

Session 11 Transcript

Chapter 10

A New Republic of the Heart: A Guide to "Being the Change" for Real

with Terry Patten

Terry: Hi everybody. This is a, for me, kind of a soft and tender and vulnerable morning. And I want to say more about that. But let's begin by shifting, in our own being. Finding our way into this contact with one another, as a shift from profane to sacred space and time. Taking real refuge in this Sangha, in this connectedness with one another. And we do that by honoring our own divinity, and dropping in. So please close your eyes, or go into a soft gaze. And soften your belly, straighten your spine, and take a few deep breaths. And just relax into this moment. And this, and this, and this: this ever-streaming aliveness that is our only experience. We have never been in any future, or any past. We are only here, letting ourselves breathe and feel. Noticing the breath is the medium of energy and feeling in the being. And noticing whatever ways we're agitated or hurting. And allowing, softening; being with the totality of our experience.

And as we allow our conditional experience, relax even deeper into the unconditional, into the mystery, the opening through which emergence takes place in the present moment. And notice the opportunity to trust and lean forward into the next new now. To continually show up, not into a bunch of thoughts that we have had before, or that have been fed to us. But to show up into the unknowable aliveness that is life. This is where we have always been.

And in this, notice your willingness to be with one another. To be with me, to be with any other. In any future moment, your willingness to take in the way that divinity shows itself through the eyes of another conscious creature. To be with the way that emergence can happen in our connections with one another, tenderly holding our whole experience.

Quite a few of us, over half of us, live in the United States. And we've just seen the results of an election that I know I hoped would be a much bigger blue wave than it was. And although I'm grateful that there is now some check governmentally through this transfer of the control of a House of Representatives to the Democrats, the reality is that I live in a world, and in a nation where there is no guarantee, even of a continued truly Democratic pluralistic circumstance. There's a disappointment. I'd hoped a little bit. I knew that this was a more realistic expectation. But I'm being with the part of me that's sad. Sad that we're not done with this nightmare. We haven't repudiated the un-love and ugliness of Trump and the party that has supported him, anything like as decisively as I had hoped.

So this is the world that we're living in. Wherein in a party that can ignore our ecological predicament can retain its control over so much of our government, of this superpower. We've been grieving what happened in Brazil now for a couple of weeks too, and what that will mean for the lungs of the planet and the Amazon. So it's a sobering time. We've come together here, motivated partly by our recognition of the integrality of our predicament, a recognition of a time it is on the planet, but in a willingness to come forward to be wholeness in action, and to engage, on every level, transforming our own way of being, transforming our relationships, and engaging in outward activity in the system, against the system, and around the system.

And every week, I created a study guide that suggested that part of our practice was to engage in the system, in the time like this, in the season. Whatever we did, whatever ... You know, my phone canvassing and postcard writing, yours, and our donations, and all our efforts have produced some gains. We've accomplished something. And the formidable nature of what we face is upon us to be felt as well. And the fact that we have no choice but to continue to grow and to practice, to find our way to an unreasonable happiness. To be with grief and disappointment, but in a way that makes room for the resurgence of the life force, as it expresses itself in every moment. That we can, and we will practice. We will show up, in this moment and in other moment, more and more willingly and vulnerably.

And there will be moments in which big transformations will take place. But there will be moments when we will feel the intransigence of the karmas that are tending to bind us to this profoundly unsustainable system. We're all a part of this economic civilizational pattern that is bound into a karmic pattern that seems potentially self-terminating, heading for collapse. And our efforts to make a difference don't always seem like they're yielding anything close to the level of movement that we want to see.

And yet we're here. We're still here in this lifeboat, with one another, with our like-minded friends, our brothers, our sisters. And we need each other more than ever under these circumstances. But here in this lifeboat with us are people who are laughing at our sadness, people who are committed to not growing or waking up, or shifting our way of being, and keeping us on this utterly unsustainable course. And we can't change all of this without them. We have to find our way. To be able to be with the softness of our being, the ways in which we are vulnerable, and the ways in which we hurt, and also to affirm life and to come into relationship with people who are locked into a worldview that seems pretty limited to us, or can be abrasive to our whole subtle body to interact. And yet, our love is being asked to show up stronger than ever before. We're being asked to grow.

I just want to invite you to breathe into that, and to let yourself be nurtured by the fullness of the field of one another. We are here, willing to keep doing the thing that could make a difference, without limit. Maybe it can't be turned around. Maybe we are here together locked into a pattern that will become more and more fragmented and unsustainable. But we will be the thing, the spirit, the quality of life, that will turn it around in whatever ways it can be turned around, that would have turned it around if it could have been turned around. And we're living into the mystery of our moment. Vulnerably, yes. But courageously, also. And generously. We are becoming a source of strength to one another. We are scanned for life. Life wants to keep living. Evolution wants to keep evolving. Human culture wants to keep finding new truths and new creative expressive ways of manifesting itself. And that's happening through your heart and mind. And it's here in our connections.

I want to speak a little about this week's chapter, these conversations that matter. Particularly focusing on these serious conversations about the human future that are being had by innovators and ecologists and evolutionaries. It's an important chapter, with important ideas. And it feels important to be together in a moment in which the formidable nature of the karmas that are intransigent is called forward. So if you're sitting in a particular challenge or question or inquiry of some kind in your own being, or if you're just feeling a lot that you'd like to articulate, I want to invite you to raise your hand. Let's have a little interaction around this.

I know, for me, the recognition fairly early in the evening that we were not going to have this amazing blue wave where we were going to so decisively repudiate the party that has supported Trump, the deeply disappointing moment. So I'm noticing that a part of me finds, in the system, activism. Well, what

brings me alive most are all kinds of projects that would be categorized as around-the-system activism. I see so many ways that I can make contributions that are not about politics, that are about something more direct and human, that take the form of kindness and compassion and service and creativity. So how about you? Laura. Yeah, welcome. Please, yeah. Turn on your video, and I think we're hearing you already.

Laura: Hello. So I want to say, Terry, that I'm actually really heartened by all of the women, and particularly the two Muslim women and the Native American women who contributed to taking on the House and the greater majority that we have there now. I think that that's a really positive step forward, and it's a cause for celebration. And it's a sign of the deepening waves that got started two years ago when Trump was elected. And I don't see that backing off in any way. I think that is a wave that's forming to ever larger proportions. And I think that is a cause for celebration. And not to dilute the sadness and disappointment that you're feeling, but that's where I'm going at this moment with that perspective.

Terry: Yeah. It is interesting how there was a political mobilization among many, many people across this country. And we were able to accomplish some things. But there was more that we hoped for. And being with this middle ground, in which there are some victories and some defeats. This is part of the ideal. I think that those of us who are more primarily spiritual practitioners, and thinkers and community organizers who are focused in this evolutionary conversation that I described in this chapter, will have to continue to make it a practice to participate in the system. Not leave it, even though it has not been the place that has been most resonant for us, and it isn't the form of engagement that has been primary. And we need to continue to work outside the system, around the system. That's perhaps where we can have the most impact. But we can't abandon our responsibility to participate in the system. And the fact that that's a bigger job than we had hoped, is here for us to fill.

Laura: I know locally here there were several wins by topics and concerns that did not go the way I wanted them to. And there was plenty of opportunity for conversation around that. But I did not participate. And I think that what I'm finding in this course is the encouragement to go forward with that. And too, the uncertainty and the lack of confidence I have around participating in that way. So I'm looking for more direction around how to talk with my fellow citizens. And I think that the last chapter really spoke to that in a real way. So thank you.

Terry: Yeah. Wonderful. Thank you, Laura. Okay, Ed. Welcome.

Ed: First, I'd like to say what a great boost your book and this course has been for me. It's given me a lens, a whole set of lenses to relate to what's going on in a much more understandable way, to see when an event happens, when Trump does this, or the Republicans do that. But yeah, I know, how this fits into the whole picture that we're being given the ability to see. And as this course winds down, and we get done, I kept thinking, what is it that we can do together? How can we continue this? It can't just end here. I believe that the Facebook group is going to go on afterwards, and that's a good thing. And it's something that started here, something that can't be allowed just to dissipate. I think we need to make a lot of connections. And I think we're all motivated to do that. So this has been a good thing. I think of this 10% tipping point concept that started out with Ken Wilber, and I think some group at Stanford or someplace that's-

Terry: Yeah, actually in upstate New York, they did the study I quoted in the book. And there actually is another new study that's come out since the book was published, that also underlines the reality of some of those dynamics.

Ed: And of course, part of me says that this 10% is, to me, it's a little arbitrary, and it's so hard to pin down. Because when you become integral ... I think that I fully understand being integral, but I don't know if I'm integral yet. So I think that we've got kind of a very, very squishy number that we're dealing with. And I would hope that we don't just do nothing until we get over, reach over the top, and make it to the 10% magic number. But at the same time, the general idea of getting more and more people awakened and involved, that's genuine, and it's so necessary. So I'm grasping to see what sort of way can we accelerate this? How can...?

Terry: There are several things. I want you to know that you are invited, everyone here is invited, to volunteer for the nonprofit. We are going to be bringing this communication more widely, as a team. And there is already a core team that's been meeting weekly, and there are people who have skills that are helpful to what we're doing who've volunteered their time. And you're invited to do that, and become part of my efforts too, on an ongoing basis.

And we won't be announcing it until we've finished this course. But I'm very much committed to continuing to work, even more deeply than we've been able to do in this course, with those of you who want to continue. Because this course, by its nature, is a study course on this book. And it helps you adsorb the ideas of the book, and have some little bits of opportunity to practice aspects of it, and to see some of its implications. But it doesn't go deeply into the personal transformational aspects necessarily, because it's a study course on a book.

On the other hand, every one of us is also a soul, a practitioner, someone who's growing in our capacities. And coming together and deepening in our practice with one another is something that requires more care and more attention from me and others who will be assisting me. So I didn't want to do that at the same time I was taking people through the book. I felt that they were different efforts. But I will be inviting you, and I hope everyone will take seriously an opportunity for us to actually go through a transformational process, and become really deep friends and brothers and sisters in this work, over the time ahead. And that offer will be coming. So thanks for asking about that. It's true, what we've set in motion can't be allowed to just go fallow. There is more that is important, actually, for us to find our way into.

And there are a lot of things we can do. There is an activation. Part of what I express in this book, and I'm just preparing now the study guide that'll be posted later today. I'm on the final chapter of the book, which really is a call to step into a new pattern, to step from being a citizen of the old pattern, you know, Trump's USA, so to speak, who, as an extra interest, and as a hobby, is becoming a spiritual practitioner, and an activist, and so forth.

But these things can be ways of accessorizing the ego that is bound in the old pattern. And that's not what we want. What we actually have to find our way to is this recognition of ... This recognition of what time it is on the planet is a recognition, I actually have to stand in a whole different relationship to this. I'm not primarily located in my biography and my credit rating and my bank account balances, and my personal security and my home and my relationships inside this unsustainable ... No, I'm actually taking residence in a pattern. That's what this metaphor that the book is titled ... You know, *A New Republic of the Heart*, it's like stepping into that revolutionary relationship to our experience.

And I grew up in this co-op. and several of my co-op aunts and uncles used to make a very big deal. It was very important to them because they were pacifists. And they didn't want to support war. That was their issue. So they would write a whole little letter, and they'd post things on the outside, when they'd file their tax return, they were filing it under protest because they didn't want to support things they didn't believe in.

Now, that's not in itself. A way to change the world altogether. But there is something about the dignity and ferocity of, "I will not cooperate with and support what I don't believe in," that I think we're all beginning to be called to. Just in this last week, since we last met, a new initiative was met in the UK called Extinction Rebellion. And it's a call by a bunch of scientists in the UK, to engage in acts of civil disobedience because the British government is not taking a stand for policies that would support the living Earth into the future.

And so this radicality is coming about now, mostly among ecologists, who are tending to see this only in the external terms. But we know our study here is taking us into a recognition that we're talking about an integral revolution, a transformation of our way of being, as individuals, our spiritual growth, our soul realization, our friendships. All of them are being asked to up-level. And when we say yes to that, we say yes, at first, to living in a kind of tension because we can only fulfill part of what's asked of us. So we're there, brothers and sisters, in this tension. And the intensity of that, and the ways in which that can begin to become a coherent pattern in which we live differently together, really do it, that's what I want to be exploring with those of you who are interested, to really make your lives an expression of this new pattern that I've called A Republic of the Heart. So thank you, Ed. Yeah.

I think we've gone on long enough. I see a couple of more hands up, and I do want to call on you. But I'm going to take a moment to shift focus and say a few things about Chapter 10 of this book, *A New Republic of the Heart*. It's called "Conversations That Matter." And it's, I think, a pretty deep and original exploration of just how hard it is for us to break out of the categories of the mind, and the qualities of ... It's habits, really. Habits of participation. When we are able to locate others that understand things in roughly the same terms that we do, and we establish the beginnings of a conversation of some kind, it has unwritten rules and taboos. And it's able to perpetuate a coherent ... It becomes like the banks of a river. There's a channel through which our intelligence can flow, and our communications can flow. And it opens up possibility, but it also closes down possibility.

And as we attempt to have a serious conversation about the future, how we are co-creating a human future, we're tending to fall into the patterns that have been laid down before. And I identified three intelligent conversations about the human future that I think are really consequential and important. Each of them will participate in creating our future, I believe, no matter what. But they're each self-limited. And we tend to be self-limited. I would categorize most of us here as evolutionaries. Perhaps some of us are more ecologists.

It's unlikely that we're fully dedicated innovators, although many of us are following and participating in public conversations that are in that innovator category, conversations of people like Sam Harris, that many of us probably do follow. And many of the mainstream conversations about the future are innovator conversations. They're rationalist engagements. And what's possible in that innovator conversation is not sufficient to create a future that we're going to want to live into. The innovators do not, and by the categories of their discourse, cannot be embodied and felt and carried in relationship to the living Earth. They've oriented in a way that just by its categories of discourse, shift the natural authority of our care out of the center of our conversation.

So the fact that we evolved in a living Earth, and that we are animals whose lineage goes back to pre-human primates and mammals, and even non-mammals, all the way back to the one-celled creatures that, you know, the primordial goo, that that's who we are. And that there is a kind of sacredness to that, and there's a kind of care for the beauty and wonder and mystery of ecological life, of living places, and the plethora of different creatures. The felt, loving relationship and inherence in that world. This is what has been articulated so beautifully by Charles Eisenstein in his new book *Climate: A New Story*. How just our naked love for the living Earth, for living places, for specific places. For this forest, for this coral reef, for this wetland. All of local environments, the way that a farmer gets to know this piece of land, and what happens in it, and this caring, connected, embodied relationship to life. That is excluded. The ecologists are those who are able to face that, and also able to face a whole way of seeing the future that is grounded in a knowledge of our inherence in that ecological context. That's so important.

Terry: Now more of us, most of us, are at least to some degree, people who would be called evolutionaries. And evolutionaries are those who recognize that evolution continues right now, and that we are evolving, and that we have a role in how we are in the evolution of the future we will all live into. And evolution in our lifetimes is primarily the evolution of culture. Human cultural evolution is what will determine the future of life of this planet. Many, many things depend on what human beings do. And so then our way of seeing, our way of being, our way of moving through the world, become a focus of our attention. We make our way of being, the lens through which we see everything, even. An object of our consideration. We're making subject object. We are recognizing that we're playing a role in an evolution in our way of being, and our way of being together.

And yet, as profound as that is, we fall into a narrowness too. Every one of these perspectives is important because it is in touch with reality in important ways. The innovators are right. The ecologists are right. Evolutionaries are right. True, but partial, every perspective. And we have to enter into, in the end, relationship with a variety of perspectives. That is a difficult thing to do. We see things the way we see them. And to be able to fully give ourselves to the perspectives that are alive, so that we're playing for keeps, so that we're expressing real commitment, so that we're not qualifying our way of being. And able to have the epistemic humility, the knowing that we don't fully know, so that we can grow in the hearing of being in conversation with perspectives different from our own.

With some measure of respect and empathy, and yet not sacrificing any of the things that we see to be true, from where we sit. This is an evolutionary challenge. And we're in it together. We have to practice together. This is how we are finding our way into some of the very important expressions of how we're being asked to up-level. And we can do this in our conversations. And we can participate in public conversations, to some degree, in a way that helps evolve them. That's what I am hoping to do, starting early next year in a new podcast I'll be creating. I'll create some of these conversations for others to hear and participate in, in which the mode of discourse will not be debate. It'll be shared inquiry, in which we'll be more interested in what we don't know than what we do know. And in which we deepen into the shared understandings, in some of them, or we reach across the gulfs between different kinds of conversations in others.

So I want to invite you to take seriously this chapter. But what it is that we can do with one another that is most fruitful, I believe, is more similar to what we studied in the previous week's chapter on we-space. There is a deepening into our felt experience, and a taking in of one another, and a being with, and in a way buoying one another, that we can do in our we-space practice. And I'd like to invite us into an exercise right now, based on that.

I'll bring Sherri on in just a minute, and she'll introduce us our exercise. But what I want to invite you to do is a practice. It's an exercise of attention, where you really give your attention to others, and you listen, and you're receptive. Listening is a practice. You know, we've all had that experience of having been listened to so well that it catalyzed us. Our openness, and our curiosity, and our seeing of the divine humanity of one another is the kind of listening that can make this kind of exercise real. But then we can deliver ourselves. And in the face of all that we're integrating right now, feeling whatever we feel in the aftermath of the US election results, feeling whatever we feel due to events that are just happening in our own lives.

Every one of us in a vulnerable, aging, dying body. Every one of us able to celebrate a great deal, and knowing the absolute necessity of sanity. You know, we can't do a bit of good unless we're sane. And we're not sane if we're not in touch with the miracle of each moment, and the bounty of life itself. And that that is part ... You know, that we're incomplete if we exclude our grief and our concern. But we're also incomplete if we go into it so much that we lose touch with the richness of being, which is always here.

So that depth of feeling, that's awake to the blisses and ecstasies and joys, but also awake to the depths and the hellishnesses, all of which are potential in this realm of experience. It makes us profound listeners. It makes us a profound field. So then we can have a conversation in which we show ourselves: "What I'm feeling and thinking right now are..." And we deliver ourselves. "Then hearing that, what I'm feeling is ... Hearing that, what I'm feeling is... And hearing that, what I'm feeling is..." And we could just go around and around, deepening our resonance, discovering a "we" that's really, really rich.

And I want us to do that for about the first nine minutes. And then a little thing'll come up on the screen, and I'd like us to shift from speaking in first person singular to first personal plural, as we did last week. So, "What we are experiencing is ... What we are experiencing is ..." And Sherri, go ahead and please put me into one of these breakout groups, so I'll be participating with at least a couple of you, I hope. And please, take us away, Sherri. Thank you.

Well, that was lovely. My breakout was lovely. I hope that was your experience, too. And it occurs to me that in those interactions, we get in touch with elusive possibilities in new ways. We feel toward the edge of our experience. And I hope some of you are noticing something. And if you're willing to raise your hand and let us engage a little bit more deeply about that, I think that would be lovely. So I want to invite people to do that. I also want to turn to a really pertinent question that Eileen sent to me during the week since our last meeting.

She says, "I have a question about the collective meta-Sangha, as a number of teachers and leaders in the evolutionary spiritual community have spoken about moving towards something of that nature. Do you see some greater collaboration and convergence coming in the future? Do you see any steps that evolutionary practitioners can take, to support a movement in that direction? I know many of us are engaged with programs and offerings with more than one evolutionary teacher. And with limits on both our time and resources, it seems like a convergence of some type, and a more widespread sharing could be very beneficial to everyone. So in addition to conversations with ecologists and innovators, I just wonder if there's also a conversation about greater cooperation and collaboration within the evolutionary community itself as well. Where I live, we have an established and growing practice community, drawing primarily from evolutionary and integral teachings. And we're very interested in how we might contribute to an emerging meta-Sangha. I just am wondering how we might help support this in a practical way."

Well, thank you so much Eileen. At different times, I have really thought very practically about how to make such things happen. This has been a consideration that has really been front of mind. It was particularly acute between, I don't know, from like 10 years ago to about four years ago. And I was having active conversations, partly about how to deal with teachers who were in some way or another not behaving entirely ethically, and how could teachers create an ethical protection of students, which is another aspect of one of the functions, at least, that this kind of formal organizational kind of stuff could address.

I'm not currently having those conversations with anyone. We do cooperate, and we let others know about our offerings and stuff. There is a certain measure of cooperation. And I think that there's a recognition that you show up in this environment as my student. But in another environment, you're my sister. There's a brother-sisterhood. I don't think all the evolutionary and integral teachers are as aware as I am, of the importance of breaking down the status differentials between students and teachers, such that we become a coherent group of friends and fellows, that we actually bring a brother-sisterhood into being. That's part of our responsibility as teachers.

Oh, by the way, this term meta-Sangha, I actually was the one who coined that term, back in 2010. And I was using it at the time to identify what you're talking about in a way, although not, ... was an acknowledgement that a formal recognition of other Sanghas as our brother and sister Sanghas was necessary. In a sense, a Sangha of Sanghas. That's why I used the term meta-Sangha.

But there's another phenomenon that many people noticed. And a lot of people started using the term to refer to this community of practitioners that travels between Sanghas, that in some sense you may never have been in a course with someone else. But because that person has studied with teachers and teachings that are related to the ones you're in, you are in some sense in this meta-Sangha with them, that there's a brother-sisterhood that isn't specific to your shared experience, it's kind of got to do with the field that you're in. And I think that's valid. In a sense, the marketplace for leading-edge integral and evolutionary teachings creates a meta-Sangha in another sense.

But I think that each of us is a little bit struggling with that. In my case, I'm not seeing other integral and evolutionary teachers taking as seriously and making as primary, the recognition of a social function for what we're doing, the social responsibility piece, the recognition of what time it is on the planet. I think I have a unique communication along those lines, that I think is initiatory and powerful. And I don't feel people are just as well-served by deepening in their meditation practice, and in their awakening to a free and expanded consciousness. I think the integration of that with the timely necessity of what's happening here in the conditional is unique.

So I wouldn't really want to blur the distinctions between what I'm bringing forward and what other people who are mostly my friends, and really whose work I respect, and who I think you benefit from studying with. But I kind of have a point to make. And I want to shift the ground of our sense of communal Sangha. So the sense that we're all doing the same thing, well I don't know that we are doing exactly the same thing. I'm thinking that there are some really important pieces of what it is that we all need to be doing, that I'm speaking to in a bit of a unique way. And I'm wanting that to be seen and known and valued and paid attention to.

No one has raised their hand since the breakout sessions. But there were a couple of hands up before that. I do hope some of you will speak. You do serve everyone. Even if you don't have a burning question, your presencing of your inquiry actually benefits everybody. So I do want to encourage you, if you're in

doubt, to lean forward and bring yourself to us. There were a couple of people whose hands were up earlier. Karen, you had raised your hand. I'm going to un-mute you and invite you to turn on your video and speak to whatever had come forward.

Karen: Sure. Yeah, hi. Going back to your opening words about how we in the United States feel about the election. And yes, indeed, acknowledging our distress that we are not yet done with this slow-motion train wreck. And we need to acknowledge where we are and how we feel about it. But having done that, then I found I wanted to reframe it to myself. I'm a historian, and an Aquarian visionary who likes to look at the big picture. So my mind went to the big picture. And I've been charting how we have evolved, from the Big Bang, all these new emergent levels of evolution. There are six great new emergent eras in human history. And about six before that, that we can point to, like the Big Bang, and then stars, and then planets, and then chemistry. And I mean, you need a new science to study every new level of emergence.

What we are going through now, in this context, is so big. The new era that is emerging ... And that's why so much catastrophe now. This is so big. To me, as a historian, this is bigger than the agricultural revolution. Bigger than the scientific revolution. What we are going through now is as big as fire and language. We are emerging whole new ways of being human beings. And humanity is now in evolution on planet Earth. I mean, this is so big.

Of course we're going through a massive transition. This is so much bigger than any one election. And so when I went back into that context, then I actually felt kind of relieved that we didn't have that huge blue wave tsunami that we were hoping for, because that would have just put us back into the ping-ponging back and forth, where the one's victory mobilizes the other's resistance, and we just ping-pong back and forth endlessly.

This is a huge tidal wave that is coming in. And this is evolution acting through us. We are the wave of the future. Every new emergent era has had a xenophobic regressive backlash. This is big. It's so big because what we're going through is so big. And then I just kind of sit back, take a deep breath, and say, "We're doing what we need to do. We each will find our own way to contribute, as fits us best. Big or small doesn't matter we're contributing riding this wave forward." And then I personally feel a lot better.

And then I'd like to just close by circling around to what Laura said. She was the first person you called on, talking about the conversations that matter, and reaching out to the ... And what you were saying. Because part of the conversations that matter is going to be reaching out to the people who have voted for and support Trump. They are in such distress. And I'm going to predict Trump will betray them. He has a track record of betraying everybody he works with. They are going to be in such distress, as our emergent waves comes in further and further. Some of us will need to be reaching out and really listening the way you've just been helping us practice. Really not trying to convince them, or change their minds, or instruct them, but just listening and being present with. And really learning what their deep needs are that are not being met. And so, that's not for all of us to do. But that is going to be, for some of us in this community, that's going to be a need down the line. And then I'll wrap that up here.

Terry: Yeah, thank you. You've made a lot of really good points, Karen. And well, I'll just let those kind of speak for themselves. That was great. And I see a couple of other people have raised your hands. Thank you. Kerry, please come on in. Welcome.

Kerry: Hello, again. A little bit on what Karen was saying, I get a sense sometimes doing we-space practice, like even us as individuals are actually kind of coalescing into some larger cells, and that there's almost like a bigger entity forming or something. Someone said something about the silent ones slowing growing a body. And I think Ken Carey used to also talk about kind of a new being out here being formed and navigating the cosmos. Just want to hear if you'd saying anything about that. Am I just going nuts? Or is there...?

Terry: Well, I think we're getting little moments in which an aspect of that "we" comes alive, and it feels as though this ... You know, evolutionary theory would seem to predict that our next stage of evolution would be a human super-organism, that at least some of us, somewhat more evolved, could become a Sangha, a community, A New Republic of the Heart, whatever we call it, that wherein in our friendship and our ally-ship would help us function actually differently in the world, and out-compete those that don't have that level of trust and commonality with each other.

So I think we're getting moments where an aspect of kind of a hive mind, group intelligence, kind of shows up. And we feel ourselves as conscious cells in this larger body. And it feels like, "Gosh, this is happening, authentically. And I'm participating in it." I find that thrilling. I want us to have more and more of those experiences. I think it's important that we have the grounded humility to recognize that what it will take for that to really be profoundly consequential in life, is a big, big project, is something very big, as Karen was emphasizing in her share just now.

So it's important that we have a realistic appreciation for how exciting and thrilling this is, and yet how it's just ... It's like we're on the first day of kindergarten, on a course that goes through post-graduate. You know, we're entering into something that's a big arc. And some of its potentials will need our continued dedicated practice together, over a long period of time. Because essentially, I'm trying to address, there is something that happens when we have that intuition, where it feels like, "Man, I'm part of a new species. Something amazing is happening." And we can become a little inflated, because it is so thrilling.

So there's something about being with what's thrilling, letting it be thrilling, letting ourselves be inspired. But not thinking we're already enlightened; we're already in a new reality, recognizing that we're at the beginning of something that's going to need our continued dedication to really bear all its fruits.

Kerry: Well, part of what excites me about it is it just feels like there'll be a little bit more leverage, as far as making change. And we're a little bit at the beginning, like you say, of a huge arc. But a little more muscle than we had a year ago, as far as this week.

Terry: Yeah. Yeah. Thank you. Thank you, Kerry. Good to see you, and hear you, and feel you. Eric, hi.

Eric: Deep bows of gratitude for the differentiation with the innovators and the ecologists. It has felt a little crazy-making because, as an evolutionary, I do feel drawn, on the one hand, very closely to John Michael Greer, who tells me, "Collapse now, and avoid the rush," and the technologists. I mean, Elon Musk. I drive a Tesla. I live in Iowa, where we're on track to produce more wind power than we use. But the crazy part of that is the Ray Kurzweil singularity rapture of the nerds, "Technology will fix us." And I'm an engineer, so I'm hugely attracted to that, too. And as I'm in this pose, you know, the angry rural Trump voters are kicking me in the nuts. And I feel anger. I should feel like a wrathful Buddha who knows that they have no future. Their way of life, with their diesel pick-up trucks, and their meat-eating,

and everything. They're going to lose it all in the transition that we've gotta go through. And so, I should feel compassion. But I am annoyed. I am just ... I don't find this ... You said, we have to be ... It's too serious not to maintain our sense of humor.

Terry: Well, you know, what I mostly am feeling is the way you're delivering your feelings. And an important part of this is that there's ... Part of what we're engaging is mostly feeling-based. Part of it is intellectual. Part of it is about discernment, and noticing. And so let me kind of speak to ... We really are not going to ... Their way of life, and the things they're hanging on to and wanting to defend may be doomed. And yet, we can't accomplish everything we want and need without them. We can't put them out of our hearts, even though we see them putting us out of their hearts and being ... You know, they're kind of giving us a raspberry and a finger, and there's a kind of brutality to the whole experience that we're having. And of course, we don't just take that lying down, like something in the being appropriately rises to meet the assault that that represents.

And so, what I want to do is just, let's just feel all of that. This is how it is manifested. This is hard. This is asking you to become a bigger being, to become a more awakened evolutionary, who's in conversation deeply with the intelligence of the innovator conversation, and the profound truths held by the radical ecologists like John Michael Greer, who's also growing in your capacity as a practitioner and an evolutionary, who's growing in your capacity to be in mutuality, all at once. And of course you're not doing it perfectly. None of us are doing it perfectly. We're being asked to become heroes and saints of this work. And that demands that we become something more than we are. This is a tension we're living under.

So you're here with me, aching a little bit, enlivened a little bit. Able to notice this and do that, but presence it with something that you're ... You know, the things you can do are just little gestures toward something more. That's a lot to hold and be with. I just want to see this fragment of divinity that shows up as Eric, is in that stretch, and in that cauldron, with this other fragment called Terry. And we are being asked to deepen, and to grow, and to stretch. And we're able to see a certain amount of this.

And part of being authentic in this is letting ourselves be vulnerably present and visible to one another, because part of this hurts. And part of this process is unpredictable. And it may kill us before we see the fruits we want to see. It may reduce us. It may destroy ... You know, never think that you're immune to the events of life. Life will kick your butt. On the other hand, the very greatness of life and evolution is alive in you, in these impulses. And you are beautiful and divine. And you can become an even more integrous, conscious, courageous, generous, loving expression of all that's best in you than you are now. And you are being asked for that. We are being asked that. And we're in that. That's where we are. That's our meeting place.

Eric: Thank you.

Terry: Thank you. I would like to go on. I feel that we're in a very rich place, and there are others I would like to call on. But let me acknowledge our time, and invite you ... Our next chapter is the last chapter of the book. We have two more sessions. The session next week, where we'll discuss Chapter 11. And then, we'll take a week off for American Thanksgiving. And we'll have our last session on November 28th, where we'll really kind of integrate and sum things up. And at that point, I'll also say some things to you about what can come next.

Right now, I want to thank you. In my triad, and just in all the interaction that we've had. The part of me that was feeling sad, feeling sobered by the intransigence of the sociopolitical karmas that are binding us in our insane self-destructive pattern, were not just yielding quickly. You've been with me in this. I see us. And part of what I say in this book, and I'm having to hear my own words, and let my own moment-to-moment practice be intensified by listening to the truths I wrote down. We are being asked for a kind of saintliness and heroism that is beyond our reach right now.

It is enough for us to be the thing that would turn it around, if it could be turned around, even if it can't. That life is worth living, even if we are going to be a blood sacrifice in this paroxysm. Even if things go against our co-creative participation in the next better thing. As much as we want to see that, there's something about being true that is undiminishable. But the more we find our way forward, as practitioners, with everything that's best in our being, and the more we find our way forward together ... There's something about that that can never be taken away from us. On their death beds, people ask about, "Did I love well enough?"

Well, we're getting a chance to love better. Love not just individual human beings, which is very important, but love life itself. So let's let that into our skin, into the pores. So thank you, everybody. Let's open up our video and mics and say goodbye at the end of this class. Thank you so much.