

I have a prayer that I pray at the end of every RS-I. It's not a
It's never the same prayer. I suppose it's more for myself than for anybody else.
It's always a prayer for courage. Three weeks ago while I was riding on a subway
it came to me what my prayer will be at the end of SS-I, that's sanctification studies
one.
It will be a prayer not for courage, but for purity. In RS-I the reason you
pray for courage is because you're standing before the terror of the decision of
whether or not you're going to be. To be or not to be, that's the question of RS-I,
whether it's nobler, how does that go, to endure the pains of fortune or just to commit
suicide. All of us have contemplated committing suicide, either directly or indirectly
by simply refusing to contemplate committing suicide. And when you stand before the
void of living self-consciously before having showed up and not showing up one day,
from having come from the dark abyss and having gone, go and, going from the moment
of birth to the dark abyss. What you're up against is deciding to be. And that's
a matter of courage.

Here
In sanctification it's different I think. /It's not a question

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well it's a question of to be, but it's a question of will to be it's a question of to be to be loved or not to be loved. It's a question of is it nobler to dare to love the world, or is it nobler to withdraw, to stand aside and let the world go by, to withdraw into some kind of liberal transcendence. Oh Boy, that Abernathy thing really gets to you, doesn't it?

Or do you dare to love? And if you dare to love then that's a question, that's a prayer for purity. I don't mean anything moral by purity. I mean whether you dare to will one thing or not. I almost want to swear so that you get clear that I'm not talking about some kind of moralistic piety when I say ~~piety~~ purity. But I'm so hung up on moralistic piety that I can't talk about purity and swear at the same time. *It's horrible to*

Have your

close colleagues watching you? isn't it

Well, the question of to love or not *where does,* THIS imperative

of to love or not to love I suggest to you comes out of the experience of humility which issues in the motivity of compassions which requires the response

of perfection. Those are my three points.

First of all humility. I've been aware for some time now of the experience of inadequacy. And my colleagues have been reminding me of it, seems like daily these days. Maybe you noticed that. It's sort of like the feeling that you have been betrayed by your beloved while at the same time your beloved is utterly faithful to you. Somehow the beloved meaning of your life has betrayed you. It's like in the midst of overwhelming meaning to life, life ^{is} ~~has~~ suddenly at the same time meaningless. That's the experience that I'd point to with the experience of inadequacy. It's not offensive inadequacy before the task. I can still work eighteen hours a day, no trouble. It's not an experience of being adequate to do the job, why I find that I can teach RS-I better than I've ever taught RS-I before. It's not the sense of inadequacy before having made this goof or that goof, although those are painful. It's not the experience of inadequacy ~~of~~ before your neighbor where you're not quite understood or where you're unjustly

treated. All of those sense feel, all of those experiences of inadequacy roll off your back like duck off water. Water off a duck. Except where they become transparent to the divine. As a matter of fact its the transparency to the divine which creates the experience of inadequacy and that I'm talking when I mean inadequacy, which makes even those experiences which are nothing comparatively, also experiences of inadequacy. What I mean by inadequacy is the experience you experience when suddenly you're in the midst of an breathtaking experience. And you feel like you're so tiny.in the midst of it. Where you where you experience some great magnificent occurrence occurs in your life and in comparison to it you're such a tiny little nothing. It's like all of that space opens up and you can't fill it.

Randy Williams got this said for me the other day in one of our conversations in Uptown. He said I don't feel any inadequacy relative to being able to expend my life. Why I can expend 100% of my life. But the only problem is the life I've got to expend isn't the life that's needed.

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Uh huh. Did you get that? The being that I be is not the being that is needed.

I mean it doesn't fill up that space. It's sort of like you got thrown into the

ring of life with a pair of trousers four times the size and you can't fill them

up. So you have to hold your trousers up with one hand while you fight with the

other. I mean you can do a good job of fighting, but it's ^{kind of} humiliating. Or

it's sort of like being elected President of the United States. Did you see that

movie, "The Man"? Where a man who had never dreamed of being the President of

the United States was suddenly thrown into being the President of the United

States and what he experienced was humiliation. I think it's outwardly observable

to the man that you get elected to the presidency. Or at least it was for me

with John F. Kennedy. You saw the man once he was elected, experience, I believe,

humiliation. Because he wasn't big enough for the job. And then you saw him

grow. Huh? Well, this experience that I'm talking about of humiliation, it's

like you have been elected president of the universe. How in the world are you going

to fill up all that space? How in the world are you going to fill up all ^{of} that space?

Our papas talked about this as the experience of being a worm, a slimey. . . You know those ridiculous things they put on fish hooks and feed to fishes. Slimey, Repulsive squirmey little old worm.

But there's not an ounce of self depreciation in that statement, not one ounce. I mean it's the president of the universe that's the worm. I mean it's the man who stands at the center of the universe, upon which the whole world turns, that is the worm.

The hope of the world and a worm. That's the experience of humiliation. And that's what makes all of those goof-ups and that's what makes al of the failures so painful. Because you're president of the Universe.

Now the way you got there, the way you and I got here was that ~~is~~ you and I have been experiencing the immediate presence of God. You and I have been experiencing in our lives the immediate presence of the awe. That's why those songs are so frightening. I mean and some silly little old love song. Huh?

It's like every particle that you touch, throws you into infinite space, opens up for you. . .No longer is it some breathtaking experience that puts you in this situation. . .It's like every single thing you touch does it for you Huh? A rock in the middle of the road. I shall never forget the rock in the middle of the road. Or maybe its not a rock, maybe it's just a tube of toothpaste, or an earring, or a piece of chalk. I shall never forget the chalk in the middle of the table.

I don't know, it sounds crazy to me sometimes, but have you experienced that where you live out your life is not just ~~some/little~~ a hunk of little postage stamp but it's the globe? That's what I mean.

~~Every~~ Everyplace you touch any particle of space you're thrown to the globe. And it's the experience of the interior expansion ~~of~~ of time. I mean every event, there are big events like the death of Tom Washington that throw you out into eternity, but then there are little events like somebody

sneezing, and you're ^{Thrown} ~~going~~ going. I shall never forget the sneeze in the middle

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of the room. It's like when you're making decisions. Every single decision that you make you sense that you're touching the beginning of time and the end of time. Something like that. It sounds crazy doesn't it. It's like when you're deciding to do this tactic rather than/that tactic. You put ^{do} it off for as long as you can because you know, you sense, that somehow making this decision is the decision that's going to redeem all of history and save all of the future. Do you experience some of this? Kind of interior expansion/ of time and space? And it's an interior expansion of being itself.

I mean every relationship you have throws you into being related, I don't know to what. To God. Your relationship to your colleague is not a relationship to your colleague, it's a relationship to the mystery--to God.

with
Your relationship ~~to~~ your wife is not ~~a~~ a relationship anymore with your wife, like it's a relationship to the mystery--to God. Your relationship with the man that you pass on the street or you ride with on a subway is no longer a

relationship to some unknown human being. It's a relationship to God.

Now that's how we got in this situation, something like that going on. Obviously we don't know how to talk about it. That's why all of us up here have been walking around so much. If you've noticed that lately. It's because we're trying to get ahold of how in the world you talk about what it is that's happened to us. But ~~if~~ when humiliation happens ^{then} what's required or where it throws you is into a new kind of compassion for the world, a new kind of depth responsibility, a new kind of . . .

I mean when you've got all that space, when you've got all that time, when you've got all that being, the question is how do you be the being that fills up that space. That spans that time, that touches the depth that is the being you're in the midst of experiencing. That's the experience of sanctification. That's the experience of the mountain of care. ~~First~~

The first thing that that implies, the first indicative, is that you've got to love the world. But it's not a matter of loving the

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world, it's a matter. . . You either love all of time, all of history, and all the world, or you don't love any of it. I was riding on a subway, as I said earlier, about two or three weeks ago, and whenever I do any kind of travelling I always look at the people, primarily, out the window or whatever. And I was suddenly aware that there was a lot of people getting on my subway. And there were a lot of people outside. And it flashed through my brain, can all of those people be significant, like I am? It just doesn't seem possible does it? I mean there are so many of them. And then the spirit recollected for me, that unless you're able to say that every single creature in all of creation is utterly significant, ~~you~~ you cannot finally say that your life is significant. I don't even understand that statement, but I believe ~~that~~ ^{that} with my whole being. And that's the struggle with loving the total world. I mean you walk down Lawrence and you look in that window on that second house that they've got built there for people to die in, and you look in and there's a vegetable sitting there. ~~He~~ ^{He} He sits there about half the time. ~~How~~ ^{How} How do

you say that's valuable. You go to a movie and people just get knocked off

you know and life just seems so cheap and you read in the paper about people

just killing off people and in other parts of the world and in this world, or

you see the gangster movies and life is so cheap, your culture has been. . .

I wonder if the movies, that just occurred to me, that of making all this

killing off so many people aren't really struggling with well I don't want

to say that, because I haven't thought about that. But the struggle of this

person who has new compassion is how in the world do you love the entire

creation. ~~Schwartz~~ Schweitzer, I never understood just quite what he meant

until today, when he talked about you've got to honor, you've got to revere

every particle of life. I remember studying back in seminary some character

who lived with wasps because he wouldn't kill any of living creation. And

for him

yet/to live, he was insane I think believe. Maybe somebody remembers. I don't

remember his name, but I do remember that he always lived with a room full of

wasps that he was always witting down on one of them. But he wouldn't kill them intentionally because he revered all of . . . now that's ridiculous.

Especially if you/^{were}stung by wasps as bad as I was stung by. . /^{Why} for me to

kill a wasp is sort of like the experience must be for somebody to ~~KILL~~ shoot

a charging. . .to kill a charging rhinoceros with a baseball bat. And so

it sort of stuck with me that story about this character. In some places there

^{some}are/people who wear masks over their face so they won't inhale insects. Now

that to me is ridiculous except you know it begins to make a little sense when you

see that all of life is sacred. That's what it means for me. For the man who

must, because of his humiliation love all of life minus nothing.

And the second implication of your humiliation is that you got to love it with your total being. If your entire being is not in any one

given moment. . . If in this given moment ~~for~~ in that moment, or in the next

moment, you do not have within that moment your entire being then you're not

loving vreation with your entire life. If there passes one situation

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where you do not consciously give of yourself to that situation then you're

not loving ^{the world} with your total being. If your whole ~~life~~ is not in any one given moment

then you're not filling up the space of having been ^{the} elected president of the

universe, requires. It's like in this moment of doing what has dawned upon us

is that it's not the doing that's important, it's what you become in the midst of

your doing. Doesn't mean to say that doing is not life or death because you

don't do, you don't become. But we're so far beyond doing. I mean you're ~~so~~

clear that what alters history is not what somebody does, but what he ~~is~~.

And so the compelling concern for the man of humiliation is what ^{does} ~~is~~ he become

in the midst of his doing. In the midst of his compassionate activity without which

he cannot love the world, and be totally engaged in the world. The question

though finally is what is he become? I mean it's like the whole world depends

upon you being your integrity. I mean the salvation of the world depends upon the

spirit man being his integrity before the world. ~~And what that requires~~

And what that requires thirdly is sacrifice. And sacrifice is

always in direct proportion to the purity of heart. And sacrifice is always the flip side of resurrection. Resurrection does not occur save on the other side of sacrifice. Sacrifice is the activity that comes out of willing the one thing.

It's the _____ the being the one thing that makes possible sacrifice.

Now what I mean by sacrifice is something like in RS-I you're up against being your being and what you put on in RS-I is your freedom. You put on your freedom ~~and~~ in sanctification, in SS-I what you put on is sacrifice. Or what you do is you give up your freedom for the sake of the other having his freedom. Well that's not very well stated, I'm aware, but I believe this. Another way I

it's like
talk to myself about what sacrifice is is/you're called upon to be responsible

that's RS-I.
not for man, not for the world now/ What you're called upon to be responsible

for here is God. If God goofs and a million people die in Africa, you're responsible. It's your most personal responsibility. I'm beginning to go

back to Kazantzakis book The Saviours of God. I mean the indicative to sacrifice, to sacrificial expenditure is becoming responsible for God. Now that's not a very

adequate way to talk about it, I am aware. Another way is civilization becomes your business. I mean your most personal business. Creation, all of creation becomes your/^{own}most personal responsibility. Not part of civilization, not part of creation, but all of creation. Well, it's something like that.

Now to live before that kind of imperative, or that kind of indicative requires it seems to me a posture of perfection. No other way to live before that kind of indicative. And by perfection I mean you live before the one word in Jesus Christ as the final reality of your life. Or our papas I think talked about it ^{in terms of} ~~as~~ being sinless. IT's not that you don't ^{sin, it's} ~~do it~~ that you no longer live your life as a sinner into whose life comes grace. But you live your life as the forgiven man who sins. Do you see the difference? Do you see the difference? You're no longer the sinner into which the happening of grace occurs, you are the forgiven man into whose life sin occurs. And it's like the moment you sin, just the split half-second before you sin, you're forgiven.

Or I'd come at it negatively to try to think about it too.

Something like that. for
Before you sin you already have repented of it. /You have pre-repented ~~of~~ your
sin, so that the moment you sin you're forgiven. These are horrible old words

to talk about the experience.~~of~~ Another way, it's like when you try to

tell yourself a lie about the ~~kind of~~ life ^{that} you ~~you've~~ got on your hands, when you

try to hide from the contingency that is your life, when you try to hide from

the humiliation that is your experience, just as the circle begins to close

around you (do you remember the Christ example?) just as it's about to close,

then the impingement occurs and you never quite get your lie put together

before the transparency tears it apart. And you try to build it and. . .

It's like perpetual intrusion of the mystery just doesn't ever let you get

~~your~~ your lie together well enough to hide from life. I mean when every

Goddamn rock in the middle of the road throws you over against your life,

I mean you don't have any time to get it together. Your only choice is to

live as the forgiven man or else retreat. The man of humiliation who is

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thrown, impelled into compassion and love for the total world, to the point of sacrifice has no choice but to decide that he is the sinless man. He has no choice but to will the one thing, to be the perfect one. That's the only stance that's possible it seems to me. Before this kind of reality or this kind of experience. Now that places him in mortal danger. I don't have time to go into those, but let me list them for you. But you can already guess what they are.

The first mortal danger that places him in is some kind of false benevolence. Huh? or pride. Where he says I can endure anything. Well that was spelled out for you in the first lecture. The second kind of mortal danger that places him in is some kind of false integrity, where he ~~reduces~~ reduces his care down to something a little bit less than the total. I mean he may have the whole world as his concern except for maybe one or two people, something like that, huh? ^{bit} Reduces his world down to something a little/less offensive than the

And total. /The danger there is you lose your freedom. That's what it means to become

is a zombie, /you lose your freedom, your possibility of deciding. Whenever you see that

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it's possible to assume responsibility for the entire globe, for the entire universe, and then you reduce it down a little bit or a lot you lose your freedom. Because freedom is always dependent upon the expenditure of that freedom. Well, I said I wasn't going to talk about these.

The third mortal danger that it places you in is false felicity, which is a way of numbing yourself against. I like the way one of my colleagues put it, you either decide to kill the care or you kill the which world ~~that~~ you're caring about. You kill the care you become a cynic.

You kill the world and you become ~~a~~ ^{the} zombie. And there's not much difference between ~~and~~ those two, because they both have lost their possibility of being sacrifice.for the world.

Now the third element of perfection, sinless and mortal danger, that's the second one, the third one is that it's an extremely fruitful life. I mean the pure in heart are the people who see God.

"Who shall ascend unto thy hill, and who shall. . ." How does tht go?

Those Huh? Oh! "Who shall stand in the holy place. Those who have clean hands

and a pure heart." Even the, everybody knows that,^{you know} /even the movies. I went to

see a movie the other day called The Iron Fist. And it's the man who has a

pure heart, who wills one thing that is given the power to become the man with

the iron fist, which stands out against all kinds of evil and conquers it.

That's the power ~~W~~ that's given to the man who is pure in heart, who's sinless.

I mean

/ Even the popular movies know about this. But you and I, we've got to get

ahold of it a million miles below what's understood about it in terms of its

popular grasp. I guess all of us say in the midst of this kind of talking,

"Yea, that sure would be great to be pure in heart and see God. That can't

be, can it?" The joke is you already have seen the rock in the middle of the

road. You already have seen ^{The} ~~a~~ glimpse of eternity. You already have

transparentized your life. That's why those songs are so offensive to you.

The life of perfection is a fruitful life. It's full of power. It's full

of the power of sacrificial expenditure. Only the sacrificed man rises from the

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grave. Resurrection and sacrifice are two sides, I believe, of the same coin. To put that secularly, life simply is expenditure. The meaning of life is in the expending of life, not in some accomplishment that you make in the midst of expending your life. That's why cheap victories are so meaningless. Because the meaning is in the struggle, not in the victory. Not in the accomplishment, but in the struggle that you have to go through to get there. I mean sacrifice is at the very center of reality itself.

You tell me, this is an old, old thing, and I know you've all heard it, but I'll say it again. You tell me what you're willing to die for, that's what sacrifice is, and I'll tell you why you're living. Huh?

I mean the reason that you haven't committed suicide is ^{whatever reason it is that} ~~the reason~~ you're willing to die for. Something like that.

And finally, the power of sacrificial living, the power of being the humiliated one who cares for the whole ~~the~~ world and therefore takes the posture of ^{sin} ~~sin~~lessness, the power of that man is that he not only

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is in charge of the ~~whole~~ world, but he's finally in charge of his own life.

Do you see that to be in charge of the universe and to be in charge of your'

own life are not two different things, but the same. We've known all along that

sanctification and justification are the same thing. Now you see it on the

other side of sanctification and it's a little different. To be in charge of

yourself means that you're in charge of the universe. I was in a situation

where I was watching two men, and it puzzled me because one man seemed to be

filled with power. I mean his whole life/^{just}eminated power, while the other man

seemed to be almost a . . .I don't know, a peon. But when you looked at them

analytically they were equally bright. They were equally talented. They were

equally on down the road, wherever you want to go. They ~~were~~ was hardly

any difference/^{that was discernable}except one man had power. And then it hits you. One man had

decided that he was responsible for the entire globe. One man had decided that in

every situation that he showed up in he was going to assume total

responsibility for that situation. And lo, he had power. Two men, both of

equal in every way, as far as you could tell. But one man had decided to care totally. Power emanated from him. All power in heaven and in earth is given to the pure in heart.

Tape Over

what you do not forgive on earth, will not be forgiven in heaven.

Seems to me there's a passage something like that. All power in heaven and in earth is given to the man who out of his humiliation assumes responsibility for the entire globe and therefore decides to live as the man who is perfect