

Session 6 Transcript
Chapter Five: The Integral Revolution
A New Republic of the Heart: A Guide To “Being the Change” For Real, with
Terry Patten

Terry: I'm really happy to be back with you. I so enjoyed our session last week. Let's embrace this recognition: paradoxically, the wholeness is already here and it's so complex and multidimensional that it's entirely appropriate to stretch our minds to comprehend the paradoxes and the complexities more fully such that we can coincide with that wholeness consciously. That's really our focus this time around.

Please find your way to a comfortable position and take a couple of deep breaths, maybe close your eyes. Let's feel into every part of each of those breaths, of every breath, letting yourself feel the whole body, every cell breathing. Breathing from the heart and to the heart, and knowing each breath to include the whole being in the whole body. Allowing the breath to be felt, to arrive through the whole surface of the body, the hands and the feet breathing.

Let yourself feel the life force brightening you each time you breathe in. As you breathe out, allow yourself to enjoy the inherently pleasurable quality of surrendering, letting your vitality shine from the vital center of the heart out into space. This whole body feeling intelligent, feeling the process of letting go of our mental pictures in every moment, and opening up to the mystery of every renewed moment. This moment in the next moment, each one, new.

Notice that there's really nothing you need to do to create wholeness here. It's already whole. It's whole by its very nature and yet the mind is always taking a point of view. The point of view was already one point of view among many; like if we imagine that there's a mirror in the room where we're sitting, we look in that mirror, we'll see a certain perspective but if we move around, we'll see something entirely different.

What really is the image in the mirror? What is in the mirror is all the different possible perspectives. So relax in to all of it. It's inevitable that awareness reflects perspectives. In some sense, they're all partial and true. There's a deep inquiry, an opportunity for wisdom. Yana Yoga, that's called by Patanjali and the classic yoga tradition, the yoga of inside or wisdom discernment. Which is paradoxical in itself, because you have to be in a particular position to make your inside into a laser beam that breaks through some convention.

We need to bring a great deal of humility and a great deal of intelligence to discern and yet to stay open. That's the yoga of this session. Breathing and feeling and bringing our best intelligence to bear, let's come into the space. I hope that some of you have some questions for me right now. I have been favoring the live questions for a while, so I can appreciate why there haven't been very many written questions that have arrived since we were here before.

Let's take a moment to feel into the integral disposition, what it is, what it means. I hope you'll consider raising your hand and offering good questions as we get into this week's session on the integral revolution. It's one of the longest chapters in the book. While we're waiting for someone to raise their hand, I'll read a paragraph I like from this chapter.

“This integral disposition because it is essentially holistic at heart, tends not to get involved in the time worn disputes between left and right, progress and nature, science and spirituality. It understands and appreciates the partial truths in the attitudes of conflicting worldviews. It is both serene and engaged. It is suspicious of anti-modernist or postmodern angst and pessimism even while appreciating the foundational importance of a healthy biosphere and the threats to that.

It doesn't resonate with the politics of blind anger or knee-jerk reactivity. It can be intensely pro science without falling into rigid scientific skepticism. It is rational and yet is also emotionally connected and intuitively awake. It is spiritually awake without falling into magical thinking or naïve beliefs. It consistently intends action without indulging reaction. It orients to possibility and it takes the long view.”

This chapter is an unpacking of the basics of integral philosophy. I expect that for some of you, this is your first exposure to integral philosophy. For others, you're deep students of it and this is a summary of things that you already mostly understood, although I did put forth some original ideas. My way of framing it has some originality and also there are some new ideas around radical, integral ecology particularly at the end of the chapter.

In a bit of a segue but very related, all of you will be getting an e-mail I think this Friday or early next week, about the forming a non-profit entity based on the point of view that is expressed in this book and this shared body of understandings. I'm inviting people to volunteer to help. My sense is that ultimately my work has to express itself in a variety of ways. The first basic thrust is educational, like the book itself and this course but then also it's about building authentic practice at deeper and deeper levels among communities, and building the quality of intimacy and communication among people.

It becomes a community building function. Then I would like the people who are attracted to work with my community, so to speak, I'd like for us to come together cooperatively, to be of service to other communities and to bring these understandings more widely to other people. I think we need that as a foundation - but that's not enough in itself.

I imagine us also coming together with each other in order to create political change. In countries where there's a parliamentary style of democracy, it's possible for smaller parties to make a difference. I'm quite excited about some new alternative parties in Europe that I'll be talking about a lot more in the weeks to come.

Here in the United States because we have a two party monopoly, it's necessary to have other approaches like political action committees coupled with some publications, coupled with some think-tanks that can begin to influence policy by bringing in new thinking. I hope we can create that soon.

Ultimately, I think that we also need to try to affect the future of technological change by bringing in the principle of wise stewardship to transformational, technological breakthroughs. The idea essentially being that right now, technology and culture are coevolving in a way that's speeding up and speeding up and speeding up, and it's going to be necessary for us to come into a permanently sustainable relationship to the biosphere.

That requires very wise stewardship of the technologies that are going to most powerfully affect the trajectory of human culture going into the future. I think that some of the innovators of some of those

technologies and many of the people who have enough money to fund them will recognize this and in a sense come together. We might call it a venture fund for a new technology but it would really also be more fundamentally about stewardship, about bringing wise guidance to the way technological change gets socially implemented.

Those are some things that I know to do to change things rapidly but that's not enough because in some sense, we have to step over a threshold right now in our lives and take up residence in a New Republic of the Heart. Take up residence right now, as faithful patriotic citizens of that New Republic of the Heart, even as we're also patriotic to our own countries, to Mexico or the United States or wherever we're living.

That requires a culture. We need to be in more frequent contact with each other. We need to work together in a deeper way. We need to have some shared understandings about what our practices are and what our social commitment is. As a part of the work of the non-profit, I'm going to be inviting people to join with me and to live this together more fundamentally and to bring out some educational initiatives.

One thing I will be doing is starting a podcast, along with countless other projects and countless other efforts by which we are 'being the change' right now, in the most consequential way as we can. To some degree, this is a non-linear system. We can't design a plan, because it's just too complex. There is a kind of radical commitment of the heart that is called for right now, where we step over a threshold or we let this be our personal tipping point and where we find within ourselves a no-matter-what commitment.

Tom: Hey, Terry. Good to be with you again.

I was looking over the chapter and the sentence that really popped out to me is on page 114, "The capacity to subordinate one's self interest for the sake of duty is the glue of every civilized society." It's clear that that's talking about capitalism and economics to me. It's clear that a lot of our problems are because of our culture where I need stuff for myself, I need stuff...! I'm going to be driving down the highway using gasoline. I throw stuff out. There are a lot of habits in capitalism, as you know, which have created these problems.

My view is that economics really is underneath the culture and that the remedy to a lot of our problems is in economics, such as a carbon tax and various incentives. If that is the way forward and it's probably going to have to happen through politics, then where the solution lies is through economics. I just wanted to make that statement.

Terry: I think your point is very real. I agree that an economic dimension is essential. I wouldn't agree that it's the way forward in the sense that I see this as a holistic interconnected process in which there are multiple puzzle links and many different things that are foundational in different respects. Yet, the large-scale changes in behavior require political and economic engagement. The problem is that we have a very polarized and very exhausting and depleting national and international conversation in which the terms of the discourse are dictated by people who are focused on those levels of things.

We're really interested in power; people who want power and want to exercise power whether it's for their self-interest or whether it's for the good of the whole, they still want to be in the power of position.

This battle over power in political and economic terms has dictated a focus in our politics and then in our news.

Because media then amplifies that, everybody meditates on it and it's made us all kind of like spectators in this battle over power in the terms and the issues and the arguments, whereas if we came together in a more vulnerable and human and direct way, our conversation would include a lot more aspects of what it's like to be a person. With a great deal more vulnerability, with a great deal more contact between us and a lot less polarization.

There's an inherently exaggerating pattern if some people say, "Hey, we really need a bridge over this river, and that's how we're going to have a more convenient life and we don't have to drive all the way around," and other people say, "Wait, that messes up the owls and the fisheries, and we don't want that. We care about that," and then it becomes a zero sum battle between one and the other.

Whereas there might be a solution that would take into account all of those things, and we wouldn't have to have one group of winners and one group of losers in a zero sum way. We could perhaps devise better solutions altogether. The nature of that conversation comes out of knowing that we're in this together and not being caught in this hyper partisan dynamic. Changing the conversation in some sense is just as fundamental as economics if you see what I mean. What do you think?

Tom: I hear you that changing the conversation can be as important as economics. I am skeptical because basically conversation is hot air, and economics is what's in my wallet and it's what really drives people. Money really drives people. I think, for instance, the cost of solar panels coming down and various economic incentives to create a healthier climate is what's most important. I'm skeptical that people will get religion.

I'm going to offer conversation but anyway, I respect you and your ideas and your approach. To me, where the rubber meets the road is going to be in the economics of it.

Terry: I agree with you. I think that that is absolutely essential and yet, I just want to invite you to hold that as an insight and to focus on something that's really, really fundamental and that matters, and resist the tendency to reduce it all down. The reductive move can blind you to the multidimensional nature of things. I think the more you find your way to see that truth as a true and partial perspective, and to be open to new insight, the more dynamic and creative a participant you can be in what I think will be an evolving conversation. Thank you.

I see a question from Karen. Hi, Karen, welcome.

Karen: Hi. Okay. It's a comment, rather than a question, on what others have said. Yolanda with your sense of desperate urgency, yes, the situation is desperately urgent. Then Thomas, about how the good economic politics, via politics, how will we get there. What I wanted to throw in to the pot here, Terry, is my concern about the traditionalists - who as I read the political situation not just in the United States, in all the developed countries, there's a terrific populous backlash.

That is blocking the ability of those of us who are trying to move forward with wise policy. Look what's happened to the United States, looks what's happened in England with Brexit, and it could multiply all over the so-called developed world. We are seeing something that we have seen before in history. I'm a

historian. Humanity has been through six major passages like this where we go from one era to the next era, to the next emerging era.

Every one of these transitions for which we have historical evidence has witnessed a huge regressive backlash just like the one we're witnessing now. We are going to have trouble moving forward. We're going to have trouble stepping over that threshold, getting the political will to enact the wise policy to put the economic incentives in place on all fronts where we need to move forward, this backlash is blocking us.

I want to put in a word for the traditionalist. They are in deep existential distress. This may not be part of the New Republic of the Heart's specific mission but some of us need to be reaching out to them and really listening to hear what is driving that distress. Something huge is driving this movement on this scale. I have some sense of what's behind it as a historian but the details are different in every era.

Until these people feel like they have been heard and respected, they're going to block the way forward. Part of what we're all doing I think is one necessary piece, is going to be for some of us to be reaching out to them and really hearing them, and really trying to meet the deep needs underneath the outer behavior that distresses us. I just wanted to throw that into the pot because there are lot of pieces here that are necessary but not sufficient by themselves. I think that's going to be a necessity.

Terry: Yes. Yeah. Those are all really good points. It gets paradoxical. I'm reminded of a bunch of things from that process, the profundity of this. Every one of us has to some degree, taken a perspective on our perspective-taking, we've looked to some degree at how our worldview shapes our view of reality. Most people haven't done that. They really, really are seeing reality through that lens only and this is what is real.

This creates this zero sum argument, "No, I'm right," "No, I'm right," - the idea that we live in a reality that is so profound and complex and paradoxical that every perspective is both true and partial. That therefore, everybody's holding a piece of the truth and there's an epistemic humility - epistemic humility means the humility to know that your way of knowing things has its limits that there's always more to reality.

Nobody has the whole picture. To engage in epistemic humility in a way that doesn't just make that an escape hatch, "There's always more to things," but no, there's always more to things and still I can see most clearly if I do adapt a lens. Like if I really do adapt that rational lens of science and I let it like a laser breakthrough and explain as much as it can explain from that measurable verifiable, falsifiable evidence-based rational perspective, that's when I get the full benefit of what it can offer me.

When I fully adopt a postmodern perspective and I am seeing these multiple realities and I'm caring for all those who have been marginalized or in some way hurt by modernist systems, and care for the web of life again, I recognize how proud and primal that is. All of us who are here care about this natural world and this complexity of everything we're dealing with, so we're to some degree postmodern in our disposition and flavor.

Appropriately so, this is really the place where our feeling, life, and our residences come back together in a communal way. We are integral and so we are together in a wholeness that has many facets that

are always revealing themselves. We're taking perspectives together even on that experience, so here we are.

Now, Elisa had raised her hand earlier and she's raised her hand again. Thank you for doing so. I'd like to take your question. Hi.

Elisa: Hey. Hey. What I'd like to ask you about is getting into the concept of the integral, the word "integral," integral theory, et cetera. I haven't gotten into Ken's work in great, great depths but everything I've ever read and every time I see them, I can never disagree. I've always felt like we're around the same page. Then, in thinking as you were speaking about it, I was starting to realize that there are many ancient systems, Ancient Hindus.

In just about all the faith systems of the world, indigenous systems, the Judeo Christian systems, where there had been great thinkers that I felt like I would say were integral, had a state of mind that was integral. It feels like what the definition now is doing is bringing all the streams into the ocean so to speak. The integral theory is like the ocean of these great thinkers of wisdom and of our universality, our being members of a much larger more complex system. Does that fit? Am I going the right direction?

Terry: I think there's a lot of truth in that for sure. Obviously, my whole career has come into being because I found this integral way of knowing in the community of people who are using this language of quadrants, levels, lines, states, and types and opening up their view to see this multidimensional reality that felt to me a much more adequate way of understanding everything. I've only become a teacher since I saw an integral environment and an international integral community in which I could participate in a different level of conversation.

I've also come to see that like anything, the integral - I described the history of how in some ways our attempt to do this didn't work out. Ken is just a human being, so he has personality quirks and typological patterns and human limitations. He's a great being. I'm not here to discount, but the more influential you are if a lot of energy is following your trajectory and you're off only by a little bit, you get out there a few light years and you're off by a lot of miles, so his little qualities become an issue.

Not one that I think we need to comment on but there's something I wanted to bring forward for the benefit of all of you. This is probably not something that is going to be of interest to everyone but some of you are probably fairly deep students of integral theory or you're at least very interested in how culture is evolving in the integral world space. There is an important book that was published last year, in 2017, in Europe.

It was published under a pseudonym but it was actually co-authored by a Swede and a Dane in English called The Listening Society. It reflects a meta-modern view. They're basically trying to do a non-Wilburian and less spiritual integral theory that is based in development and that has implications in terms of politics. It's connected to some exciting emergence that I'm very excited about, and an alternative party in Denmark that has some parliamentary representation and hopefully will grow in its influence in an election that takes place I believe in just a few weeks.

There's a UK party that is interesting especially because they speak English so we can understand what they're doing. There's a Swedish party, a Norwegian party - the idea being that the Nordic countries are

the most evolved and ready to pay attention to the interiors of people's experience. They're interested in a politics that is where we're living with our vulnerability, what is it like to be a person in this society?

Let's pay attention to the fact that many people are depressed and confused and alienated, and then suffering from anxiety and depression and addiction, and the government just treats everybody like all they are is an economic unit. The only things the governmental policy can address are the exteriors of our lives. What about creating a society in which we actually can thrive? What about policies to pay attention to that interiority?

There's a lot about that that I resonate with quite a lot. I'll be sending you a link. They did some blogging. I don't think they've been blogging recently but they have a site where they did some blogging. There are sites for the parties and so forth. I'll be sharing that with you because I'm excited about all of this. I see the political work that I want to do having a connection to the parties that are arising now in the Nordic countries.

What that means is that integral is a way of naming the ocean. It provides many powerful distinctions. I particularly love that it connects up this more adequate worldview with the great tradition of spiritual wisdom in which my life and my practice are grounded. There are other ways to put it together that are maybe a little less spiritual - and in some ways there's some rigor in their thinking about human development that adds some things I think that are valuable to integral theory.

I think their political theory adds some things that are valuable. I think the fact that it's a spirit and a group of people that are coming into it from other perspectives, enriches it, makes it more integral, the more integral movement is more integral, because there is a meta-modern movement that doesn't call itself integral but that I think is. It's a bigger world than the one I knew about. Hey, I'm for that! I want to share about that just a little bit.

We can get caught up on one of the things that has been, I'd say, a liability and I do mention this critique in the book later on - that the integral world has been focused on the map and on the abstract perspective taking that is big, big, big, big, bigger picture. Now, let's take a look at that big picture from a bigger picture, like keep stepping back. The integral community has not been a leader relative to climate change as I point out in this chapter.

We haven't been a leader relative to the health of the environment. We haven't been in leadership positions relative to some important social justice issues. That has been because we take a bigger perspective but we tend not to lean into the action. One of the things that we need to appreciate is that a truly either/or, or rather a truly both/and way of thinking that is inclusive of multiple perspectives is also capable of being either/or. Like we are both/and, we are both both/and and either/or - that is, at times there are battles we do want to just plain win.

Zero sum dynamics may not be the deepest level of things but they sometimes appear. Sometimes you just need to win. You need to lean in. You need to deal with what's happening right now. That's why this book goes into some really important new territory I think because it marries this "Let's take a step back and see things from a bigger picture" disposition with this, "What's happening right now is urgent and immediate and needs us."

To be able to embody and incorporate a balanced practice that is alive to both those realities simultaneously, asks us to grow, we have to become more integral beings. This prepares the ground - by the way, thank you for taking me into this trajectory, Elisa - where I go with this into our next chapter, Life as Practice. This chapter completes part one of the book. In part one, we establish what time it is on the planet, our personal responsibility, the innate wholeness that is the context, an evolutionary emergent process view of things.

We have this integral view and analysis. It creates a context to have a much, much more adequate conversation about all these things but then, what are we going to do and how are we going to do it? We lean in to that in part two of the book. All of part two is devoted to that. Thus the title of the first part is Fragmentation and Wholeness, the title of second part is Being the Change. We're really interested in seeing with greater clarity and we need that context to have a meaningful conversation.

Now, we can talk about how we can actually do it in a holistic way. Part of it is by us actually, in our lives here and now, today, and in this moment and in the next moment, becoming a better version of ourselves, actually evolving. The kind of human beings that we have been, are a part of a pattern that is not going where we want to go. We want to change that pattern but we are part of that pattern.

How do we change that pattern? Partly, it is by us engaging in life in a way that makes us a vehicle through which this quantum shift can be happening. That means we shift it to a new level of human maturity. Even if we're at the leading edge of a larger progression, in this moment our transformation is a necessary ingredient in the whole pattern of having a transformative shift take place. Taking this to heart and finding a way to live it, this is where the rubber really, really, really meets the road.

Now, I take as the foundation for all of this, this next chapter, chapter six. It's what I've taught about for the last 15 years. Chapter six could have been the whole book and in a way the book I wrote with Ken and Adam Leonard and Marco Morelli, Integral Life Practice, which I do recommend. I think it's a good book but I think I even evolved my understanding of integral practice further and that's embodied in a digital course that I've taught called Integral Spiritual Practice.

The essence of this is that every moment is a moment in which we are choosing how we are being, that in this moment we are practicing something. You're practicing focus or distractibility. You're practicing open heartedness or reactivity. You're practicing a drifting random mind or you're practicing intentionality. You're practicing anxiety or you're practicing a trust of being. There are so many different directions you're putting your attention. Here or there.

Maybe you're subjecting yourself to the constant cycle of cable TV and all of the things that brings up in you, and maybe that's not so good for you. Maybe you could improve the way you're orienting your attention so that you're taking responsibility for discovering that this moment, this time, this year, this era in our collective life is one in which everyone of us has to think outside the box and live outside the box, and find our way to a new level of presence, a new level of awareness, a deeper level of care, vulnerability, availability - all the virtues, all the virtues.

That's how this gets implemented. I really can't over-emphasize the importance of the implications of what is described in chapter six. Necessarily in order to make it a single chapter in this larger book, it's very, very concentrated. I think that if you'd take it to heart in the right ways, it can be an inspiration to

your practice. I like the chapter but it's a very abbreviated. It's concentrated. There's a lot of meaning behind some of these distinctions that are just stated in a sentence or two.

I hope that what we all will do is to let this encounter with chapter six become a recalibration. The nature of practice of course, is that you rediscover it in every new moment. Even if you wake up every morning and you sit and meditate, you can't rest on your laurels as a practitioner. Practice is something that happens in each moment. It happens by you waking up from the pattern you're tending to unconsciously live, and discovering a way of showing up more fully, of discovering the potential to make a better choice to wake up out of your pattern.

This is a very alive vital and super important dimension of our whole consideration. If we're to be leaders of social change, it's going to require us to keep waking up. It's like you discover another level of practice many, many times in the life of practice. You become awake to, we could say God. You become awake to the irreducible reality of relationship. You become awake to the infinite depths of the present moment. You awaken as awareness.

You fall in love with life or with the mystery of the present moment more and more deeply. If it really is happening, it's not something you remember. Practice is not a mental thing. It's a way of being. It's a transformation of your way of being. The gravity of the consensus trends of ego, it's sometimes called, of the avoidance of relationship, was how my teacher put it. The self-contraction is another phrase I use in chapter six.

It's very, very, very strong. Therefore, profound humility and self-compassion and humor and a noble ... zeal has the wrong connotations, but intense commitment, real willingness is needed. In some sense, this gift of this life is such a great gift that it asks of us everything in return to discover that we're alive. Now in this time with all these things at stake, my God, wow.

I keep tending to fall into these unconscious patterns, it's a living breathing process. When we really become aware of that in that sense of discovery with another person, then we begin to become a community of practice. These next two chapters, six and seven, are about practice. Six is about waking up from what I might say are false divisions. It's as if there's a relaxation of all kinds of partiality that take place in the spiritual practice that's described in chapter six.

Most of that practice is about changing your state and structure of consciousness, but at the end we talk about behavior. We talk about how your commitments and your ways of being allow you to show up in service or something greater than yourself with authenticity presuming yourself to be at cause and with full integrity so that your word is your bond. That people can count on you, so that you can be a part of a social dynamic and be fully functional.

It will only function well because of how you are showing up. Chapter seven does a different thing. In chapter six, we're talking about the great spiritual traditions where you wake up from the ego. You wake up even from time. You wake up to timeless awareness and so forth. Chapter seven is another spiritual practice we go into which has to do with the journey of the soul. We take the soul as a given and time as a given.

We discover the hidden narratives of our lives and the stories that shape us and the purpose that we're for and the deep meaning. For those of you who are very sophisticated, we're talking about non-dual

and causal and gross spirituality in chapter six, so we're talking about subtle spirituality in chapter seven. All of them are part of an integral path. I hope that what you will do is read ahead into this as soon as possible and get into a rebooting of your commitment to your practice.

Whatever it is you're doing, it becomes alive in certain moments. You get a refreshment. "Okay, yes." You allow yourself to commit a little more deeply, whatever it is. Maybe you discovered that you can meditate in a different spirit that makes that meditation come alive. Maybe you'll extend the length of your sitting practice. Maybe you bring yourself to other aspects of practice that you haven't done before.

All of that is appropriate at this time. I'm excited that we're completing part one and getting into part two and getting into the doing of it and being the change together. I think it's a super important point in our journey through the book. I want to also invite you to again raise hands. To some degree the whole nature of this interactive portion of the course is shaped by the questions that you ask. You really contribute a lot to the experiences of others when you raise your hand.

I want to invite everybody to lean in. Some of you have to break your virginity so to speak because you haven't raised your hand yet at all. It might feel some barrier has to be gotten over in order to do it. I hope you will. The more of us that show up, the better.

Here, I'd like to offer a closing prayer and then open up for us all to say goodbye to one another. This is an integral formulation by the way. We can contemplate reality as an object of our attention. All of these philosophical distinctions, most of the content of this course, is third person. It's noticing distinctions. It's looking at it. There's another dimension of our spirituality that's core, that is the first person.

This third person corresponds to the right hand quadrants, the two right hand quadrants. The first person corresponds to the upper left quadrant in integral theory. It's in our spirituality. It's awakening as awareness, awakening as the now, awakening from the cloud of thought into the living reality of this constantly vibrating experience stream that is now-ness ever emerging, and awakening as awareness and experience, that I-am-ness.

I-am-ness, I, first person. Then there's the second person at the lower left, the relational dimension. That's where I relate to this mystery of existence as my beloved, as my constant companion, the one who was there with me in the womb, even before the womb, the one to whom I will go when I disappear down that tunnel in that act, that final conscious experience of this body and mind as I disappear through my dying.

This one is beating my heart right now. To see, not to talk about you but just face you, you who have been here. As me at the very depth of my I-am-ness, you have been the spark behind my intelligence. You are the brightness itself that brightens me into awakensness, into the contact with you. Thank you so much. Sorry, I tend to lapse into a trance in which I take you for granted and imagine you are not the most real, most potent and alive and miraculous aspect of any moment of experience.

Please help me forgive myself for this lack of consistency with you and help me trust and be alive as you, with you, wow. Wow, you are amazing. You are this whole beautiful world and all of its miracles. You are that which was animating all the birds I was enjoying when I first did my practice this morning outside.

You are present in every fiber of this stream of experience. Please help me practice more truly and more deeply.

Help everyone here practice more truly and deeply that we may awaken into trust of you and into becoming your hands and feet in this timely moment in which we are recognizing our responsibility. Thank you for this adventure, this life, this moment, and for whatever free energy and attention we have to be here with you, and to rest into and enjoy all of these, all of you, all of the different dimensions of your beautiful true so good divine joyous free loving wondrous nature.

Yeah. Now, let's open up our video feeds and say goodbye to one another. Thank you all so much.

Goodbyes: Goodbye to all!