

-Dix-
A Meditation on Death
With a Text on Capitalism and the
Death Culture

The dance of death
is the final phase of the death
culture.
We are still the slaves of the
death culture
but it's almost over -

The death culture freezes
into a statue of horror.
The chant dies out.

It is over.
The death culture is over.

Which leads to:

-Seven-
A Meditation on Revolutionary
Change With a Text on the Relationship
Between Liberation and Anarchism

The people do not die.
They break out of the old structures
to create new forms
of social organization.

It is the solidarity of the people
that frees us from the trap of
the rigid forms.

Then we will speak together
of how to change the world, now to begin...

-The legacy of Cain-
The Living Theatre Collective is
currently working on the creation of a
cycle of plays called the legacy of
Cain. The plays are designed primarily
for the street and non-theatre environment.
The plays are to be performed col-
lectively with working people in their
communities and places of work over
a period of several months. All of
the plays deal with different aspects
of Sado-Masochism and the master-
slave relationship as manifested in
all our social forms.

Seven Meditations on Political Sado-
Masochism is a part of this cycle.
Its form is designed especially for the
student/university community. It de-
scribes the Living Theatre's new aesthetic
thrust and is a clarifying statement of
its philosophical position.

• — TAKE A RHINO HOME TONIGHT — •

The Charles Street Meetinghouse and
the Living Theatre Collective's continuing
work are benefited by your donation
and the voluntary contribution of the
time and talents of the following
Boston theatre professionals:

Deedee Chariton Tom Field Associates
Roger Barker Rider Mark Healy
Larry Loonin

and WBCN-FM

THE NEW YORK PUBLIC LIBRARY

LIVING THEATRE COLLECTIVE

SEVEN MEDITATIONS ON POLITICAL SADO- MASOCHISM

A COLLECTIVE CREATION

MARCH 27-31

CHARLES STREET
MEETINGHOUSE

(Boston)

The meditation is formal.
We are all slaves and all masters.
None of us is free.
The instruments are in the center.
The chant is taught by the gnarled,
the mendicant-slave-magicians
of North Africa.
Each meditation has a title and
a text.
The first meditation is called:

-One-
A Meditation on Domination
And Submission With a text on the
repression of sexual love
Love has been corrupted into a
continuum of Master-Slave enactments.

The slaves lick the water at the
Master's feet.
They welcome the stroke of his stick.
They lick the honey from his hand.

We meditate on the question:

"What has corrupted love?"

Which leads to the second
meditation.

-Two-
A Meditation on Authority
With a text on Government as a
Reflection of the Master-Slave Relationship
The people are enslaved.
They put on chains
They are accomplices in their enslavement.
There is a form composed of bodies.
They are driven forward.
Under the state they are robbed of the
strength of their power.
They are enslaved productive forces of
the world.
They have not yet risen up.

We meditate on the source of the repression.
Which leads to:

-Three-
A Meditation on Property
With a text on Ownership as Murder.

As the slaves of slaves
we drag each other by the chains
of possessiveness.

But the slaves are beginning to
ask questions.
We meditate

on how to resolve
the contradiction between property
and human relationship.

Which leads to:

-Four-
A Meditation on Money
With a text on the False Standard of
Exchange that Enslaves the People
The melody changes. Money has its own
rhythm. The text of the song is based
on the minimum wage law.

Money twists the people into a
dance of exchanging the hours
of their lives for dollars. Spinning
out our lives in counting the
hours and the wages.

We meditate on the dehumanizing power
of money.
Which leads to:

-Five-
A Meditation on Violence
With a text on Police Repression

The torture scene enacts a daily
occurrence in the Brazilian prisons.

The statistical texts give examples from 26
countries. The text quotes the "Hearings
of the Committee on Foreign Relations of the
United States Senate."

The people rise in active solidarity
in the struggle
to free all prisoners.

But the meditation on the extremes of
cruelty to which we have come leads to: