

Anchorage and Attuning

Anchorage isn't so much a matter of having a connection, in a static sense,
as it is having a connection in a very dynamic and flowing sense.
And that is why that second word, **attuning**, becomes so important.
You might say that at all moments, the process we very often call thinking,
is a little bit like having a kind of field of the mind behave
like some kind of transmission that moves through the force field around it
in terms of its **attunement**, in terms of its susceptibility.

When we say "I am thinking about: . . . "

(and we have a colon and we choose what we are 'thinking about'),
that as we do that 'thinking about', there is some **attuned** representation,
some image.

We can say "I am thinking about . . . " and we can say ". . . life".

Some play of imagery, some play of meaning, some array of references
begin streaming into the mind when we say "I am thinking about life".

It is this streaming of the field of consciousness, through this array
of references and meaning containing and meaning conveying images,
that is the cognitive structure of consciousness.

What occurs is that we are constantly building that structure.

We are constantly fitting it together.

And we have a sense of continuity and balance and we have a sense
of order and ascetics: what things are related to what things.

And we kind of dream-relate them.

We dream-relate them in terms of the temporal properties
or orthic temporal properties of time and receptivity
or the spatial properties of conductivity,
or orthic spatial properties of conductivity.

When we begin noticing those structures, those patterns, those arrangements,
in every moment our consciousness is processing,
our consciousness is shifting, our consciousness is patterning.

So that when we have a concept like the Social Memory Complex,
we generate a very large number of common references
and we have each contributed to those references.

Anchorage and Attuning

And as we contribute to those references, there is a kind of **attuning** possible
and there is a kind of anchorage possible, as a result of that **attuning**.

We have been talking about divine presence.

We have been talking about creating order,
not only within our person, individually, as the spiritual quest,
but talking about order existing between us as the spiritual quest,
an order existing about us and our environment.

Now what that means is we have the ability to move together.

We have the ability to be together.

We have the ability to work together, to function together.

We have the ability to support and uphold the undertakings of each.

And it is as though any one of us can commit all of us
to any one of the others of us,
because of the connection and **tuning** any one of us really does.

We have a structure that is sometimes furnished or outfitted
or provided with extensions
and these are these allies, these are these relationships.

These are these people of good will that come to us, move around us
and spend time with us.

And in a certain sense, they grant us kinds and degrees of freedom.

In a certain sense they grant us a certain kind of anchorage.

They give us a path of expression and there is a structure associated with that.

Now, we almost have to take these concepts of **anchorage** and **attuning**
and blend them together with the concept of coevolution
because as we change, they change.

As they change, we change.

And there is a constant flux between us.

Our minds are on one another.

But there are these gradient positions where I talked about
outfitting more extensions in which some people position themselves
at some considerable distance.

Anchorage and Attuning

And they take on a very intermittent and perhaps transitive function,
but it is both our opportunity and theirs for us to continue
to work at fitting together.

Now as we fit together, we are always going to have the fact
that some people will want us to be less
and some people will want us to do less
and some people will want us to wait
and some people will want us to not change so much so fast
because it is difficult for them.

That is where metabolism, that is where transformation and elimination occurs,
with respect to the Social Memory Complex.
That is where we find ourselves in a situation where there is a building up
and a breaking down.

There is a transformation or elimination
and some people distance themselves further
and some people bring themselves closer in range.

In the last few days, we have spoken about "home".
We have spoken about home as a nourishing environment,
as an upholding environment, as an environment that supports more
of who and what we are.

We have spoken about home in a sense
that even though we have a changing nature, the direction of our change
is even supported by the transformations within our environment.
The transformations in that environment can lead that change to some extent.
Transformations within ourselves can lead that change some.

Sometimes you will notice you have a very strong need
to deposit order within your surroundings.
And you will have the energy and you will have the strength
and you will have the notion and pattern to impart that order to that environment.
And then you will be tired. You will be worn.
You will have made the effort and in that tiredness what you want to do
is to rest in the environment you have just created.

Anchorage and Attuning

Now that is a metabolism.

You put the order in your environment and then you rest in it.

The resting is a building up and a breaking down.

It is the elimination of the orientations that you did have

and it is the revision of the orientations you are taking up.

The tiredness is the adaptation.

You know from time to time when we have events occur,

we need to call one another, we need to talk to one another.

It is getting more and more frequent. We need to exchange more extensively.

Sometimes we are needing to stop and to be still together . . . to move together . . .

to be still together.

Without the ordinarily determined why's, we are **attuning** to one another.

It is as though we have gone through some kinds and degrees of transformation

and we have brought our transformation to one another and said "Here I Am".

In a way, we've sometimes calibrated.

We've said, now, let's look at the function of the whole.

Let's look at our Social Memory Complex.

We are at a point where the minds upon us, the beings around us,

the affairs we participate in, are getting to be larger and larger.

And every one of us are going to be a point of extensive exchange

with a vast part of that network.

We are going to need some, that we can have close,

and that can fit together with the transformations we are undertaking.

We don't need to decide who, we don't need to decide what it means

by way of transformation within us.

But we need to agree upon living, upon function, and agree

upon strength and health.

And we need to realize that we, each one, are the objects of Creation

that has that same skill at giving, applied to it,

that we are learning to give towards others.

Anchorage and Attuning

When our actions combine poorly, with one another, or with those around us
and when the consequences carry forward to us or to those around us,
the consequences are unfortunate to the environment we live in.
Then those that nourish us with strength, those that nourish us
with energy and pattern, may very wisely withhold that strength, that energy,
so that we don't build in the wrong direction.
And when we get too caught up in a world that asks us
to explain ourselves too much, too often, to provide the mental formulas
of why we do what we do, it may be
that we actually push back our own inspiration, our own nourishment.
So there is a certain kind of not explaining; not explaining for yourself
as a kind of **attunement**, as a part of anchorage.

We made a claim a long time ago that we were situated between McMaster
and Waterloo and Guelph.
Today we helped make that claim valid.
We visited that facility at McMaster and we used it and benefited by it
and learned something of what it takes to relate to it . . .
degrees and kinds of familiarity and unfamiliarity in its configuration
and design; . . . the rules they keep.
That becomes true of every connection, of every relationship, of every exchange.

Here we are.

And tonight we want to **attune** and **anchor**.

And we know that the outcome will be constantly notifying one another
regarding what is happening for us and within us; . . .
what we are discharging or caring for.
But there are so many things each one of us is caring for every day,
that supports all of us, that we don't even need to tell one another,
unless there is an occasion of combining.

We have well understood and experienced the benefit of responding to impulse . . .
being accountable to a context . . . a kind of ecology of mind . . .
to take into account the most long term consequences.

We find a kind of graceful pacing, a graceful sequencing,
a graceful fitting together.

Anchorage and Attuning

That is very different than scheduling.

We see what occurs is that we don't tell the universe to shut up.

We tell the universe: here are the events, here are the forces, here are the motions -
let's let them fit together, let's let them sequence gracefully.

We don't want to hold on tightly to the wind.

We have talked about public information and education.

We have talked about this theme of changing global climate
and human dependence upon other life forms.

We have talked about the opportunity to create a story board
that communicates the content of that ideal, but at the same time
communicates transformations of culture
that are involved in the communication of that ideal.

It's as though some have very short attention spans
and all they see are these brief vignettes.

And we need to prepare those [vignettes], we need to broadcast those.

We need them to have an effect, an impact.

In some cases, we have to fit them together and it's all like creating a home.

It's all like working to create a welcome for more of who and what we are.

It's all like creating a paradise . . .

not simply a return to Eden, but a paradise for our greater nature
and the divine presence we welcome.

And we have learned to hold our minds, not necessarily upon a place,
but upon a quality for that environment.

If that quality then expresses itself in the environment we have,
then it goes through transformations.

If that quality expresses itself, instead, in a new environment,
then we're brought into that new environment.

And we don't even have to decide.

Anchorage and Attuning

All we have to do is image the beauty of that environment
and a sense of welcome for divine presence . . .
a sense of upholding for our greater nature
and the **anchorage** we have with one another . . .
the furnishing of our functions, having tools in our hands,
having equipment and methods that support who and what we are.

We are going to be very much better off to continue building carefully
so that the dimensions of what we undertake are always proportional
to the order that exists between us and within us,
and to the number of us that associate closely, never straining,
always moving gracefully, always **anchored**, always **tuned**
and taking time to be tuned.

We are building an ecosphere, but it is an open system.
And part of what we export is the pattern of our own nature.
And part of what we export is soothing, healing . . .
it flows easily to us, it flows easily from us.
It is part of our being and doing.

Let's just have a sequence of phrases
that connect us strongly to the body consciousness.
And in that sequence of phrases, let's also mobilize the physical consciousness.
Let's open the physical consciousness.
Let's allow the physical consciousness to go into dream connections
and dream knowing and dream connecting.

I'm comfortable . . . I'm relaxed . . . I'm calm.
I'm gaining a deep and complete ease and relaxation.
I have a serenity, a peace, a calm . . . that not only permeates and heals,
but that emanates and connects.
I have a peace beyond explanation. I have the peace of harmony.
I have the peace of **attunement**.
I have the peace of **anchorage** . . . being nourished and nourishing.

Anchorage and Attuning

Each one of us have, over many lifetimes, explored personalities, appearances,
roles, skills, and we keep improving and refining.
We keep suiting who we are and what we are
to different environments and different sequences.

Right now, allow the adaptability, the mobility, the agility, the liveliness,
the elegance of all of that experience to be distilled in who and what we are.
Every substance within our form is yielded and submitted to **attunement**.
If we were to take dream images, we would see ourselves as graceful, as comely,
as agile, as serene.
We would see ourselves as deep and easy friends to one another . . .
as ones with depths of love that throb, not only between us,
but that emanate from us and that converge upon us.
We participate in the love system very fully with openness, with skill and agility,
with direction and grace.

Can you think of things that have caused a sense of reservation or timidity,
a sense of shyness or unworthiness, of holding back?
Imagine all of those qualities being released.
We have an easy openness.
We have a confidence, a sense of worthiness and innocence.
We understand a great longing.
We find those that can be the medium of expression for a greater presence.

It's almost as though some of the songs that seem so devotional -
"Nearer My God To Thee" - are so short of what needs to be . . .
a sense of separateness . . .

I Am the spirit of God in this zone of individuality.
I am an agent of his love. I am an agent of his creative force.
I am an agent of his creative justice.
I am an agent of divine presence in creation itself.

Anchorage and Attuning

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meaning-containing and meaning conveying images
continuity, balance, order, aesthetics
dream relate
temporal properties
orthic temporal properties of time and receptivity
spatial properties of conductivity
orthic spatial properties of conductivity
Social Memory Complex
common references
divine presence
kinds and degrees of freedom
coevolution
gradient positions, extensions
transformation, elimination, building up and breaking down
order, energy and pattern
tiredness, adaptation
impulse, context, ecology of mind
don't tell the universe to shut up
furnishing of our function
welcome for divine presence
being and doing
body consciousness
physical consciousness
love system
I Am
creative force, divine force, creative justice