oriented ideology, of a posture relative to what ~~it is that~~ needs to happen in the world. For us today, that posture is ~~something like~~, first of all, ^{that} we live in one world. ~~That~~ ^{is} ~~came~~ was brought to the consciousness of the people with that photograph taken from the moon when you saw ~~simply the earth~~, for the first time, a photograph of the earth, ^T and there, you saw one world, just available. ~~All~~ the world just available, all the gifts of the world available to anyone, ~~who~~ all the resources of the world just available, all the decision-making processes of

the world, available, to all the people; all the gifts of humanness, all the inventions of humanness, just available to every man.

And fourthly, the practical vision contains some kind of statement as to ~~that which~~ ^{what} is blocking ~~the~~ ^{from} community coming in to being, or that which is blocking that ideology from actually being a description of the actual situation. I call that a statement of the primary contradiction, that which is blocking ~~that/id/~~ the imbalance from being rebalanced.

Fifthly, the vision must contain some kind of statement of the sort of thing we have been working on this weekend, the practical set of proposals that get said, in terms of the real society, the existing society, ~~that~~ we have on our hands, how that society could be moved in such a ~~fashion~~ ^{fashion} that the new could come into being.

Just a little bit of time talking about that set of proposals, and ~~talk~~ ^{to} particularly in terms of ~~what~~ the way our work this weekend ~~begins to come into focus~~ and the work of others like yourselves can come into focus.

~~This is sort of a trend going on in society, but my~~ [?]

^{PP} What needs to come into being in society is some kind of a meaningful secular mythology. In the language of every man, a firm statement of what humanness is about ^{is} what I mean there. We've used the word 'mythology' in ~~some~~ of our proposals, this weekend. You begin to grasp that ~~that~~ ^{as} is one of the things ^{which} ~~that~~ need to happen in our time.

There needs to come into being a humanized ~~id~~ education; that is to say, an education which is not ^{collecting} a bit of data ~~/id/~~ or a set of facts, so you can get a job, ~~but~~ the kind of education that allows ^{ing} a person to live a significant kind of a life, and gives ^{ing} you tools ^{which} that will ~~allow~~ you to engage yourself significantly in society. ~~And~~

~~And~~ ^{what} is needed in our time is a ^{privatized} formalized recovery of community, ^{underline} that is to say, this is beyond the family, ^{which} that allows the individual to sense

himself as participating in all of society, ~~which holds a man responsible for participation in society~~, is a way of talking about ~~primalized community~~.

A localized polity. You can see this kind of thing ~~beginning~~ ^{beginning} to emerge. I read an article in a magazine not long ago about Saab, the motor car company in Sweden, who ~~themselves in terms~~ ^{experimented with} of a kind of localized polity within the plant. Where ~~I~~ ^I instead of having a sort of hierarchical, bureaucratic structure, ~~that passed orders down the line and then finally has the~~ ^{which} worker on the assembly line ~~fitting the car together in terms of a~~ ^{and} prescribed set of instructions, ~~how it will be put together, and also the quantities and so on.~~ ^{to the} That ~~rather~~, they reorganized the assembly line in such a fashion that ~~you have groups of maybe 6 or seven people who build the whole car.~~ ^{there are} And about ~~six or seven people with some technical assistance, in that fashion~~ ^{that} decide basically how they will organize themselves in terms of putting the car together. ~~Now there are limits set upon that in terms of requirements of the amount that needs to be done and certain quality standards,~~ ^{of course,} but basically, they can reorganize themselves in whatever fashion they feel best allows them to accomplish the particular task that you have to accomplish. Now that is a kind of experimenting with localized policy. And you can point to many other places, particularly in business, where that kind of experimenting with a ~~new~~ ^{new} kind of polity is going on.

Coming into being in our time is, then, globalized economics. ~~As?~~ Economic structures are already global, the international corporation. But what needs to happen ~~there~~ is a kind of control which does not squash the economic ~~and~~ ^{and} take away the gift ~~of that is~~ ^{of that is} ~~there~~, but allows every man to participate in that gift, ~~which truly allows the economic structures to be globalized structures,~~ which allows all men to participate in the ~~rather~~ ^{rather} fantastic gift ~~that~~ the economic has proven itself to be.

Out of this broad statement of the direction in which society needs to move, this nexus of proposals, one can begin to build then strategic thrusts ~~which would be~~ required in order to put that into being, and then a systematic set of tactics ~~is made possible~~ around which you can organize the forces to allow that kind of broad comprehensive vision of the way in which society has to move to come into being.

The question is, how is it ^{that} practically, ~~particularly that~~ this sort of thing could come into being. One way to talk about it is to methodically work through a set of tactics ~~that deal~~ ^{ing} with every part of the face of the globe. ~~and notes in these~~ ^{which} in a direct fashion, moves in these times and directions. The trouble with that is, (and you look in terms of the lands history has changed in the past), that that is not a likely kind of approach. You rarely succeed. What you know about history is more like ^{what} I saw it for the first time in Lost Horizon. There were a set of porters who had brought supplies into ~~Shangri-la~~ ^{Shangri-La}. And two or three people from Shangri-la were going to go out with the porters, through this hole in the mountain and this horrendous kind of blizzard, back out into another part of civilization. The porters obviously being used to travelling over deep snow and through the mountains were ^{away} ahead of them, lying in the snow and waiting. And here are these three people tied together by a rope and straggling along behind. They got so far behind that they panicked. They yelled to the porters up ahead, it was more like a scream than a yell. Two of those, and a whole ^{bank} of snow on the mountain started sliding down and finally covered up the porters. The three people ^{two} who had yelled were back far enough that they just stood in horror and ~~when it was finished,~~ ^{the} whole side of the mountain ~~became just~~ ^{the smooth layer of snow}. The porters and their tracks ~~came down. when it was finished, there was just a smooth layer~~ ^{you had} were completely covered over. It was a brand new situation. ^{you had}

John

never known. On a wide screen, the avalanche ~~occurred~~^{ins} and changed the whole face of the mountain. That kind of think^{ins} needs to happen in society. It is seeing the points in society where, with the right kind of action, catalytic action, you can call into being massive change. That set of actions ~~that~~^{which} catalyzed that avalanche of social change that is there on the precipices just waiting for someone to cause it to happen, that set of actions I call the Whistle Points of society that will allow that sort of thing to come into being.

What needs to happen in society is, first of all, ~~that~~^{that} a mass awakening has got to occur. That is to say, ~~that~~^{that} local man is sitting there just waiting for someone to come along and tell ~~him~~^{him} what he already knows. You see it yourself, in terms of the new possibilities beginning to emerge. The mass awakening would be one of those kinds of whistles ~~that~~^{which} would occasion an avalanche in our time.

~~and~~ once you have gotten awakened people, ~~there~~^{there needs to be} some kind of demonstration sign, a sign of possibility. ~~and~~^{and} here, now, is what I mean by concrete social change, something ~~that~~ you can point to. ~~and~~ That seems to be one of the necessarily whistle points ~~that~~^{of which} will allow an avalanche of social change to occur.

~~and~~ Then, some sort of channel that allows, finally, ~~one~~ to make a decision, ~~to~~^{to} Having been awakened and seeing some of the possibilities of actually, concretely, ~~being~~^{coming into} being for themselves, some kind of actions will have to occur; some kind of channel for specific concrete engagement ~~to occur~~^{which} that would motivate a person into the process of changing society. ~~or~~^{This} might be the third set of actions that would occasion an avalanche of social change.

The guild is a dynamic in history. And that, in the first instance, ~~is~~^{is} pointing to ~~a~~^a particular group of people in history. That is where you see it.

if you find out a particular group of people carrying out a particular sort of action. But first of all, a guild is a dynamic in history. Wherever you ~~see~~ ^{see} an intentional move toward the future, that is what I mean by the guild operating in history. ~~Wherever~~ ^{Wherever} you see the kind of posture ~~that~~ Don was taking about the other night, of maintaining the tension between the pro-establishment (those who maintain the structures of society in being,) and the disestablishment (those who scream a kind of "no" to the inhumanness ~~that is~~ there in those structures), ^{The} guilding dynamic is that which maintains the tension between that pro-establishment and that dis-establishment, ^{the} transcendence of those which points to a creative move into the future. The guilding dynamic is wherever you see in society a break ~~loose~~ ^{loose} from the established structures, always imbedded ^{del} within the establishment. ^{that} is what I mean by the guilding dynamic. The guilding dynamic is the caretaker of humanness.

It is peculiar to the local, although obviously something had happened to weld the particular locals together. ~~The~~ ^{It} is a fellowship of human beings who are engaged in concrete, local, social change. The image itself comes from Medieval European societies. ~~That is where the word comes from.~~ There ^{is} in the midst of the emergence of towns, it was obvious ~~that~~ someone had to care for that reality ~~that was~~ coming into being. It was the guilds, specifically the craft guild and the parish guild, which came into being to do that kind of caring. That is where the image itself came from. You can begin to ground that in terms of the guild as a historical dynamic. ~~That~~ ^{The} guild is that which turns out of the situation the action ~~that is~~ required to care for humanness in that situation. ^{TP In the} "Dirty Harry," ~~about a police force.~~ ^{about} a story about a policeman. ~~the~~ ^{is} police force. He ~~is~~ ^{is} partner assigned to a brand

new man. The assigned, finally, said to him, how is it ^{your partner} calls you "Dirty Harry"? ~~One day~~ after having been with him only about a week, ~~said to~~ him. Why are you Dirty Harry. It was finally pointed out to ✓

~~him that he~~
 was the one ^{who} got all the dirty jobs in the police force, ones ⁱⁿ which there was little or no credit, ^{yet} total risk of your life, ^{with} no status whatsoever from doing it.

The guilding dynamic is the "Dirty Hairy" in history.
 It is that which is always there enabling situations. No credit. Always got the dirty jobs. ~~do do~~

~~S~~ You can ground that historically in terms of ^{me?} the American Indian ~~the~~ ^{who} ~~Chaco~~ tribes, organized themselves in terms of military societies. —

The Coyote, the Elk, the Lion: ~~military~~ societies which were organized for the sake of caring for that tribe, particularly in terms of defence. Or ^{there were} ~~in terms of~~ the judicious scholars, the Literati, who were called in ^{to} being in ancient China to freight a new understanding of what life was all about, ~~what does particular community of those who knew how to write.~~

The guilding dynamic is an invisible force in history. You almost have to read between the lines to spot that dynamic, ^{which} whispered in the ear of the ~~church~~ ^{church} and suggested ~~that~~ they ought to start the university ^{and} the agricultural demonstrations ^{which} ~~that~~ would allow that to come into being. That is what I would point to as ~~s~~ the guilding dynamic.

~~It~~ We do not know who that was, but somehow it happened — a catalytic kind of activity in history. Therein lies its invisibility.

It is a local catalytic, invisible kind of force, ^{which} is always there, suggesting, suggesting. It is sometimes necessary to emerge into the visible, but tactically allowing the establishment to build their society. ^L Locally, that kind of catalytic action is what I am talking about

as the guilding dynamics.

Practically, particularly, the local guild has to do with those whistle points, with these ~~actions that~~ ^{actions which} occasion a social change, those actions that awaken human beings to new possibilities in the midst of life. One of those has got to be inclusive mythologies, or a set of tactical actions which brings into being new poetry, new understandings of what it means to be life. And ~~then~~ some kind of way of creating that, perhaps indirect education. Here it would be ~~but~~ ^{perhaps,} songs, or other kinds of names ~~perhaps~~ by which new understandings of what the deeps of life are all about can be freighted. ~~Unless it is perhaps~~ The marches ~~perhaps~~ of a few years ago that awakened people to the plight of the black man would be that kind of indirect education. The other kinds of demonstrations, sit-ins and so on, would be examples of that kind of an awakening activity.

~~Then~~ a more specific, head-on, grass-roots training, has got to happen where an awakened human being who had decided that he would participate in renewing the face of the globe in terms of the particular location he has is trained in model-building methodologies, ^{given} the analytical skills that will actually allow him to be what he has on his hands. That kind of a specific practical training, that kind of an activity of the guild ~~that~~ would need to be undertaken.

~~Then~~ In terms of the sign, three kinds of activities there. ~~Just~~ Specifically, first of all, the creation of a demonstration project, of particular geographical locations in which social reconstruction takes place. And which can stand as a sign of possibility, and in which research as to a possibility of social reconstruction can go on. Which can stand as a sign of possibility in the midst of a world which seems to be an impossible situation would be necessary as a task of the guild.

Then some kind of servant force, The guild itself is a demonstration of the style of authentic engagement, of authentic phas~~e~~ality, of authentic sexuality, of authentic rationality. It is a sign^{of} what is possible in terms of a style of engagement/ in our time. It has got to be^{ing} into being Social Involvement Constructs. This is a word for some kind of scheme that is an invitation to man to participate. It is a demonstration of authentic corporateness, of authentic followhood; A body of people engaged in dealing with society ^{gives} that kind of invitation to participate in the changing of society, It is another activity of the guild and it has to be an imbodiment of the invitation to participate. The guild then enables practical ~~control/ability/...~~ research schemes ^{which} allow local man to do the creating ^{of}, build ^{of}, engagement with the future. You do not want to have someone else, finally, create a picture ~~of~~ for them. They have their own ideas, insights, thoughts relative to what it is that needs to come into being in society. The key is some kind of practical research network ^{which} allows man to engage himself in the model-building processes, ^{which} allow him to get his intuition~~s~~ into the building of the great new society. [?] What is the new kind of polity? [?] u can imagine what would happen if you could get a group of people together and work through models relative to particular issues, and then relative to that body, send yourself a representative Representation would take ~~perhaps~~ to a larger body. ~~It is an invitation to take~~ on a whole new type of meaning relative to the systems of our bureaucratic structures, I suspect. Then some kind of Community Reformulation machinery. This is the practical of the practical in terms of the task of the guild. These are ways in which local man can specifically be engaged in ~~deal/~~ being into being that which he has decided; ways in which he can participate in the doing of tactics. That is another type of the task of the guild, in terms of enabling that type of formation in a local global area to take place. ~~The quality of the~~

The qualities, then, of the guild that enable it to be about that type of a task, ^{is that} ~~of all that they are~~ ^{of being the} tactical thinkers of history. That is to say, their approach to a particular task is always to see that they intend ~~that~~ that body be brought into being. It is that kind of ~~thinking~~ ^{thinking}, rather than ~~the~~ ^{the} abstract kind of thinking ~~creates~~ ^{which} grandiose vision of the future which may or not happen, but which are not stated or thought through in terms of bringing them into being. They are the tactical, thinkers, ~~those who work in terms of just numbers, perhaps,~~ To think through a problem from the stance ~~that I~~ ^{of} intend ^{ing} to see the solution ^{to the} ~~to that~~ ^{problems} come into being. . T

They are the ones who have the quality of being within the structures. Whenever the rebels are staying outside the structures, ⁱⁿ they operate more or less invisibly within the structures themselves, ~~as a more or less~~ ~~corporately force,~~ not as one individual repeating over here and another individual here in another direction, ~~and~~ but as a corporate type of force. This collegiality ~~that allows~~ one to check his action with a colleague, to check himself over against the comprehensive. ~~That was~~ ^T The destruction of the guild, in the middle ages, ^{was that the} ~~the~~ craft guild's kind of activity became more important than the network, ~~as~~ ^a kind of turning in. ^U Incorporateness ~~happened~~ ^{brought} to the demise ~~of the destruction~~ of the craft guild in Europe. It is that kind of corporate force ^{which} gets the job done rather than a particular kind of individual. The guild is that corporate force in history ~~that maintains~~ ^{ing} a kind of incorporateness in the midst of its action.

It is engaged in the kind of task that is ~~a~~ complex ~~task,~~ ^a task that is never done. It is different from those tasks which we can engage in where you can see an end to ~~the task;~~ ^{it;} where you have a specific objective to the task and when it is met the task is over. The job of the guild is ~~to~~

~~a perpetual, kind of job.~~ It gets a model build^T relative to a different situation. ~~When a~~ situation is solved, it is^S discovered that something has dropped out of the model. The situation ~~then~~^{then} shifts^S a bit. There is more reconstruction to be done ~~a~~ perpetual kind of a task. It is a continual sort of a decision. There is always a new ~~dk~~ kind of a posture required. You ~~have~~ just ~~gotten~~ figured^f out what sort of posture would be required in a given situation, ~~and~~ the situation shifts and a brand new posture, a brand new ~~dk~~ decision is required. It is a decision to be on an unending journey, to embrace the discontinuity^f of life.

To be the guild is to be perpetually engaged in the perpetual ~~kind of~~ task, which is to *make* decisions at every corner. This is the total expenditure of one's life, of ~~one's~~ time, of ~~his~~ ^{cash} ~~cash~~. It is that kind of a total expenditure. ~~at~~ The guild is all about,

It is the experience of having the whole world upon your shoulders.

Be lucid about the fact that you have the whole world on your shoulders.

There is a colleague of mine, several years ago, ~~who~~ did research with me

in graduate school, ~~and went on~~ ~~one of the times that I was doing research,~~

one time our research was ~~was~~ with the solar eclipse. ~~He~~ ^{he} took all his equipment, ~~and~~ set it up

on top of ^a mountain, and sat through the ^{two} hours of the solar eclipse. ~~getting~~ the data that he needed, ~~and then~~

He then came back to Albiquirke, which is where we were doing the research,

~~and~~ after having travelled around the ^{larger} part of South America.

~~We just went ahead and looked around a bit.~~ ^{When} I asked him when he

got back what he saw, ~~he~~ related a long story to me. He said he has

visited Caraca, a really fantastic resort city, ~~that that is~~. He saw the

beach, the ocean, then he went into the ~~barrios~~ ^{barrios}. There was a garbage pile

in the ^{barrios} ~~barrios~~ where children were picking food out of the garbage,

and eating from the garbage heap. ~~Then~~ They drove on. They took the ~~same~~ road

just an hour or so later. They saw a couple of dogs playing in the garbage pile, ~~That/was~~ and urinating on ~~the~~ ^{it} garbage pile. That was the kind of story of South America, that kind of lucidity/experienc^g the whole world dropping on your shoulders. It is a kind of seizure of terror, of ~~overwhelming guilt,~~ ^f a kind of self-doubt. ~~There sits the whole world, a kind of coldness to people's problems,~~ ^{that} allows you to create a kind of warmth, ~~that~~ allows you to decide to engage in the problems of society, ~~that~~ ^{that} allows your decision to be burned to a crisp in expending one's life for the creation of something new. The great insight is ^{is} that is what fulfillment is about, ^{the} expending one's total life, of having one's life filled full with expenditure for the sake of ~~the~~ bringing into being of the new society.

One of the problems you have on your hands is the problem of all societies, which is the contradiction of how you are going to deal with the contradiction ~~which~~ ^{It is a} is there in all societies, ~~the~~ solitary kind of place to be, ~~the~~ ^{the} a guild. That does not mean you do not have colleagues there, but the colleagues you ~~come~~ ^{are} over against and will come over against you ^{are there} to do a particular job, not just friends. ~~It~~ ^{is} is a solitary kind of a decision, to pick up that world which has fallen ^N on your shoulders. It is a decision ~~of~~ ^{is} to come at oneself ~~one self~~ ^{is} in ~~two~~ ^{is} coventental relationships ^{which} ~~at~~ ^{is} allow oneself to be continually rehearsing, ^M making that kind of a decision ^{is} what the guild is about. ^{is} The guild is a body of nobodies in history. And they are the ones history never remembers. They are the social failures, ^{through} ~~through~~ which history would not be ^{There is} created. ~~No~~ ^{is} status.

It is the calling you have been waiting for all your life, to do one thing. That is what the guild is about. To expend oneself concretely on behalf of the future. That is the glorious quest. ~~That~~ ^{is} is the happy death. The only thing really that the sticky sociological ogre cannot stomach, ~~cannot~~ ^{is} not swallow, is the life of one who has decided to lay down his life for the sake of bringing into being the future .