

## THE DRAMA AND KARMA OF REFUGEES IN EUROPE

How do post-modern cultures integrate pre-modern cultures?

Jeff: Hello everybody and welcome to The Daily Evolver Live. I'm Jeff Salzman. I'm, coming to you as always from beautiful Boulder, Colorado. It's been a beautiful day here. We've been having a lovely late summer. The sky is cobalt blue, crystal clear, all the colors are vibrating. The wild grasses and the trail are just ... everything from chartreuse to forest green, scarlet, purple ... and I'm just doing my best to appreciate it in real time. And to appreciate being with you tonight.

Hey Brett, how are you doing?

Brett: I'm good. Thanks.

Jeff: We are joined by Corey DeVos who can't speak because he's over at Integral Radio but thank you for being with us Corey. And thank you everybody for joining us at our new home at Integral Radio which is the new creation by Corey at Integral Life. As he said, he wanted to create an NPR for the soul. I really encourage you to check in any time. It's a free 24-hour stream of hundreds of great groundbreaking discussions from the Integral Life archives. And it's our home so thank you, Corey and Integral Life for hosting us.

What we're doing here at the Daily Evolver is using integral theory to illuminate current events in politics, culture, economics, war and peace ... And to use current events conversely to illuminate integral theory. That's what we'll be doing tonight. I have a wonderful special guest tonight Bence Ganti who is our Hungarian friend and who runs the Integral European Conference out of Budapest. He'll be here talking about our lead story tonight which is the crisis in Europe over the Middle Eastern refugees.

I'd like to encourage you to check out the Integral Theory page on my website, [Dailyevolver.com](http://Dailyevolver.com). There are a couple of charts at the top, the Altitudes of Development and the Quadrants chart that could be useful to check in as you listen.

## THE BEARS IN BOULDER

All right. Here's the first integral lesson. I'm going to use real current events that are actually happening locally here in Boulder. When I was talking about the beauty of this late summer season here at Boulder, I have to also admit that there is one little fly in the oatmeal. We had here in Boulder a crazy freeze last fall where the temperature plummeted 70 degrees in one weekend, from 50 something to 17 below zero. It knocked back a lot of the foliage and undoubtedly killed a lot of animals, too.

Among of the casualties of this premature freeze are the berry bushes that the bears in the mountain eat this time of year. They were really knocked back, so the bears in the wilderness right next to Boulder, not having a good food supply in the mountains, are coming down into the alleys of Boulder to feast in our delicious rich, first world garbage. A couple of mornings a week, those of us who live in West Boulder here, we all wake up and see that every garbage can all the way down and up the alley has been knocked over and every cottage cheese container is lick cleaned. People have to watch their beehives and chicken coops. It's got everybody all worked up and the community bulletin boards and newspapers are all lit up about it.

People generally respond to these situations from the level of their development, their center of gravity. In Boulder, that's the green altitude, or post-modern on our scale of development there. The message is "the bears live here, too, people and they were here before us so we should try to coexist," which of course is good in Boulder because so many of us already have the "coexist" bumper sticker. And we need to give up some of our privilege. We must make sure that there's no food left outside. We can't be careless. We have to get bear-proof garbage cans (which are unfortunately also human-proof about half of the time) and protect our chickens and beehives and all that good stuff.

The good news is it's working. There was an interview this morning in the daily newspaper, and the Wildlife Lady said that she's very happy with how Boulder is cooperating and how things are turning out. The bears are actually going back to the mountains and doing the best they can. This is just such a perfect green solution to the problem that it made me wonder how the other altitudes or levels of development would respond to this situation.

Previous to the postmodern green altitude is the modern altitude. The modernist response would be something like "You mean there are still bears here?" I remember hearing about bears where I came from, too, back in Western Pennsylvania but they hadn't been there for couple of generation. I remember my grandfather talking about them. I assume that surely in Boulder they had to run them out, too. But since they're not extinct here, you have to hire somebody to get rid of them. That's the modernist solution. And you don't even want to necessarily know how they do it. You write a check and it's done.

The stage before that is the altitude of amber traditionalism. This is the worldview of the hunter that the modernist would hire to get rid of the bears. The hunter goes and picks out the right weapon from his gun collection, gathers up his three oldest sons and goes out and kills the bear. He hunts it down and makes bear stew and a bearskin rug. That's amber traditionalism.

The response from the stage previous to that, the red warrior stage, is that we send out a band of warriors on horses to run the bears down. We set upon them with spears. We might sacrifice a few warriors in the process, but we bring back their paws and their heart and their head as totems.

At the stage previous to that, the tribal altitude, we would pray and chant to the great bear spirit to spare us. We might also sacrifice a goat or maybe a virgin depending on how seriously we took it.

Of course, then there is the original stage of early humans that we call archaic, and what happens there is ... well it's sad ... at archaic we get eaten by the bears.

That's the display of human evolution in just a couple of minutes. We can see this pattern arising in stories all over the world.

### **The Syrian Refugee Crisis**

The big story tonight is the European and Middle Eastern refugee crisis, the refugees pouring into Europe from Syria. We'll unpack that. Let's start, Brett, by playing the question that we got through the SpeakPipe voicemail.

(By the way, Speakpipe is a way of communicating with me if you wish. You can of course email me at [jeff@dailyevolver.com](mailto:jeff@dailyevolver.com). You can also go to the website, [Dailyevolver.com](http://Dailyevolver.com), and you'll see an orange button called SpeakPipe and you can leave me a voicemail there. I often play them on the show.)

I want to open this segment by playing what I thought was a really wonderful, courageous and articulate message that I got from one of our listeners, Laurie in California. Brett, let's hear from Laurie in California. It's about a minute and a half.

*Laurie: I'm feeling really torn by this refugee crisis because .I mean it's politically incorrect but Muslims scare me. Their culture is so different and women are treated so different. It seems like Muslims in the educated developed countries can still turn Jihadist.*

*Islam is a mystery, a dark mystery and we all love our own culture, so I know if I were in Europe, I would feel humanely obliged to bring in migrants, but they're bringing in a totally different culture than their own at least in small towns there. It seems to me if we're all going to integrate, move toward an integral world then we have to do this and it's happening faster than we thought. I just would love some help with this actually as I'm sure Europeans would. Okay? Love you and love the Daily Evolver, so hope to hear you. Thanks.*

Jeff: Thank you, Laurie. Yeah, it's a big deal and it's fraught with all sorts of things that I think Integral helps us to see more clearly.

Again, just the basic facts: four million people leaving war-torn Syria. Five hundred thousand have arrived so far this year. Another million in Jordan, another million in Lebanon, another 5,000 a day arriving, in Europe. It's a crisis in motion right now. I think of the fog of war ... that it's hard to even get the facts because it's happening so quickly and they change so fast. I noticed the EU met today to try to bring some order to the chaos and that's an ongoing thing, too. God bless them.

### **The perspective from the right**

All right. On this Syria thing, the perspective from the right is that this is the end of Europe and Europe will be overrun by, just as Laurie was saying, by people from a different culture. You see headlines, "Europe has signed her death warrant", "Rolling out the red carpet for terrorists." And for the conservative mind, it's not just this crisis. It's like there's a green light going on inviting millions of people throughout the Second World, First World, Middle East, Africa even Asia for decades to come ... inviting them to come and live off the fruits of a culture that they cannot or will not really be able to contribute to.

These cultures are precious and hard won and hard fought. Denmark and Hungary and Sweden ... these are countries of under 10 million people. Germany, 80 million people. It's astonishing problem that really does call for an integral response.

### **The perspective from the left**

To formulate an integral response we also have to look the perspective from the left. And from the left, the response to this crisis is that these refugees are human beings who are running for their lives. You see their stories, the tragedy of 80 people suffocating in a cattle car, the little boy washed up on the Turkish beach ...

Isn't it amazing how one or two images can really penetrate the indifference -- or what the Buddhists would call the *ignorance* -- that keeps us from feeling into the suffering of the world. From any perspective, and this is interesting from an Integral perspective. We talk about healing the world, moving towards greater truth and goodness and beauty and so forth. This Syrian crisis is as bad as anything that has ever happened to human beings in all of history. Suffering, death, rape, children, crucifixion, beheading, the whole bit. We have to as civilize human beings help them. We'll figure it out later but we have to bring them in and take care of them. This is the perspective from the left.

I want to tease apart the left and right arguments and see if we can find an integration that really includes the best of both perspectives. Because that's what Integral does: it integrates.

I want to start by playing a segment from an interview that I did with one of our Integral luminaires, Bence Ganti, who is from Hungary. Of course, Hungary is at the epicenter of this refugee crisis and the country gotten a lot of bad press, because of images of the police at the borders, pushing people back using water hoses and rolling out fences of razor wire. It just has a bad feel to it, and yet this is a member of the EU. It's a civilized beautiful country.

Hungary is where the Integral European Conference is held. The next one is being held in the coming spring, and Bence is putting it together. He is a leading integralist, and he's founded the Hungarian Integral Academy at Budapest which is a very, very successful Integral enterprise. It has put hundreds of people through an intensive three-year program in developing Integral consciousness. It draws people from all over the world. Then he also does the Integral Flow Experience, which the short version that he does out of California, where he lives a good bit of the time.

While we're on the topic of what Bence does with the Integral European Conference, I do want to put in a plug because I'm a booster for this conference. It's a great conference and Hungary, despite what you see, is full of beautiful civilized people. Bence will describe what's going on in a minute, but I do want to make the point that if you're a little worried about going to Hungary, don't be. This is a civilized country. The conference is May 4th through 8th. There's a bus to work afterwards from May 9th through 11th that Brett and I took last year. Two years ago rather. It was just a scream. It was great.

Also, regarding the conference itself, Bence is very, very good at using the Karma of the moment with a group. What is happening in Europe will undoubtedly be part of the grist for the mill of what we will actually work with, and I trust we will move the the ball as we work with each other.

This excerpt is from an interview that I did with Bence earlier today actually, just a couple of hours ago. We're going to post the whole thing. It's about I think 40 minutes. I'm going to play a clip now that's about eight minutes and then I'll play a clip later that is about four minutes.

I just want to make the point that when he refers to "blue", he is talking about a stage of development. He's talking about what we refer to as "traditionalism" on our chart but he's using the Spiral Dynamics color. It's the stage of social conservatives, who are more religious and ethnocentric. I just want to do that little translation.

All right. He's going to talk about the response of the Hungarian people and he's also going to talk about the response of his government which is led by Viktor Orban who is a conservative that is taking a lot of the heat. He would be the equivalent of ... If Ted Cruz got elected president of the United States, that's who we're dealing with in Hungary. Here we go. From Bence Ganti. Play it, Brett, if you would.

*Bence: The general European consensus or close to consensus is that Hungary should accept refugees, but we shouldn't accept all of them because they are too much. First, almost all states reacted with green compassion, "Oh, let's let them in. Let's give them food. Let's hug them. Hey, you are welcome here." Germany stated publicly that "you are welcome." But then very soon different states when they experienced daily on the ground that they couldn't handle [in influx of refugees], they started to shut down borders.*

*First, Hungary shut down a little portion of its border, maybe 5% of the totality of borders were shut down, just one particular stretch at the Serbian border. And of course, the western*

*European countries were very mad at Orban and created extremely, I think, exaggerated news about Hungary. They took one photograph and interpreted it in a horrible way so Hungarians were very much ashamed actually.*

*First of all, the Hungarian people are not the government. They have a completely different approach than the current Orban government has.*

*Most of the country has a different opinion which is not broadcasted by western media. Only Orban's bad moves are broadcasted, so westerners easily mix up Orban with 10 million other people which is very sad. Actually, Hungarians feel ... most Hungarians are ashamed, deeply ashamed.*

*Second, Orban has been in power in the second term now. Last year started the second term and he made a dramatic shift. Basically, he was the true Democrat and the country knew him as a key player of helping Hungary making the transition in the late '80s early '90s from socialism to a democratic capitalist nation state, which happened successfully. He was one of the Alliance of Young Democrats, the Fidesz party.*

*Fidesz is the ruling party in Hungary founded in the early '90s, they're by 20 plus youngsters who had just left the university, which was very sexy at that time. So these young people go to politics and are true honest fighters for democracy. And so everybody knew him and his friends and party as the true young democrats who hold the future in their hands for the democracy.*

*He first came to power in '98. At that time, he was still a democrat, And then he came to power again in 2010 and by that time, he turned from a democrat liberal person to a conservative person. It was a surprise, but still people, due to this long almost two decade of memory of the young democrats, trusted him.*

*He started to show signs of taking care of Hungarian interest because by around 2010, Hungary also started suffering by being an EU member. For example, the EU wanted to basically eradicate Hungarian produce and install EU produce in the Hungarian market. So, things that local people didn't want.*

*Hungary had wanted to become part of the EU and basically the whole country voted "yes, let's be EU member" and we became EU members in 2004. We experience the positive aspects of EU and the negative aspects. So, Orban started to do a mixed politics of democracy and representing Hungarian interest. He started to go against the EU politics and he started to be like a black sheep in the European Union because of this.*

*This divided Hungarians at that time. Half of the population said Orban shouldn't be eccentric in the EU. He should just comply because we want to be EU member and we were literally afraid that if he's so eccentric, the EU might refuse Hungary. The normal everyday liberal Hungarians are very much pro-EU, yet Orban started to be more and more radical in that eccentric nature. He knows better than the EU and is so much more conservative that by the second term where he is now, there has been a dramatic change in his policy. He publicly stated that he is creating an illiberal state. So basically Hungarians felt betrayed and shamed.*

*So, don't think for a minute that as the western media criticizes Orban, Hungarians wouldn't know that. It's just they don't dare to speak up because the state started to become more authoritarian and less democratic and then Orban basically used his democratic power to curb democracy and rewrite the constitution to stabilize his power. Currently, the Hungarian government is Orban-centric. There are no other parties really in the government.*

*This shift in 2014, second term of Orban, was really a shock. We Hungarians are under shock and are feeling betrayed and helpless because Hungarians don't want revolution and don't want*

*bloodshed. There has been so much war. Hungary is sitting here for 1,000 year and there is so much war and revolution that in Europe people want peace and Hungarians want peace as well. And they rather wait until the next election in 2018. The circumstances of life are still okay. Business goes almost as usual.*

Jeff: Bence just gave us a good description of what's gone on in this age of Viktor Orban in Hungary, and the problems that arise especially for people who are operating from a modern, postmodern and even integral stage of development.

Regarding the refugee crisis specifically, as Bence said, the first impulse from a lot of people not just in Hungary but throughout Europe was green because the center of gravity, particularly as we get into Northern Europe and Western Europe is green.

But green has to get real. "Getting real" is a principle of cultural evolution. As every stage moves into the next, part of what they have to get real about is the difference between what they thought the world should be versus what it is. An ideology has to die as the next one comes online.

Take amber traditionalism. People there have to get real about the fact that Jesus probably isn't coming again. At least not in the way we thought He was. For Muslims, it's the same thing. The 13th Caliphate isn't coming back. Getting real about that is one of the things that launches you into the next stage, Orange modernity.

And then Orange modernity has to get real about the reality that not everything is logical and reasonable. That's what they have to get.

People can be logical and reasonable but they're also motivated by animal spirits and cultural karmas that science can't even begin to fathom. And that these unseen forces can actually lead to gas chambers and Hiroshima. So you have to get real about the limits of the scientific mindset. And when you do it's one of the things that launches you into the next stage: green postmodernity.

Green postmodernity's job is to awaken the heart and to become sensitive to the plight of people who have been left behind in all the previous stages. People who are beaten down, poor, victimized ... exactly these people in these war-torn countries.

Green is world-centric so it considers everybody to be in this circle of worthy of moral consideration. It wants everybody to be included in the good life protected by social safety nets that ensure peace and safety and security and education and health. What they have to get real about is the good life is a fragile thing held together in these First World societies, it has been hard fought. There is a lot of sturm and drang in the histories of all countries, but First World countries have developed adequately to produce a safety net for their people. But it can't be endlessly diluted, particularly for people who don't "get it" but want the fruit.

Here's another excerpt where Bence talks about just how he handles some of the moral dilemma of this. Brett, play excerpt two please.

*Bence: I think Orban has right in one point, in one aspect and some Europeans seize that, too. So, even if we liberal modern and postmodern people criticize him moving to traditionalism and de-democratizing the country to certain extent, when you have a situation where unregistered thousands, tens of thousands, hundreds of thousand of people simply march to your country, traditionalism has its place.*

*Basically, you're dealing with a boundary violation, so it's red. Even if there is no bloodshed, but the very fact that in your home, suddenly you wake up in your bed and you see people walking through your home who don't introduce themselves, even demand you to lend your car because they are going to somewhere. Then you go like, "Whoa!" That's boundary violation so then you try to close your door or you try to ask them, "Who are you? What do you want? Let's regulate this situation."*

*So actually, while amber traditional mode can be bad news in a modern, post-modern times, it can be good news in a situation of threat.*

*Orban said that we are building a fence in the Hungarian Serbian border to actually stop those people and register them and just at least be able to create a gate where they can come in. There's not only a fence but there's a gate in the fence and they started to build registration posts there and started to set up a legal system to register them. Basically, the EU said, "Fuck you, Orban. Why are you building a fence?" So, the initial reaction was Green, green heart. "Oh, poor people are running away from war. How can you do that?" Orban said, "Sorry. But we need to keep Schengen. Schengen means that you cannot enter the EU without a passport, without registration." Right?*

*In the United States, you even have to tell if you have visited a farm with animals and all that. Let alone seeing your name and showing your passport. Basically, Orban said that we are going to simply defend Schengen and defend the EU and that's why we are building the ... So, there was immediately a clash of green and blue [amber traditionalism] in that regard. The problem is that Orban already annoyed the European Union with his eccentric nature so it was easy for the European Union to jump on him and blame him and blame Hungary. That's the good news about blue in this situation.*

*The bad news about Orban's blue in this situation is that Orban is not only regulating but he's also unfriendly. So, he doesn't help the refugees who are already in Hungary so the Hungarian civil society started to self-organize, created volunteer organizations and help the refugees which is unfortunately also not reported in the western media. They leave the impression that all Hungarians are rude, cruel. No. Hungarian people are actually there everywhere and they are providing food. They are giving tents and mattresses and they are organizing for children like showing videos in the evenings. There are Hungarians doctors who go there and help the people.*

*There was a German news which highlighted a German doctor who went to the Hungarian train station and helped the people because Hungarians don't do it. They do. It's just not covered in media. You see? There is just an injustice in the western media towards Hungary and that made me speak up. That's why I came out because I'm not a politician, you see. I don't do much politics. I just felt ashamed because of Orban's government anyway in the west. Now, I also felt a little bit attacked by the western media due to Orban's positions.*

I think the broadcasting in the western news currently is not objective on Hungary. So, I felt that as a Hungarian ordinary person, not a politician, I need to speak up. The country is full of ordinary Hungarians helping, doctors, civils society ... and it's not so black and white as the media shows. Hungarians are good people.

Jeff: Thank you very much, Bence. Again, the full interview is posted as well.

#### SOME INTEGRAL LESSONS

So let's look at a few integral lessons from this situation. **First**, we generally want to do this when we're looking at evolutionary unfoldment. That is **we want to put this crisis in an evolutionary context**. As I said earlier, every individual story of death and destruction is as bad

as the next and it's as bad as it was in any other time. The only thing worse than four million of these stories which is the refugees from Syria is 40 million of these stories.

Or consider this from the book, *Dark Continent: Europe's Twentieth Century* a great book by Mark Mazower. He writes, "A total of close to 90 million people were either killed or displaced in Europe between the years 1939 and 1948." Now, this is a colossal number, 90 million people killed or displaced during and after World War II. We don't even want to talk about comparing anything to that. But what's interesting evolutionarily is that with all of the refugee atrocities then -- which continued long after the armistice as people sought revenge against the millions of Germans and collaborators in their countries -- an astonishing thing happened after two or three years. People got on with things. They got on with life and their future. It's a miraculous thing in my opinion, but somehow they got it out of their systems and began to live together in Europe. Not in perfect harmony to be sure but adequately enough so that their children could forget about it and their grandchildren never hear about it in the first place. Again, I find that astonishing what's happening to the psyche of the European people just 70 years after one of the most horrendous, if not the most horrendous, conflagrations in human history.

When I think about life giving birth to life, I realize that an era in a sense gives birth to the next era. It's almost like what women often say about having a baby; that it's the worst pain imaginable but almost supernaturally forgotten. A women friend of mine described herself as having "amnesia" about the pain of giving birth to her son. We have to trust that; that human beings have this amazing resilience ... particularly human beings that are at the adequately modern stage where they decouple from the mythic historical stories that are still so galvanizing to the earlier stages. [That's why premodern people can carry on vendettas for generations; while modern people lose interest.]

That gets me to the **integral lesson number two**: it's really more about stage of development when we talk about integrating new people than it is about their culture. I mean I have more of a mutual understanding with a modern Syrian than I would with the red altitude Hells Angel in the next town. Many of these Syrians are modernists. They're educated. You see them ... I mean it's striking to me. I noticed these lines of refugees and they're wearing jeans and berets and they look like hipsters the world over. They interview them and they're smart and they're educated and they speak good English.

I felt so bad for these people and I think of Rwanda and similar conflagrations of the earlier stages. I just didn't have the resonance. I didn't have the connection. It's easier to maintain ignorance. I have to remind myself, I have to make myself realize, "Oh yeah. These are human beings in the same way even though I can't relate to them." It's not as easy. But these Syrians, for a lot of them it's really easy.

**The third teaching of Integral theory is that of course every stage is radically different even though it includes the previous stage.** Something new comes online in the cosmos that literally never existed before. It's the creative impulse of the Big Bang still at work. Specifically, in terms of consciousness, what happens between the traditional and the modern stage of development is that we develop what we call a differentiation of the values spheres of reality.

Here's what I mean. Modern people have a separation between their public reality and their private reality, between their public world, their public persona and their private world. That is allowed in modernity for the first time in human history. In pre-modern cultures, you're actually not allowed to think anything you want. You have to believe in the mythic story that is the organizing principle of the culture.

In modernity, we have a new thing that arises: this private sphere, my world, my sovereign world of Jeffness where I can believe anything I want. I can believe that the Bible is true. I can believe



the Koran is true. I can believe that Eckardt Tolle is true. I could believe in the church of the Flying Spaghetti Monster if I want (which is actually a church). I can believe that adulterers and homosexuals should be stoned or I can believe they should be fabulous. It doesn't matter. Because in the public sphere which is another dimension of my reality, I'm not allowed to act that out. At least, not in a way that hurts anybody else. I have to get everybody else the same right to hold his or her beliefs without being hurt or coerced or discriminated against in any way.

When we move from one stage to the next it's not an easy transition. It's a messy transition. We see it all the time. We saw it a couple of days ago exemplified by the comments made by the number two contender for the Republican nomination here in the US, Dr. Ben Carson. He said that he would never support a Muslim being president, being in the White House. He appropriately got a lot of blowback for that. He was reminded that the US Constitution, no less, requires that there be *no religious test for public office*, in black and white ... that there are over three million American Muslims who are good citizens, including over 100,000 that serve in the military.

Carson thought about it for a day or so and he came back to explain that if the Muslim candidate were to renounce theocracy, if they were to renounce Sharia law and all of that stuff, and pledge allegiance to the United States, then maybe. He also went on to say that it's the same thing with a Christian: if there was a Christian that wanted to install a theocracy that he wouldn't be for them, either.

To that, I say, "Very good, Dr. Ben Carson! That is a very important integral developmental lesson." It's not about the religion, it's about the level of development. Good lord, there are Muslims who are modern, post-modern, and integral. I just hosted one this weekend: Amir Nasr who wrote *My Isl@m: How Fundamentalism Stole My Mind – And Doubt Freed My Soul*, a fabulous book, and he's a fabulous integral teacher. He was raised in Somalia and Qatar and Indonesia, the trifecta of Muslim cultures, and he's as integral as the day is long.

Of course, there are a lot of pre-modern Muslims, and you'd have to say that Islam as a whole culturally has lower center of gravity. I mean that not as an insult. That's just the fact and something that we have to take into account.

This is something that I think the Europeans are hip to. I hope so because Europe has to do better with assimilating Muslims in every European culture; the Turks in Germany, the Algerians and Northern Africans in France and in UK as well. I think that human beings grow and learn so I'm hopeful.

**The fourth lesson that we learned from this is that wealthy countries or First World countries have to make sure that Second and Third World countries are livable.** No more deposing dictators. We all learned a very painful lesson there. There are other ways to work with it and of course every situation is different. We have Cuba. We have North Korea. We have Saddam Hussein and Muammar Gaddafi.

What we saw in the Middle East is that when you take the lid off, if you dispose a dictator, then you're going to release a Pandora's Box of tribal passions. That's what the dictator was holding in check. It's a little bit like children of overly strict or abusive parents. The kids are either beaten down and passive, or they're wild and out of control. This is what we found and so we got to be smarter about this.

I go back to the "Pottery Barn Rule" by Colin Powell: "you break it, you bought it." He warned George W. Bush of this, to no avail presumably, before we invaded Iraq. I think this is something we also learned from the mistakes of Obama: that we probably have to keep some

military force unless we're willing to sit back and watch Islam go through the Muslim equivalent of the Hundred Years War that helped bring Christianity into modernity. Which means much more tragedy and suffering to come and we're working out how to work with this. In the meantime, we have the karma and the results of what happened with the overthrow of Hussein and all of what has transpired. And since we broke it, we are responsible for it.

Now, we are trying a different path with Iran, and I give Obama credit here. We're trying a completely different approach, one not about attacking and bombing and taking over, any of that stuff. Instead, it's about betting on the modernists, betting on the elected President Rouhani versus Ayatollah Khomeini, the theocrat. I think that's a good bet ... but it's really the game to watch over the next several years. Humanity is working it out at real time. We're getting smarter and God hasn't given us an easy time. It's not apparently in his or her nature. **There's one other insight that Integral leads us to here** and that is that we really ... Despite the pain and suffering and the setbacks and U-turns and wrong turns, karma is at work and the karma really is moving towards ever greater unfoldments of goodness, truth and beauty. By karma, I'm talking about the sum of cause and effect in your world, in your world view, in my world Jeff, in the world of your town, your culture, your country, your nation, the world.

It's weird but even in real time here with what's happening in Europe, karma is working itself out. I mean we see Germany taking a heroic step; it's really so touching and inspiring to see *Mama Merkel*, Angela Merkel, just decide to take on 800,000 refugees. It's decried as an emotional decision but to me, it's Germany continuing to pay its karmic debt for the first half of the Twentieth Century.

It's like Fareed Zakaria wrote. I actually pulled this paragraph because I thought it was so good. He wrote: "Modern Germany has tried as hard as any nation ever has to repent for its past. It has paid out hundreds of billions of dollars in reparations and foreign aid. Its culture is steeped in the memory of its misdeeds, with memorials, museums and monuments marking the most gruesome chapter of Germany's history. On the grounds of the former Nazi headquarters in Munich, a new Documentation Center for the History of National Socialism provides a detailed, brutally honest history of the rise of Nazism."

That's an astonishing thing that Germany is expressing I think for all of humanity, a sort of great enlightenment that comes from postmodern and integral consciousness. Germany is voted the most admired country in the world. What Merkel is doing is basically is adding 1% to the German population made up of Syrians. I know they'll do their best practices in terms of who they choose, and will privileged modernists, because that's really the game, but it will change Germany, And that is okay.

We all change. It's one of the great principles, I think, of Buddhism. It's what they really emphasize: that there's no fixed reference point from which to see anything, and that everything is arising co-dependently (or interpenetrated as Thich Nhat Hanh would say). I think that is a beautiful vision for the future actually: **in the sacred world to come, we will all be German and Syrian and Sudanese and Chinese and homosexual ... and everybody. We'll have it all.**

We won't even want to imagine how limiting life was when we were just captured by any one of these identities. It would be as if pieces of us were missing.

Karma is real. This endless history of cause and effect is real. A fundamental Buddhist teaching about karma is that it is unfathomable. I mean we actually don't know how it all began ... how the Germans became so German, and the French became so French ... that everybody is who they are as a result of God knows what for God knows how long. This is a world-centric perspective because we see that we are all part of all of humanity.

It becomes a *kosmo-centric* perspective when we see that we are all a product of all of evolution of all time, and that we are carrying the karma of the Big Bang, which is creativity, making something out of nothing. It's just part of our being here and alive to want to continue to grow and become more complex, more capable, more loving, more wise, ever more human and beyond.

God bless Germany. God Bless the Syrians. God bless us all. It's a grand experiment, and a grand challenge that we are all worthy of.

All right. Well thank you everybody. Check in next time for the next edition of The Daily Evolver live. Good night!