

DAILY EVOLVER LIVE PODCAST | EDITED TRANSCRIPT | 4.14.2015 | Boulder Colorado | Jeff Salzman

Jeff Salzman: Hey folks, Jeff Salzman here and welcome to the Daily Evolver Live. It's Tuesday, April 14th. This is episode three of the Spring 2015 season. I'm here in Boulder as always with our multitalented Daily Evolver producer Brett Walker. How's it going Brett?

Brett Walker: Hey, it's going good.

Jeff Salzman: That was some great music leading up to us.

Brett Walker: Yeah.

Jeff Salzman: Some kind of French pop rap.

Brett Walker: Exactly. Actually, I think he might be Belgian. His name is Stromae. He is really big in Europe and just started getting a following here in the US, but he's great huh?

Jeff Salzman: As always we are at the leading edge.

Brett Walker: Yes we are.

Jeff Salzman: Thank you for joining us. We are live at our new home at Integral Radio. Integral Radio is a part of IntegralLife.com of course, which is the leading internet hub for the worldwide integral community as well as the home base for Ken Wilber and his latest work. It is also my home base, where I started with the Daily Evolver four years ago. I now have my personal blog, the DailyEvolver.com where I post all the live podcasts, plus conversations I have with other cool people and whatever else captures my or Brett's fancy.

The key mission for my work here at the Daily Evolver is to use an integral lens to help us understand current events in politics, culture and spirituality ... and conversely, to use current events to understand integral theory. To that end, I have created a couple of charts and graphs that you might want to look at to help you understand what I'm talking about. Brett is about to put them on the chat screen, but you can also find them under the Theory tab on the homepage of DailyEvolver.com.

Tonight I want to do something a little different. I know we have Hillary to talk about, not to mention her potential opponents from the right, Rand Paul, Marco Rubio and Ted Cruz. As we all know, I'm sure, the US presidential election for 2016 has begun officially in the last couple of weeks, but we will have over year and a half to wallow in that mire. Tonight, I want to do something a little different-- I want to address some of the best questions and comments that I've been receiving from you listeners. I really do love hearing from you.

Jeff Salzman: OK. Let's look at a few of the questions that we have been receiving over the last few weeks. They're actually quite touching to me, particularly the ones I'm

going to feature tonight, because there is a theme in common and that is “how do we live integrally?” We’re exploring this new territory intellectually. We have a certain integral awakening that we can feel in our own minds and bodies. We know, or at least believe and see, that it’s an emergent stage in the evolution of human consciousness. But what does it feel like? What is it actually? How do we settle at this new stage of consciousness, become stabilized and take up residency? That’s at the core of these questions.

Question #1: Is fundamentalism fundamental?”

So here we go with the first one. This was one I actually received yesterday, via email. The subject line was ‘Is fundamentalism fundamental?’ and it’s from Graham in British Columbia, Canada. Brett, would you read Graham’s email to us?

Brett Walker: Sure. Graham writes, *“My question/comment is around the idea of fundamentalism. It seems this concept is spoken about mostly in connection with amber-level religion, and is deemed to be a dysfunctional bump on the road of development.*

However, I am curious if perhaps a certain level of fundamentalism is a necessary part of development across the spectrum, and primarily shows up when a new level of development is achieved.

This curiosity comes from my experience of looking back on my own developmental journey, which involves some almost laughable stereotypical markers. When I first reached orange-modern, I was heavily into Ayn Rand and would preach about the values of capitalism to anyone who would listen. I then simmered down for a while, until I reached green-postmodern, when I started preaching about multi-cultural equality and environmental sustainability. (It should also be noted that I considered anyone who disagreed with me to be ignorant and wrong!).

Finally, most recently, after coming into contact with Integral Theory, I found myself trying to push Ken Wilber books onto all my friends. Luckily, I've simmered down again, and count myself fortunate that through all of this I haven't annoyed all my friends away ;)

So this brings me back to my original question. In a sense, was I experiencing a phase of fundamentalism at the start of each of these stages? I'm pretty sure I'm not alone in this, but is this something that everyone experiences, or not necessarily?

Any thoughts you might have would be great.”

Jeff Salzman: I think that’s such a terrific question and observation. Yes, every stage has a fundamentalist aspect. Every stage has a trajectory of how we integrate and mature in it, and eventually tire of it and move on. The pattern, for simplicity, I divide into three pieces: first, you love it; second, you live it; and third, you leave it. This is true of entering every stage of development. If we look at the “Levels of Development” chart, we see that as we move into red, as we move into amber, as we move into

orange, green and onto integral ... When we first enter into these new structures of consciousness it is like we have entered a new world. Because we really actually have.

I love how the fundamentalist Christians talk about this. They describe the experience of being saved by Christ as being “born again”. They’re literally born as a new person ... in their bodies, in their minds and in their spirit.

And there’s a truth to that. As we move into a new stage of development, there is a reorganization of our subtle bodies to be sure. Our chakric system is lit up at new levels. There’s a new software that’s being installed. We are able to see more. I love what Walt Whitman said: “We inhale great drafts of space.” And our world is bigger. We feel fresh and alive. It’s a new world space.

The cool thing is that the actual evolutionary move can happen in a moment. For example at the traditional, amber stage of development we can have this happen as a response to an altar call at a Billy Graham rally. There is a moment where we say, “Yes Christ, I am yours.” That is a very, very significant and transformational moment for people at that stage of development. And it recapitulates at the next stage. Graham talked about this in his letter. He said it is laughably stereotypical, but it’s true. Many of us, and I’m one of them, moved from the amber stage of development into the next stage, the orange or modern stage of development by reading Ayn Rand. Interestingly enough -- and we’ll get to this in subsequent shows -- Ayn Rand is the patron saint of the Tea Party, which is the party that has spawned the three so far announced Republican candidates for president, Rand Paul, Marco Rubio and Ted Cruz. So she is very, very influential among the intelligentsia at orange.

Ayn Rand keeps a fundamentalist story going. The world still organized around a great cosmic battle for Ayn Rand but it’s not between a transcendent good *God* and transcended evil *Devil*. It’s between the heroic creator-producer people who play the god role ... and on the other side is this slithering, sniveling, mass of people who want to leech off of them. I always love one of her main characters, one of the villains in *The Fountainhead* I believe, his name is Ellsworth Toohey. The last name is T-O-O-H-E-Y, which is just short of Pa-thooley, which according to the Urban Dictionary is, “A onomatopoeic version ...” I can’t really pronounce it at this moment, “onomatopoeic ...”

Brett Walker: Yeah, like an onomatopoeia.

Jeff Salzman: Yes. It’s a word that sounds like what it is -- *pthooley* is spitting. In any case, the Ayn Rand thing is still very, very polarized between good and evil, essentially a new fundamentalism that gets us into the orange structure of consciousness, modernity.

Then, as Graham talked about, he moved into environmentalism. I did the same ... I moved to Boulder ... pot smoking, drugs and the whole green [altitude] thing. Many -- not all -- of us did. You can recognize yourself as you moved into the liberal stage of development. Then, we moved into the integral stage.

People stop at any stage of the game and there's no real explanation for that. Everybody gets to be who they are and where they are. This is actually one of the great insights and markers of integral consciousness: that everybody gets to be who they are. That's new really. The green [altitude] post-modernists think that they're right and everybody else is wrong. They have a disdain for fundamentalists for sure, and they think that modernists, with their rapacious capitalist mentality, are evil. There are pieces of truth to all of this.

Again, there is a trajectory as we move from one stage of development to the next. I think the person who has really mapped this out the best is Don Beck, he and the Spiral Dynamics folks.

He writes about what it's like when, at the beginning of each stage of development, you find your new Jesus, your new Truth. This is what he calls the Delta stage. He describes it as such, he says, "*Delta is a period of excitement and rapid change where the barriers are overcome and previous restraints drop away. People take charge of their own destinies. The past no longer controls the present.*"

The Delta energy surge is often enthusiastic and unrestrained. Old ways of living give way to fresh solutions and unexpectedly different structures begin to emerge in a swirl of activity. This exuberance ignites creativity, resourcefulness and dedication to the task of designing a new age or a new person. 'Eureka' and 'aha' are heard everywhere as a thrill of liberation mobilizes people in search of a new utopia.

The Delta stage often brings stress into relationships and may even trigger negative reactions from those left behind. Too much Delta too soon, too emotionally displayed, can produce a serious backlash that actually reinforces the old barriers."

He's describing the experience or 'I found Jesus' [amber altitude] or 'I found rationality' [orange altitude] or 'I found sensitivity' [green altitude]. These new realizations are so delicious and so enlivening. We love each stage when it's new. And then we do our best to live it, which is always a little bit disillusioning. We have to get real, "Okay, I'm a soldier for God now; I know nothing can hurt me and Jesus is on my side, but it still hurts and I still have doubt."

I mentioned last week that first noble truth of Buddhism is that "life is suffering", life is *dukkha*. But as Chogyam Trungpa Rinpoche said, "A better definition of *dukkha* is not suffering, but life is just ... *unsatisfactory*." It just isn't as good as I had hoped when I was in the loving phase. We soldier on ... and finally we end up at the good old Peggy Lee line: "Is that all there is?" This is it? This myth, this Bible, which I can't quite reconcile with what I know to be truth from science? And as for science, let's face it, science got us the atomic bomb and eco-disaster. How about that? Finally, even green disappoints ... green just gets us into this relativistic depressed swamp where there's no absolute truth.

Every stage has its 'is that all there is' phase. Don Beck calls this the Gamma stage. I'll read how he described it, because he's so good at this. He says, "*Gamma is the time of growing frustration, feelings of being trapped, and an entire array of anti-social, destructive and acting out behaviors. Gamma may lead to violence, armed rebellion and revolt against the status quo.*"

Don is talking here about societies and countries, which also move through these stages, but it's also true of individuals. Think about the armed rebellion that you have within yourself. Of course, it's always advised that we don't take up real arms.

He goes on, *"This becomes the "revolutionary option" as people literally or symbolically throw themselves against the barriers. In milder cases, it's a time of wanting to escape, run away, break out and be free of the bonds that entrap us. Gamma is often seen in people experiencing the panic of a mid-life crisis or when going through a major personal trauma where the future looks hopeless. Since forward movement seems blocked at Gamma, we may experiment with a regressive search. We explore old ways of thinking, dust off solutions, revive the tried-and-true and try our best to believe 'the old time religion was good enough for my father and it's good enough for me'."*

That's that stage where we do have a certain "dark night." And the revolutionary option is of course to blow your life up. But there's always an *evolutionary* option as well and that's one of the things that we realize by the time we get to an integral stage of development. As they say in the business schools, 'creative destruction' is a project that we're always to be engaged in. This is where we turn *towards* what's not working, towards the *dukkha*, towards the unsatisfactoriness of our lives ... and see what it is, and un-defend ourselves and metabolize it. It doesn't always have to involve the traumatic breakdowns that happen in the earlier stages of development.

Thank you for your question about fundamentalism. Yes, there is one at every stage of the game. I too shoved Ayn Rand books down my friend's throats; I've shoved Ken Wilber books down my friend's throats. At some point, we have to just drop the whole project ...

Question #2: Is the fight futile?

... which actually gets me to the next question, which is from Peggy. Just a quick email, she wrote to me and said, "I'm wondering whether it's feasible or even possible to push development from one level to the other? What's the line between inviting and forcing? Is it possible to make anyone grow up? Is the fight futile?"

It's such a really fundamental question: Is it possible to make anyone grow up? And the answer to that is *no*. You can't make a six year old into a 12 year old.

The bigger question is why would you even try? A six year old gets to be a six year old. You have to love him, you have to nurture him, you have to feed him, you have to clothe him. Then let his own procreant urge -- emergence -- do the rest. Realize that the whole system is growing under its own power. This is basically a spiritual realization: that there is a force of Eros that is at play, first of all, in the kosmos as a whole, but also in each and every one of us. It's in me, it's in you, it's in him, it's in her and there's nothing we need to do except be skillful and hopeful and loving.

That's not easy, and it's a whole big practice in terms of doing it effectively. And we get all screwed up in projections, and trying to alleviate our own suffering by not looking at other peoples', and all of that's good stuff ... but that's the good fight.

This is another Chogyam Trugpa teaching: that anytime you're trying to fix somebody or make them see something that they can't, you're actually committing an aggression on them. Much better to just see who they are, take a breath, and love them where they are, knowing that the procreant urge ... Eros ... God ... is at work in them as well.

Question #3. How about those Alien Reptilian Shape-Shifters?

Ok, let's go to the next question from Rob in Frankfurt, Germany. You're ready Brett? I love this question because it's a mix of guileless sincerity on one hand ... and a realization of the complete absurdity of the question itself. Anyway, are you ready Brett?

Brett Walker: Sure.

Jeff Salzman: Rob from Frankfurt.

Rob (on recording): *Hi Jeff, it's Rob calling from Frankfurt, Germany. I've noticed a number of my friends that I would identify as anywhere from an orange, to a green, to a yellow center of gravity. A lot of them are very interested in this whole Illuminati, alien, reptilian-shape-shifting conspiracy thing. And a lot of them sent me a lot of videos. I've been a little bit baffled, because as I'm watching it I really don't understand the draw to it, but a lot of my relatively developed friends are really into this stuff. I was just curious to know if you have a take on it.*

Jeff Salzman: Yes. For those of you who don't know, there's a movement on the internet, in the virtual world, that posits, indeed claims, that we are being visited by alien lifeforms. And that they are indeed living amongst us, and are in charge of pulling the strings and the whole thing, which is of course the DNA of conspiracy thinking ... that there is something going on beneath the surface of life as we see it, beyond the veil. The curtain is drawn and there's a far bigger reality on the other side.

There's a whole endless array of conspiracy theories like this, but the one he's talking about is actually is very interesting.

It starts with a really well known scientific dilemma, called the Fermi Paradox, which is named after Enrico Fermi, who is the famous 20th century Italian nuclear physicist. He pointed out the apparent contradiction between the high estimates of the probability of the existence of extraterrestrial civilizations ... considering how many hundreds of billions of galaxies and worlds there are ... and the fact that we haven't been contacted. There's no evidence for such civilizations. It is a really interesting paradox.

The answer that the reptilian-alien-shape-shifter community has come up with is that not only are they in contact with us, they're actually here! You see these YouTube videos ... there's a famous one of a rally for Obama and it's one of Obama's secret service guys. You can see him moving through the crowd. He looks like a normal guy, but wait a second, the camera catches what the eye cannot. We freeze the frame, we zoom in and we see that his features are less human and more reptilian. We click, click, click in. we're now in the resolution of 20 and now we can see that under the makeup,

there's this mottled reptilian skin. We click, click, click, we're now at 50 times resolution. We can see that it's not even skin, it's made up of these very fine scales.

"Oh my god, Obama's secret service guy is a reptile!" I think. I can get it and feel it, with a thrill of meaning and magic. Then, in the video there are these experts that weigh in and there are these graphs and charts and all of these facts and sightings from all over the world ... and it all begins to add up!

This is characteristic of conspiracy theories, within the mental physics of their own worldspace, they add up. We think that they're perpetrated by people shouting on the street corner, but no, they're actually drenched in facts: the size of the bolts in the girders of the World Trade Towers, the testimony of Obama's African aunt or whatever. It's just astonishing the granularity of the facts in these things. I'm as shallow as anybody. I read these website, watch their and I think, "Oh my god, Obama was born in Kenya. George Bush *did* bring down the World Trade Towers."

What's so interesting to me is that these theories reflect a part of humanity that is so stifled by the modern materialistic view that just denies that there's any kind of meaning or any kind of reality beyond the veil of our senses. It's just unstable. That materialist view historically will be seen as a moment in time. It's when we're trying to wring out all of the myth and superstitions and cruelties of pre-modernity, but in the process, ruin all of the enchantment out of life and that is not stable for human beings. We have antenna for meaning and for bigger realities. We'll plug it in anywhere. It's like a hunger that is not unlike the hunger we have for food and it has to be fed.

Brett and I talked about this and see two explanations. Clearly, human beings have a god-shaped hole (as somebody once said) and it's something that needs to be filled with that numinous dimension. Either that is a great mass delusion of humanity ... or as materialists say, it is a way that matter has organized itself so we continue to interrelate with these other bags of protoplasm. I don't know, I get lost there. But either it's a delusion or it's true -- it actually is getting to something that is the nature of a larger reality. We're here. Why can't they be, what are they again, reptilian alien shape shifters Brett? Why can't they be here too?

Brett Walker: Yeah.

Jeff Salzman: Why are you marginalizing them?

Brett Walker: I know, I'm sorry.

Jeff Salzman: Okay, me too. Next, we have a question from Marie from Montreal. I love this question too, because it gets to what is a real marker of the move from first tier to second tier, or green into integral, consciousness. Let's hear from Marie.

Question #4: How placing things in a larger historical trajectory helps green move into a more integral understanding.

Marie: *Hi Jeff, Marie speaking. I have a feeling that you are in my living room with me having a conversation, because you are right, there's not much of an integral community in Montréal, especially not in the French language.*

I would add one thing to that topic of the chronic disease [depression] ... we have to have a different tone on this conversation, because to start speaking about everything that is going wrong on a system that is feeling very hopeless is really, really not helpful. I realized that it's the opposite. I need to know everything that is going, well, of the scientific research, all the mindfulness practice, all that is working to help bring us more solutions. That's one thing I really learned through the years and that I'm using with young people from 20's and early-30's to address the issue. They're all already aware, so aware of all what's going wrong. I always start with, "Wow, we are creating a new reality. We are!" When they are very uplifted because of that, then I can address why we don't have success on other issues.

Jeff Salzman: That is really the difference between a first tier consciousness, which is comprised of the first six stages of development on the "Level of Development" chart, archaic through post-modern ... and then the second tier, which begins with integral and goes from there. This is part of the basic research that Clare Graves, one of the developmental psychologists behind Spiral Dynamics. He pointed out that first tier structures are dominated by the idea of there's something wrong. He said that they have a 'deficiency need', that there's something that is missing, something that needs to be brought in, something that needs to be fixed, here's something we've done wrong. That's true of all six first tier stages.

We can see it in traditionalism. Of course with traditionalism it's textbook, we disobeyed god and we've been cast out of the garden. Modernity, we have the great rationality of science but it's brought us to ecological disaster and the moral disaster of nuclear weapons. Postmodernists have a sense that we have a moral dilemma of poverty and warfare that just continues and the whole thing is a disaster.

And then there is a different sense of history at each level. If we look at the way that early people thought of history -- I'm talking about the archaic stage and the tribal stage -- there was really no history. Time had a circular nature. Even people who were dead were still here, the spirits lived on.

We move into the amber stage where history has a sense of myth, where we tell great stories about our origins in the Garden of Eden or with Remus and Romulus in Rome. Origin stories are rich and varied from the mythic stage.

Then we have history from the rational or orange stage. It seeks to be objective, we actually want to associate dates and battles and people and events in some sort of timeline.

Then we have history from a green perspective, which is basically correcting the misinterpretation of the modern stage. Green sees that the modern stage is still infected with this great triumphal myth of the ascendancy of my particular tribe or nation. And they want to correct that by including the story of the people who have been left out. The poor, the marginalized, the racially discriminated against ... all of that becomes the

project of the green post-modern stage of development. Green is attuned to the victims which is an amazing, marvelous and surprising emergence out of modernity.

At integral, we have a different relationship to history. We see all of it. We see what the post-modernist tell us, the peoples' history ... what the modernist tell us, the objective view ... we see the mythic and we feel into all of it. When we feel we begin to embody, in a physical and subtle way, the history of humanity. We see that there is a trajectory there ... that humanity has moved relentlessly century by century to more good, true and beautiful structures of consciousness.

That is the integral view. People often say, "You have the optimistic view." I think I actually am a dispositional optimist, so I don't mind that label, but that's not what I'm talking about. I'm talking about realism. We can just see through history that humanity has a trajectory towards an ever-increasing circle of moral consideration ... that more and more people and things are inside the circle of who and what you need to care about. It used to be your tribe, your clan and your nation-state and your nation. At some point, it becomes the world and actually at some point, it becomes the kosmos.

That is an insight that has traction and potency for people who are at the exit stage of green, but it doesn't have any potency for people who are in basically loving and living green. There are people who don't want to hear it.

In fact Brett, you were talking to me about this when you came back from your classes at Naropa University, which is a school both Brett and I have gone to. Naropa University here in Boulder is fantastic, and has many integral qualities. But it's deeply situated in green. What were you telling me?

Brett Walker: it can be really frustrating sometimes. We both love that school; it's unlike any other place and yet, it's really ground zero of the mean green meme.

In class today we were discussing this movie made about death in Ladakh, which is a province way up at the north end of India, used to be western Tibet. They were interviewing these people about death and they were really lighthearted about it, talking about how we are all reincarnated, it's no big deal, shedding this skin. They were talking about it as if it was just fact. There's no way around it that was what's going to happen. I just noticed that it reminded me of fundamentalists in America, fundamentalist Christians talking about heaven. That got us on this discussion about what is modernity.

In my work and personal life I am surrounded by people that take it for granted that cultures evolve through stages of growth in the interiors—growth whose characteristics are identifiable and whose progression is predictable, just as individuals do. That's not really controversial. To paraphrase Jean Piaget, "there is no development that lacks a structure," and the development of human civilization is no exception. How this happens, and in what ways is debated endlessly and with much delight, but the general premise is rarely questioned anymore.

I am definitely willing to debate this, but a general knowledge of the theory is required for that. I do not feel that anyone in a Naropa classroom has even a rudimentary

understanding of the theory of cultural evolution, including most of the teachers. The whole culture of the school is a deep antithesis to modernity and any kind of hierarchical structures. You might be able to get them to agree that a six year old is less complex than a twelve year old, but to acknowledge that one culture might be less sophisticated in any line of development than another is heresy. You're clearly a fascist. They start throwing around these words like colonialism and white male privilege and who are you to say this or that are more advanced. That's good, of course, because that's what green does—among other things it reminds you to check your blind spots, check your privilege and your assumptions. But they aren't able to turn that back on themselves. It's frustrating because there's this giant piece of the truth that is so rich. But they're missing out on it without the developmental perspective.

Jeff Salzman: Yes, from an integral perspective, we see the movement of the whole system.

Ok, I think the next call will help us to illuminate this even more. This is a SpeakPipe from Beth. Beth is a Methodist minister. She's writing about some of the stuff we've been talking about with integral Christianity. Here she is.

Question #5: How can Evolutionary Spirituality build its second-person community and third-person “good works in the world?”

Beth Estock: Hi Jeff, I really enjoyed listening to the Daily Evolver last week as you interviewed Steve McIntosh and talked about evolutionary spirituality. I was also able to attend the conference in Boulder and I found that fascinating. One of the things that I discovered in the conference is that it seems to me that Integral Christianity doesn't have much to say about the 'it' space, the social system of integrally informed Christian church, nor does it say much about the lived-out relationships of the 'we' space. We know that church members are known to give higher percentages of money to charities as well as volunteer their time in service work around the world. I see the church and the 'it' space functioning in society as an outward expression of its beliefs and values and it provides a sense of stability, constancy and community.

I think that the church is one of the most cost-effective NGOs in the world, because it can provide volunteers, food, clothing and shelter in any kind of disaster, because churches are the outposts. It's also able to raise millions and millions of dollars to do things like eradicate malaria in Africa. But as more and more people in the United States move into the post-modern green value system, the mainline church is rapidly declining and it's trying to hold fast to its capacities to care for the 'least of these' and mobilize millions of people to volunteer around the world.

And then going into the 'we' space of Christian community, the gathered community provides a way for people to learn about the faith and practice loving God, ourselves and our neighbor. It's a beautiful way to be exposed to otherness within the community. There's a palpable sense of beloved-ness in these communities who have baptized, married and buried generations of family members and where you are known and loved, warts and all. In this kind of community, you can be confronted with your barriers and your constrictions to exactly those people that drive you up the wall and then sit next to them in worship and take communion with them. I think of it as a highly effective training

ground for doing shadow work. It's in that community where you can come to know your beloved-ness and practice loving others. As we move into turquoise value system and the concept of evolutionary spirituality, what does the 'it' and 'we' spaces of Integral Christian community look like?

Jeff Salzman: I think Beth really raises an important point and that is that integral Christianity, even the bigger container of integral spirituality or evolutionary spirituality itself is not very developed in its second and third-person dimensions. It's more developed in its first-person dimensions. That's not necessarily either a good or bad thing, it's just the nature of how new spiritual realities emerge. I often think of the teaching I got when I was in my master's program at Naropa in Indo-Tibetan Buddhism, that the nature of religion is that it serves three functions, it gives us a view of what reality is, it gives us a path that shows us how to live in consonance with that nature of reality, and three, it shows us the fruition what is the result of walking the path that is aligned with the view. View, path and fruition.

Integral or evolutionary spirituality is very much engaged right now with the view, we're thinking about it. We're not doing a lot about it. We have our conferences and we have integral world space and there are people who are absolutely working on practices and even, in the third person, how we relate to the world. I think of Integral Without Borders as some of the people who are using integralism as a way to alleviate suffering. This is what religions do. Still, right now, the action is more in the first-person or in the view itself. That's not nothing. Thinking about things ... I always love what Ken Wilber says, "Thoughts are things." The way we think and talk about things actually create grooves in the kosmos. They actually add to the storehouse of human wisdom and magnetize more thinking that are along these lines of, what we would say in Buddhist terms, lines of right thinking.

We have an evolutionary view where we can feel the movements of history and this is really important. What is also interesting about what Beth was talking about, of course she being a Methodist minister, is that she was saying how the mainline religions, the progressive Christian denominations like Methodism and so forth, are losing people and are shrinking. The problem with these denominations is they don't have a great view anymore. The mythic view of Jesus, God and the Bible and all of that, that God created the world and we disobeyed and we were cast out of the Garden and He made a final sacrifice in order to bring us back. That doesn't fly in any way, shape or even poetically in the modern world. It has too much baggage in my opinion. I may be off the reservation here in terms of people who are really working in terms of Integral Christianity.

Let's say, just in terms of a thought experiment, that the way forward is ... okay, you guys have the second- and third-person handled in the mainline churches. You're right, they have millions of dollars. They have the systems and capacities worldwide to do good. So the third-person, they have.

The second-person, they have. They have millions of adherents. There are people there, but they're lacking a story. The mythic story doesn't fly anymore. Maybe the evolutionary story does. Maybe there's a compelling story in seeing that we have come UP from Eden. That we have climbed out of the swamps into a reality that includes a

level of goodness, truth and beauty that is unimaginable from any other kind of origin story.

I always loved one of the great lines from, again, Ken Wilber. He says the story of evolution is actually quite short: *Dirt got up and wrote poetry*. Isn't there a spiritual message in there that may be more potent, in terms of actual view, that could galvanize humanity into the next stage? We're just beginning to think about this. I don't claim to have any kind of answers for sure, but it's interesting to me that maybe we can get this first-person, this view, hooked up with the mainline church which has the second- and third-person handled. They need a new view and maybe we've got something, so I don't know ... it's something to think about.

Thank you so much. It's been fun to indulge our fancy and think about these wonderful questions that have come from you. Again, keep them coming, jeff@dailyevolver.com and go to DailyEvolver.com website and click the orange button where you can leave me a voice mail.

And I will continue to listen, and I look forward to continuing to do this work of interpreting current events from an integral perspective -- and using current events as a way of understanding the integral view. That's what we do at the Daily Evolver!

We will see you again next Tuesday night, looking forward to it. This is Jeff Salzman signing off, good night everybody.