

Presidential Address

THE GEOGRAPHY OF COMMUNITY INTENTION: We Are What Our Neighbors Eat!

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ABSTRACT

Much of our subtle communication involves speaking through music and visual arts. In the present presidential address we talk and sing on a theme that embraces the geography of community intention--we are what our neighbors eat. We discuss that theme at a group level, in the first person plural. We focus on the building of community for mystically inclined scientists and scientifically inclined mystics. In our discussion of 'community' we turn to a traditional contemporary view of how geodemography looks at communities; our plea is that we not allow this technology to be used only for selling widgets. There is enough transcendent information and surrogate measures in existing databases to help us understand and build effective holistic health communities, and we would welcome suggestions. We are using this technology to sell pluralism. So, on a daily basis what seems to matter is not what we do every day, but what we do 333 days a year, plus or minus 33. We need new ways to form and reform the neighborhoods and communities that can set the group intention to facilitate the moving of our evolution to the next level, while thoroughly enjoying and appreciating the level we are leaving. Gaia will survive. Those of us who can change rapidly enough to 'chart the waters never sailed before' will also survive. Bon voyage!

KEYWORDS: Community, intention, geodemography, music, education, divine singing, chanting, IONS, ZIP Codes, dreams, meditation, prayer, folk songs.

Much of our subtle communication involves speaking through music and visual arts. You may remember that Pat Norris two years ago had a musical “slide” as part of her Presidential Address; she took the cork out of the bottle, and empowered us to include music as part of our presentations. So, with thanks to Pat, and to Jon Sward for his music and for permitting us to sing it publicly:¹

(Ann and BoB lead participants in singing)

All that you are, I am. All that I am, you are.
For we are one. And we are whole, in spirit.
We are one spirit. One spirit!

All that you sing, I sing. All that I sing, you sing.
For we are one. And we are whole, in spirit.
We are one spirit. One spirit!

All that you dance, I dance. All that I dance, you dance.
For we are one. And we are whole, in spirit.
We are one spirit. One spirit!

All that you know, I know. All that I know you know.
For we are one. And we are whole, in spirit.
We are one spirit. One spirit!

We want to talk and sing with you this morning on a theme that embraces the geography of community intention—we are what our neighbors eat. We want to discuss that theme at a *group* level. Ann has shared with us her personal journey through prose, poetry, and visual art. And she made a magnificent appeal to our *individual* integration and intention.

Now, using the editorial “we,” we would like to turn our attention from the *individual* first person singular to the *group* first person plural as an exercise in balancing both *individual* and *group* essence. So many of the problems of those of us who speak European languages can be viewed in a more positive light when we minimize the use of I, my, me, you, your, she, her, he, his, him, they, their, and them or their equivalents in other western languages. (The first person singular and the second and third person singular and plural in subjective, possessive, and objective cases seem to be at the root of so many problems.)

We are left with three all-powerful and uniting words to refer to ourselves—we, our, and us! Since we have a tendency to under-use the first person plural, the remainder of the present paper will be almost exclusively in that case. At least those awkward efforts at gender correctness (he/she and his/her) totally disappear in English, and are greatly reduced in Spanish and other western languages.

We focus on the building of community for mystically-inclined scientists and scientifically-inclined mystics. In the present paper we leave the antecedent of “we” somewhat ambiguous. It will sometimes mean only Ann and me. It will often include all of us here in the auditorium. Sometimes when we say particularly controversial things it might include only that mythical frog I carry around in my pocket and myself. Our intention is to speak insofar as possible to include all sentient beings in the cosmos. But we leave the resolution of each occurrence of the ambiguity to all of those among us who hear or read these words.

Building community for mystically-inclined scientists and scientifically-inclined mystics has increasingly become our goal over the past four decades. In four decades we moved through four stages: education; health; philosophy; and last, but not least, psychology.

In the 1960’s we did amazing things with holistic learning, and incorporated that learning into our evolving educational communities in effective ways. George Leonard’s *Education and Ecstasy* opened many of us up to the delights of holistic learning.² If you don’t know that book, do yourself a great favor. Get a copy and read it. George, by the way, continues to be very productive. He was being scheduled to give a workshop here at our conference this year and, just as we were nailing down the final arrangements, his publisher insisted that he be elsewhere on a book tour. We’re sorry he couldn’t be with us in person, but we rejoice in the knowledge that his ideas have been with us in a powerful way over the past four decades in our learning models. He changed our minds—our builders!

In the 1970’s we moved into holistic healing as a reversal of the trend during previous decades towards more narrowly focused, “atomistic” allopathic medicine. There were two medical groups in the early 70’s who appealed to us in a special way. The first of the two was Meadowlark in California, run

by Evarts Loomis. Bill Schul, a close friend with whom we retreated annually in Colorado at the Restorium and Chapel of Laurel Chivington (Keyes), had visited Meadowlark in his nation-wide search for holistic healing centers. He told in such glowing terms of what we knew could exist—a healing center using visual art, music, and dance as part of a holistic and complementary health system. The second group Bill found that we thought was so special was the ARE Clinic in Arizona where we met Gladys McGarey. The McGareys ran annual ARE Clinic meetings in January. The meetings were the forerunners in our experience for the ISSSEEM meetings. One hug from Gladys instantly puts us in that oneness space that usually requires at least ten minutes of meditation. We are delighted that ISSSEEM is honoring Evarts and Gladys at our business meeting tomorrow; they will be receiving the Alyce and Elmer Green Award for Innovation. They were the two who, three decades ago, were (for us) the “pioneers” of our health and wholeness dreams. By the end of the decade similar centers were appearing all around the planet.

Then, in the 1980’s we were able to integrate holistic philosophy into our evolving communities; in the 1990’s we integrated holistic, transpersonal psychology into our efforts. At some future opportunity we plan to present the details of those two decades. Time does not permit it today.

It’s our feeling that we are now faced with the challenge of putting it all together by building truly holistic communities that support pluralistic and horizontal (non-hierarchical) efforts worldwide in education, health, philosophy, and psychology. We would like for the present paper to be one that would shine the ultimate ubiquitous light of compassion, understanding, and joy on all aspects of evolving holistic communities, but that is far beyond our limitations of time and understanding. A more realistic metaphor is that we are shining our apparently increasingly capable flashlights on selected aspects of evolving holistic communities that we feel are most promising. Brainstorming and sowing seeds.

In our discussion of “community” we’d like to turn first to a traditional contemporary view of how geodemography looks at communities. It is clearly a most powerful flashlight and, although it was developed for another purpose (marketing), it suits our purposes well. In our day job at the University of Kansas we help develop the technology that allows us to read tea leaves with

ZIP codes. If you give us the ZIP codes of the people to whom you send your seasons greeting cards, we can tell you more about your self and your friends than you would ever believe possible.

We do that by using geodemographic systems which contain enormous amounts of data on every part of the U.S. Similar systems can do similar analysis for Canada and, with somewhat less precision, for dozens of countries around the world. There are several commercial systems available. They can be viewed by consulting a current copy of *American Demographics* or *Business Geographics* at large newsstands or libraries, or by browsing the Internet. Claritas developed one such system called “Prism” and Donnelley developed one called “Conquest.” The one we currently use is “MicroVision” by National Decision Systems. These three largest systems, by the way, are all owned by a Dutch conglomerate—VNU. There are also systems available from CACI, Poke, Experian, and others. Soon anybody on the planet we can send a postcard to will be accessible to marketers for sending messages tailored to the neighborhood (community) of that address.

In that traditional work we do some rather amazing things. We can look at almost any level of geography. We can tell about the 50 states and how any one state differs from any of the others. We can tell about the 333 metropolitan statistical areas, or the 3,210 counties, or the 33,333 five-digit ZIP codes, or the 66,666 census tracts, or the 222,222 block groups, or the 16,032,064 nine-digit ZIP codes. If our numbers look slightly suspicious it is because they are fictitious; but they are close to the correct data and are odd enough that you might remember them.

It is harder for us to remember the correct data. One of our favorite stories is about a kid who was asked “What did you learn in church this morning?” He replied, “Well, these people were coming back to Israel from Egypt. They had been in bondage. They needed to cross the Red Sea, so they called ahead on their two-way radio to the Corps of Engineers and had them lay down a pontoon bridge. They were just getting across the bridge when they saw the Egyptian army coming in hot pursuit. They called in air support that came in smartly and blew up the pontoon bridge as soon as they had crossed, and just as the Egyptian army got on it. They were finally safe, back in the Promised Land.” The mother asked, “Are you sure that’s what you learned this morning?” The kid replied, “No, but if I told it their way you would *never* believe it.”

We might be more inclined to believe the more accurate but changing numbers, but we would not remember them as readily.

In our analysis we take this amazing amount of material and put it in very effective categories that give us many ways to look at neighborhoods or communities. We use market segments that maximize the variation between the segments and minimize the variation within the segments. So every household in the country is put into one of 96 proprietary neighborhood market types that only analysts from NDS are allowed to see. The 96 are combined into the 48 market segments which NDS customers are permitted to use. We combine those 48 segments into nine rather standardized social groups. Then, for any one application, we develop from three to seven customized target groups. Instead of sending a “one size fits all” message, we send from three to seven different messages, with each message tailored to the dominant target group in their ZIP or Block Group. We are able to use our knowledge of neighborhoods to minimize unwanted messages and maximize the flow of welcomed, well-communicated information. By the way, the database that cost \$50,000 a year to access 10 years ago is now available free of charge on the Internet. On the Internet we can find information on the three segment types that are most common in any five-digit ZIP code in the U.S. in a couple of minutes. The Internet address of NDS consists of the first three letters of each of the three words—National Decision Systems.

HYPERLINK <http://www.natdecsys.com>

When their page comes up, select “Web Site,” look under “Fun Stuff,” and look under “Lifestyle Games.” Then, look up known ZIP codes until you get a feel for the process, then look up unknown ZIPs of interest. You might want to look up the data for an address you will be visiting soon. Read the descriptive passages and imagine how those three dominant types build an almost unique fingerprint of that piece of the U.S. Please notify us of any inconsistency, because there are a few. However, inconsistencies more commonly reflect bad memory and neighborhood changes. Check it out first if it’s a ZIP code not visited for 10 years, because we update every year, and most neighborhoods are changing. Warning—Contagious!

So each of the 100 million households is placed into one of 48 market segments. Then we profile the data for a specific area by charting the number

of households that area has from each of the 48 segments. We then analyze how those segmentation data relate to several hundred geodemographic characteristics on which we have data. We finally present our findings in tables, charts, and maps. We determine three to seven target groups for a specific promotion, and advise our clients as to how to reach a specific set of households, and how to avoid others. We also use the same technology to monitor the effects of the promotion, and use the information gained from the monitoring to refine the analysis, and do a better job on the next promotion.

So we have these profiles and they are like fingerprints. No two cities, and very few of the 33,333 ZIP codes, have exactly the same percentage and order of the 48 dominant segments. On Figure 1 you can see the 48-fold profile for Kansas City (a metropolitan area), Wichita (a regional city), Topeka (a state capitol), and Lawrence (a college town). Kansas City extends over parts of Kansas and Missouri; Wichita, Topeka, and Lawrence are all within Kansas. Note that Kansas City, the metropolitan area, has a significant number of households in all but two of the 48 market segments; note also that Segments # 10, 18, and 23 are the largest. Wichita is a smaller City but still contains most segments; and 23, 19, and 39 are the largest. Topeka is smaller yet, and has more segments that do not appear at all; Segments # 23, 16, and 40 are the largest. Lawrence is the smallest of the four cities and is dominated by Segments # 47, 34, and 16. Although these are the four major cities of Kansas, note that they do not have a single segment that is in the top three for each city. Segment 23 comes close—it is third in Kansas City and first in Wichita and Topeka. Each of the four cities has at least one segment among its top three that do not appear among the top three in any of the other three cities.

A simpler profiling is done with just the nine social groups. Figure 2 contains the nine-fold profile for the same four cities. The fingerprint produced by the nine social groups is less varied than that produced by the 48-segment profile. Social groups II, IV, and I appear in that order in the three largest cities. In the college town, social group VIII was third, but II and IV were still first and second. Similar charts can be drawn to portray the unique profiles of any city or set of cities.

The high cost of building and maintaining these databases is born by marketing budgets. But the data can let us understand and work with problems not traditionally viewed as marketing. One of our favorite non-traditional applica-

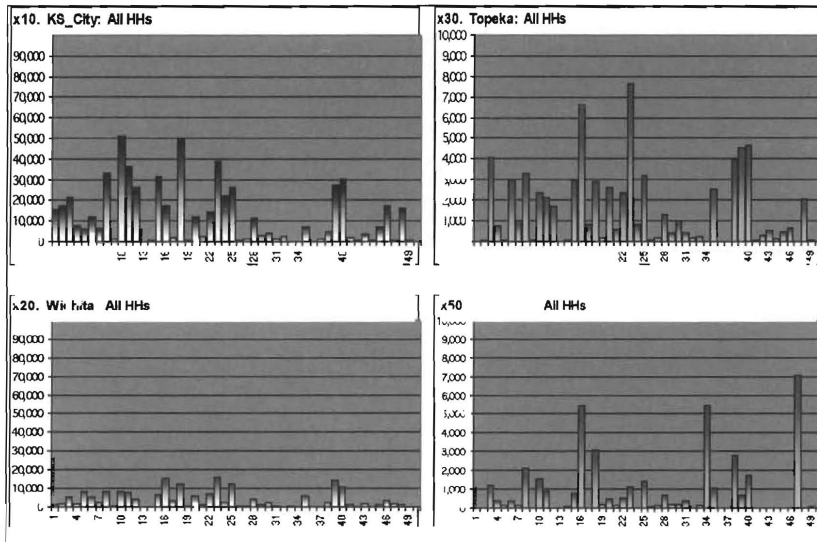


Figure 1. Profiles of Four Cities Based on 48 Segments (Left Vertical Scale 10 X Right).

tions was when we profiled the individuals who had adopted difficult to adopt children. We were able to find the people in the state of Kansas who would be most interested in adopting children over the age of six, minority children, or children with disabilities. We greatly reduced the number of children on our list awaiting adoption. That, we think, is a wonderful non-traditional use of the technology.

Simmons and other research organizations produce thousands of preference studies that are linked with these geodemographic databases. For example, we know the percentage of people in each of the 48 market segments who are willing to pay more for food and other products that are produced in environmentally safe ways. We know the percentage willing to pay for massage and complimentary medicine, even if insurance will not pay for it. We can use it, in other words, to find more people who think and act more as we do. We can find out what percentage of people in each of those 48 segments is setting intentions similar to the intentions we are setting. With that we can understand variations around the country in communities of all types and sizes.

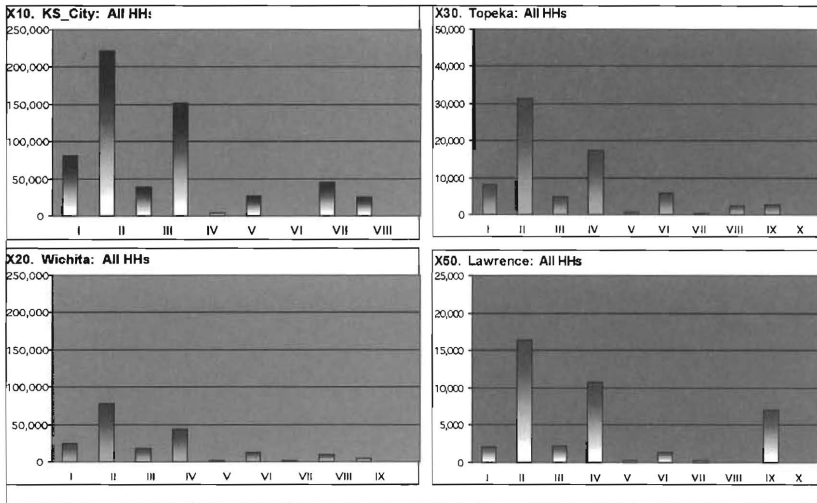


Figure 2. Profiles of Four Cities Based on Nine Social Groups. (Note the Vertical Scale for the two left graphs is ten times greater than that of the two on the Right.)

As a matter of fact one of the things that brings these people together is that they have similar sets of intentions in a group sense. Refining the theory somewhat, we move from the simplistic “birds of a feather flock together” to “birds who want to be of a feather tend to flock towards those they perceive to be of that feather.” Of course, in the meantime, “those birds towards which they are flocking are, themselves, flocking towards other birds they perceive to be of a slightly different feather.” We get a more complete understanding of the dynamic involved. What can we learn from all those flocking birds?

Our plea is that we not allow this technology to be used only for the purpose of selling widgets. There is enough transcendent information and surrogate measures in existing databases to help us understand and build more effective holistic health communities, and we would welcome suggestions. We are using the technology to sell pluralism and oneness as part of holistic community building.

Mr. Jim from Wisconsin (who writes and performs wonderful children’s songs for “children” of all ages) wrote a song that helps us understand that plural-

istic stance. We thank him for his music and for permission to sing publicly this song about so many colors, but one light:³

(Ann and BoB lead participants in singing)

So many colors but one light,
So many stars but just one night,
So many people coming from the world of birth,
So many planets but one Earth,

So many branches but one tree,
So many rivers but one sea,
So many ways to see the light shine from above,
So many hearts but just one love,

So many voices yet one song,
So many choices yet none wrong,
So many grains of sand make up the ocean shore,
In every shell the oceans roar,

So many colors but one light,
So many stars but just one night,
So many people coming from the world of birth,
So many planets yet one Earth.

BODY-MIND-SPIRIT COMMUNITY

So Let's consider how to build body-mind-spirit community. We begin by admitting that we don't know how. Assuming that we know how is often the biggest obstacle to learning how to accomplish something. But we can each make some specific suggestions as to how we at this conference can aspire to "become all that we can be" in our evolving community of enlightened beings. What can we shine our flashlight on to see a fragment of understanding?

If "within the strictest discipline we find the greatest freedom," we may be able to build community by committing ourselves to being more active in community matters. Our recommendation is that we discipline ourselves to participate more frequently and effectively in at least one meeting that we already go to fairly regularly, and attend at least one meeting we do not usually

go to at all. But in what time span? That's easy—yearly and monthly for sure and, when possible, weekly and daily. For some things we can change activities by the minute or continuously. Let's take a look at each one of those units of time in terms of community building, and focus primarily on activities that we already go to fairly regularly. We will leave to our individual tastes and imagination how to get to those meetings we do not usually go to at all. We admit to our bias of advocating building community around an expanded version of the people here in the auditorium this weekend.

ANNUAL ISSSEEM INTERNATIONAL GROUP

Our first suggestions deal with where we presently are—at our annual ISSSEEM international group where we have a wonderful collection of people. And we feel like special neighbors to each other. Our sense of community for many of us is not just on this physical plane. We seem to transcend being at the Regal Harvest House in Boulder, Colorado in mid June in human bodies. Increasingly, over the last decade, many of us have found ourselves dreaming together, planning together. In meditations we come together at other levels of reality. Yet in our day-to-day existence we treat those experiences like music and art. They are very personal, and we are pressured to suppress them and get on with “more important things.” We suggest that, instead, we “open ourselves up in sweet surrender to the luminous love-light of the one.”

We suggest that we give ourselves permission to allow music, art, and our concurrent-reality community interactions to express themselves overtly as an integral part of our professional transactions. There has been more such expression in the meetings of ISSSEEM than in any other meetings of 300 or more people I've attended regularly over the past seven years. Could we give ourselves permission to allow and encourage even more such expression? What specifically can we do?

An example occurred in music. When we first heard the *Divine Singing* that Chaitanya Kabir made available through Sounds True, we thought “Wow, this is perfect for ISSSEEM!”⁴ We visited with him personally and invited him to join us in finding ways to incorporate his music into ISSSEEM activities. For

the last two annual meetings Kabir has been here. He came to provide music, and found a community of kindred spirits and a home—a community. He and we also found that what we do with the energy in our subtle forms of music is a high form of Energy Medicine. Who could each of us invite someone or some group to come next year and share in that way? Who are the scientifically-inclined mystics and mystically-inclined scientists who would not be likely to come next year if we did not invite them personally? We may want to jot down a couple of names right now while we have them in mind?

There are many small groups around the country which are devoted to one aspect or another of what we call Energy Medicine. Why not invite them to join us and have their own individual sessions either during our regular meeting period, or in our pre- or post-conference activities? They, too, could come to ISSSEEM regularly and view it as their annual renewal of broader community contacts. Here at ISSSEEM we built the foundation for several hundred people to come together once a year, as a community, and build our professional and personal lives together. And each year that feeling of community seems so much stronger. We can have the audacity, however, to set the intention to keep that same feeling and share it with several thousand each year. It would be a shame if, while growing in size, we lost this special feeling, but we can learn how to both grow in size and retain the feeling of closeness. That annual effort would be particularly helped by some compatible monthly activity.

MONTHLY REGIONAL IEG GROUPS

Monthly meetings can provide a very effective basis for supplementing annual community interactions. We have monthly subtle energy and energy medicine Independent Exploration Groups (IEG's), that focus in a given month on one aspect of Energy Medicine.⁵ In Lawrence, Kansas, we have over a hundred members who attend most meetings 20 to 30 at a time. When Elmer Green spoke earlier this year most of the members attended. The members come from virtually all parts of the Energy and Complementary Medicine community, and our local IEG seems to be a perfect subset of the ISSSEEM group that meets here each year.

Our group has been functioning in Lawrence, Kansas now for two years; it serves primarily the Lawrence, Kansas City, and Topeka areas. It meets the first Tuesday of each month. We draw most of our speakers from the local membership, but we also bring in some outside speakers from time to time. Many of our local members have never come to the ISSSEEM Annual Meeting, but more and more of our local members are becoming active members of ISSSEEM. Those who are ISSSEEM members do not have to pay a local membership to receive our monthly newsletter. Rita Lucas, a long-term active member of ISSSEEM, was the initial organizer and coordinator of the group, and she continues in that capacity. Viola Hamilton and Shafia Lau, both long-term members of ISSSEEM, are on the Program Committee.

We are very pleased with our arrangements with the local IONS (Institute of Noetic Science) group, which was formed as an outgrowth of the IEG meetings. Don Watson, a new member of our group who moved to Lawrence from California, wanted to start the IONS group, so we decided to share membership lists and the monthly (now IEG/IONS) newsletter. IONS meets the third Thursday of each month. For many of us those are two of the most enjoyable and productive evenings of the month. The experience has been very beneficial and we strongly recommend that other local groups consider combining their efforts with other small groups, but especially IONS. As a division of labor, we facetiously say the IEG group does it and the IONS group talks about it. Both are very important.

What we would like to know is how many of you would be willing to work with us in developing a local IEG group in your area. Maurie Pressman and others will be working with us to help build local groups around the country and around the planet. If you are interested in playing a role please give me your business card, or a slip of paper with your name and phone number on it, send me email at HYPERLINK mail to: nunley@ukans.edu, or notify anybody on the ISSSEEM staff here or at the national ISSSEEM office. We may want to take a minute to do that right now as we listen to the remainder of these words.

We're going to measure the effectiveness of this talk in terms of the number of volunteers we get by the end of the session. We will follow up. As Ann was saying earlier, we need to ask, not what ISSSEEM can do for us, but what

can we do for ISSSEEM each month? So we would like right now names and phone numbers; we want to work with you. The format of your local group can be what ever works in your local area, but we will provide you with some material and help. (Editor's Note—over 10% volunteered, their names were collected and misplaced, but they resurfaced during the Spring of the following year).

WEEKLY LOCAL GROUPS (TUESDAYS?)

We find among most people with whom we talk some kind of a focus on community that concentrates specifically on one night a week. Religious, social, and education activities also seem to target one or two specific nights a week to build effective community programs. The result is that an increasing number of people appear to be choosing their organizational affiliations according to the night(s) of the week they have available for organizational activities.

Our lives (speaking for Ann and me) have been recently planned around Tuesdays. We got started almost two decades ago when we were invited to a meeting of a group we had heard of. It was called STEM. Knowing many of those who attended regularly we asked, “what do the letters of the Acronym stand for?” Society for Teaching Energy Medicine? Spiritual Teams of Enlightened Monitors? Or maybe it wasn't an acronym; maybe it was a metaphor for the group's being the spiritual stem on which the participants were the well-supported twigs, leaves, and blossoms. We found out that it was an acronym, and that it only meant the Second Tuesday of Each Month. Nevertheless we became very happy members and we attend almost every session except when we are traveling. Likewise when Rita Lucas was launching the local IEG group she choose the first Tuesday of each month (fortunately she did not choose to call the organization FTEM). Then Peter Norris started a monthly group made up of students of Margaret and Mietek Wirkus, and scheduled it the fourth Tuesday. That left the third Tuesday, which we filled, starting two years ago, by inviting divine singers from all traditions to our house to chant and sing from 7:00 to 9:00 p.m., using the tapes by Kabir and whatever each participant brings to the group. A fifth group was an intoxicating idea; it was to meet the fifth Tuesday of each month to sing Latin

American folk songs. Yes, there are fifth Tuesdays every few months, even during February on leap years (see February, 2000). All four groups form special parts of our Energy Medicine/spiritual lives. The advantage is that we are never available for any other routine activities on Tuesdays.

We recommend that all of us consider setting aside one evening each week that we can devote to that aspect of community building. It would be very interesting if we would take a close look at our individual schedules. Can we find a given night when every week we could devote that evening to advancing community in this broader sense?

DAILY ACCESS OF EARTH SPACE, CYBER SPACE, AND NIGHTLY DREAM LIFE

For daily interacting in earth space and cyber space, could we take just a few extra minutes each day, and devote those few minutes to community building. Five minutes would help. Most of us could find five minutes during the day, to call someone we wouldn't have called. Not because of business, not because a social pressures, but just because we wanted to say hello. Maybe we could strengthen the community links if we make that phone call. And better yet, go by and see them face to face. And also we could use cyber-space more effectively. We could easily find more effective ways to explore available software and community in cyber space. So we can enhance our daily interactions both in earth space (where we have evolved for centuries) and cyberspace (which we are just beginning to learn how to use).

We thank the panel that met earlier this morning for a wonderful honoring of a part of life we find so important to community, and that's our dream life. We are finding ways to include the dreams in our conscious thought processes. That certainly relaxes some of the constraints on our models of community. We very much encourage the keeping of a dream journal in which the main points of a dream are recorded. We have found that looking at the pattern of dream topics over a couple of years yields fascinating insights into our total life experience. Recently we've been experiencing more vivid dreaming and more group dreaming. And we would invite you to get involved in vivid group dreaming. At our last STEM (Second Tuesday Each Month) meeting we

happened to share a dream that we had that was, unfortunately, not a very pleasant dream, but all life isn't particularly pleasant. That led to an invitation to do some group dreaming. When we were sharing my difficult dream, one of the ladies said, "you would like to hear what my husband told me this morning about you in relation to his dream." Please let vivid dreaming come into our communities.

So, on a daily basis what seems to matter is not what we do every day, but what we do most days. The numbers that intuitively appear to us are that what we do 333 days a year, plus or minus 33, is probably more important in community building than what we do every day of the year, come what may.

We can also learn new tricks to help find the time to do yoga, meditation, and meditative music an hour or two every day, and not take away from the time we spend on other things! The trick we have found to work best is to leave the alarm set at the same time each morning—the time you would normally want to be up and about. Make a contract with your higher self that, if you awaken before that time, you will quietly devote that time to yoga, meditation, or meditative music, while remaining in a hypnagogic state. Make it clear in the contract that you will refrain from turning on lights or starting the day's other activities early. You may ask your higher self to rearrange your sleep processes in such a way that you will be allowed to count that pre-alarm time, hour for hour, as sleep. You may even include an asana that takes only a few minutes, but is designed to substitute for two hours or more of sleep. Then, for all intents and purposes of your physical body, you're getting two hours more sleep in two hours less time! One person has used this exact procedure for more than four decades. He gets up between 3:33 and 4:44 every morning 333 plus or minus 33 days of each year. The most common time for him to get up is 3:45. His alarm goes off at 5:55. He goes to bed between 10:00 and 11:00 p.m. some 333 plus or minus 33 nights of each year. He gets up at 3:45, but he doesn't wake up until 5:55. When those two hours go well, as they do almost every morning, he carries part of that hypnagogic rapture continuously throughout the day, even while delivering a Co-Presidential address to ISSSEEM.

Not only does such a procedure give us time to build community without taking away from our existing daily activities; it helps us have knowledge of all parts of our individual energy beings. And that is something we have sought

for years—to be conscious of our wholistic selves and their intentions. From Joseph Chilton Pearce we learned that wonderful limerick (forgive the first person singular case):⁶

There was the young man who said though,
I seem (ISSSEEM) to know that I know.
What I would like to see.
Is the “I” who sees “me,”
When I know that I know that I know.

CONSTANT MEDITATION, PRIVATE PRAYER, AND ACCEPTANCE OF OUR ONENESS WITH EVERYTHING

Charles Tart was the one who first asked us to remain in a meditative state during normal activities. And it now looms before us, we believe, as one of our greatest challenges. We have at least a mild meditation going on at all the time, we just need to be more aware of it. We think that’s crucial in our community building.

That meditative bond allows us to share our deepest thoughts without fear of judgement. We can even share our most personal ceremonies. In our case it is embodied in a prayer we say some 333 mornings of the year. We present it here, not as a model we ask others to adopt as their daily prayer, but as an example of where our daily prayer is at the present in its evolution. The hope is that others will then share with as many in their communities as possible their own daily prayers.

Towards “The One”—”Mother, Father, God, and Goddess”
 ”Mother” Moon and Earth, “Father” Stars and Sun
“God”—>Pure Light’s full girth, “Goddess”—>Love ——>>”The One”!
Towards “The One”—the perfection of love, harmony, beauty, and peace—
 ”The Holy Being” united with all the Illuminated Souls who form
 the embodiment of “The One”—“The Spirit of Guidance”!
 ”Mo-ther, Fa-ther, God, and God-dess”—
 Force in which Life’s pro-cess dwells,
 Un-con-di-tional Love—Light guide us
 To our “Full—Po-ten-tial” selves.

From the point of light with-in Your Mind
Let light stream forth into ev-ery mind on earth;
From the point of love with-in Your Heart
Let love stream forth into ev-ery heart on earth.
From the cen-ter where Your Will is known
Let pur-pose guide our cons-cious wills
The pur-pose which en-light-ened
Loving en-ergy full-fills.
From the cen-ter known as Hu-man Kind
Let our Plans of Love and Light com-bine
With the power to change each thought,
E-mo-tion, sub-stance —through-out time.

“Mo-ther, Fa-ther, God, and God-dess”—
Force which brings us each new birth—
Through us let light, and love, and power
Per-fect our Plans for Joy on EARTH.

As we pray that—here and now—our bodies, minds, and spirits may be Cleared,
cleansed, balanced, and attuned.

May all immaturity be transcluded—transformed, transcended, and included, and
May the Perfect light of the Christos come into our hearts,
and project in front of us

To “enhance the” (or “form a”) column of energy that grows increasingly
in intensity.

Into that column of energy we place our concerns for our loved ones:
Those who have passed through the doorway of death (visualize each one);
Those who remain with us physically (visualize each one); and
All those throughout history who have held aloft the light or love of truth,
as well as

All those, living or dead, who have no one else to pray for them!
Especially those from all four groups whom we find difficult to love.
May they (and those easy to love) each be blessed with this energy
as it fills this room and

Spreads throughout this house, and (Modify as appropriate)
Over this farm and neighboring farms, neighborhoods, towns,
Counties, Cities, States, Nations, Continents, and

All around this planet and throughout the Solar System,
The Galaxy, the Universe, and the many-dimensional Cosmos!
We pray for the perfection of love, harmony, beauty, and peace for us,
and our neighbors,

For all life on the planet, and for all life throughout the Cosmos; and may our prayers blend with those of all creatures and rise before “You” as pleasing incense. And now, as a special blessing, we pray that, this day, our bodies, minds, and spirits will Be continually surrounded by: the Pure Light of the Christos, The Green Healing Light, and the Violet Transmuting Flame. And for that Blessing we give “You” thanks.

Amen

Ohm Shanti Shanti ShanTih

And finally, to build community more effectively we can accept our oneness with everything. Once we allow that oneness to bind us to community, we’re ready to accept our oneness with everything.

So we’d like to close our joint presentation by having everybody stand and hold hands, close your eyes and listen to the call-response words (or sneak a peak at the words on the board if you wish), and sing with us a Spanish folk song that will let us end this meeting of the International Society on a truly international note. It is entitled “Somos el Barco” or “We Are the Boat:”⁷

(Ann and BoB lead participants in singing)

Somos el barco. Somos el mar. Yo navego en ti. Tu navegas en mi.
We are the boat. We are the sea. I sail in you. You sail in me.

The stream tells it to the river. The river tells it to the sea.
And the sea tells it to the boat that carries you and me.

Somos el barco. Somos el mar. Yo navego en ti. Tu navegas en mi.
We are the boat. We are the sea. I sail in you. You sail in me.

Now the ship we are sailing on was built by many hands.
And the sea we are sailing on touches many lands.

Somos el barco. Somos el mar. Yo navego in ti. Tu navegas en me.
We are the boat. We are the sea. I sail in you. You sail in me.

So with our hearts we’ll raise the sails and face the winds once more.
And together we will chart the waters never sailed before.

Somos el barco. Somos el mar. Yo navego en ti. Tu navegas en mi.
We are the boat. We are the sea. I sail in you. You sail in me.

Muchas gracias. Thank You. May we all find seemingly endless ways to bridge the gaps of language, ethnicity, religion, socio-economic status, education, gender, and stages of spiritual development and understanding of subtle energies. We need those ways to form and reform the neighborhoods and communities that can set the group intention to facilitate the moving of our evolution to the next level, while thoroughly enjoying and appreciating the level we are leaving. Gaia will survive. Those of us who can change rapidly enough to “chart the waters never sailed before” will too. A bend in the road is not the end of the road unless, of course, you refuse to turn. Bon voyage!

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REFERENCES & NOTES

1. Jon Sward, *All That You Are*, as sung in a public presentation.
2. George Leonard, *Education & Ecstasy* (North Atlantic Books, Berkeley, CA, 1987).
3. Mr. Jim, *So Many Colors*, as sung at a Council Grove Conference.
4. Chaitanya Kabir, *Divine Singing* (Sounds True, Boulder, CO 1-800-333-9185).
5. ISSSEEM Independent Exploration Groups enrollment packet available from ISSSEEM Central Office.
6. Joseph Chilton Pearce, as recited in a public presentation.
7. Anonymous, *We Are The Boat*, as sung in a public presentation.

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