

Stand n Point 20180517

All right, so this is May 17th. It's about 8:40 in the morning. Where I was thinking about starting with the stand and point, I've always said that if there's one concept that I wanted to make sure that I covered in the very beginning, that would be the bridge function. And the previous practice recordings that I've done, that's kind of where I close the recording out by introducing what I'm referring to as the bridge function. And one of the things that I, you know, this is from G. Spencer Brown, *Laws of Form*. He talks about, it's not enough to invite others to consider the material or consider the perspectives or consider the, it's not enough to invite them to consider the information that you're offering to share with them. You also have to, it's also incumbent upon the presenter to identify the position from which they should be standing or their, it's sort of to frame their perspective or their view, the point from which that information should be considered, a point of view or perspective or position from which it is to be considered. Well, of course, for me that's the bridge function. You know, we are the bridge between everything that is possible and everything that becomes probable. I guess better said, it's everything that is humanly possible and that which becomes probable. So where I was originally starting was mentioning that what it is I wish to share is a treasure map of sorts, an ontological map of the human condition. But I think the original approach to that was how I arrived or, let's see, how can I say that, I spoke to the awakening awareness, the events that I call them cardinal awakenings, that's one way I refer to them, but the events in my life, my experiences that had led to this awakening awareness. And what I had referred to, one of the ways that I had considered approaching that was like a peek behind the curtain or veil. I sometimes call it the veil of complexity. And I had referred to the scene in *The Wizard of Oz* where Dorothy was in the Great Hall with her companions before the Great Oz, what was being projected as the presence of the Wizard of Oz. And Toto, her dog, had gotten away from her and ran across the floor and pulled back a curtain revealing a man pushing or throwing levers, pushing buttons, and speaking into a microphone. And it didn't take very long for Dorothy and her companions to realize that it was actually this individual's voice that was being projected through the display as being, you know, as representing the Great Wizard of Oz. It was a man, the man behind the curtain was the Wizard of Oz. And there was actually a line in there where Dorothy even says, you're just a man, you know. But it's about that, it's about what's, it's about what is revealed. And I talk about signs and

indicators. It's, and even in the treasure, I think it's what is hidden or lost to notice. It's hidden behind this veil. I think we all have the opportunity peek behind the veil. And in fact, sometimes these opportunities are presented and what is seen is perhaps dismissed or overlooked. So hidden or lost to notice, you know, sometimes we just fail to notice it. It doesn't fit into our current frame of reference. It's slightly outside conventional or ordinary thought. And so we sort of overlook it or dismiss it. And part of what I had brought up during that, during those practice sessions that I had done leading up to this one, was I said that in order to share the material that really the Master's craft, my chosen discipline, what I've gathered over the years, the best of what's been shared with me and the best of what I've gathered up, so to speak, I was going to have to share some personal stories. And one of those stories was to do with the treasure, that it's unclaimed inheritance. The treasure map refers to a quest for unclaimed inheritance and lost treasures. And the unclaimed inheritance I identified as a playground for the children. And I believe that this is a great challenge that we face because in order for mankind collectively, it's singular, unclaimed inheritance. And the reason it's singular is because for mankind to collectively stake a claim to that unclaimed inheritance, we have to agree. If the unclaimed inheritance is as I suspected as a playground for the children, then we collectively would have to agree what that playground would be like to exist in, that state of affairs, what that state of affairs would be like for humanity, how we would go about sharing the toys and the tools. And so this is where human conflict comes into play. And I see that as a conflict of ideologies. I have identified or I suspect that the root of this is between two states of affairs. Well, between two ideologies, one being what I would classify or label under human rights. And then the complementary or opposing view ideology of class privilege. And I think in the end, I suspect that this is somewhat the basis of the competing ideologies between human rights and class privilege. And of course, a lot of that has to do with sharing. So, and power. So that part of the treasure, the quest, is singular and can only be laid claim to by the human race, by humanity agreeing what that state of affairs would be like and agreeing, you know, to fashion or craft that state of affairs. The complementary component of the treasure map was lost treasures. And this is what I refer to as work play. Now lost treasures are plural because this part of the grand treasure hunt can be laid claim to by individuals acting on behalf of themselves. They can stake a claim to this individually for themselves. And what I refer to as work play is finding an activity that you look forward to doing every day. And it's something that you enjoy, or perhaps even more intensive,

have a passion for. So you look forward to your daily activity much in the same way a child looks forward to another day's play. And so there was something happened to me, and this is what I also refer to as kind of, let's see, ontology is the nature and relations of being. So the relations has at least at some level to do with correlations, how things are connected. And later I even mentioned in one of the practice sessions that later I would be referring to the Connect the Dots scheme, where you have these points, references is one way that I refer to them. They're the principles and priorities that our lives revolve around and through which we project recurring patterns, our daily routines. So we have these points, these references, but they are mutually supportive, and this is just a phrase I picked up along the way, mutually supportive and adaptive. And one of the ways I came to view that was kind of like rigging, like the mast of a ship. So this Connect the Dots, it's the best way I think I could kind of describe it, it's kind of like having that aha moment, you know, some people refer to it as an epiphany. But you get how things are connected, and it's a very, it's kind of a, I don't know how, it's a really, it's a neat experience. It's, you know, some people could actually call it a peak experience. When you, when you gather up through your experiences and you make that connection, it's an insight, and it's kind of getting, you feel more connected to the big picture, to what the real, the underlying forms, the real meaning to life. Well, one such experience happened to me, and it was during two, what would seem to be fairly unrelated events. One was, I was working as a helper for Master Mason during one summer, and this particular job we had was, we were building a red brick porch on the front of a house, and it was a multiple day job. But I remember on the last day, after the job had, the last brick, so to speak, had been laid, of course we had to clean up. We cleaned all the tools up, we cleaned up all the materials that, leftover materials, and everything was back on the truck. And I remember the Master Mason, Mr. Knauff, had turned and started to walk across the street and asked me to follow him, which I did. And he stepped up onto the sidewalk across the street and turned around and looked back at the job, and he said, come and stand over here. I, he pointed to the sidewalk beside him, so I went over and stood and turned around and faced back at the job like he was. And he put his arm up around my shoulder and he said, 20 years from now, I want you to come back here, and I want you to look at that red brick porch that we just built, and remember that you helped to build it. And there was a moment of that sense of accomplishment. You know, I could look back and see this, you know, I was looking at this, at this project that we had completed together, that we had worked on together and built this porch. It wasn't until years

later, during another chain of events, that I made a connection. I was in a group, and the topic of the discussion was people who were not contributing members of society. They were people who were on welfare, on government, they were living in government subsidized housing, and they were receiving food stamps. And generally, the, the conversation was about how they were getting over on the system, getting over on the working class, because of course the middle class, working class, are the ones who end up paying for just about everything. At least that's what we all sort of came to. And all of a sudden it struck me that they're being cheated. Their opportunities to stand back after a day's work and have that sense of accomplishment of, you know, it's kind of like what I refer to as hero stories, where maybe they were in service to others. And then, you know, I've even said it's, it can kind of be sort of a corny thing. It can sound kind of corny, but some of my best experiences and memories have been when I've been in service to others. I was able to be their hero for a day. I carried the day. Whatever challenges that they faced that day, I was able to assist and contribute. And, you know, where the word facilitate, I was able to make things easier, that whatever challenge they faced, we faced it together, and we carried the day. You know, or to be able to stand back and view what you've built. And in some respects, you know, their opportunities for that are decreased because of how the human state of affairs is, you know, how the system, so to speak, is being run right now. And it was just kind of sad to me, you know, and it was kind of counterintuitive, I guess, is one way I would speak to it, because we're talking about how they were getting over by riding the system. And I realized, yeah, that's, there's truth to that in some respects, but they're also being cheated. It's, so anyway. So what I realized that day was the treasure is in the toil. Later, I came across some sayings or phrases about command performances and peak experiences. And that's somewhat of what their opportunities are for those command performances and peak experiences are being diminished. And that's how in my, from my perspective, they're being cheated. So anyway, that was kind of the first three concepts that I think I'm going to make, that I'm going to introduce during the first presentation, which is entitled Stand and Point. It's the treasure map, personal experiences that lead to correlations, making the connection that is, that contributes to an expanded consciousness, seeing the big picture. And then lastly, the bridge function. We are the bridge between everything that is humanly possible and that which becomes probable. I think that'll do it. Signing off.