

DAILY EVOLVER LIVE PODCAST, EDITED TRANSCRIPT | 4.7.2015 | Boulder Colorado | Jeff Salzman

Jeff Salzman: Hello my friends. Jeff Salzman here and welcome to the Daily Evolver Live. It's Tuesday, April 7th, and it's good to be back in the groove of the spring of 2015 season. I'm here as always with our multi-talented Daily Evolver producer, Brett Walker. How are you doing, Brett?

Brett Walker: I'm good.

Jeff Salzman: Everything working?

Brett Walker: I think everything is working.

Jeff Salzman: Cool. Well again everybody, welcome and thanks for joining us. For those of you who are in the integral theory and would like to follow along in maybe a little more serious way, theoretically at least, I would encourage you to check out the charts that we have published on dailyevolver.com. They are under the theory tab at the top of the home page ... particularly the altitudes of development chart. It refers to altitudes of cultural development and also individual development such as traditionalism, modernism, post-modernism, integral and so forth. This will help you place things a little bit.

You can also send me questions or comments by email at jeff@dailyevolver.com. Or you can send me voicemails with the "speak pipe" system that we have on the website, dailyevolver.com, where you press the orange button and you can leave a voice message. I sometimes play them on air and I can send you voice messages back. It's a nice way to communicate.

Along those lines I got a really cool poem from a listener about three or four hours ago, Kathleen Schultz from Detroit, Michigan. She's obviously a listener and hears me talk about how I deal with my dogs in an "enlightened" way and also now my plants. Last week I talked about how I love working with the tulips in my garden. I said I have a sneaking suspicion that they love me too. And that plants are people too!

So She sent me this poem, it's so perfect. It's called "The Blessing of the Old Woman, the Tulip and the Dog," written by Alicia Suskin Ostriker from her book *The Book of 70*.

THE BLESSING OF THE OLD WOMAN, THE TULIP, AND THE DOG

To be blessed
said the old woman
is to live and work
so hard
God's love
washes right through you
like milk through a cow
To be blessed

said the dark red tulip
is to knock their eyes out
with the slug of lust
implied by
your up-ended
skirt
To be blessed
said the dog
is to have a pinch
of God
inside you
and all the other dogs
can smell it
----by Alicia Suskin Ostriker, from *The Book of Seventy*

Thank you, Kathleen, for that poem. I really love it.

The main topic I want to look at tonight is the nuclear negotiation going on between Iran and what we call the P5+1, made up of the United States, Russia, China, France, United Kingdom and Germany, plus the European Union. I'm sure you've heard about it. We'll take an integral lens to the process and see if we can gain any deeper understanding.

Before I do, I want to issue another "report from the petri dish": from me and my own integral practice. One of the great things about being an integral practitioner is that you become aware that you're not only living your life but that you are being lived. That there is an updraft of emergence at the core of the Kosmos and also at the core of your being.

Part of the work I'm doing is to take care of my physical body. I'm about to turn 61 years old and I get a B- overall, I have to say, but one of the reasons I don't get a C- is because I pretty much faithfully work out three mornings a week at the gym. Part of my training is marshaling the will to get out of bed and go do it in the first place. I don't know about you, but I much rather lay in bed for another hour than do push-ups.

I really do notice that part of what looks like physical training is also a training of my mind and my mental will. I noticed that the older I get, the harder exercise gets on both counts, both physically and mentally. Which is why I'm happy to report a neat little secret that I happened upon which I think is the result of my integral practice.

Here's the picture: it's 7 o'clock in the morning, I'm at the gym, I'm riding the bike or I'm doing push-ups or pumping iron on one of those weight contraptions and I don't want to be here. Yet here I am, I'm 5 push-ups into a set of hopefully 20 ... and I'm already feeling weak. My mind's racing. I hate this. I wish I had eaten more, then maybe I wouldn't feel so weak. Or maybe I ate too much. Or maybe I wish I'd slept better or longer. This is hurting my shoulder.

I have this whole thing going on. I close my eyes and when I do I see every pain point in my body in throbbing technicolor. I'm very busy with this whole mental thing. The more it goes on, the weaker I become. Sometimes I just stop. I can't go any further. I fail.

But I have to say that sometimes, not always but sometimes, somewhere along the line, a certain grace descends. I drop the whole “I-don't-want-to-be-doing-this” project, if you will. I drop the whole project of “I”, period. And when I do, the situation is transformed.

Here's what actually happens: now when I'm in the middle of an exercise set and I close my eyes, I find myself in a tribal village. It's my village. None of the imagery arises in great visual detail, but I'm enough aware in this scene that I'm one of the men of the village and together we are pumping water for everyone. Every man has to take his turn and do his best. I notice that there are people around me who are counting on us, especially children who are thirsty and expectant.

So now here I am, lifting, pulling and pushing because I have to for the village to thrive. It's astonishing when I make that shift my mind, there's a dramatic difference in the power that I find in my physical body. Where I was struggling to do maybe one or two more reps, now I find that I can do five or six or ten more, and really tap into a whole new sense of calm strength.

If we look at this from an integral perspective, we can see that what I've done is I've moved from a first person perspective into a second person perspective. It's about “us” not “me”. I feel what we in integral call the self-contraction, the sense of self, relax. I'm no longer so solidly me.

I've realized how much effort it takes to stay clenched in that self-contraction. When the energy flows out of my self into this bigger scene where I'm part of a community and where there's a greater purpose, it's just a whole new process. I'm no longer doing this mentally and physically painful thing called doing my exercises. I'm doing my duty for the children. I'm doing my part to provide for the welfare of my people.

I remember a few years ago when I was doing research on happiness ... there's a lot of research on positive psychology, what makes people functional and happy. I don't remember all of what makes people happy, but I do remember the number one behavior that is associated with *unhappiness*. I love this: the number one behavior that is associated with unhappiness is “self-focused rumination”. When our attention is focused on our own comfort, our own state, our own agenda ... that is the definition of misery right there.

Anything that snaps us out of that hard, first person contraction liberates us into a more powerful and loving space. That's what the village is to me.

I don't know about the ontological reality of this place I go to. For sure it's a visualization. But I'm not so sure that it doesn't also tap into the real magenta and red strata in me, the real tribal and warrior energy that is still online in me. Which is laid down in our developmental stack according to the “Levels of Development” chart that I described earlier.

Remember, as we transcend one stage to the other we don't leave the previous stage. We include its healthiest aspects and lose its self-contraction as we integrate into ever higher stages of development. They don't call it liberation for nothing.

I've been delighted to stumble into this and I thought I'd share it with you. That's my report from the Petri dish. I'd love to hear yours. I get very cool emails and voice mails from people who are working on this kind of stuff as well.

All right. Everything still under control, Brett?

Brett Walker: Yeah, everything is good.

Jeff Salzman: Cool. All right then. Let's look then at this Iran deal. Everybody's talking about it. The deal's not done. They have until the end of June to actually finalize it, but the main parameters have been laid out. What do we make of it?

First of all, as I said earlier, it's a result of this group called the P5+1 group which is the US, France, Germany, Russia, China, all of the nuclear powers, acknowledged in the Non-Proliferation Treaty of 1970. These are the known nuclear powers. The idea of the Non-Proliferation Treaty was to keep it at that.

Since then, we have had four more nuclear powers join the scene, two archenemies: Pakistan and India, and then North Korea and also Israel.

At Integral we talk about how governments and structures of governments evolved from the clan to the tribe to the empire to the nation-state to now full-fledged nations ... and that the next logical stage of the game is some sort of world government. People talk about a world federation and how it would look. I think one of the misconceptions of creating a world-centric government is that all of a sudden the world gets together and votes it in or something.

Actually, it happens incrementally and it's happening through alliances, treaties, economic agreements and sanctions, such as what have been imposed on Iran .. by this alliance of, first of all, the United States and Russia, who are very much at odds in other parts of the world. Plus Russia and Iran are formal allies. China is also a big trade partner of Iran and they're in on the sanctions as well. We want to pause and notice this because it is a example of de facto world-centric governance as it comes online.

One of the reasons that this is happening is that there's something at play here that trumps all of the other normal geopolitical calculations: nobody wants a nuclear Iran. A lot of people in Iran don't want a nuclear Iran. Certainly, nobody wants a nuclear arms race in the Middle East.

So let's just pause for a moment, and feel into the idea of an arms race in the Middle East, with Saudi Arabia and Egypt and all these countries developing nuclear weapons. You can just feel the fear, the contraction, it evokes in our subtle energy body.

There's an intelligence to this because when it comes to nuclear weapons particularly, it's a pretty simple calculation. We don't want any more of the things, period, for anybody. We want less of them. We certainly don't want nuclear weapons, which are the epitome of modern technological capacity for destruction ... We don't want to put these leading edge modern weapons in the hands of people with a pre-modern mentality.

I talk about this a lot: one of the biggest problems in the world is modern technology, modern weaponry, chemistry, poisons, communications being put in the hands of people who are operating at a pre-modern stage of development. Where many of them deeply believe that the golden age of their people will be ushered in by some sort of an apocalypse. Or that creating a worldwide conflagration that incinerates the Great Satan is a good thing that will please God. A lot of people in the Muslim world believe that.

Let's note here, as I often do, that these kinds of beliefs are not particular to Islam. They're particular to pre-modern stages of development. We can see some remnants of them in the culture of traditional Christianity in our country. The Book of Revelations, the end of the New Testament is one big florid apocalypse story that ushers in God's Kingdom on earth and the New Jerusalem.

For people who believe that, for people who are at the traditional stage of development where they're living in the kingdom of God ... they're living in an enchanted world. It's a beautiful thing: "I'm a child of God and I'm here to do God's will."

People who live in that territory and then have some apocalyptic belief that comes with the territory ... they have mixed feelings about the end of the world and are probably a little more keen on giving it a go.

It's really something that we have to be aware of. What Integral helps us see is that even if we just look the example of the United States and Iran here ... there's a modern America and a traditional America. And there's a modern Iran and a traditional Iran. And all of four of these entities are negotiating with each other in a very interesting way.

In America, the modern people are pretty much feeling that Obama's on the right track. I saw a statistics that surprised me. I forget which poll it was. It was one of the big ones, ABC or NBC or Wall Street or something, and it showed that 65 plus percent of the people want the deal to go through as it is now laid out. At the same time, the *same* percentage, 65 plus percent of the people, think Iran will cheat. But they still want to do the deal.

I would count myself in that camp. I think we should do the deal and I think Iran will cheat. And I think, actually, the United States will cheat too.

If we do the deal, and I'm guessing it'll go through ... imagine a couple of years down the road. Will anybody be shocked to find that Iran had some secret stuff going on? Or that they have conducted military research, which they deny but refused to confirm in these negotiations? (Iran claims that, as the Non-Proliferation Treaty says, it can have a nuclear program to develop nuclear power, just not nuclear weapons. They claim that is what they're doing.)

On the other hand, would anybody be surprised if some of their scientists get assassinated by the Israelis or maybe even the US, or if they got some bad aluminum tubes or a computer virus that blew up their centrifuges, both of which we've already done?

Things like this, in other words: cheating, will go on. This is the unspoken part of the deal. From an integral perspective we're getting down to the human bedrock: the red level of development

which is about sheer power politics: what can I get away with? At red, cheating is called “doing business”. It's what you do. You get the best deal you can and you lie and you cheat and you deflect and you do whatever you can to get whatever you can.

Moving up to traditionalism and modernity doesn't repeal this. It's still online. It calls for a new understanding of what it is to “trust.”

I always go back to good old Dr. Phil. He's does a television show where he counsels people who are in all sorts of personal troubles with their marriage and their children and stuff. A common complaint is, “I can't trust him” or “I can't trust her.”

His answer is that you don't trust people in the way that you thought you had to. In other words, you don't trust people to do what they say they're going to do. You trust that people are going to be who they are, and they are going to act accordingly. That's how you trust people. And most importantly, you trust that you can handle it no matter what they do. When Dr. Phil really transmits that and it lands with people, it's amazing. It's a relief.

That's basically the container in which these Iranian negotiations are going on. We have the snap-back conditions so that if we catch them cheating the sanctions go back on. We have inspections. We will endlessly challenge, they will endlessly object. It will a rolling mess for the next 10, 15, 20 years, however long the treaty lasts. People on all sides at all times will be raising alarms. And we will just deal with the mess.

This is another place where I think some spiritual practice comes in handy. I always love Chögyam Trungpa's commentary on the Buddhist doctrine of suffering. The First Noble Truth of Buddhism says that life is *dukkha*, which is translated as “suffering.” Trungpa says that suffering is not really the best translation for *dukkha*, and that a better translation of the word is “unsatisfactoriness.” That's a mouthful but I always liked that idea ... that nothing is ever quite right. We never really feel completely safe or completely satisfied, and that this is the nature of things.

The realization of that, the capital “R” Realization of that is a huge relief because you realize that you're not as responsible as you thought. You're not as big a fuck up as you thought. And neither are “they” And everybody is doing their thing. They're being human just like we're supposed to do at various stages of development, doing their human thing, doing their traditionalist thing, doing their modernist thing, doing their post-modernist thing. And we're all part of a bigger trajectory of the procreant, erotic development of consciousness, culture and the world as we know it.

This is what we modern, post-modern, and integral Americans are called to understand as we do this deal.

But of course, we're not 100% in-charge. It's a democratic system and there's another piece of America that's at the party too: traditional America. These are the conservatives, basically.

They are in many ways pre-modern, more ethnocentric and religious. The most conservative of these people are at the hardcore neoconservative warrior stage. Regarding the Iranian

negotiations, they really just don't get why we're even talking to this people [the Iranians]. [The Iranians] are dangerous. They're the other side. They're the other.

This is the stage of development where psychological organization requires that we feel that we're on the right side of things ... and that we are in a cosmic struggle with those who are on the wrong side of the things. Not only other people but other powers, including transcendent powers. So ultimately we have God on our side and the Devil is heading up the other side.

The warrior conservatives see that we have Iran on the ropes now. Their economy is in the dumps. The Iranians are intent on making a nuclear bomb and they're already funding terrorist groups throughout in the Muslim world. They're causing problems. They're working against American interests.

I try to think of an image that helps modern people understand this mentality. For a modernist it might be something akin to ... say you have cancer. Do you want to give an inch when you're fighting cancer? Aren't you happy when you have your cancer on the ropes? You don't go to your doctor and say, "Do you think we're being a little harsh? How bad will it hurt them, those poor cancer cells?" No. It's like, "Get rid of them and wipe them out as cleanly and quickly as you can."

We have our first announced presidential candidate on the Republican side here in America, Ted Cruz. One of his memorable lines on foreign policy is, "They want to go back and reject modernity?" (And he's right, they do.) "Well," he says, "I think we should help them. We ought to bomb them back to the Stone Age." I laugh because from a modern and post-modern perspective it's ridiculous, but it's not ridiculous from the warrior or traditionalist stage of the game.

It wasn't so long ago that this wasn't just a philosophical thought experiment. If you look at how all of the countries acted who were engaged in World War II, this is 70 years ago ... we did indeed bomb people back to the Stone Age. We dropped two atomic bombs. Let's just pause and ponder that. Not one, two. We firebombed Dresden and Tokyo with hundreds of bombs designed to set these cities on fire and burn everybody. And they did, men, women, children, civilians.

At that stage of the game we are at a traditionalist center of gravity of mentality with a lot of modernism on the technological side. This was the '40s, not long ago. Yet in the face of an existential threat that's what people at that stage of the game are absolutely willing to do. Our behavior in World War II is proof of it.

Warrior conservatives just don't understand what Obama is up to. He's doing this deal with the enemy. He's talking to these people and considering their side. He's trying to make it work. He's negotiating with Iran in Switzerland ... and at same time we're fighting Iran in Yemen ... and then we're allied with Iran in Iraq to fight ISIS. And it's just too confusing. They're befuddled by this foreign policy, a foreign policy which I think is forward-thinking.

As we often point out in terms of how the evolution of culture and consciousness works, what is coming new online doesn't look to the previous stage like progress. It looks like regress. For traditionalists to see somebody who's playing both sides, who is working with Iran and against Iran, it just feels like befuddlement. It feels feckless. It feels Neville Chamberlain, the poster boy

for appeasement. It literally makes traditionalists feel unsafe. They want us to see and call out the enemy in everything. This is what they see as progress.

I noticed this principle at work a couple weeks ago when the German pilot crashed that airliner. It was maybe a day or two after the crash and I was watching Megyn Kelly, the big star of Fox. She's not always 100% reliably-conservative but she basically comes from this perspective. On her show she had four experts lined up in their little screens and her question was, why are they ruling out that this plane crash was terrorism? The first German response was that it was not terrorism. Every one of those guests was, "Yes. What are they hiding here?"

It was remarkable to me. I realized they actually *wanted* it to be terrorism. I don't mean that they're irresponsible or they're bad people ... they wanted it to be terrorism because they want America to see what we're up against. They don't want that to be hidden. It drives them crazy that Obama talks about the "criminal" or "murderous" terrorists instead of the *Islamic* terrorists because that is how they see it. And they don't feel safe with a leader who doesn't see it that way.

That's what we're working with. Tom Cotton and a lot of the Republicans in the Senate ... certainly Ted Cruz and all the Republican candidates ... all are against this deal and say Obama got outplayed. This where they're coming from. A lot of it is politics and fake outrage, of course, but it comes from their basic worldview and belief system.

So that's a look at modern and post-modern America who support the deal, as opposed to warrior and traditional America who are against it. In Iran we have the same thing ... with different percentages, I would argue. I would say the hardcore warrior traditionalists here in America are maybe 20% of the population. In Iran my guess is it would be more like 50%. That is where the danger comes in because they too feel the besieged by the enemy. Again, for traditionalists feeling besieged is not a bug of the program. It's a feature of the program. It's how people organize their minds.

Iranian Muslims are Shiites, and Shia is only 15% of Islam in an 85% Sunni world. They're still in that sectarian polarity that Christianity was in in the 16th Century with Protestantism and Catholicism. The Middle East as a whole is apparently in the process of sorting itself out between the Shia and the Sunni.

Also Iranians have been screwed around by the United States for a long time. They voted-in a democratic government in the '50s which we overthrew in favor of the Shah, so they have a big grudge against us, especially the traditionalists. The modernists not so much, and we'll get to that in a second.

A nuclear bomb for traditional Iran is the big trump card. First of all, it's the only way of being a 100% protected from a U.S. invasion. They saw what happened to Iraq. They saw what happened to Gaddafi in Libya. They also saw what hasn't happened to the Kim dynasty in North Korea. It's hands-off North Korea because they have a bomb. You can see the intelligence behind Iran wanting to get one to.

Will they do it? What I would say is that what we call the MAD doctrine, the doctrine of *mutually assured destruction* seems to work at every stage from traditional on up. It worked

with the United States and Russia and China for many years. These were not terribly enlightened people either, but there's something very powerful about knowing that if you use nuclear weapons they are going to be used against you. That's a very, very credible threat that has so far ... with Pakistan, North Korea, India, Israel and the five major nuclear powers, has kept everybody in check.

I worry that in crisis situations, when people feel there is an existential threat, they tend to ratchet down to the previous level. The traditionalist will ratchet down to Red. Red doesn't care about being incinerated. Red likes it, actually. The warrior credo is "today is a good day to die" because for them dying's no big deal. They're actually moving on to paradise, so bring it on.

One of the rules of thumb that I use when I calibrate the difference is that when people live in palaces they tend to like their lives. They tend to be more traditionalist. They're educating their kids in Switzerland. They're driving their cars and they're living their lives. These are people for whom mutually assured destruction probably works.

The ones living in the caves are the ones I worry about. While I don't think that Iran would ever use the bomb as a matter of official military policy, I worry about any more bombs just being on the planet. I worry that they're going to get in the hands of people who would be delighted to use them. And they may even be given to those people by people who wouldn't use them themselves.

That's what we have to worry about for the next, I don't know, decade plus. A mini Cold War between the Shiites, which is Iran and a good part of Iraq, ... and the Sunnis, which is most everybody else in the Middle East. Can they have a stable polarity that doesn't go violent? Hopefully, it won't take them the equivalent of the 16th century war of Christianity to figure it out. I take heart because so much of the rest of the world has already cut the grooves for progress into more modern and pacified thinking. The Middle East will be having their struggle in the context of a larger modern world, including the one within their own borders.

That gets me to the next group I want to talk about, the modern Iranians. We just talked about the traditional Iranians. There are a lot of modern Iranians as well, maybe 50% of the population. They're in the cities. They're the young people, particularly. 65% of the people in Iran are under 30. That's a hugely important fact. These people are over it. They're over these struggles, a lot of them. They have internet, they know Western culture.

We have people in the Spiral Dynamics community, Elza Maalouf, Said Dawlabani, Don Beck himself ... who work with the younger generation in the Muslim world. They find that they are as lit up by the prospect of joining modernity as any young person you would find here, maybe more so because it's been kept from them. They're educated, they're ready to roll.

One of the things that comes online as people move from the traditional to the modern stage of development is a differentiation of what we call the value spheres. In traditional societies the public and private spheres are fused. That is, you don't really have privacy. The power is invested in the state which is fused with the church. It's a theocracy, which is what we have officially in Iran.

That's dangerous in a way that modernity isn't. One of the great achievements of modernity is that people realize that it's not just the public sphere that we're living in but there's a private sphere as well. And that sovereignty actually resides in me as an individual human being. I have dignity in and of myself. It's not vested in me by the priests or the governor. That is a huge change in consciousness.

At that point, bowing down to the secret police or the religious police just becomes unbearable and untenable. We saw a bit of a modern uprising in Iran after the Arab Spring, but that was suppressed by the authorities. The authorities, particularly the religious component of the government, are traditionalists and pre-traditionalists.

On the other hand, the new president, Rouhani, certainly has some modern qualities that he wants to bring forth. Do you remember the Pharrell Williams song, "Happiness is the truth"? That was a big hit maybe about a year or so ago. One of the internet memes that arose out of that song was that people all over the world made videos of themselves dancing to the song and posted them on YouTube.

There were some young people who made a video, quite a lovely, sweet video, of themselves dancing around to this song on top of the rooftops in Tehran. They were turned over to the religious police and were arrested for being un-Islamic. The song and video was threatening the religious society.

You can see that; it's like how our grandparents were scandalized by our music. Yet the president (Rouhani) came out and said that he hoped that young people in Iran can be happy, and we want them to show it and we shouldn't get in the way. They were released.

This tension is clear within Iran. The question is whether we can stop them from getting a nuclear weapon while evolution does its thing. If that's what this deal does and apparently it does with unprecedented intrusive inspections and so forth, then that's a good deal because we can trust ... I don't know if we can trust 100% ... but we can certainly hope that in 10 years there's a very significant change in Iran and in their internal politics.

The question is, if we re-knit Iran into the modern world and drop the sanctions and they become more economically powerful, will the government continue their anti-western, anti-Israeli mischief, such as supporting Hamas and so forth ... or will they become more responsible citizens of the modern world? I'm betting on the latter and considering that the option ... I do think it's a pretty binary option between this deal and some sort of military action ... then I'll take this deal any day and count on emergence.

One of the things we see, as countries become more and more modern, is that it's harder and harder for a theocracy or traditionalist government and their police to keep the modernists in check. Because at some point, at some stage of the game, the police literally won't fire on their own people. This is where non-violent protest starts to work. This is the strategy I predict modernists will take in Iran.

Non-violent protest only works when the center of the gravity of the culture is modern. Could you imagine a non-violent protest in North Korea? They'd just get mowed down or carted off to some very bad place. Same thing in Saddam Hussein's Iraq.

At the red, mafia, warrior culture, non-violent protest doesn't work. I hear my green [post-modern] friends talk about non-violent protest as if it is the solution to everything and it's not. It only works when the society has developed a conscience. I think with Iran it's a good bet.

I loved when Obama was talking to Tom Friedman this week about the deal. He said that the United States has a \$600 billion military budget while Iran has a \$30 billion military budget. With that kind of superiority we can afford to take some risks and try some experiments and see what works. Of course that drives the conservatives crazy, but he's right. Once again, I'm so happy that he is our president. All right, so ...

Brett Walker: Despite the ban on social media networks in Iran, it didn't stop thousands of people from posting online and tweeting about that Iran deal. It was really neat to see. People had parties, people at one in the morning were driving through Tehran honking their horns and singing. They were taking selfies with Obama on the television. Everybody was glued to it because apparently, it's the first live speech by a U.S. president broadcast on state TV since the 1979 Islamic Revolution.

Jeff Salzman: Interesting. I didn't know that. The celebration in Iran was thrilling. You can just feel these people wanting to bring forth ... I remember when I talked to Fazir, our Iranian friend, I guess last year. He was talking about the character of the Iranian people. Of course, here in the States we see them as the enemy because of the hostages and the Revolutionary Guards. But he said, actually Iranians are givers. They're soft in a good way. They're romantic. They're meek and timid. That's just part of the quality, the personality of the culture. They're also very, very creative and the culture is rich in arts and music and romance. Part of what is so cool about Iran becoming part of the modern world is that as the world continues to move forward, everybody gets to be on line. That's part of the fun of it. It's just like with the Enneagram. You don't want to just hang out with your own type, you want all types. We need all nine types to make a party.

I think these young Iranian want to bring their Persianness to the world and share it with us. And I want to see it. I want to know that is. It's one of the oldest cultures in the world. It's not an artificial culture. They have a real sense of their borders, their own identity and their own history. I'm excited to have real, modern, post-modern, integral Persianness be brought into the beautiful mosaic of an ever more good, true and beautiful world.

Brett Walker: Yeah.

Jeff Salzman: That's right. All right, so I think we're good here for tonight. Any other comments? Questions?

Brett Walker: Yes...it's your birthday this week!

Jeff Salzman: I'm going to be 61 on Thursday. Thursday night I'm celebrating my birthday by having a call, another call with you people. If you want to join us it's for the Integral Living Room which is the event that we do here in Boulder. We're doing it in end of October, beginning of November. I do it with Diane Hamilton and Terry Patten. Ken Wilber joins us. We go to the Integral Center. We have quite a community of people who are interested in that. If you're interested, we have a periodic call like once a month every six weeks in preparation of the event

in October and so we have one of those this coming Thursday night, April 9, my birthday. Join us. If they want to join us, what do they do, Brett? Just go to integrallivingroom.com?

Brett Walker: Yeah. They can go to integrallivingroom.com and go to the ... it's "The Conversation So Far" page and you can click a link there to sign up.

Jeff Salzman: Yeah, cool.

Brett Walker: Those are still on the telephone, yeah. By the way, there are some people have a message for you, Jeff, for your birthday.

Jeff Salzman: Really? Good Lord. That's good.

Brett Walker: I'm about to play them for you.

Jeff Salzman: Cool.

Brett Walker: You ready?

Jeff Salzman: Yeah.

Brett Walker: All right.

Nomali: Hello Jeff, my dear friend. This is Nomali. I am so happy to be wishing you a very happy birthday today. I hope that you are reminded again and again today just how much you are loved and valued in this crazy world into which you try always, often, consistently, constantly to put forth so much meaning and so much care.

Zachary Feder: Hi, Jeff. Zachary Feder here. Just wanted to start by saying so glad you're back recording and doing these calls. They're just so wonderful and just truly, deeply, profoundly appreciated. Deep love and appreciation from myself and from Jagna.

David Riordan: Almost seven and a half years ago now that I've first met you in the Integral Community and saw the light pouring out of you and said, "This is an interesting cat. I got to get to know him." You've been so welcoming and so helpful in my journey and the things that we've done together have meant a lot to me.

Caleb Foster: Keep up the great work for everyone out here in the universe. Love and appreciation.

Brahmani: Thank you so much. You're so important in my life.

David Pinkston: Even when you're dealing with heavy subjects you still bring a certain sense of levity and breadth and holding things compassionately and I appreciate that.

Michael Dowd: I just want you to know brother, as an early birthday gift, that you are one of the most extraordinary, amazing men that I have ever met in my life. I love your values, your heart, your commitment, your priorities.

Nina Potter: I cannot thank you enough for how much you enrich my life.

Steve McIntosh: Happy birthday, bro. Really glad the day you were born because you're a very important person in my life and I love you very much.

Rich Tafel: Hey Jeff, this is Rich Tafel, just thanking very much for your wonderful podcast that you've been doing. I think your podcasts are fantastic and I really enjoy them each week. You do a great job.

Holly Smith: It's so helpful to have your input on the things that are happening day by day in our culture and it's just fabulous. So keep up the good work. Thank you, thank you.

Corey deVos: Corey, Angie and Evelyn here. We just want to say happy birthday and we love you so much. We're so grateful for your kindness, your love and your friendship. I think I can speak for the entire Integral Movement when I say thank you for everything you've done to nurture and support this space over the years.

Peggy Babcock: Thanks a lot for all you do, Jeff. Listening to you is like being back in the discussion groups in college when there was a possibility to really let the imagination run.

Eric: Hey Jeff, my name is Eric in Akron, Ohio. Carry on and keep on the great postings man.

Terry Patten: I love you. You are kicking it with the Daily Evolver, the Integral Living Room and every other which way and just being a heart brother in all respects. This is Terry Patten. I love you man and I'm so glad that we're doing this wonderful trip. It is long, it is strange and it is just get and going.

Curtis Michelson: Jeff, you bring those theoretical constructs down. You make them quite accessible and contemporary, which is really, really important. You weave them into the daily evolving fabric of our lives. I just really appreciate what you're offering to the community. You've inspired me and you're appreciated. Thank you, sir, for your gift.

Bence Ganti: Hi Jeff, this is Bence here. Just want to congratulate and send my love.

Jochen Becker: Hi, Jeff. This is Jochen. Thank you. I love you.

Ian Savage: Jeff Salzman, you are a beautiful man. This is Ian Savage leaving you a message from Seattle, Washington and I just want to let you know that I love you, not only just for the work that you're doing but just on the personal impact that your podcast has done for me personally.

Robert McNaughton: As Viktor Frankl said, "What is to give light must endure burning." It takes a pretty big soul to take this much love, so eat it up, brother, man. Love you a lot.

Jennifer Walton: You know what Jeff, when I think of you I always think of your loving heart. You have the kindest, most loving presence always.

Heidi Hornlein: Hi, Jeff. Heidi here from Italy. Thank you for your great work.

Jennifer Johnson: Thank you so much for showing me a way of viewing the world that is comprehensive, helpful and loving.

Gwen: Here's to you Jeff, in giving thanks. Gwen.

Vic: Hello, Jeff Salzman. This is Vic, the host of Integral Radio. Long time listener, first time caller. I heard it was your birthday so I thought I would drop a line, send you my best wishes and sing you a little song. Here we go. Happy birthday to you, happy birthday to you. You look like a monkey and share cosmic address with one too. Ha-ha-ha-ha. I'm just kidding. Love you Jeff. Happy birthday from all of us at Integral Radio.

Ken Wilber: Hi, Jeff. It's Ken Wilber saying hello and wishing you the very, very best on this birthday. You are one of my totally favorite people in the whole wide world. I love you to pieces. I'm so delighted to have you in my life and so delighted for what you continue to do for the Integral vision. It is wonderful. You are wonderful. I just can't tell you how wonderful you are. Seriously, it's just awesome. I'm wishing you the very, very best. Have a wonderful time and I can't wait 'til I see you.

Chuck Hunker: Happy birthday my sweet Jeff. I hope this is your best year yet.

Jeff Salzman: Oh my Chuck. Well, thank you, Brett. Am I still on?

Brett Walker: Yeah, you're on.

Jeff Salzman: Oh god. Thank you so much everybody. My cheeks are hurting here from smiling. It's deeply encouraging to be back and loved. It's so much fun to do this. Thank you for joining me and we'll see you next week. Same time, same place. Integral Radio for Daily Evolver Live.

Brett Walker: Happy birthday, Jeff.

Jeff Salzman: Thanks guys. Jeff Salzman, signing off.