

SUMMER '71
PLENARY ADDRESS
Gene Marshall
7/18/71

I have been assigned the task, here, to report on what has happened to us since last Sunday, relative to our philosophy of revolution. Or to put it more honestly, this is a report on what happened to me since last Sunday, relative to clarity on our philosophy of revolution. Perhaps a great deal of clarity has happened to many different consciousnesses that has not yet reached the consciousness of all of us, and I anticipate next week carrying further into the future what it means to participate in the social revolution in our times. So this report is more like a challenge to you, to push to the bottom our corporate mind on what it means to be social revolutionaries, at just this moment in history.

I want to read quickly a little passage that was helpful in getting at least some of us through the last week's struggle.

"The Lord said to Joshua: 'Look, I have delivered Jericho and her king into your hands. You shall march around the city with your fighting men making the circuit of it once, for six days running. The seven priests shall go in front of the Ark carrying the seven trumpets made of ram's horns. On the seventh day you shall march around the city seven times, and the priests shall blow their trumpets. At the blast of the ram's horns, when you hear the trumpets sound, the whole army shall raise a great shout, the walls of the city shall collapse, and the army shall advance every man straight ahead.' So Joshua son of Nun summoned the (priests) and gave them orders: 'Take up the Ark of the Covenant; let seven priests with seven trumpets of ram's horns go in front of the Ark of the Lord.' Then he said to the army, 'March on and make the circuit of the city, and let the men drafted from the two and a half tribes go in front of the Ark of the Lord.' (Complicated structure they had here.) When Joshua had spoken to the army, the seven priests carrying the seven trumpets of ram's horns before the Lord passed on and blew the trumpets, with the Ark of the Covenant of the Lord following them. The drafted man marched in front of the priests who blew the trumpets, and the rearguard followed the Ark; the trumpets sounded as they marched. But Joshua ordered the army not to shout, or raise their voices, or utter a word, till the day came when he would tell them to shout, and then they were to give a loud shout. Thus he caused the Ark of the Lord to go round the city, making the circuit of it once, and then they went back to the camp and spent the night there...They did this for six days running!"

That's the line that's really the key line in the passage. Can you imagine what it was like after the first day? I mean, you were just sort of getting your mass intuitions straight. On the second day around you were probably getting your stance really clarified don't you reckon? And that third day around you were looking at the malfunctions of the wall of Jericho. And the fourth time around, probably some trends of the future were beginning to occur to you. What really interested me was on the seventh day, they marched around it seven times in a row. This is the seventh day. I don't know when the march starts, but I suppose that we're on it, in one way or another. At any rate, they shouted, and the walls fell down, and they marched right on into the city.

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Now we've got to be clear that while the Lord stops the sun, in the next passage, and waits for Joshua to kill all his enemies--and the line in that one is also a crucial one; it goes like this: "Never in history before or since did the Lord listen like that to the voice of man."--the Lord listens to the voice of man. Somehow this is a key to our grasp of the social revolution.

I'm going to go back through just extremely simple things, in the sense that we've all been through them before. But I'll attempt to relate them quickly. I'm going to only draw big pictures on the board so you don't have to read anything. But I've found it utterly impossible to think how you could possibly talk about these matters without drawing at least a picture or two.

Now, of course, a triangle is the first picture you have to draw. Now this is a triangle having to do with the pro-establishment, dis-establishment and the trans-establishment. We have worked a great deal on the tension between the pro-establishment and the dis-establishment, and our problem of getting distance on it. Last Sunday, we worked here in this auditorium on what you might call the revolutionary principles, or ways of talking about your stance out here in the no-country of the trans-establishment. And the first of those principles, you might write down, is the ontological principle. It has to do with those triangles. We are concerned with the dynamics of social process essentially; essential sociality. And that second one is a principle that might be pointed to as social inclusiveness, or the ideology of all--of the people. We worked these two principles together on Tuesday, getting said to ourselves what it meant to push to the bottom the dynamic of sociality and what it meant to spread; we pushed that dynamic to the bottom, clear out to every last creature on the planet earth. And when you combine those two things you are standing in an extremely radical place. Especially this feels true if the dynamic that you're pointing on is so shallow, in our present times, that to really understand the dynamic in depth, is to plow into the center of the earth, and then to even think, of every human being on the earth having to plow into the depths of consciousness that that dynamic was pointing to, gives you a radical feel of yourself. Then the third one, we might call something like the historical crisis, or "What is God doing particularly in our times?" The cultural revolution is what God is doing in our times. A mutation of consciousness of consciousness, and we have a window into the process of social revolution that is a window that outruns any understanding of social revolution yet to be seen in the 20th Century, and interprets them in a brand new way. It's almost like we need to write a book on what that would mean. Then that fourth one is, a principle something like spiritual destiny, or mass intuition, we put it last week. I am just trying to think through for myself what it meant to respect deeply the mass intuition of a group such as we are, and maybe this is a way to get ahold of that, in one aspect, at least. That we are, in our mass intuition, really looking at what the Son of God in our day is praying for. Or the Spirit People decide history. God answers whatever prayers they corporately pray with their deaths. Therefore, the mass intuitions of a group like this is a critical reality, which is conditioning and making our stance in history.

Now, it is from this perspective that's forged by these kinds of permanent verities in our stance, that we look back upon the pro-establishment and the dis-establishment. Now I'm not really interested in the pro-establishment and the dis-establishment, but in these two words that we've struggled with all week long. If

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you put the word malfunctioning up here with the pro-establishment, realizing that, in a way, malfunctioning is dealing with the whole, but it's on that pole, and you put down here trend with the dis-establishment, then I don't really mean malfunctioning here but manifestations. In the manifestations of society there are healthy functions and mal-functioning manifestations. And this plus or minus is healthy or malfunctioning from the point of view of someone who is standing over here from the perspective of the trans-establishment; having eyes to look at the concrete manifestations of civilizations with these eyes, he is the one who sees their malfunctioning. He is the one who sees their health, because health means operating this dynamic in full depth for all people. The people who are malfunctioning may think they are functioning well, and some of the people who are functioning well may think they're malfunctioning. As a matter of fact, a lot of us have had that experience. If we look on ourselves as functioning well, we thought surely we were crazy, because the whole world was mal-functioning that way. Now a similar kind of relationship exists in relationship to trends. The trans-establishment has eyes to see the trends. They see the positive and negative aspects of the trends. These are positive aspects with respect to these eyes that are looking. These are negative aspects with these eyes looking at them, and they are negative or positive in terms of how that trend is pushing against that malfunctioning. Because innocent suffering was taking place at this point of society, this trend was burped forth in history, and it's burped forth in history as a counter play, however immature it became, however fragmentary it was even in all of these sicknesses, it bears witness to the cause for which it came forth, namely this malfunctioning society here.

Now our job, standing out here looking back at the trend, is to name it and as a trend that really arose from a real malfunction and that's moving helpfully against it, and to see what parts of it are still positive and what parts are negative. Another way to say this: the trends, plus or minus, is the overlay that the trans-establishment creates to understand this dis-establishment relationship. We are the ones who call them trends. Nobody else does. We see the negative and positive, nobody else does. This is an overlay of vision on top of the actual going-on reality in our society. Similarly this malfunction, or these manifestations of these dynamics functioning and malfunctioning. This is an overlay, if you like that the trans-establishment lays on top of the manifest society through which it's understanding.

Now our interest is in trends that are dealing with the problems that are out here, of course. Not some others, that are in motion against it. And when we name a trend a trend, that's adding something to civilization. That is self-consciousness of naming it wasn't in civilization before. That is one of the gifts that the trans-establishment gives to history: calling that trend a trend, in the context which it calls it a trend. Now, how do we begin to look at some of the other categories which are just there?

In our struggles through the week--let me draw another diagram, the same as that one, but in a little different order. That we are imaging the new overcoming the old, and moving on through the old, taking its place and becoming manifest in the new. Now we who are this revolution wish to have our vision of the new. I'll let that line stand there for our vision of the new. And I'll let this T E stand for trans-establishment down here. It's we who are having this vision of the new

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for all the people in the full power depth that those dynamics over there point to. Now this kind of circle here will represent the establishment and off this circle tangents are arising. Tangents that are moving in new directions from the establishment. And those are the dis-establishment. The dis-establishment wouldn't even have any place to tangent from if it weren't for the establishment. It's like a great sea of froth that comes up on the surface of the establishment because the establishment is mal-established. And if it weren't mal-established, there wouldn't be any occasion for the dis-establishment, but because it is mal-functioning, the dis-establishment comes forth bearing witness to that. Now, out of all of this dis-establishment froth some kind of coming together takes place. It seems like to me it comes together because some idiots like you and I stand over here and say: "Come together!" And zip, it comes together. Now it was already together, but it wasn't together until you saw it was together, and then you see it's together. Or, these idiots down here in one of those lines (a dis-establishment tangent), they didn't see it was together; they didn't know they were a trend overcoming the establishment and driving it toward your new society. They never heard of your new society! How could they possibly have had that kind of consciousness. This little picture here is something we created in our imagination. All these trends coming out here and then moving back through the establishment; they're going to establish the new society. We named it. That's why it's there. And, of course, standing in its way is the establishment. It has to move right through that to get to the future. And it's going to be one dickens of a fight, as anybody standing anywhere can see. Now this trans-establishment sitting down here has to look at that complex situation and come up with an answer to the question: What on earth do we do?

Now, they look over here at the trend. They've named it; that got it into being, that's one thing they did. They looked over here at society, and they named the malfunction. That's another thing they did. There wasn't any malfunction until you called it a malfunction. Now there was, but it wasn't known that way, until you knew it that way. So you named the malfunction and you named the trend. You've already made that much contribution to history, in giving that kind of order to the situation.

Now standing back, having named the trend and malfunction, you see the block. Now the block is not the same thing as the malfunction. The block is something out here in the way of the trend you've named, that's preventing this trend from getting its way out here to the tomorrow. Now you are also looking at the trend itself, which you named, because it's a real trend. It's not something you just cooked up in your imagination for the fun of it. You're pointing to movies going on in our time, to Sartre, Camus, and writers, and I don't know what-all, training centers and things like that that are doing real things in our time, and so you look at that trend you've named and you see that it needs a corrective. We've sometimes used the word goal here this week. I prefer something like corrective. That is, this trend is off target. It's hitting off this way. It may be so much off target it's going to miss running into its block! That's not very likely, but it's off target so that even if it gets through its block, it won't arrive out here at the vision that we need to have it arrive at. It's got a problem in it. The problem may be so deep that it won't have energy enough to even get to its block. It may be an extremely profound corrective. Now this corrective has to be added to this trend to make it capable, as it moves through its block which has to be removed and arriving at the next society with the goods: this is what we want to

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name the final contradiction. That is, what it is that the trans-establishment must do is to do that do in history which adds this corrective to this trend and unblocks this trend on its way to replacing the old society with the new society.

Now, there's sort of a mystery here. Out here this new society is in one way contentless. That is, if you push these things to the bottom, there's content here, but relatively speaking, it's contentless, compared to when you get back here analyzing the establishment/dis-establishment, I mean you're dealing with real watermelons. And it's sort of like this trend or this analysis is bringing the content into your vision out here. Or your contentless value system is judging all this content that's moving out there in history. Sort of like the dynamic of the vision cleaning up the content of history and the content of history giving content to your vision concretely. Now that raises the questions, of what's the difference between this malfunction and this block. I hear that question has come up, especially when you got down to the place where you had actually brainstormed out a malfunction and actually brainstormed out the block and they were strangely similar! Now, there has to be a difference. Or, you're not talking about the same thing, even though they may be overlapping. Maybe something like this: a malfunction is a comprehensive analysis of the is-ness of manifest society in the dimension that you're talking about. You've picked a certain triangle to work in; what you are out to do is name the key malfunctioning that was actually going on in your time. That's not the same thing as the block to your trend. It may be that certain aspects of your malfunctioning dynamic are the block. It may be they are not the block, that the block is found in some other triangle somewhere, that's blocking this trend from overcoming this malfunction. Or it may be that part of the block is within this malfunctioning triangle, and part is within another one. So you constantly have to keep in mind where you're standing. For everything you're saying is from that perspective. Everytime you make a single statement, it is from the perspective of where you're standing. Or if you're going to make that statement about something in that dynamic, you, by making that statement are going to be adding the consciousness that you have from this perspective.

Now, where is society malfunctioning? Well, we know where it's malfunctioning in general. It's a cultural revolution, and therefore these red and yellow and blue and green triangles that we have been struggling with are telling us where society is not functioning. It is the cultural pole that has fallen into weakness and ruin the most, every time. The image that's helping me is that it's like you've only got society when all three of those poles are functioning in proper relationship to one another. And it's like that cultural one is the glue that's just turned into powder, and no longer glues together society, so that the economic shifts off this way, and the political shifts off this way, or they inter-relate in tyrannous ways because the glue that would make them function properly has been left out of the formula, or has become so deeply decayed that it's the same as being left out in many manifestations. Now, these indices, these matrix of indices to the contradictions, are not themselves the contradiction. They are the matrices of indices to contradictions. We have to go through this hard work of finding out what the real block and additives are, in the midst of those arenas of society that the indices cover. And then, when you get those real, concrete things to do nailed down, you have a matrix of contradictions inside of your matrix of indices. That was a helpful thing to get that said, somehow. How do you find out what those contradictions are, inside those indices, where we know they are? And we'll be

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quite surprised if they're not. How do you find them with scientific accuracy? You can't just muddle through an analysis of 20th Century society and hope to be right. This has to be scientific, hard-headed methodology. And yet, it's not the kind of hard-headed methodology that relieves you from the spirit anguish of having a perspective. At the same time that you're as hard-headed as the last scientific physicist, you are also just a spiritual wonder-worker who maintains his vision through all this hard work and realizes that every time he makes the teensiest gestalt, he is having this vision operating. There's nothing automatic about this. You have to remember that every time you ask, "Is this a malfunctioning?" you have to remember that it's you asking the question. And if you who are asking that question have slipped off into some limited vision, then your answer to your question won't come back right. Maybe some of you have had that experience. You have to begin working this through by firmly nailing yourself down inside of this, concretely, inside the triangle you're dealing with, and don't let yourself out of this arena. It's very difficult. You get in a 6th level triangle--I don't even want to hear anybody talk about something less than that--that keeps the boards high enough so you don't flip out into the next 6th level or into the 5th or 4th level, it is just difficult. I mean, you get down to something like the top triangle of ultimate concern, and it's radical awareness. Now radical awareness is not a whole lot different from these other two poles of that triangle, but you are trying to keep your mind inside of that one pole in order to get out your malfunctions and do your analysis accurately. And to stay inside that area with that kind of depth vision of what that's supposed to be and keep telling yourself what that thing is is and that the way it's supposed to be is therefore when I look at what is really going on out here, is that malfunctioning? Yes or No? And answer that quick, before you forget what the process of thought was that you were going through. I think we're getting better at this.

Now let me just conclude by illustrating with a paragraph, the kind of results that are coming out of this method, for this is the really acid test. And I wasn't going to really be willing to get up here until I worked through one of these paragraphs for myself and saw for myself that it actually does work and gets you somewhere that means something to you personally in terms of what to do. Now working on a triangle in final meanings, the ultimate concern pole of it, we discovered that the malfunctioning in the present establishment final meanings dynamic is something like spiritual void. There's just a spiritual void in man's relationship up there towards the ultimate concern. And to break that down into four sub-points: their meaning structures have become narrow and fragmented; there's a lack of demand for spirit; there's a lack of authentic numinal experience; there's a lack of competent spirit methods to achieve any kind of depth experience of that sort. There's just spiritual void, as the primary malfunction in the top pole of the final meaning.

Now, what is a trend? Well, after all this brainstorming, we've come up with things like key scholars, and movie makers and novels and books and training centers are moving against that malfunction. They really are. It's not just something imaginary. You're seeing somebody like Hesse, or Kazantzakis, or some training center over here, or some great movie like Little Big Man is actually moving against the spiritual void in a positive kind of way. So you name that trend. We've got two possible names here. One is prophetic quest and the other is sentinel prophetism. The sentinel prophetism trend is moving against the

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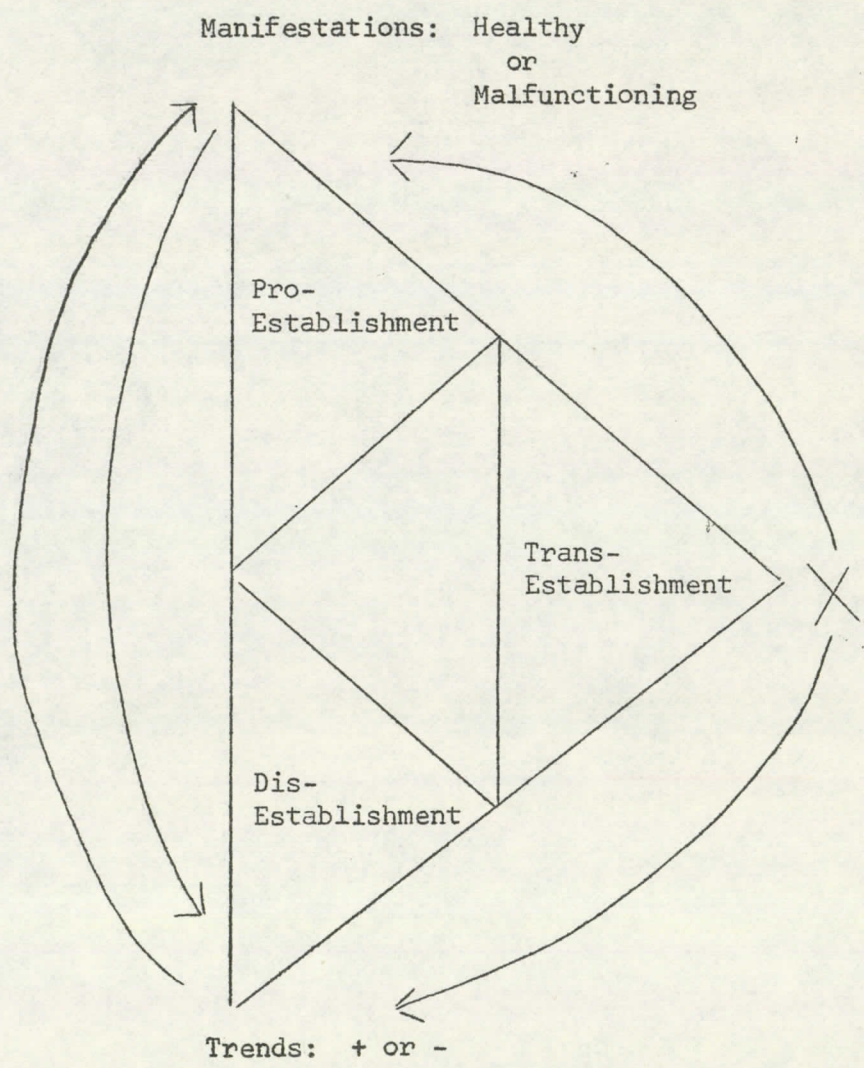
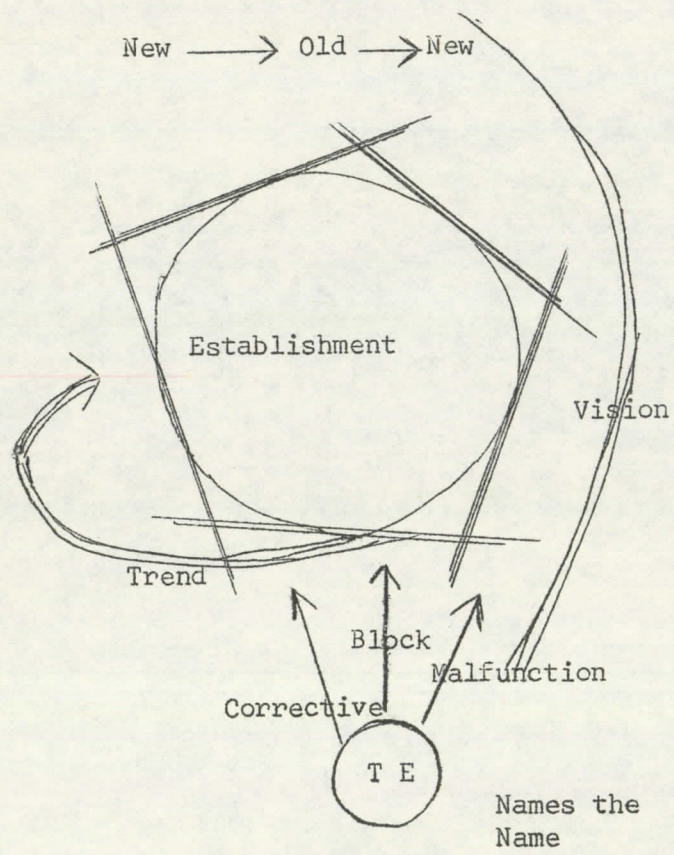
spiritual void in ultimate meanings. Now, what's the negative aspect of the sentinal prophetism trend, and what's the positive aspect? Well, workshopping out your data again, through your methods, you might come up with something like this: "The positive aspect of this trend is that it has secular depth to it." Subpoints: There's a dynamic articulation of the spirit deeps going on there. There's hard-headed thought that faces the vacuum of our time. There's a global image in it. There is symbolic creativity that's giving man new ways of articulating the journey of man. Think of reading Kazantzakis; think of reading Hesse. My Lord, they're giving you new symbols to grapple with the issues of ultimate meaning. There's even a hint toward corporateness that's going on in that trend. Now look at the negative aspect of that trend. Well, it's something like private inaction summarizes the negative aspect in those. That is there's an intellectualism going on in the ivory tower bookstore. There's a superficiality going on. Cute novel stuff that isn't going to last five years. There's emotionalism going on in that trend. That is, they have confused spirit with human love on page 32 of this book, in this book, and that one, and that one in that training center over there. There is individualism. That is, there is very little power in the corporate action pole going on in this trend.

Then, what's the block? What's the block that you're going to find in the structure of your time that is blocking this secular depth in overcoming this spiritual void in the upper triangle of final meaning? It's called the externality mindset. And the externality mindset has to do with static images, pragmatic morality, sensual escapism, and economic security question. You can see that it's really there in society. There really is this mindset of Thomistic and liberal 19th Century imagery that can't relate to Hesse for nothing. There is in society this kind of pragmatic morality that doesn't want to hear anything about the spiritual or ontological, just wants to hear some more moralism. There's this externality mindset that is a block to the trend. And this trend isn't going to move into the future until the acid is poured to the externality mindset and it melts. And the trend moves on by.

Or, what's the corrective? Well, if the negative aspect of that trend is sort of a private inaction, the kind of corrective would be something like practical corporateness, where there's a global mission that's practical stuck in the midst of it. There's existential grounding that gets below the superficial things. There's a hard-headed methodology that needs to be added; a sober self-giving needs to be added; there's a communal feeling that needs to be added, to that sort of trend.

Now, what's the final contradiction? The name of the final contradiction we might give to this is the name of that which removes the block of externality mindset and injects the corrective of practical corporateness into the trend of sentinal prophetism to overcome the spiritual void. The name of that contradiction is imaginal retraining. A specific sort of imaginal retraining is the major contradiction that adds a corrective to this trend of practical corporateness and melts this block of externality mindset, allowing a healthy trend of secular spirituality to replace the establishment spiritual void and move on to the new day in which the dynamic of ultimate meaning is functioning adequately.

This is all I know. I'm at the end of my speech.



Revolutionary Principles:

1. Ontological-Essential Sociality
2. Sociological Inclusiveness
3. Cultural Revolution
4. Spiritual Destiny - Mass Intuition