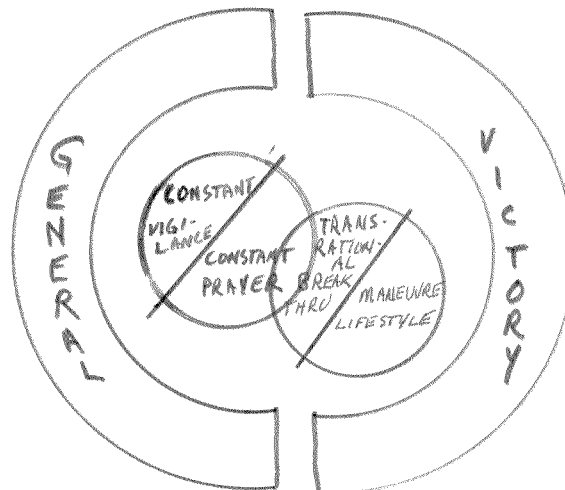


My colleagues have talked about what it means to sustain the general. We have talked about what it means to stand as the general. I'm sure that my other colleagues are going to talk about the "tricks of the trade." If you want to know the tricks of the trade, then know Sun Tzu. If you want to be the general, know Sun Tzu to the bottom. Appropriate it, experiment with it, be it in your life. The tricks of the trade of the general are that which is very hard-earned. What has intrigued me for several months is neither that which sustains the general nor the tricks of the trade of the general, but the fundamental dynamics of generalship.

First of all, what is the general? Everyone here could come up with a definition. My own is fairly simple. "The general is a person who has gone through a very long and very fiery (with emphasis on the fiery) refinement." It is refinement which has given him a certain stance and certain skills. He never fails. He always gains total victory. This circle is what counts. On the one side of the circle is the general and on the other side is victory. You could say that the general and victory are two sides of the same coin. But I think that the statement finally about the general needs to be more radical than that. And that is that the general IS victory. He IS victory.



The two circles on the inside are an endeavor to articulate what it means to say that the general is victory. What are the fundamental dynamics of generalship? Or of victory? These two circles are inter-linked, so that all of this whole thing is one. I believe the fundamental dynamics of generalship are first of all "constant vigilance"; secondly, "constant prayer"; third, "transrational breakthrough" and four, "maneuver life-style."

I think everybody in this room already knows everything that I'm going to say. Constant vigilance. If you are to be the general, there is never a single moment of your life that you are not vigilant. If you are to be the general, you need to know everything. You need to have all your feelers out. It requires every form of reconnaissance. You need to know the spirit edge. You need to know every single colleague, his gifts and his weaknesses. You need to know the political, economic and cultural situation in which you are operating. You need to know everything and above all, you need to know the contradiction. That is "constant vigilance."

Constant prayer. That is the other side of that same coin. Constant prayer, as you experience it in your life, is virtually indistinguishable from constant vigilance. Constant prayer is the process of taking all that is and all that you have struggled to know and to spin it into victory. That is the only issue that I can at the moment raise about prayer. Prayer is the process of taking all that you have struggled to know and to spin that into victory.

The one who decides out of his own being that he is going to know all that there is to know about the situation that he is in; the one who has decided that he is going to find a way to explode what he knows into victory; that person will find trans-rationality. Personally, I find that phrase "trans-rationality" a bit frustrating, for trans-rationality is not something that you plug into simply because you heard the word. Trans-rationality is the gift of struggle to know and to do. You struggle with all there is to know and you struggle with prayer--to build a model over against what you know. If you struggle and struggle and struggle, trans-rationality will occur. Trans-rationality is not the beginning point of this struggle. You and I know only rationality. But if you push rationality to the bottom, trans-rationality will occur. A hole will appear and suddenly a whole new gestalt will take place. Everything will appear in a different light. I would point to the moment that occurs as transrationality. The moment that breakthrough takes place, transrationality is there.

On the other side of trans-rationality, what happens is manoeuvre. I have a problem with the way we talk these days about manoeuvre. Everything we do is manoeuvre. If we walk to the store to buy a package of cigarettes these days, we declare that is a manoeuvre. I may be a perfectionist, but I am convinced manoeuvre happens on the other side of trans-rationality or transrational breakthrough. The thing I really want to say about manoeuvre is that it is a life-style. It is a consciousness. I think consciousness and life-style are nearly interchangeable words. Manoeuvre is the doing of the trans-rational breakthrough. I will close by reading these comments which sometimes lapse into what the general does, but are about the fundamental dynamics of generalship.

The only pre-requisite for victory is constant vigilance and constant prayer. Although the victorious one is a kind of sorcerer, victory does not happen by magic. It flows from constant vigilance and constant prayer as directly as sap flows from a tree. Victory creates magic. Magic does not create victory.

The crucible of constant vigilance and constant prayer is trans-rationality, a form of consciousness given by the intensification of doing. Although 'magical,' it too is not magic. It is given to you as a gift by the intensification of the relationship between constant vigilance, constant prayer, and God's insistence that you care for the whole earth. Rationality seeks victory as the conclusion

of a logical sequence. Transrationality seeks to explode the victory which is already hiding in every moment.

The doing of transrationality is manœuvre. Manœuvre is not something you do. It is a total way of life. It is the way of life of the victorious one. Manœuvre has no prior form. Hence, it can only be described generally. Its description will benefit only the man who is uninterrupted vigilance, uninterrupted prayer. For he is the general. He is always ready.

Constant vigilance is the process of knowing the ever-shifting kaleidoscope of all that is. It requires every form of reconnaissance and every form of ordering. It knows the trends and contradictions in every moment. It knows the spirit pain. It knows every troop. It knows every issue, every detail. It knows everything. It sees itself responsible for everything.

Constant prayer is the process of shaping all that is as victory. It spins 'all that is' into a victorious invention, into a victorious response to the total situation of the moment. It constantly spins outward into effective doing. It is never trapped. It is never without a model.

The explosion which is victory is always two explosions. The two explosions are two sides of the same coin. The prior explosion is given in constant vigilance and constant prayer. There is no explosion in care for the world without the prior explosion of transrational break-through. This explosion is not anti-rational. It is a hole in rationality as consciousness itself is a hole in Nature.

Constant vigilance and constant prayer are intensely corporate and intensely solitary. These are the well-springs of manœuvre.

Manœuvre is the ordering of forces to take the moment's victory. It is a stretching to absolute tautness. Manœuvre is glorious living.

Manœuvre is always the question of the appropriate juxtaposition of normal forces and extraordinary forces for the sake of victory. The possible forms are infinite--and can only be decided by the man of constant vigilance and constant prayer.

More particularly, manœuvre is always the question of the disposition of your generals. Your generals are divided roughly equally between your extraordinary forces and your normal forces. Your normal forces cannot be without generalship for they are a manœuvre within a manœuvre.

Your extraordinary forces can encompass less weakness than your normal forces.

Every general has emerging and pre-emerging generals assigned to his care. This is the form of training in the time of intensification of doing. It is critical to our future and must have intentional form. Training is a tiered dynamic relative to generalship.

Maneuvre encompasses all functions. There are no 'special' functions outside manoeuvre. The extraordinary force is not an elite in the sense of 'disrelated speciality.' Any special forces in the sense of status or privilege are counter-productive. Manoeuvre is intensely corporate.

A manoeuvre is the self-conscious articulation for a given situation of that which is already a way of life. As such, it is first and foremost a spirit reality.

A manoeuvre is contained within an imagery holding the missional thrust and an imagery objectifying the spirit edge. Osmosis needs to occur between these two imageries if the explosion in care for the world is to occur, if the victory is to be won.

The extraordinary forces attack the enemy and impact the normal forces equally.

The extraordinary forces engage the enemy, the normal forces fight the battle. The extraordinary force catalyzes, the normal force implements.

The general never takes the first course of action which the data suggests. He is not easily tempted. He swirls. He waits. He watches for a hole to appear. When the hole appears, he moves through it like fire. The hole is the gift of transrationality and is given only to the man of constant vigilance and constant prayer. It is never a groovy idea.

The general deals only with the contradiction. As such, he points the way.

The general strikes surprisingly. He strikes either the weak point of the enemy or he strikes his forces. When striking his forces, he always strikes the dynamic between the local and the global (the local and the areal). He is forceful but indirect. Everything he does is a work of consummate art. By dislocating the relative accommodations within which man seeks to contain the dialectical relationship between the local and the global, he is the midwife of the intensification of doing.

The general always explodes out towards the miraculous, the impossible, the explosive, the immediate victory. The forces love measure. The general hates it.

The general trains in transrational operation.

The general is the symbol of consumption.

The general creates boxes relative to the contradiction which forces explosions.

The general occasions spirit reflection. He is pastoral care.

The dynamic between the general and his forces is the vehicle of (areal) consensus.

Constant vigilance and constant prayer are the keys.

Much more needs to be said.

And even much more needs to be done.