

Transcript of Marc Gafni's Keynote on Success 3.0 – A New Outrageous Love Story

TBird Luv:

Dr. Marc Gafni is the force of nature, who has invited so many of us in this room today. Okay? He is the founder, together with Ken Wilber, of the Center for Integral Wisdom. The Center for Integral Wisdom is the convener of this first Success 3.0 Summit. Marc is mysterious and does not fit into any easy category. He lives out loud, fully awake and alive, and inspires so many of us to do the same. He was once introduced by Sally Kempton, the leading feminist wisdom author and teacher, as a young sage who combines a radically audacious mind, with a radically audacious heart, and he seamlessly merges them into this dazzling brilliance and genuine love for every person that he encounters. Every single one of them. She also said, Marc is a person of profound loyalty and integrity, as well as being the smartest and most loving man she has ever known, and he is a ton of fun. I agree with Sally Kempton. [1:42]

And I'd also like to add that for as long as I, and many of you in this room, have known him, what gets Marc most excited is our brilliance, our success, our greatness, our contributions. Marc is always excited about a new person entering into the circle and gives literally every ounce of himself to support them to actualize their stardom. That's who he is. That's exactly who he is. But what's really great about Marc is not that we all love him, but that being around him makes us love each other more. Wow. Wow. [2:42]

Marc Gafni is also a visionary thinker, a social activist, a passionate philosopher, a wisdom teacher, and the author of ten books. Five in the last two years, including the award winning *Your Unique Self: The Radical Path to Personal Enlightenment*, the 2-volume *Radical Kabbalah*, and the recently published, *Tears: Reclaiming Ritual and Integral Religion*. He holds his Doctorate in Philosophy from Oxford University, rabbinic certification from the Chief Rabbinate in Israel, as well as private rabbinic ordination. Known for his rare combination of brilliant mind and overflowing heart. [3:28]

He teaches on the cutting edge of philosophy in the West, here, articulating a new dharma on meta-theory of meaning that is helping pave the way for the evolution of consciousness. He is the co-initiator, with leading integral philosopher Ken Wilber, of the Center for Integral Wisdom, it is an activist think-tank, dedicated to evolving and articulating a shared global framework of ethics, Eros, and meaning. [4:04]

The Center is chaired by John Mackey and co-chaired by Kate Maloney. He is a great friend, a colleague and a beloved teacher to many of us in this room. Let's give a big warm welcome to Dr. Marc Gafni. (Applause)

[4:30]

Marc Gafni:

Awesome! Awesome! Yo! Getting introduced by Tanya is like a highpoint in life, you can quit afterwards. (Laughter) There's really no place else that you could get. Yo! So, I'm thinking about a couple of things now, one is I can't talk in a jacket, but I told Kate I'd wear it, so I wore it up, so now I wore it, and now I'm taking it off, so I'm kind of—we're good. (Laughter) I hope that's okay. Okay. Where is the clock thing? Over there. Okay, good. [5:14]

So I want to kind of emerge out of what John said this morning and John's talk, and this talk, and Ken's talk tomorrow morning, are what we're calling framework talks. To try and kind of create a framework, you know, for the conversation. We need a pivoting point. You know I talked before about Archimedes, who said, give me a lever, give me a place to stand, give me a pivot, and I will change the world. And Success—Success 3.0 is our pivot. And what we're saying is we need a new story when all the other stories have been de-storied. [6:08]

When we live in a postmodern context that says that the only grand narrative is that there are no grand narratives. And that anyone who tries to articulate a grand narrative is viewed as being somehow regressive, the Blue level that John talked about. Right? That level of traditional consciousness. They've got—they've got grand stories. Rick Warren's got a grand story. They've got a narrative. But we're like, we don't do the narrative thing. Right? Our grand narrative is that there is no grand narrative. [6:37]

But what happens is, we then live without a story. We live in a de-storied universe. I have some very good friends who recently moved to Memphis, Tennessee and they have a daughter, and they just put their daughter in preschool. And their daughter goes to a fundamentalist Baptist, beautiful preschool, and these two people are clearly kind of postmodern kind of consciousness, deep believers in science, skeptics. And I said to them, I can't believe it, like Jan, like Tim, why—why are you sending your daughter to like a Baptist school? And they said, well she comes home, and she's got like a story. And initially we tried to show her that the story that she had was wrong, and then we looked at each other and we realized we didn't have a better story to give her. And so we're sending her there. [7:21]

Like wow! What does that mean, that we don't have a better story? What does it mean that in the progressive world we're so lost in our uncertainties—which are wonderful. Our uncertainties are fantastic and beautiful because they are challenging the dogmatic certainties that took us so long to break out of—but then where is our certainty? Where's our dance between certainty and

uncertainty? Where are the certainties that we stand for, that we live for, that we die for, that we're radically committed to? And so we've got this understanding that we have to articulate a new story. [7:57]

We need a new success story. We need a new love story. We need a new outrageous love story. And so we want to try and do structurally, poetically, evocatively, shamanically, right, is to articulate, right, in these days, right, this new story. Now my tradition—my original native tradition—is Hasidic Kabbalistic and my teacher is the Baal Shem Tov, the Master of the Good Name, who founded the Hasidic movement that came out of the Carpathian Mountains. [8:28]

And in that lineage we tell this story about stories. Apparently when the Baal Shem Tov, the Master of the Good Name, was confronted with a challenge, he would go to a certain place in the forest, and he would light a fire, and he would say words, and it would somehow be okay. When he died, his lineage receiver, the Maggid of Mezritch, would go, right, to that same place in the story, and he would light a fire, but he didn't know the words, but it was enough. And the crisis would be averted. [8:56]

And then when his student, Levi Yitzchak of Berdichev, would face a crisis, he would go to the place in the forest, but he didn't how to light the fire, he didn't have the words but he at least at the right place, and it was enough. And when his student, Moshe Leib of Sasov, was confronted again with a crisis, he didn't know where to go in the forest, and he didn't know how to light the fire, and he didn't have the words. But he said, you know, at least—at least I can tell the story. [9:18]

Right? But we've forgotten the story. But we've lost the narrative thread. And when we lose the narrative thread—when we can't find Ariadne's thread—we can't actually avoid the crisis. We live in a world in which everybody's talking to each other. Everyone's engaged, we're virtually interconnected, but we don't have a shared story. We don't have an articulate realization that that which unites us, is so much greater than that which divides us. [9:46]

We don't have a set of certainties that link together the best of physics, and the best of economics, and the best of the different great traditions, and the best of ethnomethodology. We don't have a view that tells a grand renaissance story. Actually, we oppose and undermine any attempt to tell a story. We've forgotten the story. But not only have we forgotten, my friends, in some deep sense, we've forgotten that we've forgotten. Can you feel that? [10:12]

But when we've forgotten that we've forgotten, there's no way to remember. And so one of the initiating energies of this Summit is to at least remember that we've forgotten. But what happens is, when we remember that we've forgotten, what we try and do is, we try and make a regressive move. Alright, so my friend who is now not well, and I send a major blessing—I've enjoyed the hours I spent with him, Huston Smith. Right? He's an important thinker, talks about

the Perennial Philosophy. Let's go back to those great Perennial truths shared by all the great traditions. [10:45]

That's good. That's important. We need to evolve conscious and take those deep truths from the great traditions with us, but if we just go backwards, right, we're making a regressive move. Because those great traditions had deep truths to share but they were also ethnocentric. They were also homophobic. They were also about a shamanism that cared only about the local community. Right? They were actually lacking any sense of radical individual, irreducible human rights. They had complete different understanding of sexuality and love that we do. [11:16]

So actually we don't want to go back just to the— to the old story. We need sense to recover the old story, to take the best of the old story with us, to reweave the narrative. We need to also recover, right, a memory of the future. I want to just ask you to feel into that. Hope is a memory of the future. Right? [11:36]

Success 3.0 is a memory of the future. And if we know anything from trauma therapy today—we'll talk about that with Alanis this afternoon a little bit, Alanis Morissette—we know that if you don't recover memory, you can't get past old trauma. But you've got to recover memory not just of past, you've got to recover memory of the future. And when we recover memory of the past and the future together, then we weave, right, a new story. [11:58]

And so, what we'd like to do here, right, at this place that we're calling Success 3.0, is to weave a new story. Right? To weave a new narrative. Right? To be able to tell that story, and that story in order for it to work, has to bring with it, has to take with it, has to integrate the best of the pre-modern world, the best of the whole traditional world that John described whether that was Purple animistic-tribal, whether it was Red power, right, whether it was the Blue color which is the traditional great religions. We need that energy because an Integral vision incorporates that energy. [12:35]

We don't say, oh my God, that's a—that's a crazy idea, you know, spirits. So we started with a kind of shamanism here because this is Second Tier shamanism. Let's bring shamanism back to the table. Right? Let's reclaim the best of that Blue ethic, that—the best of that traditional ethic. We need to—it's got to be part of the table. We need the best of modernity. We need the best of Orange and all of its values. We need the best of postmodernism that understands context and cultural prisms that we need to see through. [12:59]

We need a story that incorporates, the success story, right, a love story—an outrageous love story—that incorporates the best of the pre-modern world, the best of the modern world, the best of the postmodern world. That incorporates all the levels of consciousness that John

described in a new story that's simple. But not First simplicity, Second simplicity. You get the difference? [13:24]

First simplicity: really simple, no questions. Then you engage all the complexity: level two. Then you hit level three, which is Second simplicity, it's clear. Steve Jobs' interface with culture. Elegant, beautiful, clear, six words. Right? There were Four Noble Truths in Buddhism. Right? There were Ten Commandments. There were Six Principles of Islam. If we're taking a responsibility for the evolution of consciousness and culture, we need to get over that Green level fear of articulating a grand narrative. [13:51]

Now, our grand narrative is not dogmatic. It's a post-dogmatic narrative. It's an evolving narrative. It's going to change every year, but it's a narrative. It's a story. It's an evolving narrative rooted in the best possible vision we have, integrating everything we know, holding the mystery. Completely on our knees. Right? On our knees in devotion before the uncertainty, holding all the uncertainty, but claiming the power of our certainties. [14:15]

And being able to articulate that narrative in a way that's clear, it's short, and yet it's evocative, right, it brings forth an entire world space. So I want to kind of suggest to you, right, emerging from this space, and I've spoken to fifty of you on the phone, who're making presentations, and we talked about it, and this emerges from twenty-five years of thought among a group of us. Right? A simple, right, elegant, six-word, right, success narrative. Success 3.0. [14:44]

So Success 3.0, it's got to answer a couple of questions. It's got to answer, A: Who are you? That's the big question: "who are you?" "Who am I?" It's the Ramana Maharshi, in the great traditions of Kashmir Shaivism, would always have people sit with each other and look at each other and say, "Who are you?" No, but who are you for real? Who are you? So we've got to answer the question of "who are you." [15:09]

Two: we've got to answer a second question. The second question is: are we willing to play a larger game? I want just to invite you, invite myself, to feel what that feels like in your body. Right? Are you willing to play a larger game? Are you willing to be, are we willing to be, extraordinary? Are we willing to be utterly humble and radically audacious? Are we willing to participate in the evolution of consciousness? Are we willing to participate in the evolution of love? [15:36]

So this new narrative, whatever it is, that we're going to try to articulate now, in these few minutes, has to answer those questions: who are you? Who am I? Are we willing to play a larger game? Are we willing to play the largest game there is? And are we willing to participate in the evolution of consciousness, which is, right, the evolution of love. [15:55]

So here's a vision of the story, six words: Wake up, Grow up, Show up. Timothy Leary tried it once in a different version, right: tune in, turn on, drop out. (Laughter) But he was actually saying the same thing. Right? But we're going to actually up-level, we're going to evolve it. Right? Wake up, Grow up, Show up. And let's play. Okay, so give me a drum roll in the house, so we know we're alive and well. (Cheering, clapping, and drum roll.) Give me a drum roll! Give me a drum roll! Give me some energy! Good morning, Vietnam! And blessings to Robin Williams. Oh, my God. Blessings. Good morning, Vietnam! Let's go. [16:30]

Wake up. What does "wake up" mean? Are you with me? Wake up, wake up. What does "wake up" mean? "Wake up" means, right, that we were asleep. Now this "wake up" idea is the best of traditional systems of thought. It's in Buddhism. It's in Kabbalah. It's in Sufism. Right? It's in, you know, every possible version of mystical Christianity. It's in Taoism. It's the best of the pre-modern world. The best of the Perennial Philosophy. It's a deep, powerful technology that's actually gotten lost, right, in our story. [17:02]

So let's start by reclaiming "waking up" in our story. So what does "wake up" mean? In the exterior level—which I'm not going to talk about today—you can wake up through studying systems theory. I spoke yesterday with my good friend—a good friend of a lot of people in this room, you know, Barbara a good friend of yours—Ervin Laszlo. Right? He's a great studier of system theory, and is working with us now at the Center. [17:23]

So if you know systems theory, you know that there is no separation. The idea that there's actually a part that's separate from the larger whole, is a myth. And systems theory scientifically, gorgeously, explodes the myth of separation. Right? The myth of a skin-encapsulated ego. But it explodes it on the exterior level. Right? Systems theory says all "its," all objects in the world, are connected. But if we go deeper than systems theory, if we go to the inside. Right? The inside of the inside, to the interiors that John referred to, we actually get to something which is called "enlightenment." [17:59]

And let's talk about enlightenment. But let's talk about not enlightenment in Nepal, or a backstreet in Jerusalem, or in some monastery somewhere. Let's talk about what I want to call the "democratization" of enlightenment. Can you feel that word? The "democratization" of enlightenment. Now if we had talked about the democratization of governance, right, a thousand years ago, you'd get burned at the stake. The notion, a thousand years ago, that you would actually vote for your elected representative, and let alone that women would vote. 120 years ago, that was absurd. [18:28]

Women didn't vote any place in the world. So democratization of governance was an utter absurdity until consciousness evolved, and now every 7-year old knows that the democratization of governance is actually the best option we have today for governance. So a

thousand years ago, two thousand years ago, Buddha didn't know it, and now a 10-year old knows it. What's that called? (Audience response) Right? It's wild. You get it? [18:49]

That's called the evolution of consciousness. It's the evolution of love. People are participating in the game in a bigger way. So let's take the next step. What if we talk about the democratization of enlightenment? So to talk about that, we need to get a little hit on what's enlightenment. So I want to give you three words. Enlightenment is not being perfect. Right? Enlightenment is a particular line of development. But what enlightenment is, at its core is, three words: enlightenment is sanity. To be sane. That's all it means. It's a really simple idea. To be enlightened, is to be sane. [19:28]

Now, to really get this, let's just dive in for a second. What I'm about to suggest is not a dogma. There's no dogma in this room. This is empirical, spiritual science. What Habermas, the greatest living philosopher alive today, pointed out was, validating something through its own interior criteria. Meaning if we do are doing science, the eye of the scientist, we use scientific method. Right? If we are doing mathematics logic, right, we use the eye of the mind. Science, the eye of the senses. If we're wanting to know the interiors, if we want to know the interior face of the cosmos, we do experiments. Just like we do in science.

We do an experiment, we do it again, we repeat the experiment. Groups of people fulfill the experiment, we gather the results of the experiment, we compare the results, right, in the best peer review journals, and then if everything matches up, and we've got double-blind experiments happening all over the world. And we draw conclusions, that's called valid knowing in the realm of interiors. [20:21]

So what I'm about to suggest to you is not a dogma of any religion, this is the best collection in the last 70 years of the best experiments of spirit done empirically by every great system of knowing in the world, that for the first time in history, we've now collected. Which is kind of a shocking piece of information. This is the forgotten truth that we have to reclaim, right, in the "wake up" category. And the truth is, we are not separate. It's just not true. [20:49]

The truth is that if I tell you, "Hey, you know, my name is John Mackey. No, no, it's true, actually. Please don't laugh. Okay, please? Okay, my name is actually John Mackey, and, you know, I've got this awesome wife, Debra," this is getting exciting! (Laughter) "You know, I've got a store, Whole Foods down there in Austin." And if I keep talking for about six or seven minutes, and at some point you think, oh, my God, he actually believes that? So oh my God, the guy is crazy, he's insane. We knew he was controversial, we didn't know he was insane, okay? (Laughter) [21:21]

Like, oh my God! Right? Like oh my God! Right? He's crazy because what does sanity mean? Sanity means to know my true identity. Right? Sanity means I know my true nature, I know my true identity. So if I think I'm John Mackey, I'm crazy. DSM. Classical category. Don't know my true identity. Got it? Now watch for a second, it's complete stunning. The actual mistake

between Gafni and Mackey, he is better looking, you know, he's run a couple of more grocery stores than I have. But basically two guys, roughly the same age, you know, I mean whatever a couple of details. Right? That's a small mistake, relatively, to the mistake of thinking that I'm just a separate self. [21:56]

The mistake of believing that I'm merely a separate self, and I'm not a True Self. If the total number of True Selves is one. The singular that has no plural. And that that's actually the best known we have based on the greatest experiments of spirit that every single person in this room can do independently and verify. To know that I'm indivisible from the larger, seamless code of the universe, and it's all moving through me. That I'm connected to it all, that I could have all of the power, and all of the gorgeousness, and all of the love, and all of the energy of reality pouring through me. And that everything I do effects everything in every moment of time. And there is no separation. Separation is a radical myth. Right? Not to know that, right, to have the mistaken identity of being a separate self and not a True Self is insanity. It's totally, absolutely, wildly insane. [22:43]

So the first principle of Success 3.0 is, "wake up": from separate self to True Self. Right? From ego to essence. Right? Wake up. And waking up, not as the province of the elite. Let's talk for the first time in history, not of a democratization merely of governance, let's talk about the democratization of enlightenment. That enlightenment is a necessary possibility. A full option for every human being and, actually, only if we evolve consciousness in that way and put that into culture do we begin to create the possibility for the evolution of consciousness that's going to allow us to engage, right, the challenges that are with us on the planet that John alluded to earlier. That's "wake up." Wake up. So give me a drum roll for "wake up." (Drumming and cheering.) Give me a drum roll wake up. Wake up! A total wake up drum roll. Give me a drum roll. Here we go, we're waking up. Wake up! Okay. [23:37]

The problem is, it's not going to get us there. Not going to get us there. It's not enough. Right? One of John's exemplars was Osama bin Laden, I think, right? Osama bin Laden. Osama bin Laden, I tell you a deal, that dude is teaching at Esalen. I mean, he's got—look at those eyes. Did you ever see those eyes? I mean, he gives an awesome spiritual seminar. I mean, he's got transmission. Right? He's awake. Right? I mean, he's completely kind of committed. He's willing to sacrifice everything. Right? He's got, he's got it tied in, right, to the Shakti they call it in Hinduism, of the whole story. Right? So Osama bin Laden, he's actually woken up and yet this dude, who is woken up, kind of took down the World Trade Center, right, one day, and 3,000 people—3,500 people died that day, and he thought that was super cool. So what happened? Okay? [24:26]

Now, I'm not demonizing in particular Osama bin Laden, right, 'cause I know in Boulder, if you demonize Osama bin Laden, you're in trouble, because everybody's got a perspective. (Some laughter) But I've got this weird idea that taking down World Trade Centers isn't cool. Just that's an idea. It's a hierarchical idea. I'm acknowledging and I'm owning it. (Some laughter) It's not a

good thing to do, okay? So here we go. So what did Osama bin Laden do? He woke up, but he didn't grow up. Get it? So you wake up, but when you wake up, your experience of waking up is refracted, your state of consciousness, waking up, is refracted through a prism. That's the postmodern insight. It's refracted through the glasses you're wearing. And those glasses will interpret your experience for you. [25:11]

So, you think, I've woken up. You know, you've woken up, but then that experience of waking up gets interpreted. And that interpretation is the whole story. So John, right, talked about—his entire talk was in some sense about growing up. Right, growing up to higher and higher structure stages of consciousness. Let me just kind of give you a simpler, kind of 2-minute version of it, that's actually recapitulating exactly what John said. [25:34]

I can be egocentric. I mean, I've got a felt sense of love for me and my peeps. Right? Me and my survival clan; felt sense of love. I can really feel love for them, that's egocentric. I can be ethnocentric: I've got a felt sense of love, care, and concern, right, for me and my tribe. I'm into my tribe and you see that kind of coming through in sports. All of a sudden I'm radically committed to my sports team. Right? So this kind of sense of, right, ethnocentric: my people, my tribe, my church. Right? I can be world-centric: I've got an actual sense of felt love, care, and concern, right, not only for my tribe but for every human being on the face of planet. [26:12]

Or, I can be, right, cosmocentric: I'm identified not only a felt sense of love, care, and concern with every, right, human being on the face of planet but with all beings, matter, animate, right, the whole thing up and down. Right? The entire story, Gaia, everything. Right? I'm identified, it was me, I started the Big Bang. I take responsibility for the whole thing, right, because where could you have been at the Big Bang other than right there? (Laughter) So who could've done it but you, right? Of course! Okay, so wow! [26:40]

So, look at that. Those are structure stages of consciousness: egocentric, ethnocentric, world-centric, right, cosmocentric. So if I wake up, Osama bin Laden, and I wake up to ethnocentric consciousness, and my fundamentalist interpretation of the beautiful religion of Islam, but my fundamentalist interpretation is "Dar Al Harb" and "Dar Al Islam," the "nation of the sword" and the "nation of Islam," then anyone outside of my ethnocentric circle of love, care, and concern can be taken down. So I've woken up and haven't grown up. [27:13]

So the single most important thing we can do after waking up, is actually growing up, so that our wake up experience, right, is interpreted through a prism of higher and higher levels of consciousness. So we got "wake up," we got "grow up." Do you see why they're both needed? Wake up .Grow up. One without the other doesn't work. Big drum roll for "grow up!" Grow it up! Drum roll. (Cheering and drumming) Drum roll for growing up! I don't hear a drum roll in the house! Give me a drum roll! Okay. [27:37]

Now, we come to core of it. And the core of it is “show up.” “Show up.” Wake up, grow up, and show up. Now here's the deal. You know this enlightenment thing we talked about, wake up? Did you ever notice that it's kind of not catching on in the mainstream? (Some laughter) If you've ever written a book, right, I've written a few, there's a bunch of—lots and lots of books in this room. If you put “enlightenment” on the cover of your book, right, your publisher tells you: “you're going to lose three-quarters of your sales, that's a kind of fringe thing, that's not mainstream. [28:06]

Talk about success, that's good.” Right, right? “Enlightenment?’ Can't talk about that. It's kind of a fringe, strange phenomena they talk about in those places.” Right? So why is that? I mean, if enlightenment is so good—we market candy bars better than we market enlightenment. But if enlightenment is so good, right, so good, like you get all the power, and all the love, and it's coming through you, and you're connected to everything, and you throw Prozac away, and you're part of the story, and it's—it's happening big time. Yes, wake up! Good morning, Vietnam! (Some laughter) Why can't we—why can't we sell that? Right? Why—why can't we market that? [28:36]

And the answer is, the enlightenment teachers tell us, we're awesome, they're my best friends, and I was one of them for many, many years. Right? We tell—well, you're stuck in your ego. You're stuck in that sense of being a self. Right? You gotta get to no self. Right? And if you could just get out of your ego, it would be okay. Well, maybe, but probably not. Right? Actually there's something flawed in the enlightenment teaching itself that we actually need to evolve, right, to make this teaching not a pre-modern teaching. Right? Not merely an old traditional teaching, but a teaching which is actually integral. We need to evolve enlightenment itself. [29:12]

And come to the following realization, it's a power realization. Why don't people want to get enlightened? Because the truth is, no one wants to be part of the One. Because when I say, hey, wake up and be part of the One—let's just be honest for a second, okay, just between us, right—no one's listening. That's sucks! (Laughter) Right? Because what happens, when you become part of the One, who disappears? Me! (Laughter) Right? And in your body it just doesn't feel good. I don't want to disappear. I don't want to become part of the One. I mean, I'd like to become part of the One. But what about me? And my story, and my name, and my thing. But no, no, no. [29:44]

And the teacher tells you: “move beyond your story. You're stuck in your story, leave your personal history behind.” Carlos Castaneda, one of the great exemplars of that consciousness. Leave your story behind. But what about my story? That is just your conditioning. That's a mistake. You got to leave your ego story behind but you got to claim the irreducible and gorgeous uniqueness, right, of reality having a You experience. (Cheer) That actually you lose your separate self but then you go to True Self. You clarify, you're part of the seamless code of

the universe, and then you realize that seamless code of the universe is seamless, but it's not featureless. And its irreducibly, radically, gorgeous, unique feature is You. Right? [30:24]

If you want to say it in theistic terms, it's God having a "You experience." (Laughter) If you want to be super cool, you can call it Reality is having a You experience. But if reality is having a John experience and it meets Marc, reality says, "shit man, this sucks! I want to be doing John now. What's Marc doing here?" And actually there is no one extra on the set. Right? It took 13.7 billion years of radical synchronicity, right, to evolve the particular expression of you. That's not your contracted ego. That's not you stuck in your story. "Wait a minute, let's meditate it away." Really? It took 13.7 billion years to create it. "Let's meditate—let's get over that." (Laughter) I don't think so. Right? [31:01]

No, let's meditate away the contraction of separate self and then awaken into, right, True Self. I'm part of the radical seamless code of the universe and then I awaken again into Unique Self. When that happens, something really happens. So I want to give you a little dharma hit from the Bhagavad Gita. The lights will go down. Let's take a little clip for second, if we've got it over here. [31:25] (Scene from The Legend of Bagger Vance plays without sound for one minute.)

[32:19 sound starts]

Movie:

"He's a piece of work."

"Give the man room."

"Knock it out there, Bobby."

Bagger: "Look at his practice swing, almost like he's searchin' for something. Then he finds it. Watch how he settle hisself right into the middle of it, feel that focus. Now he got a lot of shots he could choose from: duffs and tops and skulls. There's only one shot that's in perfect harmony with the field. One shot that's his, authentic shot, and that shot is gonna choose him. There's a perfect shot out there tryin' to find each and every one of us. All we got to do is get ourselves out of its way, let it choose us. Look at him, he in the field. (Sound of ball being hit) You can't see that flag as some dragon you got to slay. You got to look with soft eyes. See the place where the tides and the seasons and the turnin' of the Earth, all come together. Where everything that is, becomes one. You got to seek that place with your soul Junuh. Seek it with your hands don't think about it. Feel it. Your hands is wiser than your head ever gonna be. Now I can't take you there Junuh. Just hopes I can help you find a way. Just you, that ball, that flag, and all you are."

(Lines repeat, overlapping) "Seek it with your hands don't think about it. Feel it. There's only one shot that's in perfect harmony with the field. Your authentic swing. Just you, that ball, that flag, and all that you are."

Spectators cheer and applaud.

[36:18]

Marc:

So look what happened there. You've got to become part of the field. "The field," is the larger field. In physics, they're referring to it on the outside as the zero-point field. But it's the thought field. Right? It's the heart field. Did you see the flag that said 1? Did you catch that? Right? You got to become part of the field. I moved from separate self to True Self, then as part of the field there's a swing, and that swing's mine. It's my dharma, it's my story. It's my Unique Self, it's my unique gift. [36:49]

It begins to be the answer to the question of "who are you?" Who are you? Right? You are. I am. You are an irreducibly unique expression of the love intelligence. How do you say it Michael? In the love of beauty you always had on? You're an irreducibly unique expression, of the love intelligence and love beauty, that is the initiating and animating Eros, energy of all that is, that lives in you, as you, and through you. That never was, is, or will be ever again. [37:18]

And as an irreducibly Unique Self, you've got a unique perspective that no one else that ever was, is, or will be, can have. And to love God, is to let God see with your eyes. Right? To let God see through your perspective. You've got an irreducible unique taste. Right? And that unique perspective and unique taste fosters your unique gift. And your unique gift allows you to address a unique need. And your unique circle of intimacy and influence, that can be addressed by no one that ever was, is, or will be, other than you alone. [37:46]

Like, oh my God! That's what it means to be alive. And then to live that Unique Self, right, to give that gift, that's to "show up." That's what it means to "show up" in the world. So feel into it for a second, okay? Let's get the dharma, let's be not in the dogma, but in the dharma, so in the framework, we're going to have this framework to talk into. So if you're a separate self, it's kind of like being a puzzle piece, right, and you're trying to, kind of, find the puzzle, but everyone is telling you there is no puzzle, there's just you. [38:12]

So you're a puzzle piece and you, kind of, walk, kind of, crooked. You're trying to find your way in the world. Right? You're a puzzle piece, no puzzle, kind of ashamed, go kind of crazy. Right? Because that's what happens. But then you go to True Self, and True Self they tell you, hey, there's only a puzzle. There seems to be lines separating the different puzzle pieces: those are an illusion. Meditate them away. Right? That makes you equally crazy. Right? But if you actually get to Unique Self, and say, wow, I'm a puzzle-piece, and I can locate myself, I fit perfectly. I've got a gift to give that reality needs. The way the Kabbalah said, and the Sufis said it was (speaks in Hebrew) "reality needs your service." [38:49]

Right? Reality needs your service. There's no one else that ever was, is, or will be that can be the unique incarnation of that love-intelligence other than you giving that gift that needs to be given, that's desperately needed by all that is. Right? That's "Unique Self." But that my friends is just the beginning, we then ramp up the whole story, and we move from "Unique Self" to "evolutionary Unique Self." [39:12]

So there's separate self, True Self, Unique Self—there's our new story—there's evolutionary Unique Self. And evolutionary Unique Self isn't just giving his or her gift, evolutionary Unique Self is a servant leader. Right? Evolutionary Unique Self, right, is living in an evolutionary context. Evolutionary Unique Self is feeling all of evolution rising through him or her. So let's take a 2-minute little tour of evolution. If you've heard of the Big Bang, everybody—any Big Bang people here? Let's talk about—give me a show of hands on Big Bang. Good. Okay. So here we go. Give me a drum roll for "evolutionary Unique Self." (Cheering and drum roll) Give me a drum roll. I cannot hear you! I cannot hear a thing in this room! Okay! Here we go! Drum roll, good. Evolutionary Unique Self!

Evolutionary Unique Self is a puzzle piece that completes the puzzle but also evolves the puzzle. Let's take a quick tour, right, kind of, in history. Two minutes. First Big Bang, there are six Big Bangs. Number one: what's the first Big Bang? Cosmological evolution. [40:11]

The whole thing explodes. And the first second of cosmological evolution, what do you have? Radical intelligence. All the laws of math, all the laws of physics, it's all in play, radically intelligent. Then you've got this new emergent—meaning it never was before—new emergent, emergence theory, never was before, complete new creation, which is biological evolution. All of a sudden: quarks to atoms, atoms to molecules, complex molecules. All of a sudden, what do you have? Life. [40:37]

The first cell appears, cells with a nucleus, you go up to plants and, you know, early mammals after the dinosaurs, 150 million years ago. You get to neural nets, right, you get to, wow, 100 million years ago actually, you know. Human beings walking on the savannah, you know. About 200 thousand to 35 thousand, we're not quite sure, right, the beginning of what we call humanity emerges. Okay? So then, you've got cosmological evolution: the first Big Bang. Biological evolution: the second Big Bang. And then 32 to 200 thousand years ago, cultural evolution, right, begins. We begin to evolve consciousness and culture. Then all the stages that John referred to, were the stages of cultural evolution. Right? Emerging consciousness, evolving consciousness and culture. What is that? "Growing up." And along the way, we pick up "waking up" technology. We learn how to "grow up." And then we get to the fourth Big Bang. [41:27]

And the fourth Big Bang, for the first time in history, right—as Julian Huxley reminded us—evolution wakes up and becomes conscious of itself. We're no longer locked in a particular part of the story. We actually realize we are part of this great story. Evolution is happening. We can

see it. We can actually tell the story that John told. The story that John just told wasn't tellable a hundred years ago. Nobody was telling that story. What you just saw was, in John's presentation, evolution literally awakening to itself. We were able to tell the story, and take a perspective on the whole story, and not to lock ourselves in any one of the dimensions of the story. That's the fourth Big Bang. [42:06]

The fifth Big Bang: you then awaken more deeply. Evolution awakens to itself as you. You actually realize the evolutionary impulse awakens in me. And I can actually feel the evolutionary impulse active in me, personally. Right? I become the personal face of essence. I become evolution awakening to itself, having a "me" experience. I realize I am the leading edge of evolution itself. Like, wow! Get a—get a sense of that, okay? Get a sense that. So when you grow up, evolution awakens to itself, you get to the higher and higher levels, right, of consciousness that John described. You get to the, what we call the Integral. At that level called Integral, that's when the full experience—now I want you to get the sense because it's wild and crazy and huge—the full experience of being a Unique Self, and being guided by your Unique Self, and having a unique gift to give, and being part of the larger whole, that awakens, right, in higher consciousness. Right? So what awakens in higher consciousness is Unique Self. [43:06]

Unique Self is where all of evolution is going until it gets to the fifth Big Bang. Unique Self is the strange attractor of the entire evolutionary process from cosmological to biological to cultural evolution, through all the stages, wakes up to itself as your Unique Self. So the strange attractor of all of evolution is the movement from more and more complexity. More and more consciousness. More and more uniqueness. We move from unconscious uniqueness to conscious uniqueness. And uniqueness begins to guide us, right, the universe self-organizes, but the principle of self-organization is uniqueness. [43:41]

Now look what happens, when you get to the sixth Big Bang. And the sixth Big Bang is, when you realize that only an evolutionary Unique Self can come together with other evolutionary Unique Selves, and form an evolutionary "We space." See, separate selves—and feel into the structure of the other with me—separate selves can't form a "We space." They are always fighting. Heidegger said, you can never form a "we" as separate selves.

True Self can't form a "We space." There's only one. Right? It's only Unique Selves and evolutionary Unique Selves that can actually emerge as servant leaders, serving the larger vision of evolution heroically, and expressing and incarnating in ourselves the next evolved emergence of the good, the true, and the beautiful, which is the direction of evolution itself, which is me. Right? I am the next emergence of the good, the true, and the beautiful. When I come together with you, then we form an evolutionary We space. Where's Eben? Eben likes to call that the move from, you know, mastermind to metamind. [44:42]

Right? Metamind means we're in an evolutionary We space. We can actually create together something larger than the sum of its parts. And we can actually move something in the whole story. So we're here now in this space; we're in an evolutionary We space. We're in that place where evolutionary Unique Selves comes together, we form this larger evolutionary We space that's committed radically and wildly to the evolution of culture and consciousness. [45:05]

So let's try now, in our last few minutes, to kind of put it all together. We just re-say it, recapitulate it, and kind of land it. So we can, kind of, have the frame that we can walk into. So here we go. What's the frame sense we started with? We live in a world—finish it with me—of outrageous pain. That's true. And we've got to get that that's true. The perils are real and denying the perils, right, is insane. Part of waking up is waking up to reality. Right? We live in a world of outrageous pain, personal pain, and collective pain. Right? [45:42]

It's not okay, right, to live in a world in which 17,000 children die every day. It's not okay to live in a world filled with trauma and brutality. And yet there's an enormous promise. We live in a world of outrageous pain. The only response to outrageous pain is, outrageous love. Now when we say “outrageous love,” that's not a slogan. The reason I use the word “outrageous” love is because love has become too pallid. We don't know what it means anymore. It's our sacred creed. Right, the World Trade Center goes down, and people call each other on their cell phones, they don't say the Shema prayer, they don't say the sacred creed of Christianity, they say “I love you.” Right? [46:16]

“I love you” is our sacred creed. But what does it mean? So when we talk about love, there's ordinary love: that's egocentric love. Love which is a strategy for security. Outrageous love is the love that moves evolution itself. Can you feel that? Outrageous love is what causes quarks to come together and form atoms. And atoms feel lured and attracted to form molecules. Molecules to form larger cells. And what moves the fifth force—what they call it in the Santa Fe Institute—the fifth force of evolution: the force of outrageous love that drives the entire evolutionary process. Which Stuart Kauffman called the ceaseless creativity in Eros of all of reality, moving to higher and higher levels of complexity and consciousness. That's outrageous love. [46:56]

Tagore said, right, ordinary love is mere sentiment. Right? Outrageous love is existence itself. Right? Dante talked about the love that moves the sun and the stars. When you actually awaken to outrageous love, then the very evolutionary Eros that drives the whole process, awakens in you. And when we awaken to be Unique Selves, evolutionary Unique Selves, servant leaders, then love is no longer weak. Love's the strongest force that is because love is the outrageous love that drives the whole process. [47:26]

So here we go. Here's our recapitulation. One: we live in a world—and give me a drum roll after each one. One: we live in a world of outrageous pain. Only response to outrageous pain is

outrageous love. (Clapping and drum roll) Give me drum roll. One. Two: so what should you do? You should wake up as an outrageous lover. Is that fair? Does that make sense? (Yes) I think it does. Now what is an outrageous lover do? Okay, that's a good question. [47:49]

So first I just want to point out the outrageous lover keeps every boundary that should be broken. Right? Keeps every boundary that should be kept—I confused that. (Laughs, audience laughs) And breaks every boundary that should be broken. Let's get that straight. (Laughter) That's two. But what does an outrageous lover do? An outrageous lover commits outrageous acts of love. That's what an outrageous lover does. Well, what do you mean? Give me a drum roll on that. Give me a drum roll on that. (Clapping, drum roll, and tambourines) Take responsibility for the drum roll. Okay? So which outrageous acts of love should you commit? After all there's lots of stuff to do out there. So watch for second. You commit the outrageous acts of love that are yours, and ultimately only yours, to commit. [48:30]

The single most important idea we have in the last fifty years of science, comes from a guy named Turing, who was the code cracker in World War II. He wrote an essay called Morphogenesis, and he developed the notion of a self-organizing universe. What's a self-organizing universe? An ant hill self-organizes. How does the ant hill—how do the ants know where to go? Pheromones: a chemical secreted. Our universe self-organizes. How do we know as human beings what to do? Right? The principle, the guiding principle of self-organization is, Unique Self. [49:02]

We commit outrageous acts of love that are ours to commit. Now, take the last step. So what does that mean? It means together we form a Unique Self symphony. There's no corporate office—corporations are important and holy in their conscious capitalist form. There's no government. Governments, when they're not regulating too much but regulating appropriately, right, are conscious and holy. But there's no government, there's no corporation that can do it. The top-down solution of the old world's not going to work. It's a new bottom-up self-organizing world, where we actually have one infinite resource which is our evolutionary creativity. [49:39]

That emerges from our Unique Self committing unique outrageous acts of love, forming a Unique Self symphony, emergent from that is a politics of love. Right? Not as a slogan, right, but as an actual reality when a Unique Self symphony begins to play and we commit outrageous acts of love, and we—we post them on the web, so it creates a viral effect. And you begin to unleash in the world this politics of outrageous love, where people are doing what? They're answering the question of "who are you?" And this is where we finish. Who are you? You are an irreducibly unique expression of the love intelligence and love beauty, that is the initiating and animating Eros of all that is that lives in you, as you, and through you that never was, is, or will be ever again. That has the ability, right, to address a unique need in your unique circle of intimacy and influence that could be addressed by no one that ever was, is, or will be other than you. And when we come together as an evolutionary Unique Selves and we form a Unique Self

symphony, we can solve and heal any challenge on the planet today. That's what a Unique Self symphony can do. That is the vision of success. (Applause) [50:42]

And as we close, in the last minute, that vision of success, let's just summarize it. What does it mean to be successful? To be successful is to "wake up," a part of a larger context. I'm not a skin-encapsulated ego. There is no separation. To "grow up" to higher and higher levels of consciousness; everything John unpacked. Right? To "show up" as an irreducibly unique expression of the love intelligence, to form a Unique Self symphony, and to shout out as loud as we can with ecstatic urgency, right: yes! Yes! Yes! (Audience responds: yes!) And to know that "yes" is the same holy "yes" that initiated the Big Bang. That same outrageous love that awakens as I awaken. I grow up, I show up as an outrageous lover. Thank you very much. (Applause)