



BLUE LECTURE
SENEPYARD COURT
ANNE ARBOUR, AURORIA
 10 DECEMBER 2023

COMRADE CITIZENS,

For the last year I have been devising a plan to share the burden of our community's government in a way that represents our community of citizens, our interests, and our abilities and activities in an increasingly complicated world. As you know, earlier this summer, the King of Überstadt shared with me that he was beginning to have less and less time to devote to his kingdom, spelling the end of the Social System. But today we live in a Sandus changed by the experience of the Social System, and we inhabit a Sandus that means community, taking care of one another in their hour of need, and engaging compassionately with the world around us. A few weeks ago, at the Citizens' Party of Sandus 2023 Party Congress, I joined my fellow party members in taking part in worker's government right here in our country. The Party passed its torch of government to a new party secretary, Artemis Langford, and the Party Central Committee begins now on next year's business as we plan and chart a new political course for the Party and the State of Sandus.

While there, I announced several points that my government will pursue, some even this month, to continue to shape our Sandum constitutional republic to better reflect our abilities as a community of people driven by a unique micronational philosophy, micronational culture, and compassionate worldview that some, like we, call "bodhicitta." To me, bodhicitta is the real "reason

for the season,” since in Sandus we have in the forefront of our minds this socialist notion, that our micronation—our state, our community, Sandus—we ought to have compassion for others and share in the collective value of our labour. I have long associated our micronation with bodhicitta because our flag’s canting maxim, “suffering is divided by hope,” represents the ideal that with our socialist labour we can overcome the material suffering of this world and our exploitation as working people. Community, therefore, is key to that equation, and we must be more attentive to it in our actions and behaviour directed toward good government.

Earlier this year, I took the extraordinary step of incorporating Sandus in Michigan, in the United States, in recognising that, as a micronation, we are an entity covered, whether imperiously or paternally, by the laws of the place where we reside. Just because we are a micronation does not mean that we foolishly reject the imperious nature of the modern nation-state, but naturally we surrender to the middle view in this country when we see the emptiness of sovereignty and statehood. In the Roman jurist Gaius, a late republican commentator on Roman law, we hear that any collection of persons, a *collegium*, or association (*societas*) may own communal property and conduct communal business “according to the example of the *res publica*,” or commonwealth. Sandus is one such association or collection of persons, and today we announce steps that will be taken in accordance with the [«SANDUS FOR HOUSEHOLDERS» PLAN](#).

I have spent a year thinking about and discussing this plan that I named for a class of the Buddhist community, the laity. All of us in Sandus are “householders” since we are not renunciates; we have not given up our allegiances to this world and this life, with its rounds of toil and trouble. We are compelled to work in a variety of settings, from our homes with loved ones and family to our work, school, place of worship, and society at-large. While few of us may own a house, all of us are

lay householders interested in intellectual and social life, in community with one another, and in cultivating a home that is a refuge for ourselves and others. These topics have been very much on my mind these days. This past October, I took *pratimokṣa* vows as an *upāsaka*, so I have gone forth and entered the Noble Mahāyāna saṅgha as a layperson and have taken vows to renounce lying, stealing, killing, and sexual misconduct. I intend to not take another rebirth in this lifetime, since in the sutras the perfection of a layperson is to be a “nonreturner” or *anāgāmin*, and that kind of dedication borders on fanaticism. But, lately, I have been rejoicing that we have a community who share that profound goal with a simple yogin householder like me. Though many of you are not Buddhist, I do not doubt that you know the feeling of belonging in community, and today many of us think of it as the feeling of refuge or sanctuary. For many people Sandus has been one such community and refuge, and for me it is my literal sanctuary. In my home is a public altar dedicated to this community. I have long considered the good government of our micronation my responsibility, but



in that I must confess that I have been selfish and have failed at sharing power communally.

One day I intend to renounce this life as *sôgmô* and to live it out in labour and meditation as a yogin, but I intend to abdicate when an heir who hopes to replace me as *sôgmô* has been duly

elected according to our laws and has been duly invested and trained as heir. According to our law, that election begins today with the promulgation of the Caucus of the *Quinque Interreges*. According to the *Law on Succession of May 2018 (L.C. 2 §3, Art. 9)*, this caucus—made up of the three state officers (the *sôgmô*, the party secretary, and the speaker) and two *interreges* appointed by the *sôgmô*

and by the party secretary and speaker—will draw up a list of possible candidates for the position of sôgmô.

1. We are faced with a dilemma, however, since the speakership has remained vacant for almost three years now. The first act of the plan must plan for a possible succession at some point in the future when I will abdicate, and today I announce that, with the Central Committee's endorsement, the Winter Solstice election will include a referendum question on amending the 2018 law so that, in the end, the Party Commissioner will take on the job of being an interrex. This question will ask voters to approve or reject amending the law to replace reference from the officers of the three constitutional branches and the speaker to the Party Central Committee and its commissioner.

2. This will not be the only referendum question on this year's ballot. I have decided to include on the ballot a referendum question to amend, completely, [THE FOUNDING LAW OF 2011](#). This [NEWLY-PROPOSED, AMENDED COPY](#) shared earlier this year represents an update of the Founding Law to edit the law's language and to update the document with present practice in Sandus. The incumbent text of the Founding Law presents many difficulties, not least because I wrote our fundamental law when I was 16 years old, so the text itself does not make much sense. That has not posed a significant problem until now since the law's spirit has always governed Sandus, but today's Sandus requires us to have at the bedrock of our country a law that not only represents us but that makes sense to us. I ask each of us to please read the proposed textual changes that I have offered and to vote according to your conscience. I believe many of you will find significant improvement in the new text of the law, and I have also added an option to tentatively accept the text in principle but to bring it up at our first meeting of the Council under the new plan at the Spring Equinox.

3. Later this month I shall also introduce a resolution in the Council to amend our rules to make the Council into a deliberative body that has synchronous meetings with the power to deliberate on and pass resolutions asynchronously. In the future, the Central People's Government will hold Council meetings regularly in the time period between the administrative holidays and the solstices and equinoxes, or approximately in the middle of March, June, September, and December. In this respect, we will be following the model of many other bodies and organisations of our size by having public meetings at least twice a year, keeping our expectations of public business specific to the regular albeit occasional activity of our government. As Sôgmô and in fulfillment of my constitutional obligations, I propose that the sôgmô will chair these plenary meetings in the role of the former facilitators, to facilitate and preside over such public meetings but to serve a primarily functionary role in my administration of the people's assembly.

4. In my fourth action under this plan, I will announce by edict three state committees on the COMMON ECONOMY, LOCAL GOVERNANCE, and SANCTA CULTURE. I and other volunteers will staff these public committees designed to steer our government to accomplish the popular will of Sandum citizens and to execute their mandate. So, please contact me if you wish to serve on any of these committees that I hope will meet occasionally throughout the year. I expect Party members to be particularly active in joining these committees, since our government relies on the work—however limited it may be—of citizens to keep it afloat. Committee members will decide how to meet, but I would propose a rotating schedule of public klatschen, held on Sundays at 6pm EST since this model has proved successful in the past. Agendas will be member-driven, and there will be time at each meeting to address citizens' concerns. I hope you will join me on these committees as we pursue good socialist government!

5. Fifth, I will restructure the provinces of the State of Sandus by an edict announced later this month. The new provinces will reflect the geographical realities of our micronation according to regional distribution, while respecting the interconnectedness of our citizens' "stations." Crucial to this is the notion of a citizen's *statio*, their residence or place that grounds them as a householder in union with our wider community. We are a micronation of little more than 20 citizens, meaning that we must be attentive where we are all stationed. Sandus has become a community across expanses of land and ocean, and these new provinces demonstrate that today place is an important component of what makes us flourish as a community of refuge. To that end, provinces may also comprise a tertiary local government, the municipality, for citizens gathered in a place. The name "municipality" loosely translates to a community of *municipes*, or people who have taken on service for the community. This is the root exchange of citizenship, service for community, and it is one that we will increasingly stress in our civil contract. So, Sandus will have the following provinces and municipalities: **AURORIA**, the Dawnland, will comprise three municipalities, **ANNE ARBOUR** (formerly Quercus Candida), **CASTRUM CALVERT** (formerly Kremlum Sandus), and **ANGLIA ALTERA** or our New England; **SANDUS OCCIDENTALIS**, or "Western Sandus," the region of Sandus to the west of the Mississippi and the Plains; and finally, **SANDUS EUROPAE** will remain unchanged.

6. In each of these places, I hope to personally empower committed Sandum citizens to be charged with the task of bettering the community in their province, acting as my confidantes in each of their locales. Together with the State Committee on Local Government, we will govern the State of Sandus with an eye toward developing our local community as part of our larger whole. These stewards I may one day appoint as governors of provinces that are unorganised, that is, that do not have their own government, but we must first share power communally.

7. Relatedly, service will now take on an even greater importance. In the last year, we have announced the beginning of service projects and service “tribes” in the form of seasonal quarters. Listed on the public *Tabulae Sandae*, the citizens roll of Sandus, citizens may now join a “quadrant” of the Sandum people that will be responsible for service in a particular season. This past season we have seen Sandum citizens take on roles as a mint designer for coins and medals and such projects as training for Sandus’s virtual airline, AEROCCLASSIS SANDE, part of our sport coöperative, SCF-FCS. I look forward to what citizens allotted to the Winter (**HIBERNALES**) quadrant choose as their service to the community. And remember! Labour done or expenses incurred toward service is charity, so keep your receipts and declare your charity—it helps us keep track of what charitable benefit comes from our community.

8. One area that I will particularly encourage service is in the creation of Sandum-specific culture. For many years now we have cultivated the creation of a unique culture found in our micronation that is the product of our national philosophy. To that end, I hope to encourage our community to start taking more ownership of its own culture and to be more deliberate in its cultural work. While I as Sôgmô can always put on more programs and come up with my own ideas, this is a responsibility of every citizen who wants to improve Sandus and our community. I especially want to encourage citizens to make Sandum material, such as new cultural objects and traditions, holiday celebrations, mythology or lore, since (following the principles of matter realism and the importance of culture) these all contribute to our feeling of community and belonging when we share these in common. I would like to see citizens hold symposia at their homes with friends, family, and other citizens to come up with culture specific to our settings. This is one thing I hope to do this winter in Anne Arbour, by acting as patron of a myth-writing competition.

9. So far in this speech and in this plan, I have spoken extensively about our community but also about our government. At times the most profound thing we can do is to do nothing at all, and this fits in that category. The ultimate step of the plan needs no action at all, but is just a change of view. Today Sandus is both a corporation (a state, a body) and a community (an association), corresponding to the sociological notion that dates back to Tönnies and Weber, Thompson and Hobsbawm, even today to Agamben and Scott. While we are not accustomed to thinking in these terms, we must at least be aware of their language and discourse, and we confront often our micronation's mystery: we are a state, an impersonal entity separate from us as individuals, that works on behalf of a community driven by the welfare of people and persons around us. Central to this claim that Sandus is a community of us as citizens and a body distinct from us as individuals, are us householders and ours *stationes*, our homes which are a refuge where citizens may gather and share our community, as we are so disposed.

Comrade citizens, I wish you a happy holiday season, a joyful solstice, a fortunate New Year, and an easy election. It remains my joyful duty to be your Sôgmô, and I pray that I shall continue to be your Sôgmô according to your suffrage. These changes I will begin this month with your approval to build a greater Sandus that, by our minds and our hands, we may bequeath to posterity.

In the truth and teachings of the Three Jewels and the benedictions of All the Gods,



THE HONOURABLE SÔGMÔ GAIUS SOERTEL PUBLICOLA
SÔGMÔ OF THE STATE OF SANDUS

SUMMARY OF THE SANDUS FOR HOUSEHOLDERS PLAN

1. **AMENDMENT OF THE 2018 LAW ON SUCCESSION**
WINTER SOLSTICE ELECTION
2. **ADOPT UPDATED FOUNDING LAW BY REFERENDUM**
WINTER SOLSTICE ELECTION
3. **RESOLUTION TO AMEND COUNCIL'S RULES AND PROCEDURES**
DECEMBER 2023/JANUARY 2024
4. **EDICT TO ESTABLISH THREE STATE COMMITTEES**
DECEMBER 2023/JANUARY 2024
5. **EDICT TO RESTRUCTURE PROVINCES & MUNICIPALITIES**
DECEMBER 2023
6. **DEVELOP SYSTEM OF LOCAL GOVERNMENT BY COMMITTEE**
WINTER/SPRING 2024
7. **FACILITATE SERVICE PROJECTS & SEASONAL QUADRANTS**
RIGHT AWAY
8. **COMMUNITY OWNERSHIP OF SANCTA CULTURE & PROJECTS**
INITIATIVES COMING IN 2024
9. **VIEW OF SANDUS AS BODY OF COMMUNITY, ASSOCIATION**
RIGHT AWAY