

Session 8 Transcript

Chapter Seven: The New Stories of our Souls

A New Republic of the Heart: A Guide To "Being the Change" For Real

with Terry Patten

Terry: Well, this particular chapter really plunges us into the mystery of practice, and the mystery itself, at an even more profoundly paradoxical level. Part of what we encountered in, I think it's chapter three maybe, on the wholeness, and re-encountered in our previous chapter on practice is the utterly paradoxical, nondual nature of all reality: that we are both an undivided whole with all wholeness. And somehow, also, very particular. And at this moment, our awareness is tending to be located, identified with a particular body and mind, and has a particular role, a particular opportunity, a particular responsibility, and a particular genius.

It's been a matter of breaking free, of finding our way to what's sometimes called the witness or the divinity. Awareness itself, the undifferentiated oneness, divinity, conscious light, beingness that is the very nature of all beings, all moments, all points of view, all experiences.

Then paradoxically, we are also me, here, right now, with all the particularities of this moment and its various forms of urgency. We bring a very real felt experience of being with this paradox. Whatever aspects of this paradox we are able to fully inhabit, or to whatever degree we're able to inhabit them.

If we're really getting it, we're present to the fact that this paradox is deeper even in our apprehension than the very tendency to go unconscious, the very tendency to become absorbed in thought. All of that is conditioning our ability to be fully present to what we are now intuiting and knowing to be the case.

There's a kind of humility. We find our way to, "Wow, this mystery is greater than my comprehension." This mystery is, in some sense, calling for me to show up right now. The way that I understand myself or what this moment is or how I could show up is partial; it's provisional.

I can do the best I can, but I don't have my mental hands around the totality of it. That sense of awe and wonder and mystery are probably increasingly present for all of us. I want to invite you to close your eyes now, and with all of that present, let's notice where we are.

Notice the nature of this gathering, that here we are with other people with whom we share an awful lot in terms of care and values and profound perspectives. It's uncommon to be with others who get this stuff. We're used to people avoiding getting real and talking about what's really most important.

There's a relief to come into a circumstance with others who are letting ourselves be shifted and changed or grow, and we're sharing some of these experiences with one another. There's a profanity to the brotherhood, to the sense of being fellow practitioners, *sangha*.

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Just the way we might do if we were entering into a sweat lodge, we can duck our head under the flap. Some part of our soul might be naked, and willing to sweat and to be purified into the space. As you do that in the traditional ceremony, as you see, you invoke your mother and father and grandparents and all of those in your tribe, and all of the creatures in the totality of the sacred natural world.

Mother Earth and Father Sky, and with the simple phrase “to all my relations.” With a sense of connection and care and service to, and acknowledgement of, all our relations, as well as our profoundly blissful, ecstatic, divine nature as awareness itself, sacredness itself and present to the strangeness that there's also a kind of emergency that we're willing to face, and that somehow most of our fellow humans don't seem to be able or willing to face.

There we are freed up even as we are pressurized, breathing to and from our hearts. Allowing every conscious cell in the body to receive the *prana*, surrender into the openness, the quality of feeling and aliveness from the tips of our toes to the ends of our fingers, to the tops of our heads and the tips of our ears. Coming into this space with one another, virtual though it may be, there's something sacred about this.

Thank you, and I want to begin with a comment about this chapter. I had a conversation with a good friend of mine, somebody I know from the Ashram where I practiced starting very young, since when I was 22.

He was, in a way that was grounded in his actual experience, advocating for the seniority of this radically nondual transcendental nature of realization; in a sense, disputing the soul-work dharma, arguing that at best it's a partial perspective, at best it's even dangerous.

Of course, I have some clear ideas and sense about why that's not the case. I think there are two essentials as to why this chapter is so important. One of them is that we're story-making creatures and therefore, stories are how we can organize our energy best, and when we understand and have a feeling for an aspect of a story, we can liberate our energy more fully and more freely.

Now, it's true that we tend to get bound into inadequate stories, and that most of our stories haven't really served us and the planet very well. Our endlessly being bound up in our stories is something that's bemoaned in spiritual circles. Waking up from our stories is often needing to be discussed, and yet discovering a more capacious story and being able to inhabit it can really liberate new capacities.

That's one reason that this is important. Of course, it brings up the point that it's also going to be important for us to somehow be able to both paradoxically believe in that role in that story, and grow into the new way of being that's captured by that other metaphor.

Be present to a deeper mystery that allows us to let go of that story in that metaphor in some future moment when it's no longer going to be as useful. I want to acknowledge both sides of that. Then, the other reason why this is so important is that we really, really do need guidance. We need wisdom and we need that to come from the deepest levels of our being and our experience.

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This is from the subtle realms, not the nondual or even causal. The information that will guide us has to do with the particulars of this time and this place. Then there's another one. Actually, I was thinking of those two, but I also want to bring up that the particularity of this piece of land, of this tree, this bend, in this river, of this area of shoreline, the sacredness of the natural world, of this great white heron, of this little area of ecology, that particularity has its analogies in the subtle, that the subtle is our way to commune with the sacred dimensions of the natural world.

All of those are reasons why this chapter is so important. Okay, thank you. I see that a couple of people have raised your hands. Thank you. Karen, I think I would like to call on you first.

Karen: Hi. Well Terry, thank you. I would like to accept your invitation to duck my head into the sweat lodge, let my soul get naked and sweat a bit. This chapter seven resonated with me even more. Each chapter has resonated more than the one before, but this chapter where you're talking about now is where I've been living for the past three years. I feel like I'm living everything you've been saying and living everything you just said just now. I have discovered the passion, the purpose, what I was born to do and what I want to contribute very much through the process you described in this chapter and it's always deepening. It's always deepening. We are story-making creatures. Stories are how we organize ourselves. My purpose and passion is writing a more capacious story. In a remarkable synchronicity, since I started working on the novel that I hope will present our integral evolutionary worldview to a mass public since I started on this project.

Well, since it landed on me and chose me three years ago, I have been having more and more synchronicities. The little ones don't stop; the big ones just keep coming. I am 66 years old. I have never felt more alive in my life. My journey has been parallel in some ways to yours, but the difference, it's the obverse of yours.

I had to go deep within myself, into that night journey to discover my yang female leadership. I raised a glass to the yin male leadership. Let's also hear it for yang female leadership. Basically, I had to go in and wrestle with my own inner barbarian and my third chakra, the chakra of our energy, that power center in our haras, it's part of the hara which I had suppressed all my life.

Having casted into the outer darkness because of early conditioning, everything that's innate in us that we cast, that we suppress, we cast it into the outer darkness. It comes back to us in the demonic form and these are the dragons that we wrestle with, and I want to quote page 198 in *The New Republic of the Heart*.

You're telling the story of that Swedish fairytale, and you say some monsters need to be transformed and loved, rather than only fought and slain. Basically, I've been wrestling with the bad guy, the barbarian who's the antagonist in my novel. I hated him when the story first landed on me.

He was the bad guy, he was evil, he was powerful, and I've ended up wrestling with that in my own energy that I'd suppressed in myself and discovered that it's the hero. It's the solar hero. It's the great hero that is willing to sacrifice everything to bring about the new era that we want to bring about.

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This is the red barbarian who wants to join our integral party. Let's see, I don't know if you remember, but I was at the Integral Conference in Denver for the New Year, and I booked into the conference with these two exciting burbles about how the red barbarian and through chakras wants to join our integral party.

I just really felt like he was speaking through me. I don't know how it seemed to anybody else, but this energy, the energy of all the chakras, it's just energy. Whether it's power, it's survival or sex and pleasure or power or community and dogma or a self-expression, all the chakras want to be integrated at a new higher level of functioning where they all mutually support each other.

This has been my adventure, freeing that energy in myself, and it's taken a lot of shadow work and a lot of humility and allowing erotic energy to arise that I didn't realize I was suppressing, and letting that flow into my novel and saying, "Don't dumb this down. All the chakras want to dance. All the chakras want to be part of this new era, this new more integral era where all of the energies can flow freely in harmony and build something very beautiful."

Basically, I went into the sweat; I've been in that sweat lodge off and on for the last three years, and sometimes it's been much too intense. But it's beautiful and wonderful and I love what you're doing. I still think of a personal testimony I guess. It's often part of a church service. We get up and we testify. I testified. I see the light. Thank you, Buddha.

Well, it's more like as I was going and letting myself get disorganized and vulnerable and the red barbarian has shown himself to be me and part of the energy with which I can rise to meet my calling, that's very beautiful.

I thought he was the enemy. He wanted to be loved too, but I had to be strong enough to stand up to him in his negative form and not be destroyed by him, and that's that fight we have to go into, when we go into our own inner darkness.

Terry: This is almost infinitely rich and deep. I'm not sure, Karen, if these have been resources for you, but when I've taught this material more deeply, I've often referred people to work of Bill Plotkin and his book *Soulcraft*.

Also the work of James Hillman, his book *The Soul's Code*, and also a little bit more complex book called *Re-Visioning Psychology* (also by Hillman) might be worth a visit. Those resources might be worth mentioning. This is profound work. It is an enormous field; there are many people who are focused on soul work. It tends to be, as I think I mentioned in the chapter, that people who are appreciating the body, nature, imagery, poetic, and artistic dimensions of our nature will rebel against transcendental spirituality, and try to reject the awakening from the dream, awakening from false identities, divination of the being that are the primary focus of the previous chapter.

It's so important that that not be how we orient, that there is something about the willingness to die into divinity itself and even let go of our story and our identity and our particularity. That is its nature. To some degree, people said that spiritual practice is rehearsal for death.

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Embracing the particularity of my soul isn't how we die. There is a let go at the end of that tunnel. We let go of the soul and the story and the role and the energies and the mythic and archetypal forms, and we have to let it all go into that pure light.

Something of that ecstatic apprehension of totality informs us enough so that then we aren't engaging all just because this is about me: this is about my meaning and my fulfillment and my life becoming a victory. That self-transcending relationship to things changes the context so much.

Then, with that context having been changed, well, let's get off the dance floor, and let's live in this real world, and let's enjoy pleasure, and let's discover deeper meaning, and let's engage all of it. It feels to me almost like an iridescent fabric.

Is it green or is it magenta? It's shimmering between two states, two conditions. As we deepen into this practice and these realizations, it is both true that the very concrete particularity of this, the divinity as it expresses itself in this particular natural place, in this particular individual heart and soul, is the whole point, and there is no divinity if we do not honor and love and care for and be committed to something tangible and specific.

There is a recognition of a greater context in which we also let go of that. How can it be that my realization is bringing down into the earth and into the particular, into love and commitment to the particular, and helping me let go into the all, both at the same time!

This doesn't make any sense, and it only becomes real as we continue to meditate, continue to practice, continue to deepen, and continue to awaken in a frame of practice that has room for both these dimensions of sacredness.

You testified and I testified. Thank you, Karen. Good to be with you here. Okay. Let's see. Any other hands going up?

Yes. Anneke has been in touch with me. She has a really beautiful summary question that I do want to answer, but I'd ideally like to answer it a little later in the session. I was hoping that one of these camera-shy people who we haven't heard from before, people who haven't raised your hands in the past, might be so courageous and generous as to do that. I would like to invite them.

While people are building up to raising their hands, let me go into something. One of the dimensions of what I explored in this chapter had to do with metaphors, with how there can be a metaphor for one's current way of being and a metaphor for a new way of being.

This is a central theme of some very powerful coaching methods. I was trained by integral Coaching Canada years ago. They used this approach; so does the integral coaching method of New Ventures West and James Flaherty. After the coaching client has talked about the reason they've come into the coaching situation, the questions that they're asking, their coaching topic, the coach has come to understand something about the nature of that person, and the kind of shift that's intended. It's encapsulated in metaphor. I have shared a whole series of those.

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My current way of being is a warrior. I am being strong; I'm coming forward. I'm accepting wounds, I'm forging into battle, I'm enduring hardship, but I am championing my cause, my side in the battle, forces of good perhaps. Maybe there's a new way for me to be in my life.

Maybe I could discover that I could be far more effective not as a warrior, but as a sage. Maybe I'm growing into the time in my life where my wisdom is increasingly real and available and important, and that will be the mode of being that will really help the true battle that I care most about to really be one.

I identified a whole other series, like I was a seeker; that was my way of being. But now I've made contact with something. My mode is that of a practitioner. Maybe I'm the secret prince. Somehow I have a secret life and there's something noble about me, but I'm not seen as a prince. It's a secret to everyone. Or a princess.

Then I could go to really reclaiming my inner throne and becoming the king or the queen. Other pairs that I identified in the book are going from orphan to feeling like that source of nurturance that's part of my very way of being.

Some forlorn part of the heart is always part of my experience. Then, discovering that I can heal something by becoming the loving parent to all the need, to all the orphan energy that I might see anywhere. We could go from being a martyr to a beneficent elder.

A hungry hunter to a wise gardener. An anxious planner to a faithful, confident, powerful listener. Those kinds of shifts are just a few of many, many, many others. We might find ourselves in the divine romance. I have to go from the place of lonely longing for my prince to come to becoming a fearsome lover of my beloved as I transition from the first part of the story where I'm waiting for him, and now he's come and it's time for me to really bring my love.

If the whole world is my beloved, then the divine romance takes the form of you being that kind of a faithful wife or lover to that prince. Every moment in the hero's journey, there is the moment when he's called and he refuses the call, and then he may accept the call, and there's another moment when he's tested on the path, and has to rise to the test.

There's the moment when he's given his magical power or talisman. What does it take to assume your rightful role as holding this magical power? That's the moment where the still point before the battle, where one hero steals his or her intent and becomes capable.

There's a way that your attention is a little scattered. This coming into focus is your new way of being, and on and on. There are many different moments and each of us in our life journey is moving among different moments. They are asking different things of us.

Sometimes what's being asked of me is humility. Sometimes it's discernment, sometimes it's courage, sometimes it's compassion. Many different virtues are asked in this next moment. In fact, in this next moment of my life, there's a particular curriculum and because we are all awakening ever more fiercely to the urgency of now, there is a way that that contextualizes our individual journeys.

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I want to give us a chance to just briefly visit this consideration with one another in our breakout groups, which I'll do earlier than usual this time around. Please stay with us. If you're someone who doesn't participate in the breakout groups, hang in there; we'll come back in less than 15 minutes.

I will read to you what we're going to do. We're going to do this relatively briefly. We don't want most of the session to be in breakout. We like being together all of us, but here are the instructions, and these will be in the chat window for you.

When you sense into the deeper meanings of this moment of your life, does an archetypal role in a mythic story come to mind? Whether or not it does, please consider how your current way of being expresses itself as a metaphor, and how this expression can be transformed as you rise to this moment of your journey into a new way of being, a metaphor for a way of being that your soul seems to be asking you to mature into. Then, many of these pairs of metaphors that I just described will be also in the chat window.

Hi everyone, thank you. If my triad was representative of others, these instructions may have been a little elusive, but I hope you had a good conversation regardless. I think that was certainly possible, and I hope everybody has had some benefit.

I hope that out of this conversation, perhaps a few more people will feel moved to raise your hands, but in the meantime, I think I'd like to take a couple of polls. The first question I want to ask is are you in a book discussion group in association with this course? Either one that we put you into, or one that you organized on your own? I'm curious to hear more about what people's experiences are. Some of that will have to just show up in the Facebook group, or you can let me know what your questions are.

Oh, well, maybe we can't do that poll. I'm interested to hear more how the groups are going. That's the key thing. I also am interested to hear about any requests or any curiosities: "What about this?" How can I hear about your experience and further tweak or intensify or add, refine the way that we are engaging this so that you could be better served?

I want to just invite that feedback, and feel free to use the "Questions for Terry" button on the homepage, and just send a message to me that way. We won't do a poll. Evidently we can't, but we have somebody who's raised their hand and I want to take advantage of that.

Actually several, whoa, a lot of people. Adam, please come on and ask your question.

Adam: Hello? Hi Terry. Yeah. Happy to be here. Finally, I've been trying to catch up and following, but today I'm prepared. Well, my question is regarding some of these narratives that you mentioned, that we are growing up and we're waking up, and it's a planetary birth. It seems to relate to the narrative that we'll grow up into this glorious future.

Sometimes you might label it the date of the New Age perspective, that this is just the crisis, and in the future everything will be perfect. Let's hope so; it's a beautiful vision, but it often seems to contradict the classic and Indian cosmology I've learned with the *yugas*, where they say we are now in the Kali

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Yuga, and that this era we are in is really a just a degradation of our human moral values and our culture in a way.

There seems to be more forces pointing in the destructive sense in a way. For me, that perspective is not necessarily disheartening. My own story that I have about what's going on very simply is that the whole technological, industrial advancement that has happened, it has created the possibility for us to sit here and share this knowledge.

It's being like an explosion of human capacity and knowledge and knowledge sharing. Just today we have the world's philosophies available with the click of a button. We can study spirituality that was not available to just most of a few generations ago like in Europe. It can completely open up a complete other perspective for as potentially at least.

I mean, my point is that in a way, usually I have this joke that maybe God loves computer games, maybe it's like nature has created this huge explosion of capacity, but the price might be our ecosystem, and maybe it's a natural evolution. Maybe it's a natural thing as when a species, gets too powerful, they don't always stay in balance with the ecosystem.

Anyway, my point is that of course, going into an enlightened perspective that we are part of Mother Nature, we should of course try to take care and do the best we can to prevent the destruction that's going on, but also that it might be inevitable, and that this is like an opportunity to really awake to what we are for so many of us.

Us here in the West come from this advanced civilization, but spirituality, we don't seem to be very advanced. If you compare it to the East, like just being honest, philosophically they seemed to have been more advanced for like a millennia.

That these perspectives are now available to us and available to the whole world and that this is maybe it's a great flourishing that we're living a great flourishing of human capability and awareness. Maybe it's short-lived, who knows? That has always been my feeling.

We should enjoy it and make the best of it and definitely try to avoid destroying the Earth more, and try to resist and really prevent the degradation of the human, of the ecosystem, but even if it happens, don't even be too attached to this world.

I went to a spiritual teacher recently, and he said, "If the world is destroyed tomorrow, then so be it. Don't be too worried about it." Personally, I think the world is full of planets and life and dimensions. It's not like the end of life. Life is eternal.

Terry: Those are really interesting musings, Adam, and I have thought many similar thoughts myself, so I can relate. I get it, and the book in a way is an extended meditation on those questions at a certain level. And I think for me, the experience is that each time I let go of that intense grip of my need for it all to be saved, I go deeper, I discover a well-being that's more profound than that anxiety. But then I also discover that there's probably a little bit of a spiritual bypass in that, and that there is a deeper level in

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which my love of the particularity of life and of this planet and of everything is that this is a many billions of years of incredible intense engagement we are invested in.

All of this is present in us. Our bodies, that was us back at the big bang, and that was us back when the first supernovas created the carbon and other nitrogen, all the higher elements that are part of our bodies, and that was us back with the first prokaryotes and then the eukaryotes and sexual reproduction. In sense, all of that is present here.

Life wants to keep living and evolution wants to keep evolving and there are soul qualities to that, just like the ferocity with which a creature or a person fights for their life. All of that has its own rightness too.

There is something of deepening into both my valuing of freedom and my valuing of particularity, like we talked about earlier, that just shows up right here in these questions as well. I think it's a little dangerous to go to that place, although I don't want to diss this other teacher you spoke with.

They might be wise and speaking this from a very profound place, but just for the sake of our conversation, that sounded to me a little bit like the spiritual bypass that is actually a huge moral failing. If we go to a place and say, "Well, don't worry about it, don't be attached," we fail to let that aspect of who we are, that love is alive, love is humanity, loves Earth, loves the living ecosystems to really come through us and be expressed through us.

It's a transcendental spirituality that doesn't have the imminent incarnate spirituality, like the indigenous people who know their spirituality through the embodied Earth. In a way, that's more nondual than the transcendental, the spirituality is all in getting free of this place. In a way, that's dual, that's dualistic. This place is part of reality.

If we're really nondual, we're arriving here, and we're caring about what's here. We're engaged with what's here. Let yourself be challenged to keep going deeper. It's not that there's anything wrong, or one point of view is right and the other is wrong, but this is a growth passage, and your ability to fully live your awakening, your freedom, your joy, your understanding of spirituality.

If the mudslide takes out your meditation hall and leaves you miserable and shuddering and barely gasping for breath and so forth, you'll remember, "Oh yeah, the absolute may trump the conditional, but sometimes the conditional trumps the absolute, and this paradox is infinitely deep." You'll just be deepened, and you'll become a presence of deeper understanding and greater joy and greater care, that coexists with this so profoundly deep mysterious reality.

Your freedom will not be cheapened by an avoidance of pain. The really awake being is not just trying to avoid pain; that is not where true awakening goes. There's something worth presencing about that without necessarily having any critique of this individual. Thank you very much, Adam. That was really good, really worthwhile.

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Adam: Yeah, thank you. Thank you very much and I want to say, I completely agree with your saying. I believe there's the ultimate and relative, and I'm totally for speaking up and being active and speaking up against the destruction and the inequality.

Terry: Well, it may be more than speaking up. We may be changing our lifestyles, learning to do permaculture, re-localizing, moving from cities to a more rural life. Who knows what it will be? It could be quite demanding. This awakening to, "Wow, there's something really big going on beyond what we can altogether see and somehow it needs me, it needs you."

That's where the soul piece is so invigorating, especially to those of us who have done a Buddhist or other nondual-influenced spiritual path for most of our practice life. Yeah. Thanks so much. Really good to meet you Adam, too. Terrific.

Let's see. I am going to continue to go a little beyond the 15 after the hour endpoint, and now we have more new people raising their hands than I have probably time to answer.

Pam: Yeah, I just wanted to comment about Carl Jung within the context of all this and where we're expanding to and with that. Something that really sticks out for me about the polarities and dark and light and a lot of which we're dealing with in this polarization that we're doing consciousness right now, but Carl Jung had pointed out, and he believed, right or wrong, that Jesus was the metaphor or real person that was for the polarization of the dark and the light, who observed the dark and the light as separate pieces, so that mankind could fully own his darkness and then do a wholeness within that.

I want to believe that, "Oh, yes we're going to just go repopulate another planet or something like that." But in this timeframe I'm in now, I'm very much embracing Carl Jung's thought and then I take it, extrapolate it further, and I'd say okay, so we're in this very intensification of the dark and the light, the polarization, seeing the dark around us, seeing our present, seeing what's happening too so that we go through like a cataclysmic reemergence of fullness, which will take a time period perhaps or perhaps not.

But it's going to take the work you're talking about Terry, once doing the proactive et cetera, et cetera. At the same time, we are all re-owning the totality of ourselves. It doesn't mean we're evil and light, but that we have the energy of the darkness and the light together to create with.

Those are just some things that I feel strongly about coming from the Carl Jung perspective and I like his perspective of light.

Terry: I liked what you said. I heard quite a few things, and I know that in your own sense of things, there was an essence of what you were saying. If you could state that in a single sentence in an oversimplified way, but in an essentialized way, I think that might help all of us.

Pam: The essence is that that the crisis that we're in consciousness right now is really an evolution of having gone through the polarization of dark and light, and now we're moving through the muckiness of resorting and then moving into an eventual reorganization of dark and light being owned within each

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person, the yin and the yang in each person, the wholeness of each person, and this is the muckiness that we have to go through. We went through the polarization of identifying dark and light as separate. Energy is equipped by externalizing Christ outside of ourselves and that is light in so many religions.

Terry: You're suggesting that we're going through a collective process.

Pam: Yes.

Terry: It leaves me feeling inclined to reflect on what you said, Pam, but maybe even as humanity as a whole, or at least the civilized aspect of humanity. I'm not sure if for indigenous people, this is also true of them, but as we have gone into this dualism and we have identified a pure light and a pure darkness and we've divided them, we're having to go through a return of everything repressed, and a reemergence of everything darkest in us in order that there might be a social level of integration.

If that's the case, it's going to be a messy process, and it's going to need a lot of individuals who have gone through this process in themselves as wisdom holders for us. Those of us who have done some of the best have something to bring, and perhaps each of us has an opportunity to even more profoundly integrate these different dimensions of ourselves because a profound level of psychic integration and leadership is likely to be needed.

Pam: Yes. I agree with you totally. Yes.

Terry: Yeah. Thank you. Let's take one more question before we go to Anneke. Anneke has a great question. I don't think we have heard from Stuart here yet. Welcome, Stuart. Hi.

Stuart: Thank you. I'm calling from the UK, from the southwest of England, from the time of darkness which we have the transition movement and projects. All this soul work which you've pointed to has been really helpful to me personally. Feedback to yourself the resources that you shared over time on one of your email lists have been wonderful; things you've pointed to and the things you've hit me to the head with sometimes sent me have to do with various people. My specific point is to do with your recent sharing of resources with *The Listening Society* book.

I've just started reading it and there's powerful stuff. It's an interesting new vehicle for the meta-modernism viewpoint or stage of development, and it's provoking an activist in me, it's giving me a bit toughing up where a critique of integral being and observing, and he's saying ... Is it Clinton or Bush who said, "Is the economy stupid? Is economics stupid?" He's saying his development is stupid if all will die in a very provocative way. I'm curious as to why you've chosen to point in that direction of the book and what you're seeing in that book.

Terry: Well, there are a number of things that I see in that book that I'm very excited about, and I can't do full justice to it and still take Anneke's questions. I'm going to provide a centralized answer to that question. Meta-modernism is, number one, in my opinion, it's just another expression of integral consciousness, and it's just decided to do its own thing and not have to be located inside the conversation that calls itself integral.

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Therefore, it's liberated to do it in new and different ways, and I see a lot of fresh new energy there, and I see some of it in the book, *The Listening Society*, but I see other expressions of it. I don't know if you've encountered the alternative UK, but there's a political platform. It's not exactly the same. These people know one another I think, but it has its own genius and its own particular focus.

It's got more to do with the transition towns, a re-localization focus. What for me is going on is that I'm so overjoyed to see the integral impulse expressing itself more than I thought. I was having the experience, even during the days of finishing the writing of this book, of seeing the integral movement seeming to become less dynamic and that was of concern to me.

By no means is it! The integral movement has a lot to it, and it's by no means on death's door or anything. I went to the Integral European Conference in Hungary this May, and it was 600 people. There's a lot going on, a lot of really original and valuable work, but what I think the meta-modernist movement is doing, is number one. The first book is subtitled *A Metamodern Guide to Politics*.

It leads with personal vulnerability. It doesn't focus on high spiritual states. It focuses simply on how happy or sad or how miserable or joyful one is, and it brings it all into an accessible realm where the conversations that we actually can have within one another on a political level are framed by a developmental understanding, and I think that's terrific.

I've had a chance to meet the authors of the book virtually, and I think this is a very positive development in human culture and that it's bringing something vital to bear. I actually have some disagreements theoretically with the book. I don't think that it is 100% right on in every last detail. I think that it is like every contribution of every perspective is both true and partial.

Every advancing of our capacity to take perspectives takes us a little further, but it doesn't finish the process. I will be moving ahead to do some additional work, and what I'll do in response to specifically you raising your hand right now is I will share on our Facebook group a series of links to a lot of different meta-modernist resources that I think are worth us being aware of.

Not everyone will have the energy and interest, but others that I've recommended this book to have begun reading it and are really getting benefit from it, and I would like to open up some other conversations about it. Many of them are explicitly meta-modernists, some like the alternative parties in Denmark and the UK are not exactly, but they have something in common with the ethos.

I'm excited by what I see happening in culture, and I want to help be of service. I'll help you participate in that as best I can. Thank you. Yeah, but that feels enough for now, and since I've taken as much time as I have, let's call on Anneke.

Anneke: Anyway, I was looking at my to-do list that evolved out of my studying chapters three through six and it made me think that it might be helpful to have a kind of a review. I think I was feeling a little lost. I understand that all of our inner work is work in progress and also, but times are wasting.

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It's good and it's necessary to begin our activism now, even before all of our foundational work is finished. That's certainly true for me. I'm wondering if you may have some advice to offer about how to organize our work on our inner work so that it serves to compliment in the best way possible the outer work that we're already doing, or that we're preparing to do.

My five topics so far that feel the most crucial for me to work on were to develop a fundamental understanding of and relationship with wholeness, to create a good balance between inner work and outer work, to clarify my life purpose, to uncover my archetypal story, which I'm still not clear on how to do, and to identify areas of trauma work that still need attention.

I think that's especially considering not only the personal trauma work, but also the implications of collective and cultural trauma, and I guess there's a lot more there. I certainly haven't done much work as far as collective or cultural trauma. Okay.

Terry: Yeah. Well, that's very rich. Yes. Exactly. I think that the thing that I most want to recommend that you do is to take up a morning practice of conscious movement and conscious stillness and a meditative practice. That can be a short period of meditation.

It doesn't have to be more than 10 minutes, and there's something about breathing and feeling and consciously exercising yourself in relation to the inherent radiance of being, the mystery of being and the life force, breathing and feeling and moving the body every day, and sitting and meditating and relaxing and opening to the mystery of being and the inherently divine. Do that. That's really important, and do a moment's practice.

In other words, in random moments, practice, just intend to bring awareness, feeling, presence, care, curiosity, awakens in some fresh way in the moment. You can do that by breathing into and from the heart and feeling, a practice that I suggest. You can do it in a lot of different ways, but the idea of doing a moments practice is really important.

I think that continuing to either spend time in a *sangha* or do readings or other things that build the profundity of your recognition of wholeness, divinity, the unbroken oneness of being, is also super important.

While we're doing this, let's also be waking up to our opportunity to make a difference, especially those of us in the United States right now; we can be volunteering, donating, engaging. There's a very important election going on and it needs our energy. This is a moment that I'm teaching the course, and it's a moment when there's something at stake for a sizable proportion of the student body, even though we're an international crew. There are ways that this has relevance. There are things that people from other countries can do to affect our politics. That's a whole side track. That's next week.

Now, in terms of clarifying your life purpose and uncovering your archetypal story, I don't think you have to do those things actually. The sense that you have a larger purpose and that something is calling to you is enough, and in a way what's most important is that there is a deeper dimension of your being, your daemon.

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I tell this story, the Myth of Ur. This is the story that mostly comes to us from the way that Plato recounts Socrates as telling it as he was waiting to drink the hemlock. He described the story of this warrior Ur, who had a near death experience or I guess a death experience, from which he was revived. You go down to the underworld, you drink the waters of forgetfulness, let's say, and then on the basis of your character, the fates come, and they assign you your daemon, your guiding spirit.

On the basis of that, now you have the spirit of the next life and Clotho, the spinner. She gives you the moment of your birth, and that includes everything we here in the West call heredity and environment. Parents, rich, poor, peace, wealth, poverty, pimples, color of your hair, how tall, thin, fat, whatever. All the things that are all of heredity and all of environment to some degree are cast by Clotho. She's your spindle destiny, she spins it into being, and then Lachesis, the one who assigned you your daemon, is also assigning to you the kind of magic, what you attract, what you repel, your luck. She's the thrower of lots. The dice thrower.

The final one is Atropos, she who cannot be turned, and she assigns the moment of your death. This was cited by Hillman as part of his theory of soul. What is important is just there is a daemon. There is a deeper dimension of your being.

There is a soul quality that has a sense of how you can live this unique life of yours. To some degree and during your whole life, you've gotten closer and closer to living your soul's nature fully, but it's never complete.

We die without having completed that project, no matter how close you might be to death. Somehow that soul quality is coming more fully into its expression right now in your life. You could pray for your soul to turn up the volume of his or her voice. You could ask for that deeper dimension of yourself to come forward more clearly.

As that happens, you'll find yourself noticing, "Oh, my life purpose is this." Or, "My archetypal story is that." and it will be natural, but not like thinking, "Oh, I got to figure it out." I don't think we need to do that. The thing is in the process, we'll suddenly discover, wait a second, I've got this quality. This is part of me, and a new energy will enter into you, and it will be almost as though an archetypal being is flowing through you, and that is really cool.

That can come forward so powerfully that it's as if you begin to be like a gambler on a lucky streak. You can begin to magnetize the subtle energies of the world in such a way that you almost are, for a while, seeming like you're a magician. Generally, this never is permanent, but there are qualities that will come into being, and in some sense you can allow the mystery to live you in a way that has a miraculous and magical quality.

That is what comes into being through the soul work ultimately, and then you brought up trauma. I don't think that we need to say, "Well, what are my traumas and how do I ...?" Because it's not as if trauma knows how to fix itself. What is necessary is this deep understanding of us as multidimensional beings; we're affected by both personal and cultural traumas.

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Therefore, I think a profound heart of compassion, and a deep respect, and a deep seeing into one's own being and the being of others, such that there's a sober appreciation for the profoundly of the healing work that is necessary in our world right now. All of that personal work of course is discovering ways to be an ever more authentic and profound servant of being itself more.

For me, at this point, I went through a period not too long ago where I let in the heartbreaking truth more and more profoundly, and now I've been letting in the joy more and more profoundly for a period of time, and inevitably, the spiral will turn, and it will go more into the darkness and more into the light, and I'm deepened with every turn of the spiral.

We can be deepened together, and what we can do together in that dimension or practice which where we're headed after chapter eight, that'll be an interesting conversation. But we are here at the end of our time. I want to thank you, Anneke for that really great question. I think that helped some things open up in a really useful way, so I'm really grateful to you. Thank you.

I'd like everybody to please open up your videos, open up your microphones and let's all show up here together and make sure you're looking at the gallery view so we can see each other. Thank you so much, everyone.