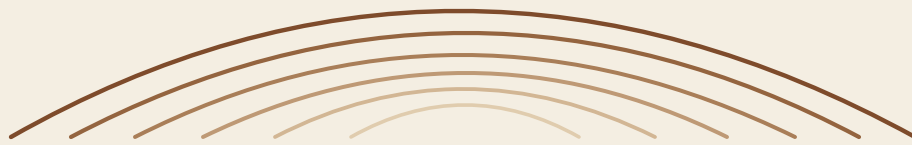


THE ARC NETWORK



Design Specification

The ARC Network

*We long for a planet on which anyone can receive attuned loving presence
whenever they need it.*

VERSION 1.0 · JULY 2026

A NOTE BEFORE READING

This document is the visible shape of an initiative that has been alive in private for some time and is now opening to a wider field. It is offered to practitioners discerning whether to participate, collaborators considering whether to bring their work into proximity with ours, and patrons who feel called to help the effort exist.

This document is a threshold, not a complete account. It points to companion documents that explore the practice, safeguarding, agreements, theory of change, technology, and Logos Text in greater depth. They are available on request and are best received in conversation as relationship and curiosity deepen.

The network's public face is live at arcnetwork.is.

WHAT THE ARC IS — IN BRIEF

The ARC Network is a progressively scaling network of practice building planetary infrastructure for the delivery of attuned loving presence to anyone who needs it.

Its premise is that the capacity to meet another human being deeply is not an accidental gift possessed by a few. It can be cultivated through practice, carried by formed practitioners, protected through clear relational containers, and made widely available through thoughtful coordination.

The ARC trains people in what we call **dyadic unfolding**: two people taking turns offering and receiving grounded, loving, attuned presence. It then connects practitioners through an ongoing rhythm of one-to-one practice, weekly gathering, and teaching. Practice Holders help sustain the quality of the field. A lightweight coordination layer makes repeated encounter possible across geography and, eventually, we hope, at planetary scale.

The deeper claim is that a culture's capacity for genuine human encounter is foundational to its collective life. When people can reliably meet one another as real and intrinsically valuable, human beings and human systems become more capable of trust, discernment, repair, and collective response.

The horizon of the ARC is an intimate planetary culture: a world in which seeing and feeling one another, and caring together for what matters, belong to the ordinary texture of life. Such a culture matters both as a response to the converging crises of our time and as a way of living worth choosing for its own sake.

This is not a content platform, social network, or coaching service. It is a living network organized around a shared practice. The technology helps people find one another and then recedes. The practice gives their encounters form; the relationships give the practice life. Together, they serve the renewal of sacred world.

The ARC is supported through training revenue and gifts from people who recognize the work's value. It is not designed to capture a market or perpetuate itself indefinitely. The long horizon is a world in which loving presence is so widely available that the institution built to help deliver it is no longer necessary.

The pages that follow describe how this intention takes form as a network: the ground and practice at its center; the ways people enter and participate; the forms that hold and protect its culture; and the conditions under which it receives resources and grows.

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The Longing

Before there was a name for this work, there was a longing.

We long for a planet on which anyone can receive attuned loving presence whenever they need it. We long for an intimate planetary culture — for beings who can feel each other, hold each other, recognize each other as real and precious beyond measure.

We long for our children to grow up in a world that sees them. We long for the elders dying alone to be met. We long for the strangers on the train, the families divided, the workers exhausted, the leaders cut off from their own hearts. We long for all of them to be met and held in the truth of love.

This longing is not ours alone. It is the planet's longing, felt through us. It is a deep human need that often arrives wearing other names: money, status, victory, certainty. Underneath, the need is for the same thing — to be felt, to be seen, to be held in loving presence.

The ARC emerged from this longing, and everything that follows is an attempt to give it faithful form.

What the longing names

The conditions that enable genuine human encounter have been progressively eroded across the modern era. We believe this is not incidental to the larger crisis of our time, but part of its underlying pattern. It shows up in mental health collapse, in political polarization, in the loneliness epidemic, in the inability of institutions to respond to crises, in the failure of trust at every scale. To work directly on intimacy is to work upstream of nearly every other symptom.

There is a structural distinction worth holding to understand the potential impact of this work. We use *complex* to describe intimate systems — a forest, a healthy family, a working ecosystem — whose parts are differentiated, deeply coupled, and capable of mutual response. Such systems absorb shocks, regenerate, and adapt. We use *complicated* to describe alienated arrangements — a bureaucracy, an assembly line, a system held together principally by contracts and metrics — whose parts are isolated, weakly coupled, and respond mechanically rather than mutually. Such arrangements are brittle. Under stress, they can fail catastrophically and cannot readily regenerate themselves. The civilizational drift of the last several centuries has been broadly toward the alienated form, at every scale.

The movement back toward intimate forms is not a soft project. It is the structural condition for any other meaningful response. Without it, all coordination tools fail and all information becomes weaponizable. With it, much may become possible that currently seems unimaginable.

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*The fuller diagnosis lives in the companion Theory of Change document,
available on request.*

— TWO

The Infrastructure

The ARC is building planetary infrastructure for the delivery of attuned loving presence.

We consider the capacity for genuine human encounter to be a deliverable resource. It is reliably produced through specific practices, by specific people, in specific containers. It can be cultivated. It can be transmitted. And, with the right architecture, it can be made available at scale.

What the network can reliably provide is access to practitioners, relational containers, and the conditions in which intimate encounter becomes possible. It cannot package or guarantee intimacy. The encounter remains co-created, autonomous, and alive. The language of delivery refers to the reliability of access and formation, not to turning presence into a commodity or another person into a service.

The technical substrate for that scale already exists. Billions of people now carry devices through which they can be present with another person across vast distances, in real time. This infrastructure was built for commerce, entertainment, and communication. It is also infrastructure for presence, if we choose to use it that way. What is missing is not the technology. What is missing is the coordination, the shared purpose, and the trained capacity.

The architecture of the ARC has three load-bearing components.

The practice — dyadic unfolding, the simplest unit of intimate encounter, transmissible person to person, requiring no shared metaphysics and no equipment beyond two people willing to meet.

The practitioners — formed through structured training and a network of mutual practice, with explicit roles for those whose capacity to hold the field meets the network's standard.

The coordination layer — a protocol and evolving set of tools that let the practice happen and the network unfold with as little friction as possible, matching practitioners week after week and, over time, helping the field see and respond to its own needs.

Together these constitute a plausible infrastructure for the delivery of loving presence at planetary scale.

The network starts small and grows with care, governed by a discipline that pauses growth indefinitely if practice quality degrades at any threshold.

The Ground

Three commitments form the ARC's response to the longing. They are not separate aims but one movement: renewing sacred world, through intimacy, by clarifying desire. They are the shared ground from which the network is built. If a structure contradicts them, the structure changes.

We are here to renew sacred world.

By *sacred world* we mean this Earth first and concretely: the living body of which we are a part, and through it the larger life in which Earth participates. Reality is alive, intelligent, and meaningful. The world is sacred. We have lost the eyes to see it, and that loss is a root condition of the crisis we are in. To renew sacred world is not to make something sacred that was not, but to recover the seeing.

We renew it through intimacy.

When we come into deep contact with ourselves, one another, and the world, reality discloses its nature. The sacred does not hide. It waits to be met. Intimacy is not one value among many the ARC happens to prioritize. It is the orientation, the method, and the fruit. Renewal happens through the slow, accumulating work of people learning to meet themselves, one another, and the world for real.

The path is the clarification of desire.

Nothing needs to be added. Transformation happens as what obscures our deepest wanting is released and desire is allowed to become clear. The human interior is not a problem to be fixed. As desire clarifies, what we most truly want and what is most real come into alignment. The path is not addition but *clarification*.

For the ARC, these commitments are inseparable. Renewing sacred world is the purpose. Intimacy is the way. Clarifying desire is how the path is walked, by each practitioner and by the network as a whole.

— FOUR

The Practice

The hypothesis at the heart of the ARC is that an intimate planetary culture can be *practiced into existence*, one dyad at a time.

Dyadic unfolding is the practice at the center of the network. Two people meet. One takes space, following and expressing the truth of their present experience. The other holds space in grounded, loving attention without trying to direct what unfolds. After a time, the roles reverse.

The essence of the practice can be named simply:

We love what is true together.

The form is simple. It requires no equipment beyond two people willing to meet and no shared metaphysics. It can be transmitted person to person and belongs to no single language, lineage, geography, or culture.

It is not a technique applied to another person's interior. It establishes conditions in which what is already present can be felt, spoken, and allowed to find its own movement. Attuned loving presence is the catalyst for unfolding. The space holder does not fix, advise, interpret, or direct. The space taker does not need to perform, explain, or arrive anywhere in particular.

Nothing has to happen. The practice does not require insight, disclosure, healing, or resolution. Whatever is actually present is welcome, including confusion, closure, silence, delight, reluctance, and the wish not to practice. Either person may slow down, change direction, decline an invitation, or stop. Loving what is true includes loving limits.

The practice is not organized only around suffering. Joy, play, laughter, beauty, and the simple pleasure of another person's company are also forms of truth becoming available in relationship.

Across time, dyadic unfolding cultivates capacity for presence and trust. What is learned in the dyad begins to move into other relationships and settings. These are fruits, not targets. The encounter is not a means to some other end.

Dyadic unfolding is a peer contemplative-relational practice. It is not therapy, coaching, crisis response, or a substitute for professional care.

The weekly rhythm

Each week, the ARC hosts a Gathering to which the whole network is invited. This is the weekly heartbeat of the ARC: a shared space for practice, connection, and the renewal of relationship with the whole.

The Gathering gives the network a place to experience itself as a whole. It is one of the ways shared identity and relationship are built across a field otherwise carried largely through one-to-one encounters. Its particular form will continue to evolve with the network.

Between Gatherings, the network disperses into dyadic practice.

Teaching spaces recur within this rhythm, offering deliberate practice, guidance, and shared inquiry.

Gathering and dispersal. Inhale and exhale.



The form and schedule can change while the deeper rhythm remains: gathering and dispersal, inhale and exhale, receiving and offering, the many returning to one field and carrying that field back into the many.

Foundations

The ARC offers **Foundations**, an eight-week training in dyadic unfolding.

Foundations is for people who want to learn dyadic unfolding and develop their capacity to meet and be met in attuned loving presence. Participants practice both roles, learn the principles that hold the container, and begin carrying the quality of the practice into the rest of their lives.

The ARC is actively exploring how members with developed practice capacity can take on roles in training others. This is part of the network's own learning: how to draw on the capacity already present in the field so that more people can learn the art of dyadic unfolding, whether or not they later join the ARC.

Foundations is an offering in its own right. Some participants may later feel drawn toward the ARC. Others may bring the practice into their existing relationships, communities, and work. Its purpose is to transmit dyadic unfolding well.

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The Foundations curriculum is available on request.

— FIVE

Entering the ARC

Entry to the ARC is through the **Integration Pathway**: a relational process of orientation and mutual discernment, not a signup or transaction.

The pathway brings a person into sustained contact with the practice, people, commitments, and culture of the ARC. Its purpose is mutual knowing: enough contact for the person to feel the ARC from within, and for the ARC to understand how this person meets the practice and the field.

The Integration Pathway

The Integration Pathway is for people seriously considering membership who already have sufficient grounding in dyadic unfolding or a closely related practice. That grounding may have come through the ARC's Foundations training or through another body of relational, somatic, or contemplative practice.

Inside the pathway, a person encounters the design of the network, the Logos Text, and its agreements. They participate in conversations and shared spaces and develop relationships with people carrying the field.

There is no fixed duration. The pathway lasts long enough for mutual discernment to become real. A person may step away whenever continuing no longer feels right. Participation creates no expectation that they will become a member.

Mutual discernment

Discernment is not a separate gate placed at the end of the Integration Pathway. It is the process the pathway exists to support.

Discernment unfolds through understanding, relationship, and conversation. When the discernment has become sufficiently clear, it culminates in a conversation.

The conversation holds three questions:

Does this person want to enter the commitments and practice of the ARC?

Is the ARC able and willing to receive them well?

Is this the right relationship for both, now?

Entry requires a mutual yes. A no or not-now, from either side, is a complete outcome of the process. Participation in the Integration Pathway does not guarantee membership.

Membership

When there is a mutual yes, the person signs the Member Agreement and joins the ARC.

Membership is a covenant of practice, relationship, and shared responsibility for the life and integrity of the network. It does not require every member to participate in the same way or take on work beyond the practice itself.

Membership is not purchased. Financial support is invited separately and never determines entry, access, standing, or renewal.

The Integration Pathway specification, discernment materials, and Member Agreement are available on request.

— SIX

How it Grows

The ARC begins with a small founding body and grows carefully toward an initial network of around 150 members. The work of this phase is not simply to gather people. It is to learn whether the network can sustain depth, coherence, and a real quality of encounter as it grows.

Beyond that first threshold, the ARC grows one earned doubling at a time. A new phase opens only when the network at its current scale has developed the capacity to receive more. Growth is not intrinsically good. The pace is set by the network's capacity to carry the practice.

Readiness is a judgment about the field as a whole, not a target triggered by any single measure. It depends on such factors as:

- enough formed practitioners, including Practice Holders, to anchor the field and receive new arrivals
- field health and practice quality that can be felt and confirmed
- coordination infrastructure proven at the current scale and prepared for the next

- safeguarding and accountability structures capable of meeting the risks of the next scale
- sufficient human and financial capacity to carry the work without exhausting those who hold it

If practice quality or field coherence degrades at any threshold, growth pauses, indefinitely if necessary. The ARC at 150 practicing with depth is more valuable than the ARC at 15,000 practicing superficially.

The longing is planetary. The discipline is one step at a time. The hope is held as much as a prayer as a plan: that the ARC might help practice an intimate planetary culture into existence, until attuned loving presence is woven so deeply into ordinary human life that anyone who needs it can reliably receive it. We know the direction more clearly than the path. The ARC exists in service of that world, not its own perpetuation, and may one day become unnecessary.

— SEVEN

How the ARC is Held

The ARC is held most fundamentally in practice: in the dyad, where members meet one another, and in the weekly rhythm of gathering and dispersal that renews their relationship with the whole. These encounters are the living field of the network.

Around this living center are four supporting forms of holding: human roles, agreements, a body of living texts, and a coordination layer. Each carries a different kind of responsibility. Together they sustain the field, preserve coherence across people, time, and scale, and help the network become increasingly capable of holding itself.

Human roles

The Source

The ARC has a human Source. In this phase, that is Daniel Thorson.

Following Peter Koenig's Source framework, as articulated by Tom Nixon, the Source is the person who took the first vulnerable step to bring the initiative into being and who carries creative authority for its direction and integrity. This is the authority of authorship, not rank.

Daniel's work as Source is to hold the ARC's direction, tend the integrity and relational health of the field, steward the Logos Text, teach from and remain inside the practice, participate in the ARC's side of membership discernment, and help form the practitioners through whom the field can grow.

This authority concerns the ARC as an initiative: what belongs within it, how its structures develop, and whether they remain true to its ground. It does not extend over another person's interior, spiritual truth, relationships, or life. The Source is inside the practice and the agreements, not above them.

The present concentration of authority is a starting condition, not an idealized final form. As the network matures, discernment and responsibility are intended to diffuse outward to people and structures capable of carrying them. The Source role itself can also be passed through conscious succession.

Practice Holders

Practice Holders are practitioners whose capacity for presence has matured to the point that they can reliably hold dyadic unfolding for others and help sustain the quality of practice across the network.

They are the load-bearing role that makes growth without dilution possible. Practice Holders practice alongside members, help receive and accompany newer practitioners, hold space when greater capacity is needed, and may contribute to learning and formation. As this body matures, more of the network's practice can be held by people other than the Source.

The ARC is now forming its first Practice Holders. Formation happens through sustained practice, apprenticeship, real holding responsibility, and demonstrated capacity.

Other roles

Other roles emerge from the actual life of the network rather than being designed in advance as a hierarchy. Some of the needs already becoming visible concern information integrity, safeguarding, gatherings, and coordination.

When a need becomes clear and a person sources a response, a role may begin to take shape. It is named and bounded once there is enough lived experience to understand what the work asks.

The agreements

The ARC's agreements hold the commitments and boundaries that allow relationship and practice to remain trustworthy.

The **Member Agreement** names the covenant entered by every member, including the Source. The **Source Agreement** names the additional commitments and accountabilities carried by the Source role. As other roles develop real responsibility or authority, they may require agreements of their own.

Agreements do not replace relationship, discernment, or repair. They make promises and limits visible, establish shared expectations, and give the network common ground from which accountability can begin.

The living texts

The ARC is also held by a living body of text.

The **Logos Text** is the network's textual ground: an interlinked body of concepts, practices, and orientations that makes the worldview beneath the ARC explicit. It is not doctrine or a substitute for encounter. It is a living articulation, tested and deepened through practice.

Daniel sources and stewards the Logos Text in conversation with several lineage streams, including the teachings of Rob Burbea, John Churchill's Planetary Dharma, CosmoErotic Humanism, and Aletheia Unfolding.

This **Network Specification** makes the ARC's present design visible and explicit. It names how the ground becomes a practice, a network, a growth pattern, and a structure of participation and responsibility. Companion documents carry the deeper design of particular practices, roles, agreements, and systems.

Taken together, these texts allow the ARC to remember what it is, examine its own structures, and change them without losing its ground. The technology serves the social structure. The social structure serves the practice. The practice serves what the Logos Text points toward.

The Logos Text is available at publish.obsidian.md/logos-text.

The coordination layer

The coordination layer is warm infrastructure for encounter. Its purpose is to let the practice happen and the network unfold with as little friction as possible. It is not a social space or a destination. It is designed to move people into relationship and then be left.

Its first live expression is the **Weekly Weave**, which routes members into regular dyadic unfolding. Further tools are planned to help the network perceive and respond to itself by surfacing offerings, gatherings, and needs.

The coordination layer evolves in contact with how participants actually use it and with the needs that become visible through the life of the network.

EIGHT

Safeguarding the Culture

Safeguarding is not a separate structure added to the forms of holding described above. It is a discipline that runs through all of them. It lives in the equality and limits of the practice, the boundaries and accountabilities of roles, the covenants held in the agreements, the visibility and revisability of the network's texts, the choices embedded in its coordination systems, and the relationships through which harm can be perceived, named, and repaired.

The ARC is building a culture around intimate practice, sacred orientation, and a human Source. That combination carries real risks: idealization, dependency, displacement of agency, the misuse of spiritual authority, and the use of intimacy to obscure power. We name those risks because silence about them makes them harder to see. These risks are not adjacent to the work. They are intrinsic to culture-building of the kind we are doing.

The cultic pattern

Safeguarding the culture means keeping it alive, honest, and in right relationship with its reasons for being. It also means defending against what we call the *cultic pattern*: the recurring ways a culture can turn intimacy into control and participation into dependency.

The cultic pattern can arise when intimacy is confused with surrender of agency, when agency is displaced onto an idealized other, or when relationship becomes instrumental while still speaking the language of care. It can flourish in a single dyad, in a small part of the network, or even within a single interior while leaving the rest of the field apparently untouched.

Our orientation begins with a clear-eyed thesis: *no structure can guarantee that the cultic pattern will not arise. Structure is necessary, but never sufficient. The deeper ground is the practice, the integrity of the people, and the capacity to perceive, speak, and repair harm.*

The protective stack

No single safeguard can carry this work. What meets the cultic pattern, partially and imperfectly, is a stack: the practice itself, the integrity of the people holding the field, relationships of accountability, the network's agreements and design patterns, and the willingness of members to recognize the pattern in themselves and perceive it in others.

Source integrity without structure is fragile. Structure without practice is theater. Practice without sincerity is performance. Member responsibility without the other layers leaves individuals carrying weight they cannot carry alone. The layers are load-bearing only as a stack.

The structural layer includes the Source Agreement and its visible safeguarding commitments; the Member Agreement, which holds for the Source as it holds for every member; an income cap that prevents the network from becoming a vehicle for personal enrichment; an explicit right of exit; visible financial flows; and the refusal of veneration.

Further structures — including a formal awareness function, a steward of information integrity, and a discernment body — are beginning to emerge as the network grows and as the people capable of sourcing them become clear.

Accountability and repair

Safeguarding is tested not only by what is prevented, but by what happens when harm occurs. Accountability begins by making harm speakable and power visible.

Repair begins by recognizing impact and restoring the affected person's autonomy. Responsibility must be discerned without assuming symmetry: role, power, history, and the specific action all matter. Depending on what has happened, the response may require an apology, a changed boundary, a change in practice or structure, distance, or exit.

We will fail at some of this. No real project of this kind survives contact with reality without mistakes that cause harm. What we offer is not a promise of perfection, but the structures and relationships through which honest reckoning and repair can become possible.

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The full Anti-Cult Design Patterns document, the Protection in Service of Openness orientation, and the agreements themselves are available on request.

Participation and Sourcing

The ARC is not a service delivered to passive recipients or a finished system handed to users. It is a network people participate in. The ARC emerged through a simple gesture: attending to what is present, discerning what is needed, and sourcing a response. It is the gesture the ARC teaches and the one through which the network continues to unfold. Its structures evolve in contact with the practice and the people living it.

At larger scales, coordination is usually organized through command and assignment: someone at the center decides what needs to happen and directs others to carry it out. The ARC is exploring another possibility, which we sometimes call **diffuse coordination**. Needs become perceptible across the network, and responses are sourced by people who feel intrinsically moved to respond to them.

The first and sufficient form of participation is practice. A member shows up to dyads and gatherings, offers presence, receives presence, honors the agreements, and contributes to the relational life of the network.

A member does not need to lead, build, or source a project in order to belong. Faithful participation in the practice is already a complete contribution to the whole.

Over time, other forms of participation may arise. As members become more deeply connected to the people, purpose, and practice of the ARC, they may begin to feel more of what is happening in the network. They notice where something is needed, where something wants to be protected, or where a new possibility is trying to take form.

Sensing the network

The network has needs.

Some are practical: a role needs to be filled, a gathering needs to be held, or a piece of infrastructure needs to be built.

Some are relational: a member needs support, a rupture needs attention, or part of the culture has become difficult to feel.

Some are creative: a new offering, practice space, or form of service wants to exist.

As the coordination layer develops, it will give these needs a place to become visible across the network.

Sourcing a response

Sometimes a person encounters a need and recognizes:

This is mine to respond to.

The ARC calls this response **sourcing**.

Sourcing is the act of taking creative responsibility for a response. It begins with a vulnerable step: naming what you perceive, offering a possible form, and becoming willing to take creative responsibility for what follows.

This use of *sourcing* is related to, but distinct from, the Source role. Daniel is the Source of the ARC as a whole. Any member may become the source of a particular response they bring into being within it.

A sourced response may become a gathering, a role, a project, a piece of infrastructure, an act of repair, or something the network has not imagined.

Distributed agency

As more members sense and source responses, the ARC becomes less dependent on central direction and more capable of responding to its own life.

This is what collective intelligence means here: not that the network becomes a single mind, but that distinct people become connected enough to perceive and respond together.

Participation in the whole should increase each person's agency. A healthy network makes its members more able to sense, choose, create, dissent, refuse, and leave.

The ARC becomes intelligent by helping its members become more fully themselves in relationship.

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The ARC Intimate Intelligence specification and the Needs & Response System Design Specification offer fuller treatments of these ideas and are available on request.

— T E N

How the ARC Receives Resources

How money and other forms of support move through the ARC is itself part of the design. The resourcing model must embody the network's commitments, not contradict them.

Membership is not purchased. The practice and relational life of the network are freely available to members. Entry, access, standing, and renewal are never conditioned on financial contribution.

The work is supported through revenue from Foundations and other training, and through gifts from members, patrons, and others who recognize its value. We use the language of **gift** rather than investment deliberately. The ARC is not being built to create proprietary products, capture markets, or generate returns on capital. A gift does not create ownership, control, or a claim on the direction of the work.

The ARC is a public-benefit initiative being built in service of an intimate planetary culture. Like a national park, a great public library, or a work of art sustained through patronage, its value is meant to reach far beyond those who fund it. At this early stage, a relatively small number of substantial gifts could profoundly change what becomes possible.

Receiving a gift does create a relationship. Those relationships are held through honest conversation, mutual discernment, and clear reporting about what gifts enable. We will decline gifts whose conditions, framing, or origin would risk compromising the work.

Several structural commitments help hold the receiving of resources clean. The Source's personal income cap does not move with the network's revenue. Financial flows are visible at the appropriate level of relationship. The network's anti-cult design patterns remain explicit and open to examination.

Members and others who wish to help resource the work may give voluntarily. No contribution is required or expected, and giving has no bearing on membership, access, standing, relationships, or voice in the network.

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The full statement of the ARC's resourcing philosophy is available as a companion document on request.

The Current Moment

The work is small, real, and visibly alive. The ARC is open.

The first public phase is underway. The Weekly Weave is live, routing members into regular dyadic practice. The ARC is continuing to offer and evolve Foundations. Discernment conversations are underway, and people are entering the network through the Integration Pathway.

The ARC has received its first funding, with further conversations underway with people who feel called to help this work flourish.

The immediate work is the formation of the first Practice Holders, the continued development of the Weekly Weave and the wider coordination layer, the careful reception of each new set of arrivals, and the patient testing of every assumption in this document against reality.



A note on companion documents

This specification is the threshold. The body of work it points to includes existing and developing companion texts and materials:

The Theory of Change — the strategic logic of why this practice, why distributed dyads, why now.

The Purpose of the ARC Network — what participation requires and what the work is for.

Our Fundamental Commitments — the deeper articulation of the three commitments.

The Foundations Curriculum — the eight-week training in dyadic unfolding.

The Integration Pathway — the relational space in which prepared practitioners encounter the ARC.

The Discernment Process — the mutual process within the Integration Pathway through which membership becomes a yes, no, or not-now.

Anti-Cult Design Patterns — the network's orientation to cultic risk and the layers of response.

Protection in Service of Openness — the orientation to what circulates publicly and what stays inside.

The Source Agreement — the Source's explicit covenant with the network.

The Member Agreement — the covenant entered upon joining.

How the ARC Receives — the full statement of resourcing philosophy.

The Practice Holder Formation Pathway — what holders are formed in and how they are recognized.

The Logos Text — the living textual ground of the work; public surface at publish.obsidian.md/logos-text.

The Design Posture of the ARC — how the ARC is being designed by the gesture it teaches; the four lineages the design stands on.

ARC Intimate Intelligence — a way of looking at the network as a single body, mapping the four mutualities across scales.

The Needs & Response System — the network's practice of sensing and responding to its own becoming.

ARC Weekly Weave — Design Specification — the live system routing members into regular dyadic practice.

Source & Need Protocol — the protocol, ontology, and architectural horizon for the wider coordination layer.

These texts and materials are available on request and shared in the context of relationship, because the relationships are themselves part of what the work is.

Open questions

The work holds many questions openly. They are the natural edge of a living design. Among them:

- What concrete forms should Practice Holder formation take as practitioners mature into the role?
- How does the matching system evolve as the field thickens?
- When and how is the Source's authority appropriately shared with structures of distributed discernment?
- How does the financial model adapt across vastly different economic realities at planetary scale?
- What does it look like, in practice, for a network organized around need and response rather than command and control to become a coherent body?

These are held with trust that the practice will reveal the answers, and that the network formed around these commitments will have the wisdom to find them.

The full register of current open threads across the work is maintained internally and is available to close collaborators on request.

Closing

The ARC gathers the long work carried by many people and lineages into a form now held by a small founding body.

If this document resonates and you are considering practicing, collaborating, or supporting the work, we would love to speak with you. The network's public face is at arcnetwork.is.

Daniel Thorson

Source, ARC Network



THE ARC NETWORK

arcnetwork.is