

IS THE POPE INTEGRAL?

Jeff: Hello everybody. Welcome to the Daily Evolver Live. It's Tuesday, September 29, 2015. I'm Jeff Salzman and I'm coming to you as always from beautiful Boulder, Colorado. I'm here tonight with our multi-talented -- and multi-perspectival -- Daily Evolver producer Brett Walker. How's it going, Brett?

Brett: Hey, that's me.

Jeff: That's you.

Brett: I'm multi-perspectival.

Jeff: That's true! Hello to Corey deVos who is handling things over at Integral Radio and to you, our live listeners particularly who are here joining us at our new home at Integral Radio ... which is a new feature of Integral Life ... which is the leading website for the worldwide Integral community. That's our home, and the home of Ken Wilber and hundreds of hours of wonderful archives that are streaming free around the clock on Integral Radio.

We have a nicely growing group of listeners here at the Daily Evolver. I know a lot of you don't know the Integral jargon and I try to minimize it but there are some terms and maps that are helpful so check those out at dailyevolver.com. Click the theory tab at the top of the homepage and you can find those charts as well.

THE BLOOD MOON AS AN OPPORTUNITY FOR INTEGRAL PRACTICE

Jeff: All right. The main topic for the podcast is the visit to the Americas by Pope Francis this past week. We all know the Pope is Catholic, but is he Integral? I will be joined in addressing that question by my special guest tonight who will be with us live from New York: Father David McCallum. David is a longtime friend of Integral and a Jesuit priest. Many of you know and love him, he's a contributor on Integral Life as well.

First, before we get to the Pope, I'd actually like to step back a stage or two or three even in the evolution of human spirituality. Back before science, for sure, but also before monotheism. Way back to when the world was alive with the spirits and omens and nature was just in every way drenched in meaning. I went to that world briefly the other night, Sunday night, and you may have to. Did any of you see that blood moon, the "super blood moon" the other night? That thing scared the crap out of me.

I had heard about this special lunar eclipse, the super blood moon which happens only every 20 years or so. But I didn't think too much of it. Normally, I don't have very good luck with that sort of thing. It's always cloudy or something. But I thought I ought to at least walk out my front gate to see if there was anything worth looking at. I did and it was like, whoa, there it was, this big full moon rising above the horizon -- but extra big in the sky because the moon was at its perigee which is the closest point to the earth. That can be impressive enough. This night, though, it was being slowly covered by a red blood stain creeping up and drenching the whole face of the moon. It was indeed the blood moon.

It was spooky especially when I first saw it. It was startling and scary. Of course, thank God, I had a handy scientific explanation because, otherwise, I would have been freaked. I wanted to run back into the house and sacrifice poor, little Gracie Mae, our pug, to the

angry Moon God. But I didn't have to, fortunately, because the scientific explanation wrings out the fear in a way.

This is, of course, great progress for humanity because we realize that the eclipse is caused by the earth being perfectly aligned between the sun and the moon. The sunlight still shines around the edges of the earth's atmosphere which turns the light red so it's basically projecting this red light on to the moon, much like a sunrise or a sunset. The moon appears to be slowly being drenched with a blood red, purplish brown.

It's stunning and beautiful even if you know what's actually causing it. *But what if we didn't know what's causing it?* What if we didn't know the science of the thing ... if we were living in a tribal stage of development?

Of course, this is an opportunity to do some Integral practice because at Integral we're multi-perspectival. That's one of the skills or markers of Integral thinking is the ability to see things through different sets of eyes, through somebody on the left, through somebody on the right, the east, the west, pre-modern, post-modern, modern.

These pre-modern stages of development, what we see on the altitude chart as being the tribal or even archaic. These are all still installed in us. Remember, one of the principles of evolution is that evolution includes what exists and transcends it with something new. These pre-modern levels of consciousness are still very much online in a way. We may not be in touch with them ... but that's one of the Integral projects, getting back in touch with them. So that when we see something like a blood moon that is mind-blowing, we want to remember to take an opportunity to get in touch with what we are when our mind is offline, when our mind is blown.

So as an integral practice, we look at the blood moon as if we didn't know what it was. We look at the blood moon with a pre-modern mind. Again, we do this as a practice, we don't do this to be successful. We do this to be faithful. This is the wonderful definition of a spiritual practice: "the thing you do to be faithful".

So you do your best to tune into an experience of seeing the blood moon at the consciousness where all of nature is real, alive, immediate. We are not only in relationship with it, we *are* it. We are deeply embedded in it, in ways they're actually difficult for the modern mind to comprehend. Everything is local, tactile, drenched in meaning.

In our practice of getting a touch with our tribal consciousness, we have no concept of the moon being 238,000 miles away. I mean, what's that? For us, the moon is what it appears to be: an object in the sky that is always just out of reach. Maybe a few hundred feet off the ground floating, gliding in various forms just over our heads, over the treetops, just over the mountaintops.

Then you see it one night slowly begin to turn a bloody scabrous red would have to be portentous. It would have to mean something. There's no other option for human beings. Human beings are meaning-making creatures. We can't help ourselves. We're Homo sapiens. We think about things. My dogs weren't interested in the super blood moon -- but I was. Just because I have a modern and postmodern consciousness laid over top of the pre-modern, that doesn't mean that it can't still be spiritually potent.

It's cool to see how people are doing that. In fact, Brett, you were talking about ... Were you hearing people at the Integral Center talking about this and what it meant for them?

Brett: Yeah. A friend of ours is going through some heavy stuff, emotionally. And as we talked about it we realized that all of us seem to be going through it right now. Someone

mentioned that there's has been a great unraveling in recent months that is preparing us all to give birth to something new. So there's still a connection to these larger forces, real or imagined. People are saying, "Wow, there's the super moon plus Venus is in retrograde and Saturn is leaving the sign of Scorpio. Of course energies are intense and passions are stirring and people are doing shadow work." And these are well educated, highly developed people. It's like we need to have something larger to hitch these energies onto to help us manage them or make sense of them, right?

Jeff: Yeah. This is where, I think, Integral really helps because we can see that enchantment that ... well it's the pre-trans fallacy in a way. It's the There's an enchantment of the world that precedes reason. This is the world where everything is spiritual, spirits everywhere, superstitions, and sacrifice, and amulets, and idols, and all of that stuff.

Then reason comes along -- the scientific stage of development, orange modernity on our chart -- and wrings that out of the system. Actually, that wringing begins in the traditional stage. Traditionalism really wants to begin wringing the spirits and magic out of their system.

Then there's a stage that's post- or *trans*-rational where that enchantment can be brought back forward to a new sacred world that is not limited by a magic or mythic belief system. It's also not limited by the modern scientific (not scientific, scientific) worldview, that says if something can't be sensed and measured it doesn't exist. This view collapses the world into the exteriors, or what we would call the right-hand quadrant.

The enchantment beyond science is not mythic, it's not tied to different stories, it's not necessarily about us in the way that we thought it was. It also refuses to ignore the fact that life is just deeply astonishing. Starting with the mere fact that there's something instead of nothing. I still don't understand why there's something instead of nothing. I think that is the biggest miracle of them all. I guess, it is, right?

And that something has turned into me and us. And that something continues to evolve into more than me and us ... into ever-greater unfoldings of goodness, truth, and beauty. That is a cause for constant astonishment. I mean, we are living in a created world of just, wow. We want to get back that mind-blowing quality.

Of course, it's easy to do with the super blood moon because you walked out your front door, and it's like, "whoa, we're all going to die." I mean, it's clear, there's no doubt what that blood moon meant.

You could also do this as a practice with any random tree. You can look at it, you can encounter it as if you know nothing about it ... and it'll speak to you in very, very powerful ways. I forget who said it but it's so true: there are two ways to live your life. One is as if nothing were enchanted and the other is if as if everything was enchanted. The former, where you're realizing the enchantment, is an Integral practice.

FROM MANY GODS TO ONE

Now I want to walk back up the stages of spiritual development to where we can get to the topic of the week, the current state of the Catholic church, Christianity and, of course, this amazing Pope that made such a beautiful impact on me even and lots of people in his visit here to United States and Cuba.

Again, just to walk up the stages really quickly. Early spirituality is where the blood moon is deeply portentous. That's nature-based because we don't really yet have the structures

of mind to contain larger patterns, basically. Eventually, we do learn the patterns. We just keep noticing and talking to each other. And over generations we learn that the moon does eclipse sometimes and then we build Stonehenges and we map the constellations and the movements of the heavenly bodies.

We develop gods that are more mythic, that are bigger, of other worlds. These are the red power gods or red warrior gods (at the warrior stage of development) like Thor and Zeus and gods of the heavenly bodies that still bear their names: Venus, Mars, Jupiter and so on. Finally, as is the want of humanity, we get bored with that. The good, old Peggy Lee line, "Is that all there is?"

Then a new consciousness arises that says, "We've gone as far as we can go with this gods thing. It's time for a new realization and that is the realization of one God." One God, a transcendent God who's bigger than nature, bigger even than the cosmos. This kicks off the era of monotheism, which is the beginning of the move to the traditional stage of development, the Amber Altitude of development.

In non-theistic religions like Buddhism, there is still a polarization between transcendent good, Nirvana, and corrupted, full of suffering, Samsara. It's still the same move in consciousness whether it's theistic as in the western Abrahamic religions or in the non-theistic Buddhist sense. Either way, one of the key projects of traditionalism is to suppress magic, superstition, idol worship, and all forms of nature-based or red cosmologies of gods.

In fact, if you look at the Ten Commandments which bring this online, the first four of them are all about establishing the one and only God. All other gods, out! The commandment prohibiting worshiping idols, amulets, no magic, none of that. Then there are two commandments on how to go about worshipping God. Only then do we get to the don't kill and don't steal stuff.

This new level of development comes online historically, actually, brutally. This is the transition between the red and amber stages: warriors on the red side of the street, and the holy on the amber (traditionalist) side of the street. In other words: holy warriors.

Right now, we see the most extreme examples of this today with ISIS, the Muslims who are destroying these pagan towns, the temples and the statues of the pagan cultures that came before it. It's so interesting to see how we interpret that as that these people are brutal, nihilistic, that they are just interested in creating chaos. That misses the interiority of what they're actually doing, which is that they are actually clearing out the world for their god and for the world that God wants us to have which will lead to our salvation. They're being faithful the first four commandments, which is actually part of the Muslim religion as well.

CONVERSATION WITH FATHER DAVID MCCALLUM

One of the most fascinating things about the Catholic church that it spans virtually every meme on the planet ... It's not always perfect and it's not always pretty but serves in ways that are meaningful to people at all of those stages of development.

Furthermore, it brings forth the full flowering of monotheism, the teachings of Jesus which says, "You had all the laws, the commandments, all of that stuff. Now all of those can be subsumed into a one new overarching law: the law of love." It's astonishing. It came online in the east as well with the Heart Sutra in Buddhism, which is the kicking off Mahayana Buddhism with the bodhisattva vow and where "nirvana and samsara are one."

Jesus' teachings and the teachings of the Catholic church are, again, astonishing. Shockingly world-centric and perhaps best transmitted to us tonight by one of its devoted practitioners. I think this may be my cue to welcome on to the podcast my dear friend, Fr. David McCallum, who I'm very happy to have joining us now from New York. Good evening, David. How are you?

David: Hey, Jeff. I'm so delighted to be with you and with your listeners. Thanks so much.

Jeff: My pleasure. It's really wonderful to have you here. I know it's been quite a couple of weeks for you. I mean, you're in the church. You're a Jesuit priest. This Pope is, of course, as I said, touching many people. I mean, his speech to Congress, to the United Nations, there's an electricity about the guy. Yet, he's not fully on anybody's team politically. He has supporters on the right and on the left. He's doctrinally conservative -- there's no abortion, gay marriage, female priests, so forth -- but liberal in terms of supporting social justice, has a critique of capitalism, the consumer culture, pro-environmentalist. Yet, all wrapped up in this tone of love trumping all. He loves you, the church loves you no matter who you are, what you've done. His line to the atheist just wrecks me. He said "if you can't pray for me, you can at least wish me well." This has the fragrance of Integral consciousness to me and I want to ask you how you see it, David. So here's the question: we know the Pope is Catholic, that's an established fact, but is the Pope integral?

David: I think of it in terms of playing poker. There are "tells" that express what a person's hand is and you can pay attention to them if you're really looking for the right things. I think the same thing when you look at Pope Francis, when you listen to his words, when you pay attention to his actions, there's a lot of that evidence. I'll explain along the lines of Integral what some of those "tells" might be. One of them that you've alluded to in your earlier comments is the capacity to see the good of the meaning-making that's going on at every step of the spiral of development. To be able to affirm that good while at the same time challenge what is unhealthy or out of balance.

While that potential is always within the Catholic Church, it does take certain leadership to be able to see from the later stages and can be able to affirm that without projecting in an absolutist way what that good might look like for everybody else. More concretely, Pope Francis meets with people who are from indigenous peoples in the Andes when he went to Bolivia. These are people who in the Andes speak quechua and they offer offerings of coca leaves to Pachamama, the Earth Mother. They also attend Eucharist and participating communion. They offer libations to the earth.

The Pope had no problem with this because he understands I think in a very respectful and reverential way, this is the authentic expression of this people's belief and their way of integrating their own native traditions with that of the church.

Jeff: Would you contrast that to previous popes? How did other popes deal with this indigenous stage of Catholicism?

David: It's been a mix bag but I should say in all honesty, I have never been so captivated by any Pope until this one. I think my data may not be as good and my accuracy. I understand that at various times for instance when John Paul II would go to the Philippines or to islands in the Pacific where islanders would wear grass skirts and women would be topless. This was completely acceptable because he knew that this was the native tradition. I think there was a broad-mindedness there. I suspect Benedict wouldn't have felt the same way but that's just my projection. We don't know for a fact.

Jeff: Yeah. These are the last two and we know that if we look historically, the treatment of the indigenous population by the Catholic Church as whole another complexion if we go back a few hundred years.

David: It's so true. There's an expression in Catholic theology called syncretism, which is something that people became a little bit suspicious of. When the Jesuits went to China, for instance, they went in as basically the scholars and holy teachers to get into the court of the emperor. They did so in such a way that they respected all the rituals offered for the elders. They understood that part of Confucian ancestor worship is very much like the communion of saints in Catholic theology. They were comfortable with that. When others saw what the Jesuits were up to, they were very uncomfortable. There was an either/or attitude rather than the both/and. I think that's a really significant indicator of where a person is on the developmental spectrum, their capacity to think in that both/and way.

Jeff: That's interesting to me to think of the Jesuits in general. Of course, Pope Francis is a Jesuit and I think the first Jesuit Pope ever, right?

David: That's right.

Jeff: Isn't that something. You are Jesuit too.

David: I am.

Jeff: What's up with you Jesuits?

David: I gotta tell you this. When Pope Francis was elected, none of us believed that this was possible.

Jeff: Really?

David: From the time I entered the Jesuits 25 years ago, I was told there will never be a Jesuit pope. It was something that we just grew to take for granted. It was like, "We take a vow of obedience to the Pope so, of course, we're never going to be one." There's all this rule against ambitioning within the Jesuits for higher offices. We're essentially putting ourselves to the service of the church, not to strive for those high offices.

When the election of Pope Francis happened, I basically said, "No, you can't be right." Somebody made a big mistake here. Yet many of us were actually suspicious of Francis because his reputation as Jorge Bergoglio was not exactly so positive in our circles.

Jeff: Really? How so?

David: When he was leading the Jesuits in Argentina, it was incredibly tumultuous. It was during their civil war, during the time of the disappearances of people under the Peron government and as a result, he had to take very hard steps and measures to real people and including people who are far in the left and proposing a Marxist liberation theology. Then on the far right, those who were very much in line with the government. His leadership coming from a 36-year-old guy responsible for a tremendous amount of authority there within the Jesuit order. He was very divisive. As bishop, he was heavy-handed and as archbishop, he was known for having this rigorous streak that some people were very suspicious of. I don't think anybody in the Cardinal's Curia expected what they got when they elected this Pope.

Jeff: Really?

David: It's true evidence of the Holy Spirit!

Jeff: Yeah, yeah. Right on. Do you think they expected more of a transitional, rather than transformational Pope?

David: Very likely, very likely.

Jeff: Yeah, yeah. He's a transformational Pope, right? You think?

David: Yeah, I think he is. Another one of those indicators of his integral nature is when a person is able to really integrate within themselves, the forces of power and love. This is very, very sophisticated. It's not that you have to be always in the later stages to do so but the ability to wield so much influence and to do it in a way that's not authoritarian or autocratic, that is truly empowering. At the same time, they have this profound ability to connect with people in a compassionate, loving way as he does, to live with such simplicity, to eschew all the trappings of his office. It's pretty extraordinary. The temptations are huge but he has such a degree of inner freedom from those attachments that most of us fall prone to that it's a pretty good indication of how mature he is spiritually, as well as I think in terms of consciousness.

Then I'd also say he is able to transcend people's projections of him and continue to stay fresh. He doesn't allow himself to be put into a box. I think people are waiting often on the edge of their seats to understand what he's going to say next because he's not really predictable. He's got this freshness, the spontaneity and that's what you'd expect from a post-conventional person.

Jeff: Yeah, it's true. I love what you said a minute ago, the inner freedom. I mean, we have antenna somehow, don't we? When we meet somebody with inner freedom, there's something that is riveting about that person. I always think of something that Chogyam Trungpa, the Tibetan priest who founded Naropa and Shambhala here in Boulder, said. He said, "The ones that have the highest realization are marked by an the characteristic of playfulness." I see that in this pope and you just want to smile. That's something. It's fun to feel that.

I mean, we would say Integral, that's actually the ideas and what he's saying has inspired me in the left-hand quadrants in terms of my thinking and consciousness. There's also something chemical. There's also something vibrational and energetic that where the one log is lighting the other. I feel lit up and transmitted. There's a word for this, that there's a transmission that comes from this.

David: I think that you saw a lot of evidence from that if you were watching the televised coverage of the congressional address because you see people from both sides of the aisle cheering up as they resonate with things the Pope was saying.

Jeff: Republicans and Democrats.

David: Yeah, exactly. To see Marco Rubio wiping tears away from his eyes and Boehner and also, obviously, our vice-president whose got a reputation also for being a softie. There's a sense in which he's really touching everybody across those party lines through ideological filters, not an easy thing to do. Another thing I would say about that event is that, he was calling people to be their best selves and for us to be the best nation that we were founded to be.

It's interesting if you think about his charisma. Of course, some of it is his positional power. He wears the white garb and he was gleaming up on that podium, in that Congress chamber. However, he's also a guy with one lung. He's wearing orthopedic

shoes. He's 78 years old. He doesn't speak English as his first language but he was communicating loads on so many frequencies.

Jeff: No, I agree. It makes me excited and certainly curious about the future of this amazing church of yours that's been around so long. We talked about how it relates to every stage of development. It really works globally all over the world. The place where it's maybe not working so good, or hasn't been, is with the post-moderns, with liberals. But maybe there is a move that the church makes led by Francis where it's about those good, green values of helping people ... rehabilitating the victims and sinners and bringing them back into the fold ... and helping the poor.

I mean, what could be more motivating to people at the post-modern stage than helping the poor? How do you see that, David? Consider the church in 5 years, 10 years, 20 years...what do you think?

David: I think regarding the green, the post-modern wave, one of the challenges which you referred to earlier in your comments was the way in which so many of us at green get stuck in a very rationalistic and scientific way of looking at the world.

While the social justice agenda...the orientation to community which is so important for the church...A lot of that stuff really resonates with folks of that post-modern level. However, the rationalistic way of approaching the world, that enlightenment-oriented way of thinking and the relativistic way of thinking often gets in the way of the experience of being awestruck, that experience of being really taken up in wonder and in humility before the magnificence and the mystery of the human person or nature or of art.

There's something that flattens out during that particular time in our development and one of the things that's interesting about the church is if you hang in there long enough, there's something that reengages us. Paul Ricoeur, the philosopher called it the second naïveté. It's like being able to come to a new innocence around a familiar thing and see it with fresh eyes.

I'll just use the example...Many times when Scripture scholars are studying the Bible in historical, critical way, it just becomes like every other piece of literature. You study it scientifically. You think about in historical, critical way. It's really hard to find where the numinous quality is. I got to tell you, at some point after my study of theology I went back and all of a sudden, there were passages that I've read 150 times and all of a sudden they were speaking to me at a totally different way. I get chills and think to myself, "What is this?" I know that this was a historically conditioned author writing this and there was a whole political agenda. It's the ability to make space for grace and transcendence alongside right everything else. It's not an either/or.

Jeff: Yeah, I agree. What's Integral spirituality going to be that is different than what we may call green or progressive spirituality? Green progressive spirituality it's not as scientific as modernism, which just basically wrings all interiors out of the system. With post-modern spirituality we can dance in the woods again, and we can have amulets and statues and crystals, and we can get back in touch with energies, and we can re-embrace a lot of the myth and magic that was left behind. But there still seems to be one bridge too far, and that's God, some sort of a personal creator who sees me and loves me.

David: Isn't that amazing that people can open up their hearts and their minds to notions of magic but not to some personal transcendence? I think that's part of our challenge around language and about finding, in a sense, new metaphors, new and more appropriate and often scientifically inspired language. I think that one of the great introductions of the late 20th century is all the language coming from physics. It's given people a whole new lease on thinking about God and extricating God from this limited

box that we put God in. It's very, very freeing to thinking new categories that the quantum physics provides.

Jeff: Yes, and the Big Bang itself. There was a creative act 13.8 billion years ago that is still reverberating today: in our human minds and hearts we are continuing to create. That's a revelation given to us by science. I mean, there's a spiritual path in there somewhere. I don't know whether the traditional religions are going to be able to lead the way, probably not. I mean, maybe some. I don't know. I actually get confused. I mean, why not? The church has some of the most exquisitely educated and creative people on the planet, but the church has a certain conservative function.

I do know that just even theoretically, David, that a more complete picture is going to include the second person of divinity. This is something that Ken wrote about in *Integral Spirituality*, the first, second, and third persons of God. Steve McIntosh has a new book, called *The Presence of the Infinite* that really makes a great argument for bringing back -- or bringing forward -- a relationship with the creator. Imagine.

David: I mean, you've lived long enough and I've lived long enough to have experiences of people in our own lives who have given up on God. Then there's a moment in their lives and they've never encountered Integral but they have come to a liminal point in their lives, the death of a mother or father, for instance. Just today, a friend of mine from college called. He was on his way down to New York City to Sloan Kettering where his mother's dying of cancer. It's really something how these precarious moments, right, the word actually precarious means to come to our knees in prayer because we've reached the limit of our current way of making sense of living. We realize that there's a kind of chasm that we face. Unless we take that leap of faith, we're going to be cut short. Whether someone's reading Ken and can come to that through some sort of an intellectual understanding, ultimately, it's going to happen through the heart and through their opening up to dimensions of life which are a little beyond our full comprehension and explanation.

Jeff: Steve quotes Blaise Pascal, who said, "human things need to be seen to be loved, but divine things need to be loved to be seen." I like that.

David: That is a great Pascal...He's got a lot of good quotes.

Jeff: Really? I don't know much about him but that made me want to know more about him.

David: He's Jesuit educated.

Jeff: Oh, is he? Well that explains it.

David: I'm terrible. I'm so biased. Oh my gosh.

Jeff: It's interesting. I think of Jesus himself coming out of completely ethnocentric Jewish milieu, and yet offering salvation to everybody.

David: That's right.

Jeff: I mean, that's astonishing.

David: If you read some of Paul's letters, like Colossians, you get the Cosmic Christ. I mean, that was written within thirty years of the death of Jesus. It's as if Paul has had this vision of how the Christ is both the source and recapitulation of all of creation. He's got salvation for everyone, there's that sense that nothing is limited, everything will be taken

up in the embrace of that God of compassion. I think people really get hung up on the power piece. I can't believe in an omnipotent God because suffering has happened to me and how could God let that happen? I think that when we come recast God's ultimate power as an unconditional love and we see that God's power has manifest on the cross as Jesus dies and submits himself. It's a different power than the one that were most acquainted with the world.

Jeff: I think it's really interesting to those of us who were evolutionaries who see human consciousness as having evolved over time. That's true in aggregate but all along the way, there are people who are spiking into genius. Spiritually, we get these great masters of all time who spike into the highest levels of realization. I mean, we are riveted by their teachings. We are inspired. We are lit up by their teachings. Jesus is certainly preeminent among them. Of course, we get it all wrong and we interpret it at our level and we hit each other over the head with it. But the original teaching is a brilliant spike into the greatest realization available to humanity.

David: Yes. I would use another metaphor too. It's a seed and when you think about the seed and the potentials in it to become a full-grown oak tree, for instance. The seed potential of Christianity is tremendous. You can trace it through all the tiers. You could trace it through all the spiral levels. You can discern at the most basic, indigenous levels something very earthy and very simple and at the same time, you read mystics like Meister Eckhart or John of the Cross or Teresa of Avila or Ignatius Loyola. You realized, "My gosh, there's a transformational consciousness that they're actually expressing and they're writing." It creates pathways for people to follow and imitate. Ignatius' spiritual exercises were just that. They were intended to create a pathway, a groove in human consciousness that would be deep enough-

Jeff: That never existed before.

David: Yeah.

Jeff: A new groove.

David: Yeah, and very much about transcending oneself, finding inner freedom from attachments and fears so that one could put oneself holy in the service of God's will. And not God's will as purely something transcendent and outside of oneself because Ignatius' spirituality is dialogical. It includes one's own deepest, truest desires, filtered and purified from ego and fear and compulsion. When that pure will is discerned, that is in fact, seen by Ignatius as the will of God. That's amazing.

Jeff: Hallelujah, man.

David: The first, second, and third person experiences of the divine, awesome experience. Anyway, more reason.

Jeff: I'm feeling it now. One of the great things about Integral is that we think thinking is good. As you said, you got to get the heart in there too. I think, different people do it differently. For me, understanding has always been the point of the sword for my spiritual development. The heart has followed, hopefully, closely behind.

David: Yes, you've got a great heart.

Jeff: Oh, thank you, David.

We do have a listener question that, I think, is interesting. Maybe I'll give you a shot at it, David. The question is, "How come at pre-conventional levels, the gods and goddesses had human foibles but then at amber, God is all-perfect?"

David: It's a big question. The great longing that comes online at Amber is the ability to transcend our dark sides. The power of law had somehow curbed and controlled the monsters within us. It's not surprising you see the disappearances of these pantheons of our human capricious demigods as we find the synthesis of perfection, which really comes online at that stage. I would say that's my own little view.

Jeff: Right on. I think that's right. I would add that on the exterior side of the street that it allows humanity to get more complex because we don't have to do tribal thing. *Vengeance is mine sayeth the Lord*. So I don't have to do a blood feud for five generations. I don't have to sacrifice to a god or goddess because the final sacrifice has been made. That just creates...It clears all of that old brush away for ever more complex societies.

Actually, one more quick question to you, David. This is, actually, one I'd like to hear and it's from Mary Linda Landauer who is a good friend. She just says simply, "I'm curious how Integral emerged in Fr. David?"

David: Oh, my.

Jeff: Forget the world. We want to know how did it emerge in you?

David: Gosh, by fits and starts and a lot of painful backsliding and-

Jeff: No backsliding.

David: Yeah, I mean, it's the same way it's happened, I think, with all of us. It's a matter of experience and reflection and a lot of great people in my life. I find that the practice of a spiritual path over the long term, whatever your spiritual path can be a big help along the way. I've got a lot of support there. I've got a spiritual director I've been meeting with for years, a regular prayer practice. I was really blessed in my Jesuit formation to be able to encounter the study of adult development and to do graduate work and doctoral studies in that area.

I think, as you say, understanding is a really powerful and potent resource when it comes to our growth but it just can't be that alone. It's got to be the second person work of sorting through in our relationships and our love lives and our service with other people, and integrating our own shadow stuff. I certainly can't claim that it's anything but grace and a lot of good people in my life and a lot of grit.

Jeff: Yeah, right on, me too. It's so great to have you join us, David. I so appreciate your good work. More to come. All right.

David: All right. Love you, brother. Take care, everybody.

Jeff: Love you too. Thanks, David.

David: Bye-bye.

Jeff: Thank you, all, for joining us tonight. It was a great conversation. I really enjoyed sharing it with you. Keep it Integral! Bye-bye, folks.