

**LENS POLITICAL LECTURE
SESSION II**

THE ISSUES

1. Last night we talked about a number of things, and what I'd like to hold that under is the category of Universal Sociality. You saw Jon begin to work overagainst and articulate to us post-modern essentialism. In a way, here was our introductory session. Now, tomorrow morning, when we have our finale, or concluding session, what we'll be taking up there at that time---I don't know what to call it---but again it will be a battery of things that I like to hold together under the name Local Sociality. But what we'll be working on here is the practical engagement of every person: what you and I can do, or how you and I respond, or may respond, in a concrete situation. Universal Sociality is the totality of everything; Local Sociality is where I as local man pick up. Actually, now, we want to hit three areas, and the best way I can talk about that, is in the whole dimension of sociality and point to what Jon was doing last night: Resurgence is coming, Resurgence is here, Resurgence is at hand. The springs of life -are flowing, and Resurgence is engagement; Resurgence is creativity; Resurgence is meaning. The springs of life are flowing through man today as he is radically engaging himself with life, creating in the midst of life, discerning meaning in the midst of life. So these are the areas we'll be working on in these three categories today, and then we will move to the conclusion tomorrow.

2. Now, under the area of engagement I'd like to talk about Resurgence as engagement, first of all in the political situation, or the political dynamic would be the better way to put that, although I'll be talking about the situation beyond the dynamic. But Resurgence is the political dynamic today. Then we want to look at the individual disruption. That is, how in the imbalance within the political dynamic, your life and my life have been radically disrupted and thrown askew, how our lives have been alienated and are rootless. And then thirdly' want to talk about the Phasiality that Jon mentioned last night. And Resurgence is Phasiality, and what it means to live four great times. And then lastly I'd like to talk about Resurgence as the coming anew into being of morality. Resurgence is the emerging of the new morality in our times.

3. Well, these are the dimensions I'd like to chat a little bit about. Before I do, I'd like to read you a poem. And it's a silly little old great poem. It's titled to J.S. That threatened me to begin with! To J.S. (Read poem.)

4. Well, every society has the problem of preserving itself. And you know Aristotle probably first and most clearly articulated this when he said that one of the basic drives of man is self-preservation. That is, man and society have to sustain themselves. And yet man is more than the brute beast. He doesn't sustain himself just to sustain himself, but he always has an aim, he always has a purpose in life toward which he is thrusting. Aristotle called that the rational propensity- I consciousness of consciousness toward the rational, or toward meaning in life, significance, or purpose for living.

5. But also Aristotle saw that if man did not order himself, that propensity for self-preservation would finally destroy him. In other words, men would gobble one another up --- that society as well as nature is tooth and claw. And so, Aristotle said that there was a second propensity called order, and that had to be satisfied in order that the propensity for self-preservation and the propensity -toward meaning could go on and would not perish. So society has to fulfill these three propensities. Otherwise society cannot go on, and man is destroyed. Therefore we build structures to hold these kinds of dynamics.

6. Indeed as Jon and then Jim later on were saying last night, you have the economic, the political, and the cultural dynamics that are there. I think, first of all, we have to say that the political dynam4ic is Resurgence here, as we look at it today in the midst Of the total. As my colleagues will come along, they will be talking about their particular dimension as Resurgence. But here Resurgence is engagement, and this is what we want to see in the midst of this.

7. But before we go on, when you talk about this, what you are doing is welding out, and talking about the new 20th century anthropology. In other words, this way of laying out the dynamic of society shows a universal dynamic; it's what goes on in every society at any place at any time in any kind of a situation. At the same time, it's a universal function. In other words, it's trying to articulate the way life is, not the way life should be, but it's trying just to describe what goes on in the midst of life, and to start with that and to see where it leads us. So, what we

come to then is the foundational dimension here in the Economic, and then you move over to the Communal, and then finally to the meaning pole.

8. Another way to put it, the communal pole over here in the political is your organizing pole. It is the defending pole; it is that by means of which the others are enacted and taken care of. It delimits the Economic, as we saw last night. It's the guardian of the Cultural, as it's related to the other two poles in that. And again, I'm saying that just to say that you're pointing to a dynamic goingness in the midst of society -- -or, to turn that around, you're pointing to a goingness in society which is always dynamic. Whenever we talk about these, we are after articulating the dynamics. It's not a static structure that we are trying to lay out, but the dynamics that are there of the way that society goes on. We are just trying to say the way it is, the way society takes place and the way that it happens. And again, here, on this side, the stabilizing dynamics, the order, and on the other side here, the decision-making dynamics; and on this side, the dynamics of guarantee that finally life has a social vision to be grounded in. Well, let's just pull that forth now, and enlarge a little bit, so that we can get a clearer look on it.

9. Let's start with the bottom left here, what is called the ordering dynamic. This enforces the social stability. If you want to put it this way and to caricature-it just a little, here's just the brute force in the midst of society that goes on. The basic pole of that is your common defense O That is brute force, and when society gets a little bit out of hand, or it looks as if chaos or anarchy may come in, force comes into play. During the riots of 1968, you began to get in magazines stories of how the suburbs were arming themselves, and gun racks were going up, and all sorts of weapons were coming into being. Common Defense was taking place to protect society. Of course, you could go on and call this your armed services. It's a little hard to see how Viet Nam is an expression of our common defense, and yet as you recall when that was started, the ways in which we talked about increasing our armed forces budget were to protect ourselves against what might happen there halfway around the world in that little country.

10. Over in this part is your Domestic Tranquillity. That's your law and order dimension, that's the police, that is where you ensure the compliance of society with the social decision it's made. That's the internal force in the midst of society. Then up here, you have the Legal Base. And the Legal Base is the imaginal force in the midst of society; it's the consensus of society, and it's the Common Law before it's ever externalized in statutes. And you can see, you know, that there is a common consensus of how society ought to go on. In our country, there's been a common consensus at least since the Civil War and until very recently. Therefore, you had a relaxation about how law and order was articulated. Whereas, if you go into some of the newer countries where they do not have a common base or consensus, here, brother, the law and order pole is much stronger than we would find it here. So this is your ordering or enforcing dynamic.

11. Then, over on this side, we see that every dimension of the political process of society has to have some means of arbitration. This is your justice pole, or dynamic, by which you implement the will of the people. And first of all, of course, here is just Legislative Consensus. In our own society, you know, the Political dynamic was probably most clearly articulated through the coming into being of our country. That is, it was made self-conscious or exposed in a brand way there. But now, the Legislative Consensus is seen where the Congress meets, or you have a family meeting to decide what has to be done in the situation. In other words, you organize the common mind here. Then over at this point, is the Judicial Procedure. This would be the Supreme Court of our land, the court system, or it could be Mama and Papa sitting down and deciding whether to spank Johnny or to take away his allowance or to send him to bed early, or something like that, in sense of making that kind of decision or judgment.

12. Up here is the Executive Authority. And this is those who see that this process is carried out. It is the administration enactment of the Legislative and Judicial dynamics. You probably remember the first way that this was exposed, at least in my own lifetime where the scream came. President Roosevelt in the Executive Authority tried to pack the Supreme Court in order to put pressure on the Legislature, to bring about the kind of arbitration that he felt ought to take place in the midst of society.

13. In humanity's earliest history, you had to emphasize the order pole to protect yourself against the beasts and from the other tribes coming in and attacking you or moving into your situation. And so you were out to stave of social chaos and just add a stability to the values that your clan or tribe had in the midst of itself. Then, beginning in the 18th century, you find a radical change taking place here. You move to the Justice Pole, and now individuals began to see that they could participate in society here. This was the age of empires and the commonwealth of

nations. The 18th century just revolutionized the whole political world: "Liberty, Equality, Fraternity," was shouted on the continent, and our own Constitution brought a new political state into being at that time.

14. Then another shift took place in the 19th century. What happened here was that people saw because of what happened in the 18th century, primarily, be could control his destiny --- and in the economic area especially. And so the vision of the Welfare State came into being. We could build a brand new relationship to provide for our basic needs. At the same time, you know, this was coupled with the explosion of the Industrial Revolution, It offered a possibility to guide the economic flow in a way that had never existed before, in life.

15. But in the 20th century, or in the present time, we have seen that the invention of the Welfare State is expanded to the globe. In fact, we have for the first time in the history of mankind the technological tools and the means by which to food every person in the world. That's just a given in our day. So the radicalness of the vision has just burst loose here, through the ability to create a new kind of political state and organization.

16. And yet, at the same time, this treat possibility and the consuming quest has led us to the social imbalance. The drama in the whole political dimension in the past has given us our cultural heroes. You just think as a child how you were reared on Washington, and Jefferson, Stonewall Jackson, Lincoln, Teddy Roosevelt, and on and on. Yet today, the excitement is gone; the political dimension of our life is askew, and you no longer expect' anything in the political dimension. You may get heated up over an election, but; inside of you, you know, it's a false bringing about of energy. Finally, the political dimension just seems to have become impotent as far as attracting us. What mother today tells her child that he can become President of the United States, that that ought to be something he should shoot for?

17. Well, the question is why. Why the social disruption of resurgence? The key to this is the imbalance. As you heard, the tyranny of the economic has rendered the political impotent, and this has resulted at the same time in an imbalance in the political. For example, if you take the whole political pole, the tyrant here is Order. It has cost more in our land, and it's got the screams and the emphasis, yet not only in our land, but around the world. So the Ordering function is the huge tyrant, and it's rendered Justice over here impotent, and has just collapsed Welfare, the well-being of a situation. What happens here, as you know, so that the power that's used to create stability, is latched over to just freeze the dynamic into the status quo. That power is just a mailed fist into the face of history. So Justice is limited and distorted because of that overwhelming power, and, at the same time, Justice is rendered a tool or an arm of enforcing order You almost no longer trust the court s\7stems to give you a release of law and order, but they become that which binds you more in the midst of this situation. Welfare is just crushed by it. My God, with the impotence of Justice and the magnitude of Order, you're just aware of a new kind of situation to be in.

18. On the one hand, you know that you have to forge your own history; this is what it means to be a human being. You know that you need to help sustain your existence, keep your freedom, and be significantly engaged. Yet, with the collapse of that pole, of the Welfare or well-being pole, you're forced to participate in the degradation of your own existence. The serious consequence of this is that today we have lost our social vision. The people who run our economy are the economic community; they determine where we go, what we do, what we wear, who we meet, even what we think. All the political statements are impotent, or if not impotent, they are certainly hollow, which is just another way of saying impotent.

19. The Social Process is so big. It's worldwide, it's totally interrelated and it's all-determining that you end up feeling like a cog. That cog is so small you can't even find the wheel of which you're a cog in the midst of society. Therefore, it doesn't seem as if you can do anything about it; it makes no difference. So you're rootless and alienated from your engagement in the midst of society.

20. Our malaise today is that of disengagement, resulting in impotence, helplessness, and finally guilt. The only thing you and I can see is either so radical, -Or so painful, or it requires such an inordinate use of power, that you and I try to do anything almost to escape from it. So we define our world in terms of being a rugged individualist that goes off by himself, or a family that escapes to a suburban haven, you know, or playing, dabbling in our communities, provincializing our nation. You know how the individual is we hang on to our cool. Even our images of engagement are finally pseudo-images. The rugged individualist is engaged in nature.

21. This morning when I got up --- they always have a sports spot on the radio, I do not know what time it is --- but they talked to this guy who had gone to northern Sweden to hunt moose. Well, what happened? Well, he went through about two or three minutes of what happened. How many moose did you get? They did not even see a moose. But the Swedish cuisine is just great, the best food you could have, the most comfortable place. It was great to get back to nature. The whole summary of this was what a wonderful way it was to get back to nature.

22. But, if that is not enough, a man escapes into his family. In fact he isolates himself from issues with his family. Your family is the place of peace, and you do not get involved with your family. You know that is so axiomatic and basic that when you start to move missionally with your family' people scream. I never will forget when we moved from Evanston to Chicago, how both of our families screamed at it. They screamed at me: "Why are you taking Anne and the children to Chicago? I don't know whether Anne's mother screamed, "Why are you taking Joe and the children to Chicago?" But she did scream, "Why are you going down there to Chicago?" It's almost as if the family couldn't possibly do anything like that. So you build a community to associate with like-minded people⁹ then you take vacations to get away from those like-minded people. The whole reason for being of the family just contributes to man's disengagement here. This also means that the family, when it escapes to the suburbs, goes about playing with pseudo-engagement. You go out and you become a member of the PTA, or you join the City Council. And that's really great. You can play politics there. You can make decisions about parking meters, new grass and flagpoles⁹ and street signs, and "Welcome to our great village," and zoning laws. In other words, you build a stockade community with bigger and better walls there. But the community itself becomes a nonentity; it cuts itself off even from urban engagement.

23. But if that's not enough, then we conceal from ourselves that disengagement leads to a hidden reactionaryism or colonialism. The only way you can now blast us loose from our cool, is to either hit us at our economic point, or to hit us at our disengagement haven. The only way you could get us to respond is to scratch the back that holds the arm that's scratching our back. So we live off the rest of the world. We hang onto outdated ideologies; we're consumed with guilt; we're dug in defensively; we're afraid and yet at the same time we're thinking that radical change is inconceivable. We're entrenched in provincialism, and life out of-that which blinds itself to the total need of the world. And yet, at the same time, in the midst of that are emerging attempts and possibilities of Resurgence in the political dynamic. You know the happenings in our day, like the youth --- oh, to be politically engaged in our day! The women --- how they can be effective human beings in our society, and when the women's revolution began, it hit head on the legal structures of our society, the Political dynamic. And the Blacks in the Civil Rights movement used Justice as a tool to get at Order, to provide them new possibilities in that situation. And the Black Power element even symbolically rattled around in the Ordering dimension to try to shape new possibilities. The Third World, in their fight against the economic tyranny of the West, have nationalized their industries, rearranged their tariff and exchange regulations; everything to try to stave that off. All of these are signs of how man is attempting anew to be engaged in our time. The Economic dimension itself you know is rising up. Resources, or the friends of Resources, use the political to fight the Pollution that is destroying Resources. That's another great vision there of how the Political is coming alive in the sense of giving opportunities of engagement.

24. Behind all of these evidences of resurgence you find motifs, or happenings going on. For example, man today sees himself as a global human being. He knows that he can never act again in a way that is disrelated or unrelated with the rest of the world. He has no possibility of that. In fact, I guess ;t was about a year ago, before Nixon visited China, I read in the paper where some reporter said that we now have a world government. It's suddenly a shock, you know. We now have a world government. All my life I've thought, wouldn't it be great to have a world government, and now along comes somebody saying, "We have a world government." Well, you begin to reflect a little bit on that and sure, we've decided we're not going to destroy ourselves, we've decided we're not going- to lapse into anarchy. And you see at the same time we have a universal economic community. It's worldwide. It covers the East and the West. We have an international community, and its common language is English, incidentally. That's something, isn't it? It's almost as if today there are no more barriers. Everything has been transcended. At the same time you have the Resurgence in the global dimension, you have it in the local community. Primal community is being re-created. People see that power rests in the grassroots, there's no opportunity for new possibilities You have resurgence of engagement coming about in new forms of corporate existence: International communities, the scientific community, the business community. There's a worldwide relational network going on now that cuts across and takes into account not only disciplines, but various numbers of disciplines. There's a common decision underlying local and global man, that he is going to be engaged in those situations like that. And you have global problem-solving groups that are interrelated around the world.

25. In the midst of this, you find people rising up and demanding that authentic style take place. They're going to be urban people, that are going to transcend all kinds of provincialisms and traditions and boundaries that have been there in the past. There's a cultural interchange taking place and people see that if they're going to be engaged today, it's going to be in that kind of relationship. New families are rising up and deciding that they're going to be missionally engaged in the midst of society. Wherever you go, and whatever culture you meet, whatever business you come up against, you find many people who have decided that they're going to be authentic human beings. By that I mean they see that Resurgence is engagement, and they jolly well are going to be engaged. It's that kind of thing that's going on --- new motifs and possibilities.

26. The present malaise in the contemporary political situation has created again a deep crisis in us as individuals. We want to be socially engaged, and yet we're unable to determine where and how to be engaged. The deeps of crisis reflected primarily --- and I would want to push maybe this morning in one of the given areas of life --- in the fact that you and I grow old and die. It's not only that you and I grow old and die, but everything that has life grows old and dies. Now we can see this as a general abstraction, perhaps, or a general observation, but it comes to me horribly in the particular. I am growing old. And that's true, whether I'm 15 years old, or 50 years old. And not only that, society relates to me in a different way. Yet in this awareness, resurgence is seen, and it's the resurgence of Phasiality. Basically the occasion of resurgence is in 4 areas. You know the 0-20 with the youth, 20-40 with the rising adults, 40-60 with the established adults, and then 60-death are the elders. You see this is not something that is imposed on society, but this is an ontological reality. By that I mean it is operating in every society from beginning to end. There have been great social constructs that have captured this dynamic. The Hindus, for example, with their 4 stages of life. You can go to any culture and see how they have emphasized certain transitions to articulate phasiality, however reduced it may have been. The greatness of that articulation held that society in being in many different ways.

27. Now I want to get these lifetimes up here: The youth from 0-20, the Rising Adult from 20-40, the Established Adult from 40-60, and the Elder from 60-death. First we want to talk about the role of these people, then the passage, and then the escapes that they have.

28. For the youth, you might say, it's to be an historical apprentice; and by that you don't mean that they are going to study some vocational training, but they're apprentices of life itself. Their job is to be learners, to appropriate mystery in the depths of life, and to answer the questions "Why?" and "How?", to dream new dreams, to have new visions of possibility of what could take place. Here is an historical apprenticeship of that person. He is born physically here, at birth, and his death is dying to just dreaming, to irresponsibility. He is physically born into that. When he reaches 20, he dies to the fact that for the rest of his life he can wander around dreaming or raising the question of why. He has to take a brand new relationship. And his escape is, in one sense, dismissing his heritage. He's going to raise a whole new heritage in that. In our youth meeting the other day, one of them said, "I don't like the way adults look. I don't want to be an adult." What's going on i~ that they refuse the vision. In other words, if I dream than one of these days I'm going to have to embody my dreams, so I refuse my vision at that point.

29. With the rising adult he's the social pioneer. He finds a vocation; he selects a wife, he creates a family. Here's his opportunity to put these dreams that he dreamed into history; here' 8 his opportunity to ground them; here's where he sees social change take place; he makes them practical, builds new societies; he's the one that's moving out into the fore at this point. When he births here, he passes into work, if you want to put it that way, and you mean work in the broad sense of that. When he dies to that age and passes into the next one, he dies to being experimental, to the radical creating of the new. But at this point his escape is, like that of youth, he doesn't want to be an adult, Have you ever seen youth that are 30 years old, still trying to be youth? Well, that's your adult, he refuses to be that one. And yet at the same time, if he tries to be a rising adult, he knows that his creativity is never adequate. What he does then is move into abstractionism, or refuse to do what he's going to do. That abstract-ionism is his escape.

30. Then we come to the established adult. He's the social guardian. And what a great role this is! He sustains and protects society; he rules for the good of society. Here's the man who is probably in middle or top management or he has created his own private business, he's riding on the hard work of 15 or 20 years that's gone on before now. He's the governor, or the guarantor, that society goes on. He's going to grasp the past and hold it, gee that the present is established, and guard the future. He's the one that holds society in being at this particular time and

place. His passage into this situation is into his place or locus of service. In other words, he's made his bed. When he's birthed into that age, he's birthed into that bed he's worked to create for 20 years. When he leaves here, he leaves the life of power. He dies to the life of power. When he becomes 60 and goes on, he gives up his hold on society. When you get there, you've made your bed and now you're going to have to live in it. One of our colleagues is a doctor. He went to the deserts of Australia, fooling around out there with those scrawny sick cows and sheep, didn't have enough food to eat and water to drink, just nowhere. Suddenly he turned 40. What are you going to do with your life? It's already been made. Is this where my life is?, the rest of it, down here with scrawny cows and scrub oaks: Is that where I've made my bed? Is that where I'm going to lie in it? I've never really come off in life; that's the fear. So you reduce life to a possessiveness of where you are, or a provincialism. You squeeze life down, so that you block off the totality of it.

31. Now the Elder. What a great role that is. He's the historical statesman. He's the wise man; he's the symbol of the transcendent wisdom. He assures the inclusive reflection that goes on; he holds the broad wisdom of the society in being. When he's birthed into this, he's retired. His birth is retirement, so to speak. He's retired from the activity of the guardianship that he had. Of course when he dies to this particular part, he dies to physical life itself at that point. Now his escape is from the strangeness. He's confronted with the strangeness. He's supposed to be the Elder, the guardian of the past wisdom, and all the past is collapsed. How do you get the 20th century related to all the past wisdom? So you retire into nothingness. You're just retired out there; there's no wisdom for you to hold onto, and you just vegetate. You try to convince yourself there is really some reason why you're here, and yet you know there is more. Sometimes the escape then is into past roles. I told some of you that I want to visit General Wood, who was at that time the President of Sears and Roebuck, I called him up to make an appointment to get some money. He said, "Well, sure, come on over" and gave me a time. Well, I should have smelled something. It sure was easy to get in to see the President of the organization. I went over to Sears, went to the back of the place, punched the button, went up to the third floor, walked out -- beautiful place, you know, huge mahogany walls and big thick carpets. There was a secretary and she guided me into another office and then into another office. Well, by this time if my intuitions hadn't rattled me too hard, they were sure rattling now. I knew something was wrong. You just smelled death when you walked into that. They had promoted General Wood out of existence, and now he was still trying to play President of that company when he had no relationship to it. You walked in there and you could smell that. He had escaped into the past. These are necessarily interrelated. And, at the same time, the phases aren't fixed. No matter if you're 80, and something needs to be done to dream new dreams in society, you go back and dream new dreams. Or if you're 18, and the structures of society are collapsing, you go out and shore them up. Whatever is necessary. You're not trapped by your own rationality; but use your own rationality to create significance here. Life then becomes a perpetual wonder at every age that you are. And the gift of authentic engagement is at this point. To recover your phase is to receive your life back as a gift, and so Phasiality is Resurgence.

32. Well, Resurgence is also the New Morality. Today to talk about the base of the new Morality is to talk about then Universal Benevolence; care, concern, I'd like to use this word love, if you'd allow what I'm going to say to describe the activity that you'd point to.

33. In Tennessee Williams' play, *The Night of the Iguana*, there was a clergyman who had it made. He knew what life was about; he knew what it meant to live. He was visiting in one of the Third World countries with a mass of starving people, and he sat where there were just heaps of dung, and saw people crawling out on those heaps of dung, trying to find little particles of food that had passed through people's bodies in order just to be able to sustain themselves. The whole world-fell on him. The rest of the play was about him hiding in some little village, trying to come to terms with that world that had fallen on him.

34. The most recent time that this took place was last summer, when one of our participants was walking down the street and it was dark, or rather dusky and he noticed three fellows coming down the street. "Oh, my God, I'm going to get robbed." But they passed by him, and about 20 or 30 behind him, unbeknown to him was an old woman walking, and they attacked her. I said, "Well, what did you do?" And he said, "I just kept walking on, and as I walked on, she made noises like an animal in deep pain." You know the reaction you have in your mind: "If that had been me, I'd have gone back and protected that woman," or the reflection "Why didn't she give them her purse? It wasn't worth battling for that!" But she didn't, she hung on to it evidently, because they hurt her, or even killed her. But it was that animal scream.

35. It's just like the scream of the world. Suddenly what you have on top of you is the world. You see, you're now exposed to the whole world on your back; not just some particular thing, but all of life-- Wroom! Those horrifying 25,000 miles, and 500 billion tons of matter are on your back. When you begin to interiorize that; you begin to see what Universal Benevolence is. That's just the way life is, and Universal Benevolence is to the human being that you are: to have that world on your back.

36. When that radical interiorization comes you know that you're totally related to everything that takes place. You're related to every last person on this globe bar none. The war in Viet Nam is like some horrible monster, for whatever else is horrible about it, it just grabs us and will not let us go. It holds us present to our relationships to strange people and strange places that we don't understand, that are alien, that we cannot like, and that we wish we'd be rid of. But you and I are totally related; that's the way life is. Universal Benevolence is to be the total relationship that you are.

37. Then Universal Benevolence is also responsibility for the past. The past moves in on you. It doesn't care anything about you, it just moves in on you. It demands recreation; it demands that you be integrated into what you're doing; it demands to be related. It's as though Genghis Khan, Alexander the Great, Napoleon, and Lumumba are all there to be honored, and to move into the future with you. That's just the way life is. Universal Benevolence is to be that responsibility for the past that you are.

38. Universal Benevolence is also dominion over the future. The future waits for my model to be enacted. Now if you're like me, your first response to that is, "What in the world are you talking about?" Let me say it again. I have dominion over the future. Both of those are poetic ways of saying that tomorrow can be different by virtue of the way that I act today. That too is just the way life is, Universal Benevolence is to be the dominion over the future that you are.

39. Then, it is on behalf of all. You see, I decide the destiny of all men. I live and act on behalf of all men. And that's whether I like it or not, whether I know it or not regardless of how much I give myself, that's just the way life is. Universal Benevolence is to be all that I am on behalf of all men.

40. Well, if you're like I am, there are screams in the midst of you at this point. When that total world settles on you the desire to escape is there. You know, my first job is to say, "What in the world do you mean I'm related to everybody? What I do is so inconsequential, it doesn't matter in the wildest imagination." So I attempt to escape and to block out the total interrelatedness. Or, I say, "Brother, you're insane. What do you mean I have responsibility for the past?" And sheer anger comes out. I don't show that anger; I just say, "Man, you're out of your cotton-picking mind for even raising that subject." So it's escape into cynicism and hatred.

41. And then, as for the future -- My models are so inadequate. What do you mean, those petty little old things that I create and then act and battleplan out? They can't possibly match the demand." So I escape into impossibility. Or again, you say, "Poor little old man; I'm so insignificant. What can one person do?" Or again, you escape into self-deprecation.

42. But you see that escape goes on, and you know there's always the question of life in the midst of it, because you and I know there's no escape from that encounter. Life moves in on you, whether you like it or not. I'd also like to submit there's no final blotting out of the fact that life has moved in on you with that encounter. Now you and I can weave all sorts of illusions and images around us; but finally there's no blotting out for if you finally blot it out, we know enough about the way a human being operates to know that the alternative is that you blow yourself into psychosis. There's no way to live except out of the way life is. There's just no other way; and life won't take no for an answer. Life demands a yes; a yes that self-consciously lives with the way life is all the time. That's the question that is shoved into the midst of my being.

43. I'd like to submit to you that resurgence is Universal Benevolence. It is the Resurgence that underlies and catalyzes the Resurgence of engagement and the Resurgence of Phasiality, For the Resurgence of engagement is only Resurgence when it is radical engagement; that is, the Resurgence of engagement with all of life, past, present, and future. Resurgence is also Phasiality. That means that the world of total responsibility for the globe is upon me in every phase. If I'm a Youth, I dream dreams on behalf of the world; if I'm an Rising Adult, I create

brand new societies; if I'm an Established Adult, I establish the whole world; and if I'm an Elder, my whole wisdom is related to all. So whatever particular lifetime you live out of, you live it to the fullest.

44. As someone said last night: the springs of life are flowing. Resurgence is at hand. It's not a giddy Resurgence; it's the kind of Resurgence that comes after life has burned you out, so to speak, where you finally see that nothing is going away, that yours is total, complete responsibility that takes the world upon its back for the rest of its life. Resurgence is engagement) Resurgence is Phasiality; and Resurgence is the New Morality.

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