

Session 10 Transcript
Chapter Nine: A New Tribalism and A New Republic of the Heart
A New Republic of the Heart: A Guide To “Being the Change” For Real
with Terry Patten

Sherry: Well hello everyone and welcome back. We are in Session Ten of *A New Republic of the Heart: A Guide to Being the Change for Real*, with Terry Patten. And now, let's get started. Welcome, Terry.

Terri: Thank you, Sherry. It's good to be here everybody. Hi. Well, here we are now transitioning into the session that's really about this we-space. Here I am sitting in a room looking at the camera and my computer and yet, I'm also right there in between you and me. And in this in between, there's your experience, there's my experience, but then there's something else. This sort of ... I would say ontologically plural, that is it's mysterious, it's not just one thing, it's multiple things, it's this we.

And it is at the level of this we that our evolutionary predicament and pressure is creating the conditions for emergence. Other places too, but especially here where we are. Here we all are waking up, getting woke and maybe beginning to break out of our trance, our usual ways of conversing. And finding our way into a way of being with one another in both the deepest and most timeless and the most immediate and timely depth and realities of what is. That an intelligence, rather than habit, can find its way forward.

So as we begin, let's take a moment to let ourselves shift energetically to honor the potential for this to be sacred space and sacred time. So please take a couple of breaths, close your eyes and drop in for a moment of sitting and let's ground ourselves in two ways. First, ground yourself in your sitz bones or your feet on the floor or if you're on a cushion.

Just grounding in relation to the earth, to this sacred mother that is the body of life, the biosphere, the ground we humans are, the fruits of a deeper tree. So dropping into a kind of feeling resonance with the psyche of life itself. The intelligence of the trees and the grasses and the creatures. That life's intelligence is living through the entire body of life, including this body/mind and this chair, in this room, in this communion.

And then let's drop down through the awareness's, layers of awareness. Noticing that all of these words and all your sensations are arising in the field of awareness and that this awareness itself is another kind of ground that who, I really is, at the very depths of every moment of experience is this move-less space, in which all experience arises. The I-am-ness, the am-ness, the we-am-ness, perhaps, that is experiencing all things.

And let yourself feel how we have taken a tour of grounding ourselves into our problem-free relationship to every moment of experience. The inherent okay-ness, more than okay-ness — beauty, truth, goodness, freedom, love, joy, love, bliss that is the fundamental nature of every moment of every experience. So please allow yourself to relax in that fundamental acceptance and okay-ness.

And we've also grounded ourselves in our situation in which, however things may be, we are also part of a completely unsustainable pattern. Perhaps among the first humans who can see and know this

and feel the moral weight and opportunity. The sense in which ... Yeah, in a sense we do have a problem or an opportunity, even though the attitude of it being a problem isn't really truly healthy.

So we face that and I think I've intoned these words before and they're kind of powerful, but I want to bring them to bear again. Those lines from Drew Dellinger's poem, 'Hieroglyphic Stairway': *It's 3:23 in the morning and I can't sleep. I keep hearing the voices of my great-great-grandchildren calling to me, asking what were you doing when the planet was unraveling? What were you doing when the oceans were dying? Once you knew, what did you do? ...*

And that's a koan — that's an impossible question. I don't want to say, "Gosh, I saw how threatened everything was and I freaked out and I tightened up and I ran around in anxiety and I tried to make a difference, but I was so agitated I really only added to the disharmony and conflict and chaos." I don't want to answer that way. And I don't want to answer, "Oh, I knew the fundamentally non-problematic nature of all moments of experience and I saw the potential for all this to upset me, and so I just really focused on my own interior experience and I found my way to be happy, even though all that was going on. I really didn't do much of anything." I don't want to answer that way either.

And in that middle ground between those answers, we're having a conversation, all of us here. And this time, we're having a conversation about how we are with each other. And we've presented the facts, the third person realities of our ecological predicament, our political and cultural predicament, our social and institutional predicaments, our moral and ethical and cultural predicaments.

And I've spoken both directly and indirectly about how this makes me feel. How deeply this challenges all the comfortable ways of being that are familiar. That's got to do with this process I described, the three-one-two process. Third person, then first person and then second person. So here we are, understanding the third-person facts and each of us able to confess and be present, letting our interiors be visible, letting you know how I feel, what I notice, what I'm experiencing in the midst of this.

And now we can begin to wander into the territory of what is that like for us together? So this chapter is an opportunity for us to practice in the we-space and I want to do that during our breakout session today. We have a very simple process that I'll be setting up in a little bit. It's also important in this week to talk about this metaphor of a *New Republic of the Heart*. What do I mean by a *New Republic of the Heart*?

And the last sub-half section at the end of this chapter talks about how paradoxical it is. That, in a sense, this *New Republic of the Heart* is the new pattern, the strange attractor, in this chaos we're living, there's a new pattern that's magnetizing us. A new possibility, a new way of being, a new higher order. The chaotic system pressurized as it is, might make a leap to a higher order, one that isn't implied by the patterns.

It isn't an extension of the current trends — it's a radically different one and some part of us is called to that. There is this way that a higher integration, a different level of wholeness is wanting to make its way into the human experience. And by really deeply doing our inner work and facing the outer work that's asked of us and then facing each other in the possibility for the inter-work of our relations with each other.

We arrive in a very profound, poignant, disarming, naked kind of a place. I need to be able to answer that great koan, that great impossible question, and I need to answer it with others. We need to come together in a way that is meaningful. How can we come together? How can we be the change we would like to see? How can our way of being an individual connect with one another such that something really creative, interesting, and useful comes into being?

Well there are a number of questions that people have asked that I think are quite useful, a couple in writing. And then I see that Isabelle has raised her hand. Let's begin to get into our conversation just to feel ourselves as a community. So Isabelle, please come on and speak.

Isabelle: Hi Terry.

Terry: Hi.

Isabelle: I just wanted to bring forward my experience so far with just being part of this process, this study group that I was in. And do you know, for me, it's been an exercise in character building, I guess. And some growing up for me. I really ... you know, when you first offered the course, one of the reasons I joined is because I felt stuck, and my experience with you was always that ... was a good one and I thought ... not easy, but being in one of your courses has always moved me somewhere else.

This time however, I ... It wasn't until this last chapter that I started thinking, "Oh maybe, maybe we are ... my partners and I, we're not on the same page and we weren't communicating right, because maybe this wasn't an ... Looking at this book and these questions and wasn't an exercise in practicing we-space.

"Maybe it was just about a book review, because it never gelled, it never happened, for me anyways." And, well I don't wanna get into the story of it, but near the end of a couple of weeks ago, I just realized how ... I don't know how to say this, but how I was just not taking responsibility for myself. And the more I was thinking I was doing something, and there was no response, instead of speaking up and saying, "What are we doing?" I just kept asking for more and getting needier and it's just ... You know, I can just see myself. I was just sort of being a real pain in the butt, I think.

And then something ... I recognized was, oh, you know, I have been stuck in that I have not been able to take any action in my life, I think. And you know, I ended up ... it's a real frozen place inside me. It was like, oh, there it is.

So I'm grateful, I'm really grateful to this group of people that I had. Wonderful people, but I just didn't get a chance to be myself around them. But you know, I kept saying as I was getting more frustrated was what is happening that's reflecting my real life and why can't I move forward? Why can't I express myself? And it was, there it was, you know? I'm frozen there, I go into this victim place. Yeah, that's what I do.

Terry: Right. So what you're reporting is sort of two things that I want to receive. First of all, thank you for speaking up and in a way, most of all, in a way, for your tears. Because, the ... In a way, we are all up against a limit that is dictated in a large part by our own personal limitations. Like to create a level of engagement with one another that really breaks through is not so easy. And I recognized when I conceived of this course that I was ...

You're right in a way, this is a study group on this book. There are a lot of important ideas in the book and it has a more academic or didactic dimension than the courses that you've taken with me in the past, which are more transformational and experiential in their focus. And I think that are a lot of insights and connections and distinctions and practices.

You know, a lot of content that are really, really important and that's why I wrote the book and that's why I think it's worth our studying the way we're doing here. And it just makes even more poignant the self-transcendence and the ways that our own limits make it hard for us to be an embodiment of everything that we might hunger for.

Like we can sense that our connections with each other and our discussions with each other could be amazing and even our most amazing conversations don't plumb the full depths of all of the amazingness that's possible. There's a lot that's possible here.

So I think we're together in a very poignant place, where our reach exceeds our grasp, where our intention asks us to go places we can't. Now, I've been thinking about this a lot. When we set up the course, we realized that it takes a lot of attention. It's a very high-touch kind of a thing to create deep, deep interpersonal space and monitor it.

So I made it pretty clear, I think, when you first signed up for this course that we would make introductions, but we wouldn't monitor your study groups and that you'd just have to kind of learn from the process. And some might be profoundly satisfying to all participants, but inevitably not all would be like that, not every single individual would have that experience.

And I'm looking at ... we have three more sessions, I believe. So we're not at the end of the course, but we're kind of looking toward when the course will end. And I think that a deep engagement that really can hold the subtlety of what it takes to create a transformational experience for everybody in their we-space, that I can guide more closely, might be part of what I'd like to offer after this course is over. More like what you have found satisfying when you've learned from me before. But we're gonna have to grow into people who can create a different pattern in our lives all together and in our we-space. So the place where we're encountering limits and the place where, "Gosh, if I showed up differently, I could've shifted this. And what is it? How am I being?"

The way you've taken this on is your own learning and responsibility I really appreciate, because I think that's exactly the right ... You know, the humility to recognize that it's not that you are in a group with the wrong people and it's their fault. But to be, "Oh wow, here we all are facing the fact that life and evolution are confronting us with this. Well the way you're being a person is good in a lot of ways but we're being asked to up-level to another level." The way we're being friends with each other, the way we're being sanghas of practice is being asked to up-level, the way we're being citizens, the way we're participating in politics, our lifestyles. Everything is being asked to up-level.

So being up against the fact that we're not already really there, that we're still living a pattern that isn't all that our heart knows is possible. This is a very vulnerable place and it's a beautiful place for us to meet. So I really appreciate you bearing witness to that and helping us feel it together.

I want to read a question from Ed, who says something poignant in a different way. *"I've long had a sense for the predicament and the New Republic of the Heart has put it in sharper focus and added new areas of concern, but most importantly delineated a way beyond the quicksand. As the course*

sessions enter the inner work phases, I'm encountering unfamiliar domains. Part of me knows inner work can tune up my focus and boost my capacity to interact with my allies. It is urging to advance there as best I can and I realize this entails a different kind of work. The part of me that already feels capable of acting outwardly from an integral perspective already is chomping at the bit."

Yeah, well this is ... It's good to bear witness to this. We're in the domains that kind of don't make linear sense — where we're being asked to grow in ways that we're not used to and we don't know how to do. And it's asking, particularly if you don't have lots of experiences in the awakening work, we're now entering the phase where this kind of non-linear, slushy, feeling, subtle, nuanced, ambiguous, paradoxical work of really showing up ... you know no formulas, is upon us.

And making room for all of us to be a little bit on colt legs. Trying out new stuff, not necessarily good at all of it. And yes, we feel this urgency and pressure, but doing the thing that would make a difference if we could and we don't know.

And then, there's another question that was written. Anica wrote about her experience in the 60's when people were waking up all over America. *"We were passing environmental laws, we were really doing a lot of very proactive positive things and then didn't. You know, the consensus trance took over..."* She says, What happened? And she said she's wondering this and maybe any intelligent evolving species will eventually surpass the maximum carrying capacity of their environment and reach a critical tipping point where there's possible extinction.

And then she says, *"Doesn't it then follow that a widespread all encompassing consensus trance would necessarily have to part of the dynamic that takes this species to the very edge of its extinction before allowing it to see its mistakes? And if so, then is it possible that we're met at such a wicked tipping point now. That just possibly a dire situation such as this one is necessary in order to provide enough impetus for whole systems change. Might it always take a miracle of sorts to rocket creation into its next best evolutionary stage?"*

I think that contemplation of miracles is really appropriate and feeling that, but then feeling how gosh, that miracle is wanting to appear through me, through us, through our very way of being with each other. Like this is where our ... Like somehow, can we be in a way that would allow some new download of awareness or an opening of a field to shift our way of being such that we would be capable of a different level of friendship, of love, of affiliation, of efficiency, of service. What could that be?

And so let's just be with the idea that we might be making room for miracles and mystery. Like that the mystery is right here, like almost between awareness and attention. You know, like sometimes there's a metaphor, remember of my attention being like a flashlight but awareness being just like the sunlight flooding the space in general.

Maybe the miracle has to do with a shift from what we're tending to be able to see and focus on with the flashlight of attention to a different relationship to experience itself. And maybe in our connections with each other, something else is possible.

Okay. I wanna encourage anyone who would like to ask a question to raise your hands. I have another question. This was asked on Facebook by Claudia. She says, *"In our reading group today, we experimented with we-space practice, with beginner's mind. And some issues came up and somehow*

the we responded to that. After our meeting, I was surfing the net for we-space practices and immediately came across a link I'm sharing with you that I think might be useful and helpful, that contains some cartoons that shed light."

Yeah, I think that those are lovely and there are many, many other practices that we will share. We'll go into those more in the advanced course. I think what we're doing here, because we have one week that focuses on we-space practices, I'd like to keep things kind of simple and elegant and help us just focus in.

But let's see, it may be appropriate for us to just dive into our breakout groups and try out some we-space practices. So let me set up what I want to invite for us to do. We've all just read this chapter. So I hope the feeling of what we-space is can be in front of mind for you.

So let's feel into this. Like we're gonna be doing this virtually. It's probably easiest to do we-space practice with just one other person when you're making eye contact and it's just about going to the between of two individuals. We're doing something here that's a little more difficult because our eye contact is approximate when you're looking at the image of the other person's eyes. Your gaze is displaced a little from your camera. So it's sort of looks not like you're quite looking in their eyes and that's the nature of it.

There's also a kind of practice of attention. In a way, it's like the flashlight of attention relaxing open. It's especially about being receptive, because in a way if we're to be with the we, we're with that other person but we're also with the field that is holding us. We're with the mystery, the guest they call it in Sufi poetry. The guest is always one of the participants in our we-space groups.

So we're relaxing into that and then letting ourselves be transparent. So it's very valuable to be in the moment and to be very real. Almost like mindfulness, be with what is arising. And particularly attentive to the subtle shifts in what you feel and notice. It can be your thoughts, what you're noticing. It can be even your bodily experience, anything that you're experiencing. And it can be more intuitive or emotional, what you're feeling.

But narrating what is happening right now, opens up a space where your experience is transparent to others and were received. So we're gonna do a relatively short session of we-space practice in our breakout groups by taking turns, each one of us speaking, 'what I am experiencing right now is....'

[At this point, Terry instructs the group to break up into three-person practice groups (triads).]

The instructions were: After introducing yourself, we'll have one minute where you'll say hello, introduce yourselves, connect and just kind of get situated.

1. Then one of you will start just repeatedly saying, "What I'm experiencing right now..." or "What I'm feeling right now...", or "What I'm noticing right now is..." And in each moment, it's a new moment so it's fresh, something will shift. Having said that, something else will open up and our intent is to lean into the depth, lean into the openness, lead into the softening, lean into what allows the we-space to become as full as possible. So leaning in that way toward depth, toward vulnerability, toward the tenderness, and the intelligence that's alive there. You just keep deepening.

2. After just three minutes, the next person will take a turn. “What I’m experiencing right now…” And then, “What I’m experiencing right now…” for the third person. If there are just two of you, you can each take a half-turn extra.
3. Then we’ll have four minutes for us to share differently, where if there are three of us, all of us just randomly will speak what we are experiencing right now. What we are experiencing right now, what the we is experiencing right now is. And add to it, and let the we begin to speak through you, speak as that we. And that’ll go on for four minutes and then it’ll be the countdown you know, one minute you’ll come back to the group and you can kind of speak a little about what that was like for all of you. And then I hope some of you will debrief with us in the big room after we return here.

[Breakout Sessions]

Terry: Hi everyone. It's good to be back here with all of you. I had a very sweet triad with Laura and Mehta. I'm delighted to feel that depth.

How more depth is possible in all ... that is really quite ‘we’ in our space. Part of how we deepened was to be with one another, in both our appreciation for what was present and our longing for more —our sense of what isn't all-together present.

Terry: Dy. Hi, I'm delighted that you're joining us. I don't know what time it is for you.

Dy: Hello. Thank you, Terry. Our group had a very serious question. We would like to know who the child is who's hanging in the picture frame behind you on the wall?

Terry: That's my son Michael, who's now turning 30 in January, but who was, I think, four when that picture was taken. It was just a particularly, adorably charming shot that I keep liking to look at. So I have it on my office wall.

Dy: Yeah. It's half-past six in the morning now. Your session starts at half-past five here and I woke just a little after that, but was delighted to join a group with Annette and Chris, U.K. and Denmark. And I've been in a group with Mehta and Jordan who doesn't seem to be on the live call.

I had read the book before the course began, so I'm a bit slack about total re-reading, but dipping in I find I can read one section at a time and then I need to dwell with that particular heading within the chapter just the point you're making because your writing is so rich and full. And I think our laughter in our small group was around like asking a question like who is the child on the wall behind you? Because some of it can get heavy and abstract, but it is very much about daily practice.

I do have one comment though. In Australian-Aboriginal culture, it is not appropriate to look into another person's eyes — and I also understood that in some Asian cultures where I've worked. So this is a dilemma for me, because I trained myself out of seeking eye-to-eye contact and then have had to train myself back in. But it is a moot point around this. In Aboriginal culture, you don't say to someone, “What's your name?” You say to the person next to them, “What's his name? Or, what's her name?”

So in a way, this is we-space. They have a different way of expressing how we are together in this, but not the direct eye-to-eye contact, one-to-one contact as well. So just interested to kind of marry

that with my own Anglo-Australian culture, which is very definitely about you know, look at the person you're speaking with and yeah.

Terry: Yeah. Well, I bet we could learn some things from Aboriginal Australians, but I know there's so much of a rich opportunity to deepen into the kind of we-space that I can recognize given my cultural origins. So that's where I am.

Dy: And the fact is as well, cultures are not static, they are dynamic. And so there's a shift, as there's greater interpenetration of these different cultures as well.

Terry: Yeah. Yeah, that's right.

Dy: And you've implanted in me a desire to go visit Denmark now, because I know Mehta and Annette. Thank you, Terry.

Terry: All right. Thank you so much, Dy. Good to be with you in this. So what I'm suggesting here in this chapter and what we just began to explore a little bit is that in our deepest, richest friendships, in our deepest, richest conversations and meetings in being, there is more that is possible.

Just as when we meditate, there's an instruction I often give that the moment is infinitely deep. Essentially, there's nowhere to look for God, for the highest enlightenment, the deepest joy, the most amazing fulfillment and happiness that is elsewhere. It is right here, right now — whatever it is that I might long for. It isn't in some other now, it's in this now. This now is something I'm experiencing partially. I'm not experiencing all of it, I am experiencing ... you know, because of the limits of my own attention and my own evolution, my own defenses, my own inability to trust, my own fear, anxiety, resentment, whatever. I'm attenuating the infinite doubts of this present moment.

And in a way, when we come together with others, the miracle of we, the potential for real contact, for really seeing the way that the divine, the infinite amazing divine is manifesting as this other being, as this other person. And we behold that and let that in and let ourselves be present to that profundity. And as that sacredness, those qualities of sacredness which are very expansive intensify. Then also, this more immediate ... you know, that's kind of the awakening of the we and then there's the wake-ness of the we.

The fact that the World Wildlife Fund released a report this week that said that since the late-70s, 60% of animal life on the planet has disappeared. Like 60% of the biomass of insects and mammals and birds and amphibians and reptiles has disappeared like in a very, very short time.

And we are alive here in a culture that is sleeping through this and even tending to get into seemingly, potentially, self-terminating conflict with itself that could easily lead to loss of liberal democracy and civil freedoms, and all of those bad things. And we're having this conversation in the midst of this and there are actions we can take. Those of you who are in the United States, or who are focused on the United States, can do something. There are calls to voters that we can do.

There's even a link in the handout that's gonna be ... that is, that actually maybe has been posted, that lets you know, whether you're in the states or outside, how you can participate in phone banking. And call people who are likely to vote in a way we would want them to vote and make sure they do vote next week in the mid-terms.

You know we have several members of our community who are living in Brazil and we just heard about the really disturbing results of Brazil's election, where a ... Bolsonaro, I think, is his name was elected and he's evidently ready to tear out the lungs of the planet. You know, to allow unrestrained development and deforestation in the Amazon, but also the loss of civil freedoms and the potential loss of liberal democracy in Brazil. So these are our sisters or, the two I am immediately aware of, are both women. But we're in this moment with one another, at a time when taking tangible action is important and not always able to be effective.

There was a post on Facebook about how one of our friends got involved in politics for the first time this year, because this was so threatening and yet it happened anyway. Well, it matters to take action under those kinds of circumstances. So anyone who can take action to influence this very important vote that is coming up on Tuesday of next week in the United States, please do that.

Phone-banking is probably the most important thing and there are ... There's a link for phone banking that I supplied, but you can Google around and probably find something local wherever you are. So the taking of action, the being woke in the we-space. Being here in both the radical depth of our connection with one another and the immediacy of our moment and the ways where timely action is important.

So how do we be with what is real in a way that doesn't just swing to one of the extremes? Being grounded in two very different bottom lines is important. The bottom line of the sacred earth, the bottom line of the radical nature of the mystery of conscious light itself. Transcendent and imminent. Relational. What would this life be worth if we couldn't meet another and be met? If we couldn't love and be loved? If we couldn't feel and be felt? Speak and be heard?

We are asked to reanimate all of this, in a time when things are threatened. This is not the time to go numb, this is a time to let ourselves encounter the resource that gives us the strength so that we can be with what is hardest to be with. And, through being with it, be evolved by it. So that we can come into more of the reality of this infinitely deep moment that we share. So the us, the place where you can be met and loved and seen and known, where the Divine shows up as a human other. Someone with whom you can laugh, someone you can hug or kiss — that's where we meet, that's right here.

And so our we-space in relation to the infinite depth that is possible. And there's always a kind of excruciating longing because what we can say, what we can express, what we can accomplish in our we-space is the beginning of something much bigger and much richer. And we know that more is possible. So we have to come up against the limits of what we're actually, right now, able to realize. So this is interesting and tricky for us.

Well, nobody is raising your hands. I want to invite you to go ahead and do that. I usually expect that our process will be moved along by such questions. Yeah, I see a few people have written in messages to me that our lovely to see. But they're not really appropriate questions that I can respond to or read aloud.

I do see a question from last week that I think might be worth sharing. Bill wrote, *"It might be a false dichotomy to oppose theory and action. Practice is called for, we act and then reflect, and then correct course. In the process we develop better theory. If it's all action, then we may be guided down the wrong path, because we haven't examined our assumptions about the way the world works. For*

example, if we don't step back and look at white supremacy and how it shapes most of our world, our actions might reinforce white supremacy."

Yeah, I appreciate that. I think as you get into next week's chapter, there's a whole lot that I say about staying in receptivity. Like staying in the place where theory is developed you might say. Feeling more and more. And I was taking a question about theory, like a composed and crystallized theory, being asked for about ethics last time.

I think we're dealing with kind of two different things. In a way, we are developing theory and practice as we go. But I think we're also dealing with the tendencies of our attention and thinking about theory and practice is an abstraction. Showing up in the moment with other people, that's a practice. That's a connectedness. And that is ... well, it's really important that we bias our theory. And this whole book is biased toward timely action, toward letting our widened understanding as you step back and you take a bigger perspective, bring us forward, more fully into the moment. It is calling for our fullest participation. And our participation is both receptive, taking in what is, knowing it more fully, but not necessarily making distinctions about it and then being able to offer an intellectual analysis, like we think of theory.

Maybe being with it in a way that allows us simply to feel it more deeply, to get past the tendency to abstract. To find our way into the living-ness of the moment. So I want to redirect us from what can be an abstract conversation about theory and practice, to the immediacy of showing up most fully. And letting ourselves be shocked in a way, surprised beyond our tendency toward this abstract mental fixation out of which theory comes.

You know this is what I did with the book in a sense. It's a book of theory, but it's a book of theory that has to do with immediacy, with recognizing this moral responsibility for and creative opportunity for different kinds of action and communion. Different kinds of doing and different kinds of being with, different kinds of individual practice, and different kinds of mutual practice — we-space.

So in your practice last week, there were opportunities to do we-space. This coming week, we're moving into the subsequent chapter, which is called, *'Conversations That Matter'*. And the conversations that matter that I'm talking about are cultural conversations that change things. I particularly go in depth toward the end of the chapter into serious human conversations about the future where people think they're looking at what's really happening and bringing their best intelligence they can to the process.

And I identify three conversations that are particularly important. That I give names to, of the innovators, who are bringing new technologies and entrepreneurially bringing them forward to actually change the world in very tangible ways. The ecologists who are knowing our inseparability from the living earth and who are facing the realities of our predicament in a way no one else is, and going through the ordeal of meeting that. And the Evolutionaries, the spiritual practitioners, who are looking at the way we look at our trances, at our perspectives, at our patterns of meaning-making. And each of them are in touch with challenges and opportunities that are critical to the human future. That the others are mostly not paying attention to and each feels superior and each is holding something that the others need. But these conversations are tending not to integrate.

[Technical Difficulties]

Terry: Okay, it looks like I am now back. Sorry everybody, we had an internet interruption here. I'll have to look into how that could be. I thought the workmen had come out and fixed it. Well, we kind of interrupted the flow, and we are close to the end. No one had raised their hand, so I think what I'd like to do is have a little brief prayer and then open up our mics and say goodbye to one another. Open up our mics and our video.

Sherry: Okay, and Terry we did have someone raise their hand, but I'm just wondering with the internet issue, if maybe we should ask Marjorie if she can wait until next time? Or would you like to go ahead? She's nodding her head, yes, she can wait until next time.

Terry: Okay.

Sherry: Thank you, Marjorie.

Terry: Hi Marjorie. All right. Well, the very nature of your life and your identity and your heart and mind is divine, is joyous, is beautiful and true and good. And this mystery who is living us and who is beating our hearts and sparking our intelligence is here before us. We can turn to this fundamental level of being as our beloved, as our most intimate beloved. You who are as close to me as the ...

[Technical Difficulties]

Sherry: Oh, there you are again.

Terry: Okay. Well, prayer-us interruptus. We'll just have to notice the divinity is persistent, even through technical interruption, and let that give us good humor and open up our mics and say goodbye to one another. Bye everyone.

Group: Everyone says goodbye.

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