

Session 7 Transcript
Chapter Six: Life as Practice
A New Republic of the Heart: A Guide To “Being the Change” For Real, with
Terry Patten

Terry: Actually, it feels like a very beautiful and auspicious occasion to me because this chapter deals with the material that I've spent a good deal of time over the last 15 years teaching and practicing. I've been immersed in this particular body of material more than any other. It is about the transformation of our way of experiencing and our way of being, out of which new ways of acting can arise. As many of you probably noticed, I was able to send out the email announcements about the new nonprofit just yesterday. There is a convergence of pretty much everything I've felt is most central that's been summoned into being as we begin this week.

I want to invite you to drop in, close your eyes, take a few deep breaths, ground yourself, feel your feet on the ground, on the floor, your seat bones rooted, and just relax, and open. Notice if you can. You can relax back from the flashlight beam of your thinking mind's attention and notice the universal sunlight of awareness itself, the space in which all the experience is arising, your sensations, and arrive again and again more fully into the now-moment, this stream of experiencing. It is our only experience.

As we rest into this, let us allow a feeling-transition into our practice space, into a place of deep, deep honesty, and tenderness, and sacredness. There is nothing we need to do to make that our context, to be always, already, in the very nature of every moment of experience. We have been arriving here forever, awakening from one dream or another again, and again, and again. We've had some bad dreams. We've felt so profoundly split off, and separate, and anxious, and incomplete in moments. We've gone on whole adventures to seek what was missing. Yet, we were always here now. Yet, we are traumatized, so it is hard to really rest. Yet, we can rest.

We can just allow. We can soften. We can deepen. The deepening is just native to us. It's not something we do. It's something we allow. As we deepen, as we allow, we discover that there is infinitely deep sacredness in this eternal moment. This conscious light that we are, that all things are, is, by its very nature, infinite, and alive, and conscious, fully conscious. As we arrive in this practice space, opening into the unfolding mystery of being, relaxing into the form of a body, mind, hands, feet, shoulders, belly, and all the rest, as we wake up more and more completely, allowing ourselves to recognize that we were never asleep even when we were following some crazy narrative of problem and lack.

We are here in the midst of everything we accounted for, in the week when the new IPCC report on climate change underlines the realities we've been facing, yet, again. It's a week in which everything seems to go on as it has before, and yet, some invisible intensification continues. Failures in the United States, the desperation in power plays have played out in a way that's even more heartbreaking. Yet, our hearts are already so broken and our recognition of the inherent goodness of this breath in this moment is undiminished. Our practice is deepening us, so the we're containing ever more profound paradox and the feeling-being is being deepened in the process.

I've been beginning our sessions by commenting on the chapter before we begin. Then, usually taking live questions. I can see that in doing this, I've dis-incentivized you from writing in questions. We haven't really gotten too many this week. I appreciate, sometimes, the reflective opportunity to think deeply,

that goes into that. I'm going to go back over some questions from previous sessions and respond to them. I do want to encourage you as you drop back into these weeks' readings and everything we're considering, that you might really reckon with all that is here.

There's a serious proposition here. The proposition is that you have an opportunity in every moment to awaken, to be a change, to deepen, to show up more fully. There are transformational opportunities and possibilities always available to exceed our comprehension, and an attitude of surrender, and curiosity, and willingness that's deepened by our heart break, but also brightened by our knowledge of the divine nature of this whole affair. This can and does transform us and we are attending, right here and now, this school of life.

That's what all integral life practice is in a way. There's a way of more comprehensively, more fully, more completely participating in this amazing school of life and showing up, completely given over to the profundity of our solitude, of awareness itself, of the astonishing wonder and love that are the very nature of the depth of this moment. Also, waking up to the fact that there's been a very strong tendency to just disappear into that awareness experience, that sense of enlightenment, and that experience of love and bliss - and out of this conditional realm where stuff is happening, where this ecological crisis is intensifying, where this unravelling of our social fabric is happening.

All of that also needs us. There's an integral understanding that in some sense, we become more and more free of events. As we become free of events, we're free enough not to disconnect but to be released into engagement with the conditional realm. Recognizing your freedom as the open intelligence of being, as the conscious light that we are. Actually, it empowers us to be freer and more fully incarnate and our care is being called upon and can be unleashed at a whole new level.

Yet this it isn't how we tend to be. We tend to contract at every moment. We will discover ourselves in many new moments, feeling only like a separate person with a dilemma. Really, really chewing on the bone. "There's a problem. There's a problem. I need to work this out." An anxiety, the disconnection can seem so real. In a way, it is. And deeper than that, there's a freedom. It's okay that we wake up suddenly in the midst of a problem. There's a moment of practice, and another moment of practice, and another moment of practice. That looks different in every moment. It arrives us able to be more fully present with one another, not just in the cockpit of the personality, of the identity that we wear. That's our suite of suit of colors. That's what the surface is.

There is also this deeper level in which life is leading us. Evolution is doing its thing through and as you right now. When our eyes meet, when we come in to contact with each other, if we allow ourselves to really take in the presence of the other, what there is to discover there is this infinite depth and divinity that is at the very, very root. This meeting of our eyes where the mystery looks upon the mystery in the form of this other cartoon character, this idiosyncratic, comically-afflicted transducer of that universal divinity that you are, that I am. Everything that is alive that we love is needing us in some real way.

There is this enormous call to the heart. Be here as love, please. Be here with more maturity and discernment. Show up as care in action. Find your way around the seeming knots, the seemingly irresolvable tangle of karmas that seemed to have locked us in this self-destructive course. Find your way forward beyond your mind, and fear, and grief, and anxiety, and depression, and all the rest, compassionately relating to all of that. Love this body, mind, this vehicle, and serve it, and help it to be a clearer vehicle, a more adequate channel for what it is that's at the center of your being to find its way into this world more and more fully.

That's what we talk about in this chapter. Now, this chapter, chapter six is a companion to chapter seven. In chapter seven, we also talk about practice but in a different sense. There, we talk about the journey of the soul. Here, we talk about awakening from all the limited patterns that confine us in a more contracted identity. I use the metaphor of space and time. This chapter is about non-dual, and essentially non-dual spirituality, awake to the gross world and to consciousness itself, the causal dimension, that awakens into less and less divisions. Like, you awaken from all the limiting identities and mind forms and become the only one who is awakened as all that is. You allow the reality that is leading you to live you more fully, and you become a transparent vehicle for that to come into the world. It doesn't have to do anything. There's an incredible bliss in that being allowed.

Then, in chapter seven, we talk about the fact that, simultaneously, with that radical transcendental realization in which you awaken from self, awaken from time, you can find your way into a timelessness, somebody beyond even time. There's another way that the life perceives in which the soul is taken as a presumption, and time is taken as a presumption. The course of practice is the journey of the soul through the life path. Even the highest realizations that dissolve the sense of self and time from that perspective, we'll be regarding these as an event in the process of the soul. We'll talk about that next session.

Now, we include in this chapter something that, in a way, belongs to the other side of chapter seven. That's this last section on four ways of being a leader, four ways of having a great life. Those have to do with ontological shifts. Once we do have that contact with our soul and with our purpose, and we are really animating our mission, and our projects, and milestones, as I say in the five events, then we can be committed to something greater than ourselves, and we can presume that we are at cause in the matter of everything in our lives. We can stop BSing ourselves or anyone else, and just be radically authentic about our inauthenticity, our imperfections. We can endeavour to function together with integrity in service of something greater than ourselves.

This is how we can do that work. The one size fits all and rational nature of the discourse that animates chapter six and makes it more appropriate to put those four ways of being here with this transcendental spiritual practice. We'll come back to those four ways of being a leader later because they're very profound. In a way, the whole chapter is about practices that transform our inner experience, our subjectivity. Then, it becomes about these four ways of being a leader. They're all about behaviour. They're all about how we show up in the world. They're like, who cares how you feel? How are you going to behave? Those are just two dimensions of practice. They're worth contemplating. All of this is worth contemplating more than once.

Well, there we are. That's enough for me to say for now about all that. In a way, some of this comes alive as we talk about what it's really like for us personally and humanly. There's a question from last week that I thought was very legitimate. Laura pointed out that the whole integral chapter referenced only men, male thinkers, no female contributions to speak of. She asked, "Where's the female perspective in this integral theory?" I think that integral theory is a yang engagement. I think that it tends to be attractive to a masculine sensibility.

There are a lot of ways of talking about what's male and female. All of us, men and women, have both masculine and feminine qualities. Nobody can be characterized. There are some very brilliant integral teachers who are women. My dear friend, Diane Musho Hamilton, first of all. Early on, we worked very closely with Willow Pearson, who's also brilliant. Bonita Roy is an important integral thinker. I'm probably neglecting somebody else who's super prominent. Susanne Cook-Greuter, of course, is very

important. There are women who have contributed a lot to integral theory and developmental theory. Jane Loevinger, Terri O'Fallon actually, yeah, and Miriam Martineau who works with integral parenting.

There are women who are engaging with this, but it tends to be that the theory builders are almost all men. If we think of masculine disposition as being agentic, and toward abstraction and awareness, and the female being more communal. Agentic is about doing. Communal is about being and being with. Maybe being more incarnate rather than abstract. Chapter seven deals with soul work, which would, by those measures, be more feminine. People like Marion Woodman and other great young yins, many of who are women, would come into focus there.

There was another question from Marjorie a little while ago about evil. She's working with that shadow projection paradox. In one way, there's a teaching from eastern wisdom that all that there is is love and there's never anyone except the oneness itself who's present, the oneness of this conscious light. Then, we have all these dualities. In a way, we return again and again in discussion of a truly integral view to the paradox between our encountered experience, which is, by its nature, full of tensions, and conflicts, and contradictions. And another intuition of a more profound level of being, which is a divinity, which is undivided and undividable.

I want to invite you to take an attitude toward these contradictions that just softens in relation to them and says, "In this frame, looking at things in terms of evil and good is really useful. Without that framing, that dualistic framing, I'm just not going to be related to an aspect of what's rising from me that's important." Yet, believing in that as the truth would be a limit. I would say, I will take that perspective because it's true enough to be useful, but I won't absolutely cling to it. That I will begin to regard all perspectives as both true and partial.

The perspective in which all there is is the oneness itself and all there is is divinity, is true. If we cling to that and only related to everything out of that point of view, there's a partiality in that. We're going to be prone to a spiritual bypass. Yet, if we believe so deeply in evil, we will fail to see the divine nature of our parent enemy, or afflicter, or adversary. Both are true paradoxically. In certain frames, we have to relax one belief in order to, for a moment, take on a different perspective. Knowing that at the very depth of reality, it's a way to end a particle. It is both. It is both dual and non-dual. It is deeper to notice the non-duality if you're only caught in duality, which most of society is.

Once you've awakened to the non-duality, the tendency to make that your truth and orient to that in a way that begins to exclude duality is extremely dysfunctional and unhelpful in this moment in time. There's a pendulation where you discover a greater depth that is non-dual or dual. The paradox, and your relationship to the paradox, and the wisdom with which you inhabit both poles of the paradox deepens as you allow a deeper level of comprehension of the pole that temporarily you weren't emphasizing or including. That's the way I work with those paradox. I hope that's helpful, Marjorie. I see that Katie has raised her hand. Hi Katie. Welcome.

Katie: Hi, Terry. Nice to meet you. I am really enjoying these calls. Thank you so much. I have a question, actually, related to the last chapter where you talked a lot about the individual practices and also about relational practices. I'm basically 25 years building up a huge network of Buddhist centers together with my lama. It's a lot of outside work for others for this October, so to speak. In a frame that's really disregarding myself because that was the practice.

Now, here is the integral, which I really think is very interesting and a valid theory. The individual comes in very much again. It sounds like that. At the same time now, you bring in, again, the focus on the Buddhist sutra activity, how I would say it. I would like to know a little bit about what is your ratio? Because it can go really wrong if you go on the next team or the other, and only to stay in your light, or in the big mind, or however we call it, is not really helpful. It's very beautiful, but it's not like ... You know what I mean?

Terry: Yeah. I don't think of it as something we can get tuned in to, and then have it right. I tend to think of it as more like breathing or like the unfolding of phenomena in the time stream of experience, that at the level of duality, there's a plot line. There's something interesting happening in every moment. It is unfolding. There is intrigue. There is mystery. There is tension. Then, revelation. There is not a static way that we can be related to it.

You actually have to show up for each new mind moment with a beginner's mind and the willingness to discover where greater integrity, and awareness, and care take you. They will take you more toward the divine or more toward the relational in each moment in a different way. This relationship to yourself tends to be the biggest problem for people who been schooled deeply in the eastern traditions because many of them really try to eradicate the self. Really, the center of care for others is a healthy self-care.

The restoration of your self-compassion, and your self-care, and your honoring of the divinity, of the vehicle that you are, are just essential to the whole transformation of a spiritual orientation that has gone too far in that direction. I was in that realm for 15 years. I know some of what you're talking about. You're probably, at least, in general, aware of the work of AH Almaas, Hameed Ali, and the Diamond Heart or Ridwhan School.

He is a very interesting mystic because he has gone very, very deeply into the literature of all the traditions. He is an authentic mystic. He's built a path that has awakening in radical terms and awakening in imminent terms, ways that include the realities. I'm talking about it in both chapter six and seven, which distinguishes him from most theorists who, usually, most of the, really, serious and profound mystics of the highest traditions don't include the soul work. Most of the highly popular forms of personal growth and spiritual offerings that are out here in the marketplace emphasize the soul work without the radical depth work.

He is interesting because he includes both. Where it's taken him, very interestingly, in his last couple of books, the first of which was called Runaway Realization. It's a view that as you awaken, you awaken to a point in which reality is just involved in a process of self-revelation and self-beaconing that has no end. It's runaway. There is no map for it. Here he is, this profoundly rigorous builder of a map and a school where you do this, and then this, and then this, and then this, and his students have to go through 20-30 years of work. He does good work. It attracts intelligent people.

I mean, I have some critiques of the path. It doesn't engage social responsibility. It doesn't engender what's necessary given what time it is on the planet. In that sense, it's very deficient. It's very profound just at the level of the dharma side of the street. I think that there's a profound truth that he happens upon there, which is this recognition that the process of awakening, and deepening, and growing is endless, and that there isn't then even a right way to do anything. There is no right ratio because each moment is its unique offering, and it requires you to actually show up to the miraculous revelation of its unique composition, and discover, "In this moment, to be authentic and to show up has this shape."

I tend to relate it to virtues. These are big abstractions like duality and non-duality, or divine and human, or incarnate, or whatever. As you encounter it in life, very often, it's like, "Does this moment need a sense of humor? Does this moment need penetrating discernment? Does this moment need compassion? Does this moment need my generosity? Does this moment need humility? Does this moment need a compassionate embrace? Does this moment simply need holding?" There are so many virtues and virtuous gestures that are unique to the moment, a unique relational connection.

We are used to the modern map. As we studied the integral system in the previous chapter, and we recognized the nature of the modern mind, which uses reason and evidence to know an objective truth, our whole culture is permeated by this decision. We think that there is a truth, a reality, a way to do it right. The habit energy of that is just in the drinking water. You're going to tend to be drawn into that by just watching TV for an hour. Anything you expose yourself to will draw you there.

Even if you know better, you'll fall into the habits that are common to your cultural surround. Therefore, there's a deepening in wonder, and love, and humility, and innate joy, and generosity that do progress across the years and decades of practice. In some sense, there is a very clear direction, very clear, more true, more deep. And our growth is in a good direction if we're really practicing. Yet, we are confronted with the mystery that isn't really knowable in our relationship too. We're not knowers. If we are anything, we are perhaps lovers, devotees, servants. Sometimes, we sanctify this world by beholding its holiness. What is really our relationship to things?

The idea that, "I got to figure this out." This is where the mind of modernity takes us. As problem solvers, like to a man with a hammer, everything is a nail, we think we have to figure everything out. I have fought that. In a way, this book is the fruit of my having really tried to figure out a whole heck of a lot about lot of things and to come to an integration of them. My best integration is that this isn't the problem, and it doesn't get figured it out. The sense-making that is necessary isn't a knowing. Knowing is a power move. If I know it, I have power over.

If I have a different kind of knowing, a being with in which I'm being with myself, and being with the miraculous present moment, and being with you, and being with the divine intelligence that is finding its way into fuller expression in you and in all of us, then I'm alive, I'm seeing you, I'm feeling you, I'm honoring. Then, out of that, I'm closer to being. Because truth is such an absolute thing, in some instance, you're never true. You're just a little less untrue, a little less contracted, little less partial - in your best moments. That kind of framing forgives our human condition, and is so compassionate, and healing, I think. I hope that's helpful.

Katie: Yeah, thank you. It helps me to continue in my intuitive way. Nice. Because I got this idea that this integral, you really want to touch all four quadrants all the time. It scared me a little bit because I feel intuition. Like you said, in both moments, it's both needed, and you can totally lose I, and you can totally disregard we. It's like whatever is necessarily in that moment, I think, is much more wise. I got a little bit like, "Wow, how serious is the theory adapted to practice?" In holding, it totally crunches all the time. Thank you so much.

Terry: Yes. It isn't some grid that you have to look at everything through and see all the parts of everything. That would be tyranny.

Katie: Yes. It helps at the beginning. I think it can help, but, then, one has to get loose again.

Terry: Yeah. I think you can get into the theory at deeper levels and get new revelations. I mean, there's an application of the four quadrants that I think might be a gift to share, which is to look at it as a typology, that certain people tend to focus in the upper left quadrant of my inner experience. Some people focus in the upper right. What has to be done? What are the behaviours that are necessary? Some people focus in the lower left. Who are the people involved? Who needs to be consulted? Who's buy-in is necessary? Who might be upset by this? That sort of question, or the lower right, what's the largest structure? What's the big picture? What's going on more broadly?

Most of us tend to go to one or two of those. We tend often to chronically overlook one of them, too. In fact, let me offer this as a momentary contemplation. In your own experience, notice how you relate to situations and experiences. If you are confronted with something, do you first ask, "What needs to be done?" Have it be the upper-right quadrant. If you would first notice, "How do I feel about this? What does it mean? What is the most profound felt significance of it?" That's the upper left, the I. If you ask, "Who else is involved? Who are the people? How do I deal with this relationship?" that's the lower left. If your question has to do with "What's the big picture? How does this all fit together?" that's the lower right.

Feel into it. Is there one that you go to the most? Is there one that you tend not to think about hardly at all? How are you related to all four of them? What's need to be done? What does this mean to me? What do I feel about it? Who else? Who are the people? What's the big picture? Just feel into that. That's a way of applying the center role distinctions. I think it might offer some human insight and not abstract you at all. It's just a way of understanding your particular way of being. Katie, are you willing to reflect on those questions yourself?

Katie: I am. I think I'm prone to what can be offered. I would go into the exhibit thing.

Terry: Right. What can be done? Upper right.

Katie: What can be done? I think, also, if the big picture is right. I'm very trained in doing this in three-quadrants. I'm okay with it. I'm like "Okay," and, "I can do something great again." Then, 'm jumping in. Often, I don't take much time for choosing my own thing, but I feel like I lose time if I do too much for me, which doesn't mean that I cannot enjoy it. I would go from upper right, down, left, and then up to me. If I cannot manage, then I would look at, what do I need to be, again. More active.

Terry: I suspect that as you continue to grow, one of the things that you will see revealing itself more is an ability to rest in your own experience more deeply and to know your own divinity.

Katie: I take that for granted. I'm sorry. It sounds even arrogant, but it's like I feel that is the space, which allows all of the rest. Whatever the experience in meditation is would be shallow if it wouldn't go out. That's why I like your attitude in the book so much. This is yes because we have the space, and guarantee of the space, and the mind is just satisfied by that. We can go out. The question is, then, how much we should still go back to the space, and to our own practice, and setting?

Terry: Well, yes, those are all good points that you're making. I do want to move on. And I do want to make sure you notice there's a gift in this, I think, for you. I hope you'll notice it as an opportunity. That I agree, and I think there's huge domains of resonance between us, and that's really our context. In the

midst of that, how does what we notice about how you orient to these four quadrants of your being, how does that open up an opportunity for you to grow and notice reality more fully?

I think it's probably true that you might discover some things in your own deep meditation that will blow your mind at some point and that the inner dimension of your own experience may show up as you being a presence of love, and joy, and care, and all the doing that you tend toward from an even greater depth. The fact that you don't go there very quickly means that there's probably some undiscovered treasure in that quadrant of your experience. I just offer that to you.

Katie: Thank you.

Terry: Feel into it over time.

Katie: Thank you so much.

Terry: Okay. Tomas texted me privately wanting to, well, bring in some of the news of this week. I've mentioned the IPCC Report on climate change. Tomas is bringing forward the Nobel Prize in Economics, which was offered to the modeling of sustainable growth and the acknowledgments of climate change in economic terms. For example, the importance of the carbon tax.

We also saw the confirmation of Brett Kavanaugh and this deeper division of the United States. I mean, this is a very international gathering, but everyone is affected by what happens in the United States. This deep culture war in this intensification of hatreds between Red State America and Blue State America is of concern to everyone.

There's another moment for us to pay attention to here. This is the week to be more active. If you can, sign up to make calls and get involved. There are certain swing States where people can still register to vote. If there are donations that you can make, this is the time that something is being decided that's important. It's also a time in which people are going to be catching up with our awareness. All of us here understand a lot more about what time it is on that planet than 90% of the people around us.

Unfortunately, as stunning as this IPCC report is, it was a big news item for a day or two. Yet, if we were able to keep our priorities in order, it would be the top headline every day. All these other things are less important. Of course, it's not new news. Billions of pistons firing every day is happening all the time. It's not news. It becomes invisible. It's like the air because it's so plentiful, it's the thing that's most precious to us. It's much more valuable than gold, but there's no price on it, so we treat it as if it's worthless.

This is the context of our having a social responsibility and a political responsibility, in time. The reality, and opportunity, and importance of our finding our way to a free, awake, open relationship to experience through practice are paradoxically related. One seems to be about finding joy. The other seems to be about facing all the things that are upsetting. If we really take to heart the implication of our total situation, it implies a lot of very concrete and particular work facing a lot of challenges.

Like the whole process of getting up this website, I do want to speak to you a little bit about it. I'll do that maybe toward the end of the call, but there was a team of five or six people, more maybe, who were each having to write, and proofread copy, and do designs, and critique designs, and test links, and test this and that. It takes a lot of work. To do anything requires a willingness to engage with

particularity, to endure the, sometimes, very humdrum, just dealing with the particulars of the doing of something complicated and time to limit it. This is where a lot of our stress in life accumulates.

Here, we have a chapter that's really all about releasing the concern, releasing the contraction that tends to accumulate when we try to get stuff done. These Nobel Prizes were awarded to people who drill with the technical tools of the disciplines of economic and mathematics into the dynamics that relate from a system's perspective to how large numbers of people can engage in the behaviour changes that are necessary in order for us to stay viable. There's a whole lot of things in economic theory about negative externalities, and it's quite sophisticated.

We don't need to talk about all that, but what we can do is to let these guys who won the Nobel Prize, be examples of service that makes the difference. Let that inspire us to the unique things that we can be liberated to do by this reawakening to this paradoxical disposition. It's important to remember where we began this chapter, going from seeker to practitioner, residing in the always already okayness of things, discovering the divine nature of things, and then returning to that, returning to that, returning to that.

Okay. Well, we had extended these sessions, so that they go until half past the hour. It's now top of the hour. We're an hour in. We have half an hour to go. I'd like to spend the first 15 minutes or so breaking up in to small groups. I'll be in one of those small groups with a couple of you. What we're going to do here is I'm going to just invite us to talk about our practice. The questions I'd like to ask us to answer are: Do you do a practice every morning? What do you do? Do you interrupt your unconscious momentum during the day with moment's practices? What do you do? Then, please reflect, how can you more fully embrace your life of practice at this time? I want to give us a chance to just chat about the matter of practice in the most basic and ordinary way with the couple of other people in this session.

Okay, everybody. I think we just got that strange virtual experience of disappearing into a little group of three and returning. Did anything come up for anyone that you'd like to comment about or share about? I want to give us an opportunity to raise our hands one more time while we're still in session.

While you're in the process of considering raising your hands, I'm going to speak about something I want you to know about. I think all of you received an email last night about a new nonprofit called The New Republic of the Heart. I've made reference to this several times before. I hope you'll take some time to hang out in that website and consider what it is we're attempting. I hope many of you will feel moved to help us make that a reality in one way or another and maybe to tell others about it.

My intention even in writing the book was to witness the inherent health of all of us all that is expressing itself in our practice. By beholding that and naming the many ways that wholeness is restoring itself as best it can, like an immune response to this time fragmentation, to name it, and to call it what it is. It's a new stage of human maturity that's trying to come in to being. That's revolutionary. It is about whole systems change. Given what time it is on the planet, rolling up our sleeves and doing that in every way we know how is important.

Here I am giving out my best shot with this book. Please, let's do that together. Please help me. Please co-own this. It is my work, but one of the things that I realized is that I appreciate you when you're my student or my client. But I also recognize you as my fellow citizen, that you too, like me, are intending to

hold the health of the whole. I want to invite people to participate with me as fellow holders of this possible future. You can do that by volunteering. You can do that by donating.

I hope all of you will really consider. Everyone has their own circumstances. If you make a significant monthly donation, it will make a difference. I don't know how many people will decide to make donations, but if we can have whatever it is, \$1000, \$2000, \$3000, \$4000 coming in regularly, we can have a staff, we can work with a budget. We can do more. More of this will be coming into being. If you have skills that can make a difference and you can give something significant in a matter of time to this effort, that can make a difference.

I want to invite you to be a co-owner of something. I hope you'll take that to heart. I hope you'll just feel inspired that this is going on. Of course, if you indicate, we will make sure that you're kept in the loop about all of this. I see a couple people have raised who've raise their hands. I think, Aileen, I'd like to invite you to share what you wanted to bring forward.

Aileen: Hi, Terry. Nice to meet you, yeah. It was lovely little group. When the participant was mentioning her practice with pets, which is a nonverbal way of communicating and just being with her pet. Then, Stuart was talking about painting. It's just been really occurring to me about that creative impulse is present. For me, lately, its really coming in almost endlessly, these ideas. A lot of them are around things that we can do to improve our communities and relationships in diverse groups.

There's also realistically balancing with what's really possible. I want to follow that impulse, that creative impulse, but I'm almost not sure what the practice is of discerning what to follow in those. That feels like as the times are getting more serious and the challenges ahead of us, the creative ideas are just falling faster and faster.

Terry: Yes. Well, this is tricky because the only person who can answer these questions for you is you. There is a building of discernment and skill in being able to take into account all the complex dynamics that need to be accounted for in making those choices. I guess, just given that there's not a lot of time, I'll just offer few orienting questions that might be a little bit helpful. We can talk about this at great length. It's really important that you be grounded and realistic about who you are and what you can do, and, in a sense, not be inflated and over-ambitious.

It's also important that you recognize that this is the time for you to become capable doing more than you ever have before. Some healthy ambition and humility are important to balance. Realism is very important and finding your way. I have this little epigram of *follow your heartbreak and your genius with your friends*. You will discover where that opening is happening for you. There are probably more than one.

In issuing this invitation to participate in the nonprofit, I'm creating an option. I think though that many people who take online courses, like all of us, are a little bit oriented toward personal growth, and new insight, and transformation of our subjectivity. This is really all about translating it into action. Pressing yourself beyond. Like you would tend to persevere over a question like this for a long time if you're trying to get it perfect.

In this circumstance, well, there's something you can do today. There's something you can do tomorrow. You can still call your congressperson first. You can still do whatever it is that you can do, donate some

money. There are things that you can do right now. The doing of more things, and if you are, as I suspect, more biased toward your inner experience, just getting into motion is, by itself, going to educate you. You'll make better and better choices by the doing. The doing is a way of knowing, I guess, is the other thing I want to offer.

It's also really important not to be a perfectionist about it. Honor the fact that this is a messy realm. The best we can do, which is perfect, because it is the best we can do, looks like a version of something even better that is beyond our reach. That's cool. Yeah. Thank you.

Marjorie, I wanted to call on you. Let me make sure I get in what I have to say about chapter seven, and next week, and what's to come. First of all, I had promised you some information that I didn't give you two sessions ago. I said that I would share with you about another integral book called The Listening Society. I'm going to be creating a revised version of the handout on chapter five, the integral chapter, and we'll have a few book recommendations. I'm going to create a revised version. You've already had questions on this chapter, but I'm going to share with you a couple of handouts that will give you some information on what I call a 3D workout and the Core Form, which I actually want to demonstrate to you.

Stand up and do a little exercise because I want to share with you a practice that I do every day that you can do every day. I want you to see what it's like. A little later in the day, you'll get the email with the recording of this session and the guide to chapter seven, The Hidden Story of Our Souls. I will be including with that some other further readings. This is a very rich and deep dive. I want you to have some trails of breadcrumbs that you can follow to deeper engagement with some of these things.

We are very late. I guess what I'll do is demonstrate the Core Form of what I call the 3D workout. Here, I'm going to tilt this back, so that you can see me standing up instead of sitting in my chair. This is a simple two-minute thing that I do every morning. I want you to see, so you know what it is. It begins by just getting into the namaste position that we all know from our yoga practice. The words and gesture. In this place, notice the mystery. Feel the mystery. Breathe the mystery. Be the mystery. Notice the gift and the giver. Give thanks. Thank you, thank you, thank you. I release to infinity. I breathe in to the fullness of life. I breathe out and return the light. Completing the circle, I am free and full. Infinite freedom and fullness appears in this precious human body.

Touching the earth, and I get down and touch the floor with one or both hands. Sometimes, I even bow. I am touching the earth. I say yes to all my relations, the whole human and nonhuman family. That completes the first part. Then, there's a dedication where we turn in four directions and offer a little bow. Name my consciousness and my behaviour, be at service to all beings, and all patterns of being, liberating all into the heart of this in very moment. I complete.

I'll be posting a little work page that will show you the phrases and the gestures, so that if you want to practice that at home, you can. Let's open up our video and share. Open up everybody's mics, and let's say goodbye. Thank you all for being here and let's bring the light.

Thank you. Thank you very much.

Namaste.