

"Man has been digging holes into the very foundations, not only of his livelihood but also of his life; he is feeding upon his own body. This reckless wastage is best seen in the villages where the light of life is being dimmed, the joy of existence dulled, the threads of social communion snapped. It should be our mission to restore the circulation of life's blood into these maltreated limbs of society; to bring to the villages health and knowledge; wealth of space in which to live; wealth of time in which to work, rest and enjoy; respect which will give them dignity; sympathy which will make them realize their kinship with the world of men, and not merely their subservient position.

Our ills cannot be cured by the treatment of the symptoms. The causes have to be removed. First, the people must cease to be parochial; they must feel they are a part of a world society. Secondly, in the economic sphere, their efforts have to be coordinated to the efforts of men everywhere.

Take charge of a village and organize it. Educate the villagers and initiate new programs of agricultural production in the village. Put a new heart into the people so that they can build for themselves... Teach them the value of cooperative action so that they may put forward their united strength. Do not expect fame or praise in the undertaking. Instead be prepared for opposition and distrust rather than gratitude from those for whom you would live your life. There will be no excitement, conflict or ostentation in this program of work. It will need patience, love and silent striving, but let one single minded resolution sustain you in your work: resolve that you will make it your life's mission to share in the suffering of those who are most afflicted in the land, and through participation in their sorrows, find remedies that will destroy the very roots of their misery."

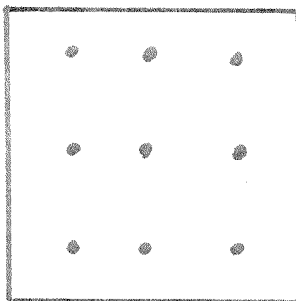
At the beginning of the Global Research Assembly I spoke on replication in India. I had been here just a day or two and I still hadn't recovered from the initial shock of meeting all of you when I said something like, "You guys really do look good!" Then I continued, "Now I thought first of all it might be my subjectivity filling me with nostalgia at the sight of old friends and colleagues, but then I decided, that's not correct. You guys really do look good!" I discovered that when the talk was returned for me to proof that the editor had struck all of that out! I imagine that the editor, like myself, did not see the connection between my opening statement and what I was talking about, but I think my intuitions were correct. Actually, as I look back on this Council, they were right on target. You people are rising giants in a brand new way; and it has direction with our mission. And so, you see, my statement, "You guys really do look good," is a missional statement as well as a statement of your own natural beauty.

This has been an incredible Council. Its work represents the culmination of the year. It has been the crowning happening of our year's work. Everyone in attendance has been determined to bring it off. Everyone took upon himself the role of being the Council -- and you've done it! All of you have brought off this Council,

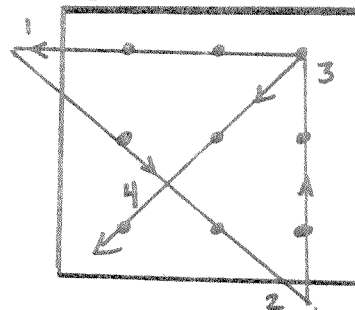
and this is a portent of the characteristics of who you have decided to be during the coming year.

The best name that I've heard to describe this Council is that it was the "Coming of Age Council". We have come of age as an Order and if we had not before, this Council has been a signal of the fact that we now have. It was not the event of "Coming of Age" just because this was the first Council since Joe's death. The kind of spirit giant that he was - his charismatic leadership, and the creative edge work of the Order he always did - made some of us wonder whether something like this could ever happen without him. But the kind of preparation that he and others did in laying the basis for the new polity dynamic, and in training people, has stood the test of time. Indeed it bares witness to Joe's greatness. For to paraphrase the words of the General, the general is a great leader when his troops do not have to depend upon him. I would submit that we have come of age, not only because of our relationship to Joe, but because of many fantastic things that have shown themselves here in this Council.

First of all, a new kind of effectivity has been displayed in the Council. All of your reports indicated that we have reached a level of effectivity in our task. Victory must ooze out of your being as you arrived here. It was as if last summer all of us marched out of here onto death ground, -- were totally engaged in our task and with a sense of fluidity and ability to move in various directions, we did the job and we came back to report. That's what happened: a new kind of effectivity. Now, I want to play a little game with you in order to dramatize that. Take your pencil and draw a square down on the table in front of you. It doesn't make any difference how large the square is, but make sure it is a square box. Now, put nine dots in the square like indicated, equally spaced apart.



Now put your pencil on one of those dots, any one of them, and make four straight strokes with your pencil, and without lifting the lead off the page, touch each of the nine dots - got it? Okay, try it. Now one of you come up here and draw it on this sheet of paper so we can show it to everybody.



Now, what do you notice about that? He went outside the square, or imaginal boundaries in order to touch each dot. This is what maneuvers are all about. You and

I always go into a situation from our previous situation in which we created rational structures, models and maneuvers which were appropriate to bring off that situation. Therefore, we unconsciously succumb to those particular models, or rational structures, and we cannot continue to do the job because we are staying inside the box; we need some way to get outside of the box in order to do the job effectively. That is what maneuvers do. They help you to have a methodological way of moving outside of culturally imposed - or self imposed - boxes. That is the kind of effectivity you have displayed as you have come here to Council. You have learned how to move outside of the boxes into the future.

This ability is reflected in the presence of a brand new revolutionary dynamic. One way it showed up was the whole new maneuver process which we now need to get out into society. We are ready to deliver this effectivity in consensus building. In addition, you brought finesse to this Council in a fantastic way. Witness as illustrations, events, such as the 24 projects evening, the India evening, and the evening celebrating the ten years of Religious Houses. Effectivity came in other ways, ways that I didn't even expect. During the lectures the speaker would be wrestling with some issue and I would say to myself, "Now doesn't one say more on that?" Or, I'd wonder, "Why was the subject changed?" All of these things would be going on inside of me and yet, at the end of the lecture, I found that healing had taken place. Something had happened. That's what I mean by effectivity - that we are moving beyond the general structures and logical thoughts and old ways in which we have grasped ourselves in order to bring healing into people's lives.

That was number one. Then, second, a new kind of globality was born. All of us were re-globalized by the Council. We were exploded out of our own turf and yet we were given back, not only our own particular turf, but also pictures and insights whereby we could participate in everyone else's turf. There was a new kind of detachment displayed by everybody here in their particular work. We all new that we had to participate in shaping global strategy and submit to the corporate wisdom. Colleagues took serious responsibility for all continents. You had a sense that when you returned home that the rest of the corporate body would be there, standing by you in your decision, and your effort to bring about implementation.

Now I've been just really overwhelmed at the response that came a little while ago when people were asked to volunteer their participation in "Maharashtra Month". I'm sure there must be something about Maharashtra that seems a little grabby to us, but I submit, that the same kind of response is there for everybody, wherever they are. Whatever their turf is. In fact, one of our colleagues called my attention to that immediately. He said, "Look, if what went on here is correct, we need to see what it means to re-maneuver all over the globe". Well, now that's it! My, you've got a Global Order of strike force ready to move anywhere at anytime to hit what needs to be hit, and they can do it on their own money they raise. This Council marked a new presence of all peoples of all nationalities. In leadership in the plenaries and in the working groups, people from every continent participated. I sensed we were moving beyond the global liberalism that we have displayed at various times in the past.

Third, there was demonstrated a new confidence. I was overwhelmed by the discipline that was manifest through the Council. The new kind of confidence is a confidence in ourselves. Burdened with the historical givenness of our times, we are a destitute people. We can go anywhere that history requires us to go. And, in one sense, the particularities of the task is beyond the point. What history is requiring of us is our uniqueness as this body of people. The major contradiction

is requiring that we show up as unique exemplars, or again, history requires us to appear where we are uniquely released.

Fourth, there was evidenced corporateness of a new kind. As I mentioned before, it was the intent of all of hte people here to bring this Council off, and there was a new kind of corporate motivity shown. The grand strategy of hte Council was picked up by everyone. We didn't have to prove ourselves, or justify our actions. A new sense of commonality and unity were present in the vision of the radicality of our mission. The Panchayat has played a great role in this new corporateness. It has grasped its new symbolic role in an unblievable manner. Yet, they have refused to do the job that is required of us, and of other people, and that's been a great symbol. The Global Panchayat commissioning in this Council was a great happening!

Then, fifth, there is a new kind of care going on and that's on the other side of the new corporateness to which I just referred. This past year evidently began to give us a new depth in our grasp of care. In the Council, I witnessed our honoring of one another, which reflected an honoring of one another's limitations and gifts, whatever they may be. Honor has come to replace brow-beating and meanness, or forcing somebody to fit idealized images. This, coupled with fantastic team work and the breakloose of initially grasping after a depth understanding of the New Reality, raises the question of care anew. Do you remember how Joe used to say that one of these years we would no longer have to raise the question about taking care of ourselves? He predicted that a new kind of corporateness would come about through which we could directly begin to take of one another. Well, I think the Council has showed us that time is rapidly approaching. It is not here yet, but it is rapidly approaching. This in itself is a great portent.

Yes, in this Council we have come of age! This is the greatest year we have had!

I would like to now, raise the question - "How is the Council pointing us to the future?" I don't know the answer, but I look at our next year for clues. We have re-grounded the foundational nature of awakenment, as carried out by Community Forum and various other awakenment tools. We have experienced a year of overwhelming response of many people, have we not? Volunteers and cadres popped into being without solicitation requiring that form be given to those pontentially disciplined forces. In contrast to last year, we are at ease, in relationship to the awakenment process, yet it is an excited "beint at ease". The vision of saturation and its mysteries and possibilities for mass response is going to be upon us this year. We have a full arsenal of impact tools to use this year to win. Trusting local man's decision to move, we can move rapidly across our assigned geography. But there is one caution. Don't abandon the advantage that we have now. Don't lose the momentum. Victory comes with a series of strategic battles. Each one positions us for the next phase, so, maintain that advantage.

The second thing I would like to point to in this respect is the white hot heat of social demonstration. That has been a hot spot for us. What is the strategy for this instrument which is a sign and a demonstration of possibility for new forms of village and community renewal? This year we will further see how the Human Development Projects can be combined with impact tools. Another thing that happened which give us a brand new opportunity for doing the economic in all 48 Projects! A new context! The individual projects somehow fell into the depths of the HDP Band of the total around the world! All of this is impact upon impact that continues to impact.

Thirdly, the historical gut change brought about by replication is giving us a brand new way of stepping into the future. As you know, holding to the revolutionary principle of shotgunning your geography, the replication experiment in Maharashtra has captured the imagination of many of the 50 million people in that State; it has also capered the interest of the local bureaucratic structures that administer the State's 35,000 villages. In addition, motivity coming from shotgunning the geography with projects is calling forth a flood of local people from villages and creating a mass of disciplined local troops. Now, a system of circuits to care for the villages, to train their leaders, and to catalyze breakthroughs in local tactical action has focused the task of those throngs of disciplined troops. And all of these will push toward a racialization of do-ment and a new plane of saturation combining Human Development Projects and Community Forums.

Fourth, this next year will require depth wrestling or pulling into being a way of grasping the profundity for humanness in the New Reality. What an exhilarating happening the New Reality lectures and spins were in this Council! And this year we can anticipate the New Reality being further grounded historically, ontologically, and phenomenologically. We will be taking the traditional Christian imagery of the Kingdom of God and asking, "What is it?" "How does it come?" "How do you enter it?" "What is it like inside?" "What do you mean when you find yourself being and living in the New Reality?" But again, I have one caution. The Kingdom of God, or the New Reality, is not a giddy escape: The smiling face of Being is just as terrifying as the hidden face. Being acts beyond our concepts of Being acting!

Fifth, I think there is a remarkable convergence that will be taking place in all the campaigns. Don't you get a kind of exhilaration in what has been going on in the Council? Community Forum going in all directions. Global Women's Forum coming from over here; Community Youth Forum from there; Social Demonstrations of Human Development Projects, Replication and the swirl of the New Reality bursting here, and here. This convergence, perhaps, will bring a brand new explosion of Primal Community, which we have said our work is all about. Or, more awe-filling, it will usher in the new social fabric - a new earth. A whole new civilization is being created! And you are here too see it as you participate in it! Boy-ee!

" We've got until the end of this earth to do this job, have we not? Yet all of Heaven has opened up, and who knows how long our time will be? Therefore we experience a great sense of urgency, a radical time imperative. In addition, we will never see this new earth as the embodiment of our dreams and visions. Those dreams will be realized somewhat after our time. And so, ours will be the tears of the sower, but at the same time, in hope, they will be the joys of the reaper also!"

This year we will become more visible. The war will be more intense. Real bullets will fly, and as they face us, we will be tempted to be something less than revolutionaries. Now, the enemy is always alive, always acting, even through he appears to be dormant. And sometimes the enemy just breaks loose! Visibility brings forth the enemy's attack in direct forms, because it brings consciousness to the situation, and publicity always calls forth the enemy, because it forcibly occasions consciousness.

The enemy is always most dangerous when it can drive you into direct action, and how that can be most subtle. If you move directly, you are dead! The enemy will always defeat you when it forces you to battle in its own terrain. Mahatma Ghandi knew this when he said;

" The British want us to put the struggle on the plane of machine guns where they have the weapons and we do not. Our assurance of beating them is putting the struggle on the plane where we have the weapons and they do not."

This year we will receive blows as a result of this visibility. They are bound to hit us hard, for when one mindset ties into another mindset, and another provincialism and another realm of looking at things, principalities and powers build up and take flesh and blood form and plow into you. And when you begin to look harried and burdened, and when negativism and recrimination and cynicism begin to appear in your thoughts and slip into your speech, then paranoia has gotten to you. A blow, however, also has the possibility of giving a new context, new bursts of consciousness, new turfs, new terrains, and new futures. A blow does not destroy hope. It may shoot down temporal hope, but it restores the kind of hope which is related practically to the great trends and, therefore is a reality that is more comprehensive than the enemy's reality. In this sense brand new possibilities are given to you. Blows never destroy the victory; they only illuminate the victory of victories that releases us to seek and create the victory in every situation.

Mahatma Gandhi has been a powerful sign of how one can stand exposed in situations where blows come from many directions. He probably made many tactical errors, one of which was that he never made it into the twentieth century as that century began to develop and change with great speed. However, his power lay elsewhere: in his globality; in his living beyond all the boundaries imposed on humanity. He always lived on behalf of others and translated this into honoring human beings, utterly detached from a concern for his life or his welfare, and working for the unity of all people. He was willing to accept humiliation, sorrow rejection, physical pain, beatings and death; and he did this by practical symbols, such as the spinning wheel. He said that every village could become economically self supporting. What a symbol that was! His dress - loincloth - his very simple food and living conditions, his constant work in the village for its betterment, and his placing of his body on the line for his mission, were very practical symbols. I can translate all of this into the twentieth century, but one of his great symbols I have not yet been able to translate and that is his prayer meetings. We have had secular prayer meetings which were fine experiments and probably need for them to be continued. But Gandhi would gather large groups in cities like Calcutta or Delhi during a communal riot and start his day with a prayer meeting which included Muslim prayers, Hindu prayers, Christian prayers, Sikh prayers and Jain prayers. In these events one thing happened: He grounded his relationship to the mystery beyond all of the temporal hatreds and communal antagonisms, and that sign impacted the being of every person. Now how do we do that in our time?

The symbolic forms we use in our houses have been great. Yet the demand to experiment is great and the secular rituals are just a start. Maybe we can compare Gandhi's time with our time. Gandhi's task was to say, "No" to the establishment; it was one of non-cooperation, civil disturbance and disobedience. Our task is to say, yes to the recreation of those who have fallen out of the established social structure. It is the renewal of the local, and the release of the establishment's good will for bringing about what is needed in the local situation. Gandhi was dramatic with his demonstrations which involved tens and hundreds of thousands of people. Our demonstration is very low key. People then used simple methods of communication; ours appear relatively more complex. Their methods were executed individually, even when they functioned in masses, where ours are executed corporately. Gandhi endured imprisonment, fasts and constantly confronted physical death. He spent six years in prison. On the other hand we are up-against long, hard days, weeks, months and years of working with no relief. In his day they were

called to say, "No"-- and in our day we are called to say, "Yes"-- that is, to participate in village renewal, or community renewal. Gandhi took a Tagore poem, set it to music and, sang it often; "If they do not answer when you call, walk alone, walk alone." We need a song like that today, but the words would go to a faster beat, like this: "When they answer before you call, organize, organize!" That's the kind of song we are required to sing today.

Now let me give an illustration from our own work. The Human Development Training School this time last year opened with only fifty people in attendance. The staff lived in constant fear of that the school was going to collapse at any moment because the participants might leave, or they might not teach it well. A complete turn-about came in following two schools. The faculty were overwhelmed, with an unexpected surge of registrations, the facilities were jammed full with almost 300 people. In addition, some people would drop in just for one day. More people came and attended a portion of the school than graduated. The students would strike when they did not get enough to eat. They made constant demands far beyond the curriculum. When I saw the movie, THE SWARM advertised, I thought the title aptly characterized our age: The Twentieth Century Swarms All Over You! What occurred in those two very different schools represents two roles, or two types of relationships, both of which,-- are needed,

Whichever way life pushes at you, whether it smiles or frowns, there are points of spirit erosion, or spirit breakdown as you approach death ground. I referred to this earlier in the month during the GRA as the physical drag, the cultural stripping, the impossible task and the vocational question. It involves the tearing away from false security and the immersion in the radically new which forces the comprehensive, the universal, and the unknown future upon you. But, at the points of the spirit breakdown, there is also an opening of the floodgates of the New Reality, or spirit life. Death Ground becomes the place of life, new vitality, insight and creativity; and that understanding existentially represents the difference between life and death for us all. When you open yourself to the surge of the New Reality, something happens.

One of the things that happens is simply your perception of the place where you live. there is a series of hills around Maliwada, where Anne and I would be walking, she would say, "Look! aren't these hills beautiful?" I would say, "What? Where?" From the silence of my preoccupation came the questions. Awakened, I did begin to see things about the hills, you could set up a camera and take a picture every hour and you would never have the same picture of the hills. The the light constantly changes and the weather shifts would make every snapshot different. But beauty only started with the landscape. There was the beauty of the people and their dress, and the bullock carts in the village. There was the great joy riding the train coming into Maliwada, I like to walk over to the door and hang out and watch the landscape of Maliwada creep up over the horizon, and other things would begin to appear. The first thing I would see was the big white community center building, and a great feeling of effulgence began to overcome me. Now, I believe I am too old and scarred to be a sheer romantic, although I won't disclaim some of it, but something was happening there to the relationship I had to that situation. I couldn't even admit this to myself, at first, but I was beginning to say, "Brother Train" and one time I almost said, "Brother Bus" but I never made it that far. I walked down the streets early one morning and I had one situation and at 5:30, then, I encountered another; and at 6:00, another, and so on!

The second happening is the glory of the situation. There is a tremendous life struggle going on, the people have won, the people have made it. I watch the old people, especially the old men with deep creased faces and the old women with

gnarled hands and fists, and I see they have made it in the midst of which they have won! They have struggled and made it. They have made it and won! They are there as a witness that people can live! And I watch them shake loose their old images, and release their compassion for the rural world they live in; and I know that something is happening there. I see the villagers excell in things I could never possibly do. I see them surpass me in many different ways and fashions. And then it dawnson me... None of them are more trapped than I am! They may be trapped differently, but that is the glory of their situation.

Then, third, the rising hope of tommorrow is happening. The new is being born. Villages can be developed! New human lives are coming into being! Villages are being re-born! Rural communities flower into a new world! A fantastic new world! The whole Nation is, and can, change! Miracles are happening daily through the land, and I watch that hope rise like the steam off the land itself!

And then, lastly, the celebration of the victory is happening. And by that I refer to the radical participation in the victory, the radical creation of miracles. One does not let that which is there, lie there, but one radically enters into the life process to see that recreation takes place. One accomplishes the victories that are at hand, and in doing so, makes possible the impossible; the radical recreation of the villages. This happening is the key to the three I have mentioned.

Now, let me just sum up what we have begun to point to: First, if there is no radical participation in the life of the village, then the beauty I talked about, becomes mere romanticism, and is reduced down to something that is only culturally beautiful. Second, if there is no radical participation in the victory, then the glory of the situation -- it becomes an abstraction, or sentimentality. Thirdly, if there is no radical participation in the victory, then hope wanes and cynicism sets in. But, or finally, on the other hand, if there is no appreciation of the beauty of the turf, or glory of the situation, or hope for the morrow, then the celebration of the victory comes or becomes an empty ritual, or a zealot's manipulation of the situation.

What we have just said, to be sure, is an indication that one who really participates in the New Reality knows that the victory is already won:

'The great primal forces of history are breaking loose. Resurgence is seen in the rise of local man throughout the world. And the local communities renewing at the grass roots level. This is what is going on and nothing is going to stop it! Nothing can stop the deep trends of history. They are in being, and so all things are ours to participate in, to dramatize that victory. The victory is already assured. All we must do is to reveal it, and point to it in catalyzing village re-creation. We win the victory because we participate in it. We win the victory because we produce the signs that point to it. And, we do this so that all people can be victorious.'

When his life was physically threatened, and his followeres and friends warned him to hide, or to stay away, Mahatma Gandhi would say, "No one can shorten my life by a minute. It belongs to God!" This used to come to me as a pious statement that I couldn't trust; but now, it carries deep meaning: the Mystery is in charge. The Mystery is creating Resurgence. When Mahatma Gandhi was assassinated, Being used his death to save the whole continent from self-destruction. With our temporal hindsight, we see that in Mahatma Gandhi's death, something was done that he couldn't have done while he was alive. Therefore his statement, "No one can

shorten my life byaa minute. It belongs to God!" -- becomes not a pious statement or declaration, but an operating principle out of which we, too, can live.

At this time I have just one final word to the enemies of the New Reality... Do you want to fool around and oppose the Mystery? Well, let me illustrate what happens: A person of great cultural prestige and political power, blocked the key selection of a village in Nava Gram Prayas, and do you know what happened? Being yanked him outoof being. It took his life away. Another political figure blocked the visa renewal of our staff passports a year ago, and do you know what happened to him? Being ran out of office. And just recently, a large group just elected for the State Government, were so blinded by the provincial, that they opposed Nava Gram Prayas, and you know what happened? Being collapsed their Government.

Now, what I want to know is, do any of you want to fool around with Being? Huh? Do you want to oppose the rise of local man?

I KNOW I DON'T!...

