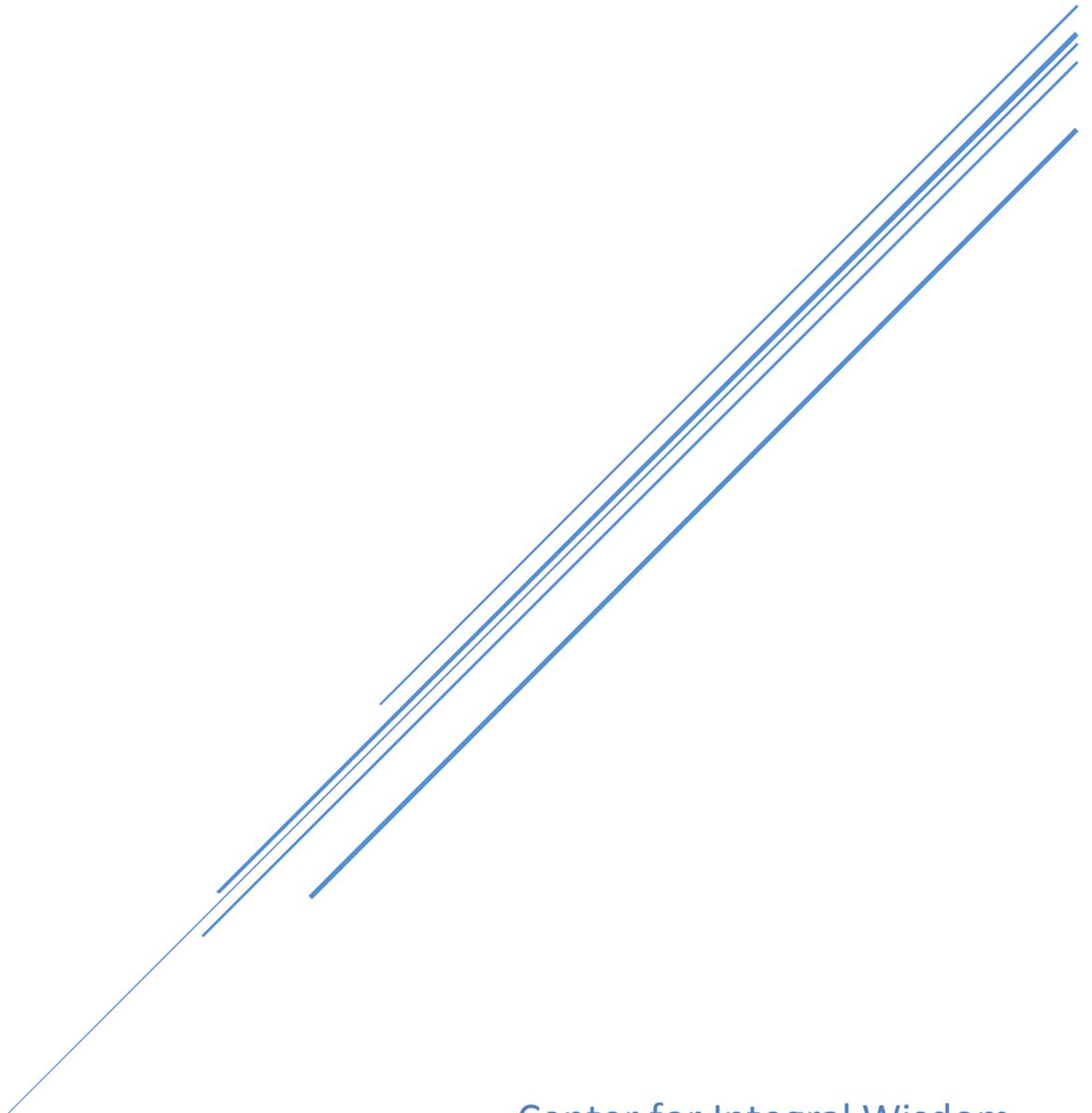


SUCCESS 3.0

John Mackey & Marc Gafni in Dialogue



Center for Integral Wisdom
Conscious Entrepreneur

Transcript: Success 3.0

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Speakers

Marc Gafni

John Mackey

Marc John, good to see you.

John Good to see you too, Marc.

Marc Success 3.0. So we're here to kind of map what success might look like, and I was thinking about it this morning as I got up. Do you remember Citizen Kane, that movie, Orson Welles?

John Yeah.

Marc I think he played it, directed it, the whole thing. And remember how it opens with this image of him dying, and he says, "Rosebud," and the reporter kind of searches, like, "What's rosebud?" And you track his whole life. Then the movie begins with a scene of him sledding, delighted, happy, and then he learns that he gets this major inheritance of money and power, and the whole story plays out. William Randolph Hearst is kind of the image. Then he dies, says, "Rosebud," and you see he's living in this mansion with kind of grotesque art and kind of strange icons, and you see being thrown into the fire in the last scene of the movie the sled that he was sledding on when he was seven, and the sled's called Rosebud. And it's of course this critique of modern notions of success. Here's William Randolph Hearst, the most massively powerful successful human being in America, and along comes Orson Welles and says, "That's not success."

And that's really where we are today. We're kind of looking for what does success mean? How does it move us? How does it guide us? And we're looking for success 3.0, meaning an evolutionary higher vision of success. So let's start the conversation and maybe begin with ground zero and begin to see if we can map notions of success. We've had this conversation, and we're really having this as kind of the ground conversation, the matrix conversation for our upcoming summit. So maybe take it away, take us to ground zero of traditional notions of success. What does that mean? What does the map look like? And we'll go back and forth as we play.

John Sure. Well, I think that every culture has its success somewhat bound by culture, bound by the values and aspirations of a particular society or culture, and that largely depends upon the altitude or the consciousness of where that society's at. So if you look at a traditional, say, religious society, then success was generally someone who was obedient to the will of God. They were an individual who followed the traditions of the

society and did those to the best of his or her ability, and were good citizens in those communities based on the values of those communities, and that would be considered a successful life. A successful person was one who would obey essentially the Commandments of the revealed religious truth. So we see that in a more traditional society that would be a definition of success.

Marc So let me stay with you on traditional. Let's kind of go each one. So ground zero would be – we're going to success 3.0 – so ground zero we're calling traditional. And you're pointing out – so let me just go slow here – obedience is a big one. There's a larger frame of value.

John You could start before even traditional.

Marc You could.

John Do you want to start at traditional? Because you could go back pre-traditional.

Marc Let's start at traditional. Maybe we'll do like a second mapping. First let's start at ground zero, which I think you're pointing out that's really important, that ground zero actually starts before traditional.

John Right.

Marc Really important point, so let's do that. Let's come back to traditional. Give us before traditional.

John Well, if you look at the history of civilization, it was actually a great cultural advance when we created, you know, these major world religions all came in approximately within the same era.

Marc The Great Axial religions.

John The Axial religions, Hinduism and Buddhism and Judaism and Christianity.

Marc All within like 1200 and 400 B.C.

John Exactly. And what they all had in common in a sense was that there was this revealed truth that made sense out in the world, so it gave a worldview and interpretation. But going pre that you had the era of really sort of...

Marc Hunter-gatherer.

John Yeah. And, well, if you start back there with the hunters and gatherers, you were in the tribal units, and probably success there was being a good member of the tribe and being a good hunter or a good gatherer, somebody who'd work hard, who would take care of their children, would contribute their excess to the larger group so that no one starved. I

don't really know. We're speculating on that one, but I suspect, based on hunting and gathering societies today – and there's diversity there to be sure – but probably success was someone who ended up being a good provider and lived within the ethical code of the tribe, and took care of their children and took care of their old people, and was a good member of that tribe in good standing. Then you move on to the next phase.

Marc Traditional.

John Well, the next phase would be sort of from there you'd go into kind of the era of the empire building in a way, the Alexanders the Great and the Genghis Khans where in those societies basically success was seen as whoever could exert the most power, who could rise to the top through violence and through daring. Success in that type of society, it wasn't a money-driven society, but it was a power-driven society. And the kind of gods that they worshipped in those societies were sort of angry gods who had big egos and if you slight a god then they might punish you in some way. You look at the Greek gods, the Roman gods...

Marc The Olympic Pantheon was a rough gang.

John They were.

Marc They were a rough gang.

John I don't think they qualify as enlightened beings.

Marc They might not.

John They might have had a lot of power, but we don't think of them as...

Marc They weren't doing a lot of *vipassana*.

John That's right, exactly. They're not necessarily role models for the 21st century. And in some ways when we had these Axial religions when we moved into traditional societies, that was able to tame in a way that kind of... Even the great emperors had to submit to the law of God, and there was something above these kings, above these emperors, the higher law so to speak. So now we're in traditional society.

Marc We're now in traditional.

John And success there is we're back to the individuals who were obedient and worked out their salvation basically, one way or another.

Marc Worked out liberation.

John Worked out their liberation, worked out their salvation through whatever the religious tradition indicated was the way forward.

- Marc Right. So you remember Columbo when we were growing up? So I'm going to be Columbo here. That's my job.
- John You look a little bit like Columbo.
- Marc So he had a good hat and a kind of trench coat he had going on. So let me just kind of remap it a little bit.
- John I don't know why in the show that he would always be asking these leading questions. I don't know why people would answer them.
- Marc I know.
- John I'm just, "Don't answer that question."
- Marc Right, exactly.
- John "If you do, he just got you."
- Marc So let's take a look. So we're in ground zero, and in ground zero you've mapped actually three parts of ground zero, the third of which is traditional.
- John Right.
- Marc So the first part, the first dimension, we're going to call it hunter-gatherer societies.
- John Tribal societies.
- Marc Tribal societies in which there's kind of a blood ethnicity, ethnic kind of connection. You've got to appease the tribal gods. You've got to play your role in the tribe. If you violate the tribe you're gone. You don't even exist actually independently of the tribe. So let's just note that there's a radical communion going on here.
- John Right.
- Marc It's like a big communion stage, a big tribe stage. Then we move to, within ground zero, then we have this emergence of the individual, autonomy, power, the great empires, where either the empire was powerful or individuals were powerful within the empire. There were sets of rules. There was Hellenism, but there was also this strong power move. And then that gives birth to the third stage of ground zero, which is the traditional societies that again what they add is they add universals. They've got these universal appeals. It's not based on being a blood member of a tribe. The community is still really important, so autonomy gets trumped again by communion. Communion is really important, but it's not communion with your blood relatives, with your narrow

tribe. It's communion with a set of universal principles so at least in theory everybody's admitted.

John Yes, and the laws in all these traditional societies are transcendent laws.

Marc Transcendent laws.

John In the sense that they were not just arbitrarily made up by kings. They came from this more transcendent...

Marc Source.

John Reality or source that revealed the truth.

Marc Either revealed or meditated as the nature – in Buddha – the nature of reality, Confucianism the nature of reality, Judaism, Christianity, Islam, which is a little later, but they revealed...

John They were recognized as...

Marc Transcendent.

John Yes.

Marc They're all transcendent.

John Yes, exactly, and therefore people did not feel like these were arbitrary, that this was the word of God.

Marc This is the word of God in some way. So we're in ground zero. Let's focus on the traditional part of ground zero, because that's most relevant to us and closest to us and actually exists also in the world in different ways today, and exists within us in different ways today. So the big advantage is, 1, you're part of a large community, 2, it's not an arbitrary community, it's not a racial community, it's a community of universal law with a transcendent source. And there's actually something wonderful about that, because there's a guiding force.

John Yes.

Marc There's a measure against which you can measure your success.

John There's a clear path for success.

Marc There's a clear path for success. There's a success literature.

- John Yes. And in a sense that gives a stability to society and a predictability and a security that many people find very comforting, because they know their place in the universe. They know who they are and they know what they need to do.
- Marc You're located.
- John We're from the west and the Judeo-Christian system, and I think about, for example, not only did the Bible indicate what a successful human being might look like, but also so did things like "The Pilgrim's Progress" for example. That would be a success literature for traditional Christian society. And people read that book and were inspired by it, and in a sense that was their success literature.
- Marc That was their success literature.
- John That's right.
- Marc Right. And the Bible, in terms of success literature, it's selling pretty well.
- John Yes, it's still the all-time bestseller so...
- Marc It's good success literature. And I remember actually when we were having early conversations around the summit, I remember you calling the Bible success literature, which is really it's a helpful perspective to really get that.
- John Success literature for traditional Christian...
- Marc Just like Buddhism has its own success literature, etc.
- John The Koran is the success literature for Islam.
- Marc Right, all around. So we've got a success literature, we've got a vision of success. That's traditional. That's ground zero. Now we move from ground zero to 1.0, and 1.0 would be?
- John Well, now we move into a more modernistic society.
- Marc Modernity.
- John Modernity, where the individual begins to move away from the more traditional authority and begins to recognize that, well, they don't believe the myths anymore. They begin to feel like those myths are inadequate to explain, for example, for a long time the Christian tradition argued that God created the world 4,004 B.C. and we know from our study of geology and biology and astronomy and cosmology, we know that we've just been around a lot longer than that.
- Marc 13.7 billion years.

- John And that's probably not a trick by the devil.
- Marc Right, probably not.
- John There's a lot of strong scientific evidence that there was a Big Bang and that the universe exploded and it's been expanding.
- Marc Flaring forth.
- John And suns came forth and planets and then life began and it has evolved. So you have a different creation myth based on the best science that we have today, but it does mean the individual begins to no longer necessarily follow the traditions that might have been... they no longer knew their place in the universe. And so we began to move into modernity where rationality, individualism and one sort of becoming more successful, the success literature – and when we think of success literature, so many of the success books that are out there, when you think about success literature, the classical success literature comes from that, from a modernistic worldview that you kind of create your own reality through...
- Marc Achieving.
- John Your affirmations, your visualizations, but it's about achieving.
- Marc Achievement.
- John It's about you can learn, you can grow, you can work hard, save your money, you can get ahead. If you're not successful in life, it's your own fault.
- Marc Right. And Ayn Rand is kind of an ultimate expression.
- John She's one. I don't know if she's *the* ultimate expression.
- Marc *An* ultimate expression.
- John Clearly her work is very grounded in a modernistic worldview.
- Marc Promethean modernist.
- John Exactly. And definitely in some way, if you read "Atlas Shrugged" or "The Fountainhead" for example, her two great novels, they map out what success looks like.
- Marc And they're compelling.
- John Absolutely.

- Marc They're powerful.
- John They are compelling, because she was a very powerful writer and she put forth a very romantic vision of modernity, a striving with your rational mind to learn and to...
- Marc To refashion the world in your own image.
- John Yes, exactly, as you say, Promethean.
- Marc Promethean.
- John Yes. So, I mean, I've read dozens and dozens and dozens of the classical success literature in the west and it does come from that modernistic viewpoint, but clearly some of the ways that we see that manifest today, I mean, wealth is one when we think of a successful person.
- Marc Yeah, absolutely.
- John Or, as the cliché says, if you're so smart, how come you're not rich?
- Marc Right. I'll keep that in mind, John.
- John I wasn't speaking specifically to you, but the point is that wealth is one of the measurements in modernity for success.
- Marc It's a new metrics.
- John It's a metrics, that's right.
- Marc The other metrics were following the Commandments.
- John In traditional society, being wealthy may not, you know, it's harder for a camel to pass through the eye of a needle than for a rich man to get to heaven.
- Marc Someone should coin that, that's good.
- John Yeah, I think that was coined.
- Marc Yeah, maybe.
- John I won't take credit for that one.
- Marc But it was coined, meaning it was the standard of value.
- John Yes, but it's not of course just wealth. It's really an achiever society. So you could be successful in this society, but it's individual achievement, so you could be an

Olympian. You could be a Michael Phelps. You may not get rich if you win gold medals in swimming, but you are a success, because you have had outstanding achievements. So you could be, if you're famous in some way, a successful actor or actress. You make your mark.

Marc You make your mark.

John You make your mark. You're an achiever. You become a doctor or you become a lawyer or you become a documentary filmmaker and your films are successful. The thing that the modernistic worldview really admires and is considered success is the individual goes out and really accomplishes something on his or her own and makes a difference in the world in some way or another. Wealth is one measurement.

Marc Wealth is one metrics.

John But it's not the only one, but it is one that's commonly used.

Marc Okay, great. So let me kind of be Columbo for a second, just recapitulate and get it straight here. So 1.0 is modernity. Modernity has this move from communion, the revealed truth of the community, to a more individual expression. Of course the word 'self' actually first appears in the dictionary in the Renaissance. The word 'self' doesn't exist. Fame, you know, Jacob Burckhardt has a great essay that fame actually appears as an idea in the Renaissance. And today the most potent example of it, both in its negative and positive form, People Magazine, what do you do to get into People Magazine? You're famous, but it means you've made your mark, you're standing out in some way, you've achieved.

Now, there's a notion of excellence. There's a clear notion of excellence in modernity, which means that there's still a standard against which you're measured, but the metrics has changed. So premodernity or traditional has its metrics, has its clear metrics of success, which are defined in the success literatures of the Bible, the Koran. Now there's a new metrics of success which still has universals, but those universals are achievement, standing out, realizing yourself, making a mark, and we've moved from communion to a much stronger notion of individuality. So we now have to justify communion. So we created, for example, in the west a social contract, which means I give up parts of my rights in order to allow for a community, but there's no essential notion of community. The community in the west, of course, supports the individual.

So that's our modern period. And we're all shaped by it. We're all formed by it in a very powerful way. And as you point out implicitly, actually the notion of success literature, that actual very term is a term that is modern. And each – last sentence – each new period, so this new developmental period, modernity, of course rejects a big part of the earlier success literature.

John Arguably that even using the phrase or term 'success literature' for either traditional or for postmodern, they would not be comfortable with that.

- Marc Right, it's a modern imposition.
- John Because both in a sense reject success as something to aspire to. They don't like that word, because the word is so closely associated with modernity. But that being said, just because they don't like it doesn't mean they don't have their own...
- Marc They don't have it.
- John They have their own vision of what success looks like. They just don't want to call it success.
- Marc Right. And one of the things we're doing is we're actually liberating the word 'success' from its narrow modern connotation and we're saying, oh, actually everyone has a vision of success. And just to double-click for one moment on that last point before we move, that whenever you have a new level of consciousness, until we get all the way up there it's always rejecting the previous level. So there's an enormous antipathy and enormous discomfort or even anger or hatred, depending on what level you're at, in modernity of anything which is traditional. And so, for example, the classical liberal modern world doesn't think much of the traditional world, and anyone who has traditional values is somehow suspect, messed up...
- John A great example of that is in a lot of ways the atheism as a passionate expression of somebody like Christopher Hitchens, for example.
- Marc Right.
- John Or Richard Dawkins.
- Marc Or Sam Harris, that gang.
- John Yes, that's right. They are well-grounded in sort of that modernistic worldview, because they are rejecting the traditional society vehemently.
- Marc Vehemently, and they're angry.
- John They're angry about it. You've misled people, and God is not great, and you guys have slaughtered millions of people, your inquisitions...
- Marc You're bad.
- John You're bad.
- Marc We're good.
- John Yes.

- Marc You're bad.
- John We're rational scientific beings who see the world as it really is and you're a bunch of naïve fools.
- Marc Naïve fools and bad.
- John And bad.
- Marc It's not just naïve. You're bad.
- John That's right, you're bad.
- Marc So, paradoxically, just like the traditional literature said, "This is the good and this is the bad," so it's rooted in a very sharp duality, actually the modern literature which says, "No, no, we're not making people bad," actually it's not true. The new modern success literature makes lots of people bad, precisely anyone who's not modern. And as we move towards a more Integral vision, as we move towards success 3.0, one of maybe the demarcating characteristics – we're not there yet – of success 3.0 is that it will actually include the best dimensions of each.
- John Right.
- Marc So it's kind of just good to note along the way, like, wow, okay, so modernity really excludes all of the traditional views.
- John Certainly early modernity does.
- Marc Early modernity.
- John And I think as you go to this next level in your own both individual and cultural evolution, you have to contrast what you are now with what you were, and that often means rejecting what you were.
- Marc Because that's how you grow.
- John Exactly. And later on, as you get more comfortable, you can begin to integrate it back in. And as you integrate it back in, you're now in a position actually to continue to grow and evolve.
- Marc Right. So before we go to success 2.0, let's just double-click on your last two sentences to make sure I got them straight, because it's a key developmental line and it takes Columbo a little time here. So what, John, you just pointed to was that within every person and every moment and culture, there's always three steps when you move from one level to another level. There's identification, disidentification and integration.

John Right.

Marc It's like I'm identified with my family system. Family, that's all I have. Then I'm really mad at my family, I'm an adolescent. I've now disidentified. I've rejected them. Mom, dad, I don't even know who they are. And then hopefully I come back in my mid-20s, early 30s, I now have a kid, there's like a grandfather. Oh, I'm reintegrating in the system. So the same thing when we move from levels of consciousness. I'm traditional. I then disidentify with traditional. I'm now modern. But if I actually want to go the next level I'm going to have to be able to reintegrate something about the traditional, because that's the three-part dance step of developing consciousness, of evolving consciousness. So, cool, so we've got that.

John Well done, Columbo.

Marc Yo, got to have a job, man. Got detective, it's the only thing I could get a job at, wanted to be a teacher. Anyways, so success 2.0, so now we're from modernity to success 2.0. Where does that take us?

John That takes us to postmodern consciousness and the early stages of that, of course, like we just said, is a hearty rejection of many of the aspects of modernity. So how is it rejected? Well, we see the environmental movement is largely a somewhat rejection of things that produced the modernistic age, a rejection of fossil fuels which create carbon dioxide which results in climate change and so that's not good. It creates inequality. Some people get rich and other people stay poor, and that's unfair and so they reject that. They reject the whole idea of trying to be rich as something to aspire to.

Marc Napoleon Hill, let's get rich...

John Yeah, "Think and Grow Rich" is not literature that's coming from postmodern consciousness...

Marc That's correct.

John Because that is selfish and greedy and way too individualistic. So that postmodern consciousness, it's moved away from the individualistic. It still has an individualistic thing, but it's trying to reintegrate back in the community.

Marc Moved away from achievement maybe.

John Yes, well, achievement as defined by modernity.

Marc Right, achievement as defined by modernity, thank you.

John Yes, exactly, on an individual basis or on a wealth basis, but there's a different kind of achievement.

- Marc People always bring achievement back in through the backdoor.
- John Well, it's because I think to a certain extent to talk about success, whether it be traditional or modernistic or postmodern, there is something that you're striving for, and if you achieve it then you're successful.
- Marc Right. There's always an implicit success metrics, always.
- John Yes.
- Marc Even when you throw it out.
- John Although I would say there is an aspect of postmodern which we call a slacker consciousness, which is a rejection of any type of striving whatsoever, but I see that as just a step along the way, part of you might say the disidentification. So if you disidentify with, well, I'm not going to go through that rat race to get my Ph.D. or get my medical degree or get my MBA.
- Marc I'm going to be a ski bum.
- John Yeah, I'm going to be a ski bum or I'm going to just hike a long distance, backpacking all the way, everywhere, or I'm going to hitchhike around the world.
- Marc Exactly, that's postmodern consciousness.
- John Yes.
- Marc I'm not in the rat race.
- John Yeah, but I would say that's an early stage of disidentifying with it. I'm not in the rat race. I'm not in this achievement mode. But I think over time as it evolves, one of the ways you can recognize what success looks like at any type of these levels or altitudes has to do with who do you admire, because everyone has heroes that fall within the framework. So someone within traditional society would be somebody, like for your traditional Christian they might admire someone like Billy Graham. If you're Catholic you might admire the Pope or bishops or some missionary that goes to China or Africa and helps bring the true path to people. In the modernists the heroes would be people that achieve great things, whether they make great medical breakthroughs or there could be in the early days somebody like Andrew Carnegie or John Rockefeller or Andrew Mellon. Now today people like Steve Jobs is a great example.
- Marc Bill Gates.

- John Bill Gates, Warren Buffett. It can be great scientists that have made technological breakthroughs or doctors who have come up with special cures, but these are the people we admire.
- Marc Do famous authors have a chance?
- John Yeah, famous authors, absolutely.
- Marc Okay, I was just checking if authors have a chance.
- John Of course. So when we get into that postmodern and you ask who their heroes are, I think Obama is a hero or he has been or he was early on. A lot of people seem to be disillusioned with him, but I would say he has been a hero and people still want him to be. I think environmental activists, someone like Al Gore who is out there championing climate change and devoting his life to it, he's a role model for many.
- Marc Martin Luther King.
- John Martin Luther King definitely was or, I might add, Nelson Mandela.
- Marc Nelson Mandela.
- John Arguably Gandhi was as well in India. By the way, just as a slight aside, I've just come from India and I was there right when that election occurred.
- Marc Wow!
- John And I've never seen anything like it. That's a phenomenon. The new Prime Minister Modi, he has created a tremendous amount of hope. He's got a huge burden, but it's even bigger over there than the Obama phenomenon was when he got elected.
- Marc Wow!
- John It's quite astounding to have been able to witness it and how excited everybody is. And he's a man of the people, so he's not the traditional... So he's come up, you might say, raised himself up.
- Marc And the ability of a hero to inspire hope, because the hero actually incarnates, the hero is the strange attractor.
- John Now, what's interesting in India, Modi, he would be in the modernistic consciousness, which India has largely been a traditional society, and so he is pointing the way towards greater prosperity and modernity, better infrastructure.
- Marc India is clearly grasping for modernity.

- John Exactly, as China is and much of the developing world. Modernity is the next stage. They can't just jump to postmodernism. They have to go through their own developmental stages. Anyway, so back to postmodern and the heroes are those individuals who are community-oriented and put forth...
- Marc That's why Obama starts as a community organizer.
- John That's right.
- Marc That's his credential. It's a postmodern credential.
- John Or Nelson Mandela spent 40 years in prison, in a sense because he resisted the, well, in this case traditional and modernistic part of South Africa that the white Apartheid...
- Marc Right. And the transcendentalists, Thoreau, etc, who created this ethic of civil disobedience are actually the birthers of postmodern consciousness.
- John That's right.
- Marc It starts there.
- John Exactly, so I think the heroes in some ways are rebels.
- Marc Right.
- John They're rebels against modernity, but they put forth a vision of the way the world could be, the way people could be that lead to greater tolerance, greater harmony, less racism, less sexism, caring about animals, caring about the global environment.
- Marc Including animals is a big postmodern move.
- John Absolutely.
- Marc Right, absolutely.
- John So it's a much more inclusive view. That's what inspires people to not have anybody marginalized or excluded, that all human beings deserve dignity and are worthy of respect. And so part of that postmodern vision is very inspiring and very ennobling. Some of them of course, the more radical adherents, have their own sort of selective intolerance for...
- Marc As shadow, because of course every one of these, traditional, modern and postmodern, 0, 1.0 and 2.0, all have their light and shadow versions.
- John Yes.

- Marc We have to look at each one. So what would be the shadow version of postmodernity? What would be its shadow expression?
- John I think there's many of it. I think it's, well, of course the carte blanche rejection of modernity, not integrating the good of it.
- Marc There it is again, right? In other words, postmodernity, new level, completely rejects all the values of modernity.
- John Yes, so that all fossil fuels are evil, although fossil fuels are how we are escaping poverty. It's the energy source, at least as it exists now. The renewable are not capable of...
- Marc They're not getting us there.
- John They're not going to get us there. They're not going to get India out of poverty.
- Marc Right. And you've got this great quandary. So how do you say to India and China, hey, we got out of poverty, which is the great postmodern desire, beautiful, holy, sacred desire...
- John We did it with coal and oil.
- Marc We did it with fossil fuels, but actually you guys can't do it.
- John Yeah.
- Marc How do you tell an engineer in China, "Actually, you don't get a car." So that's the paradox here which we're kind of working with. And it's this huge issue because there's this success literature, beautiful success literature which says, okay, environment is trumps, but then that success literature, what it does is it actually then devalues modernity, and then it's got a problem.
- John I don't think you can get there from that postmodern consciousness.
- Marc We're going to have to go higher.
- John We'll go to 3.0. We have to go higher.
- Marc We're going to have to get to success 3.0.
- John Yeah, we're going to have to get to success 3.0.
- Marc Right, we're not there yet.

- John We're not there yet, but the postmodern, I just say that each one of these levels has a great deal of beauty to it.
- Marc A great deal of beauty and shadow.
- John Yes, exactly. And the postmodern beauty is the inclusiveness and the care for marginalized people, animals, the environment, things that are being left out, exploited, excluded.
- Marc In other words, expanding circles of care...
- John Expanding circles of care is an excellent metaphor...
- Marc Is really what's happening...
- John Which catches a lot of the postmodern...
- Marc At that postmodern. So let me do my Columbo job again and go slowly. So we're at success 2.0. We're at postmodernity. So in postmodernity we've got this move. It seems like there are two things happening. The first thing happening in postmodernity is you've got this utter rejection of universals. So modernity is about universals. So postmodernity comes along and says, actually, it's hyper-individual, but not in the sense of individual achievement, the individual achieves against the standard of a universal, which is modernity, but the beginning of the success literature of postmodernity, there's two parts to it, but the first part is there is no success literature. It's an utter rejection of success per se, and the backpacker is of course the iconic symbol of that rejection of success. So there's no success literature. There are no universals. There's an anger at success literature and there's an anger at anything that is defined by classical modernity structures.

At the same time, hand in hand – that's the paradox of this level of consciousness – at the same time you can't live without a success literature and the noble aspirations of the human being seek to make things better, so this postmodernity which rejects all universal standards of success does introduce a couple of beautiful universals on one level, which is care for the environment, expanding circles of care, gender inclusion. But then what's then introduced is this paradoxical shadow, because then it takes its rejection of universals really seriously, but then introduces its own universals – environment, gender inclusion, etc – and makes those almost absolutes.

So anyone who's not in line with those absolutes is somehow heretical, just like at the modern level. If you're backpacking, in a modern consciousness, what are you doing? You're out of the story. And if you're premodern or traditional and you've rejected either the tribe or the religion, you're out of the story. So, each one of these has their shadow and light.

So it's a rejection of success literature and then a re-inclusion of success based on a couple of key pressing issues of the time, and we're all glad that Gandhi did Gandhi, and that Martin Luther King did Martin Luther King, and that Al Gore is fighting the good fight. These are all great. And if we move towards an Integral level, we're going to have to look for something that is more whole. We're moving towards what some people call a second tier, an Integral level, a success 3.0, which actually can speak to us and become the new myth of success, the evolutionary attractor, because actually all these levels live in us and the traditional vision of success is insufficient for us.

John By the way, I think we left one thing important out of the postmodern success.

Marc Please, let's fill in success 2.0 here.

John Well, because there were really two manifestations, I think, that the energy flows. One is towards some type of activism as heroic and success is being an animal rights activist or an environmental activist or a political activist.

Marc So it's a communal activism.

John Yes.

Marc So there's this paradox here. So if we can trace this story through autonomy and communion as our categories, so in the traditional world, very little autonomy, all communion, and your achievement is to take your place in the community and to fulfill the will of the transcendent source, whatever that might be. Then you move from 0 to 1.0. You've got modernity. Now the community actually only serves the individual. It's kind of hyper-individualized, but it's individualized in terms of your own achievement. It's not the community activist. It's your own achievement.

Then postmodern does two paradoxical moves. One is it's all individualized, but not in a sense of achievement, in the sense of no one's going to tell me what success is, I'm going to do what I want, I'm going to follow my bliss. At the same time it reintroduces activism, so there is achievement, but in a very beautiful way. It's an ennobling activism which is for the sake of the larger... you know, for animals, I'm marching in Selma, Alabama. So there's this communion and this kind of hyper-individualism, not for achievement, but for 'no one's going to tell me what to do'.

John Think about the great achievements of the postmodern consciousness.

Marc Right.

John Civil rights, women's empowerment, environmental consciousness and activism.

Marc Blogging on the Internet.

- John Animal rights. There's another whole trend besides activism, another flavor of postmodernism, which I would say whereas the modernistic consciousness is very outer-directed, it's very focused towards that individual success which involves a lot of activity and doing, there's a part of the postmodernists that rejects that type of striving in the external world to make your mark. We move back towards a spiritual perspective. So you could say I think the whole New Age movement, for example, is definitely...
- Marc Being, *vipassana* retreat.
- John Yes, exactly.
- Marc Stepping out of the achiever consciousness.
- John Yes, exactly, that's definitely postmodern.
- Marc Beautiful.
- John So there's two paths.
- Marc Two moves.
- John One is the activists for the sake of the community and the other one is the going from achiever in terms of status to inner development, which was neglected at modernity.
- Marc Modernity is exteriors.
- John I remember in my own life, for example, I think in our generation to a certain extent or my generation, my parents went through the Depression, went through World War II. Their whole dream was, you know, move to the suburbs, have kids, work hard and build a life, be good parents, and that was their idea...
- Marc Of success.
- John Of success. Now the kids grow up and they think, god, this is so shallow. You're out here in these suburbs. You don't have any inner life. You go to church, but it's just a ritual. You don't believe it. You're not living it. You don't have any real spiritual experience.
- Marc No interiors.
- John Yeah, no interiors. It was very exterior focused. So I think a lot of boomers began to go back within, and also because it was part of their rejection of modernity and upset their parents if they went and lived in India and followed a guru or shaved their heads, doing Hare Krishna dances.

- Marc So it was a good expression of rebellion.
- John Yes, exactly.
- Marc So you've got this paradox. It's a 'me' generation of boomers. At the same time it's moving inwards.
- John Yes.
- Marc And at the same time it's got the sense of communal activism. And this is really important, because levels of consciousness are not rational structures that have been worked out cogently. They're different expressions of yearning that often contradict each other and live together in an individual.
- John And you might say also at each of the levels of consciousness as it evolves, each of them focuses in certain areas, and so other things were often neglected. And the generation that comes up behind it senses this isn't complete.
- Marc We've got to evolve this story.
- John Yes, we've got to evolve this story. And that's why evolution occurs, is that at each of the levels there's somewhat of a dissatisfaction, there's an awareness. It may be a tacit awareness. It may not be explicit, it may not be conscious, but the yearning, as I yearned when I was in my early 20s, is I said, "There must be more to life than this."
- Marc Right.
- John And as you say, as I say, I followed my bliss or followed my heart, went my own direction. My path ended up being becoming an entrepreneur and I got interested in food.
- Marc You became a grocer.
- John Yes, but I could have gone in lots of other directions. I just happened to get passionately interested in food and that became sort of my work, my *dharma*.
- Marc Yeah. And what you just did right now in the last three minutes was you just introduced success 3.0, because what you did is you stepped outside and you began to look at the entire evolutionary trajectory from outside of it and say, oh, each one of these was doing something important, which is the beginning of post-postmodern consciousness or a kind of Kosmic consciousness or a kind of Integral consciousness, which is exactly what you were just displaying. Let me step out of this. Let me look at this whole thing. Let me see, can I integrate the best of each of these to create this higher vision of success. And that begins to take us to success 3.0.

And success 3.0, now, we're not going to figure this out ourselves, but we're going to perhaps kind of lay down in our conference. It's really about bringing together people from all over the world. We have, you know, the Vice President's looking at his schedule and wants to be with us, Al Gore, so we'll kind of hear from his notion, Arianna Huffington and your wonderful friend Blake from TOMS Shoes is going to give everyone successful shoes, and Tony Hsieh, Julia Ormond, Alanis Morissette, DJ Spooky. We've got a whole gang. And Shep Gordon I think is coming – they're making a big movie about him now – Alice's Cooper manager who's been kind of a model of success.

We've got this entire array of, I think, 40 major figures, each bringing their vision of success, but all of them are each in their own way moving towards an Integral vision of success, and it's our job to integrate this at the conference, but for now let's see if we can lay down some tracks, like what does success 3.0 need to address? What does it need to answer? What's the beginning of the articulation of that vision? Maybe my last sentence, again in Columbo mode, is just to say I think that the one demarcating characteristic is that it has to be inclusive and at the same time have a hierarchy, meaning it's got to include the best of traditional, the best of modern, the best of postmodern, the best of 0, 1.0 and 2.0, and yet it's got to offer something larger.

And maybe just the last piece I think maybe we missed, John, is just for people listening, just some timeframes. So until the 0 stage is kind of from the beginning of time till, let's say, the Renaissance or the Western Enlightenment. We can mark it there. Then modernity/1.0 starts somewhere around the Renaissance and Western Enlightenment. Then 2.0 really becomes a major feature, 2.0/postmodern consciousness, let's say, the last 40 years, the 60s.

John Yeah, the 60s.

Marc Somewhere in the 60s.

John 50 years now.

Marc 50 years, thank you, and although I marked it with the transcendentalists, that's just a seeding of it, but it doesn't come into play until the last 50 years.

John It doesn't get mass consciousness till then.

Marc It doesn't get mass consciousness. And really in developmental studies, I was talking yesterday with Zak Stein who's our Academic Director at the Center for Integral Wisdom – he's a developmentalist dude – and we were looking at different studies. It's really the last 15-20 years that you have this new Integral consciousness beginning to gain a foothold. In the developmental surveys that you do to collect this kind of information, one of the things you see is people beginning to do what you just did five minutes ago, which is take this broader view and try and find the best of each.

So that's where we are, success 3.0, an Integral view that's got to be compelling. It's got to be an evolutionary attractor. It can't be just walking the middle of the road in some kind of, in Yiddish they say *parava*, meaning some sort of tepid way, you know, creates shallow integration. It's got to be powerful. It's got to have alluring quality. It's got to be an invitation. It's got to be a myth that's worthy. It's got to be a new vision of what the Jedi Knight is. So, Integral 3.0, what might that look like?

- John I think the easiest way for me to talk about it would be to talk about it from my own perspective, which is business. I wrote a book "Conscious Capitalism" with my co-author, Raj Sisodia, and we very consciously tried to put forth what I would say is an Integral vision of business.
- Marc Second tier.
- John Definitely second tier.
- Marc It was yellow, the book, if I recall.
- John Yeah, it was not an accident. Originally the Harvard people wanted to make it orange.
- Marc That would be very bad.
- John I said, "No, can't do orange. Got to do yellow."
- Marc Second tier, yellow color in Don Beck, Chris Cowan, Clare Graves.
- John Exactly.
- Marc Second tier consciousness is yellow.
- John Yes, exactly. So let's think about business for a minute. And, of course, business has been with us throughout all of history – we've been traders – but it came into its own as a powerful world changing entity, capitalism, with modernity. And then with the new vision of science and rationality and progress which, by the way, progress is an important aspect of modernity. Progress, I would argue, as a concept probably did not exist before modernity.
- Marc It didn't exist in any mass way. There were kind of isolated super smart thinkers.
- John Of course, yes.
- Marc But there was no mass progress. It was Francis Bacon...
- John Exactly. And then capitalism as humanity began to progress and we made progress, we began to lift ourselves out of poverty, then you had the postmodern rejection of modernity and that also meant rejecting capitalism and rejecting business, and the

narrative about business is business sucks, that business is greedy and it's selfish and exploitative. So when we talk about moving beyond this simplistic modernistic interpretation of business or the postmodern rejection of it, what does an Integral vision of business look like? And what it looks like is that it takes the best elements of all of these different levels and integrates them together. So, yes, business is still about trading and creating value for people, but it does it in a more conscious way. So it can have a higher purpose beyond only making money. So the narrative that business is all about money is fundamentally rejected.

Marc And purpose is a classical traditional value.

John Yes, but higher purpose in a conscious capitalism or an Integral capitalism would be the purpose beyond just making money, which is how most people think the purpose of business is. What's the purpose of business? What do you mean, what's the purpose of business? The purpose of business is to make money.

Marc Self-evident.

John Yeah. And that would be the modernistic interpretation of that and why it's been rejected by postmodernists, and so as we reframe it to an Integral, the first point is that, hey, it's not just about money. In fact, business is the greatest value creator in the world, and it creates value for not just the investors, but it creates value for customers that trade with it, it creates value for the employees that work for the business, it creates value for suppliers that trade with it, it creates value for the communities it's part of, and, if done in a conscious way, it minimizes consciously its negative environmental impacts. So it has a more systems view of things.

So one of the attributes, I think, of Integral consciousness is thinking in terms of purpose or higher purpose and then also thinking in terms of system, and in the system of business it would be stakeholders and how those stakeholders are interdependent and how they integrate together, and then in a sense consciously, understanding the relationships between these stakeholders, the business has a responsibility – a conscious business does, an Integral business does – to create value in a very deliberate conscious way to optimize an overall business system so everyone is flourishing. And the postmodern rejection of capitalism and business is that, oh, it's a zero-sum game. There's winners and there's losers, there's rich and there's poor.

Marc There's very few winners and everyone else is a loser.

John That's right. So the myth there is that it's all about inequality when in fact business is engaged and capitalism is engaged in lifting up humanity, and if engaged in it in a conscious way, we accelerate that lifting up and the narrative about business begins to change. We begin to see that potentially there's no greater force for good on this planet than business.

Marc Lifted more people out of poverty than any other single force.

John We've tried the other alternatives. We tried socialism. We tried communism. And it wasn't just that they weren't done right. They inherently are flawed because they don't take into account the human desire... We're not going to get a new human being who's not self-interested at some level. You cannot just throw modernity out. It's a stage that is part of who we are and we take it with us in a more evolved level as we go into the Integral state. So we take the very best of modernity, we take the very best of postmodernism, and we integrate those at a higher level.

Marc This is great.

John In business, conscious capitalism is a manifestation of that synthesis, that transcending and including move that we have to make, but what I just did in business, you can do that in every other aspect. What does Integral journalism look like? And what does Integral medicine look like and health? There can be success redefined.

Marc There's Integral wisdom at every stage.

John That's right. So when we talk about what success looks like, I know what success looks like in Integral business. It means your business is fundamentally making the world a better place and it's prosperous, it's flourishing. And as that happens, your ability to impact in a positive way continues to grow.

Marc So this is great. So let's double-click here. And, again, I'm staying in my Columbo role. So success 3.0, let's apply it to one – Howard Gardner, multiple intelligences – to one line of development, which is business, and let's see how success 3.0 works for business. And I'm just going to recap a bunch of things you said. So, first off, we say it's got to include the best of traditional, the best of modern, the best of postmodern, meaning the best of 0, 1.0 and 2.0.

So first we move to higher purpose, and the higher purpose is transcendent. Business has a transcendent purpose. Now, just to say that sentence is shocking, because people locate business in modern consciousness. So once we're saying business has a transcendent purpose, we're now saying, oh, transcendent purpose...in so many ways. I remember actually, you know, we're all each other's teachers in different ways, so you're my teacher in the world of business. Everything, paradoxically, that I say about business was actually inspired by our conversations, and even when you quote me they were inspired by our conversations.

John I know. You said it better than I could say it though, so it was a win-win.

Marc Total win-win, but just this idea that business has transcendent purpose, because it's a voluntary exchange, which is a sentence I heard from you.

John Yes.

Marc It's just powerful, that kind of simple, self-evident realization. Here's this voluntary exchange that's taking place...

John For mutual benefit.

Marc For mutual benefit. And I want to add something critical here. We say that people kind of moved for self-interested reasons or survival. Whenever you read evolutionary theory they say that's just a survival drive, which of course misses something, because a survival drive is an interior. A survival drive is an interior which says that I'm actually valuing the individual self and it's important for me to survive. That doesn't work in a Flatland world. In a Flatland world that has no interiors, there is no survival drive. There's this kind of reduction in evolutionary theory that that's just a survival drive.

No, actually, a survival drive is a really important deal. A survival drive points to the élan vital, the Eros of life moving to survive as an individual, meaning as an individual it's important that I survive. In its pathological form it would mean I can kill you in order for me to survive. That's its pathology. So self-interest is not pathology per se. Self-interest only becomes pathology in its selfish form.

John Yes.

Marc But self-interest actually is enlightened per se.

John Yes. I think one of the ways to make the Integral move that puts it in a context in business is what we call the win-win-win-win or win⁶ strategy. If you organize your business in a conscious Integral way and you conduct it that way, then no one has to lose.

Marc Right.

John Your employees get access to jobs, benefits, compensation and opportunities to learn and grow and advance. Your suppliers who are trading with you are doing so voluntarily. They're flourishing. Your investors are getting returns on their capital and they're flourishing. And the communities that you're part of, you are good citizens in those communities, and those communities are flourishing. So the self is flourishing within the context of community.

Marc That's it right there.

John So you have to move away from the sense that these are polarities, self versus the community, and say...

Marc This is key.

John It's self *and* community, self-interest *and* group flourishing.

Marc Fantastic.

John We tend to think – and this is one of the narratives about business that’s fundamentally incorrect and needs to be changed, and Integral conscious capitalism hopefully will change it – is this idea that if someone’s winning, someone else is losing, meaning if Bill Gates is getting rich then someone else must be getting poor, this idea that there’s this limited pie and if someone gets a big piece of it then someone’s getting a smaller piece, and what we have to do is cut equal pieces for everyone and that would be a more just society.

Marc As opposed to expanding the pie.

John Yes. And when you do your business in this Integral conscious way, you are consciously trying to expand the pie for everyone that’s trading with the business. You don’t try to cheat your suppliers. You want your suppliers to flourish, because as they flourish that helps your business to flourish, because they’re part of your system. You want your employees to flourish and be happy, because then your business will also, through their hard work and through their creativity, will flourish. It’s looking to create a system where everyone is flourishing.

Marc You move beyond any sense of a zero-sum game.

John Yes. And you begin to move away from tradeoff thinking.

Marc Because tradeoff’s always a zero-sum game. So we’ve got traditional consciousness, business has transcended purpose, but we haven’t gotten rid of achiever consciousness. Actually achiever consciousness is quite important in business. It’s a creative evolutionary drive that awakens as this expression of giving this unique gift, offering this unique service, and you need strong leadership, strong achievement. But, paradoxically, it’s not an elite achievement of just two or three people, just the shareholders. Actually communion comes back in, because the stakeholder model is about communion, it’s about including.

And there are larger and larger circles of care, because all of a sudden you’ve got people being empowered all through the system, and in a decentralized system then you’ve got this emergence of both individuals within a community. So, again, a new characteristic – let’s make it explicit – of an Integral consciousness, Integral wisdom would be autonomy and communion are no longer clashing with each other. Actually in life, the ultimate paradox of life, they’re actually living together and dancing together.

John Right.

Marc That’s exciting.

John It is very exciting.

Marc That's exciting. So let me throw out one last piece. And, by the way, you're just back from India, so you're doing unbelievably well for a man just back from India, probably slightly jetlagged, so thank you.

John I am a little tired.

Marc So here we go, okay. So let's take another developmental line, which is the line of self. So we've looked at the line of business. Obviously these lines overlap each other, but let's look at the line of self, because we just played with autonomy and communion. So in traditional consciousness, the beginning of traditional consciousness, let's start with the tribe, there is no self. There is no self independent of the tribe. The very idea of a self independent of the tribe just doesn't exist. Social mobility, it's not that you'd get shot for it. It's just not an idea. It doesn't exist.

Then you've got the emergence of this hyper-individual. In Spiral Dynamics it's at the red level of consciousness, but still pre-traditional, you know, power, large empires. Then you have kind of classical traditional. This is all within ground zero. Classical traditional, you've got an individual, but the individual only exists within the larger system of values, but not like the tribe. Any individual can join and become part of the Church. So it's not a bloodline. So there's more of an individual, but still the individual is only defined in terms of the Church, the religion, whatever it happens to be. So that's traditional, ground zero.

Then we move into modernity, and modernity says, well, we still have universal values. There's an individual, but the individual is a Separate Self. I'm a Separate Self individual. That's who I am. I function. The state exists to serve me. Here I am. I'm emerging. And as Separate Self emerges, so does capitalism. In other words, we're no longer the old corporation where the excess capital went to the government, the government being the king or the church. Actually you've got this notion of capital is freed up, capitalism emerges. You've got a Separate Self and you've got classical business.

And just like Separate Self can pathologize and become narcissistic, business can have its robber barons, but these two things emerge together. You've got this classical new notion of Adam Smith's business emerging with this notion of a Separate Self who has individual dignity, and each one has their pathologies and each one releases enormous creativity and strength. Then when you move up you've got this kind of, okay, postmodernity steps into the system and rejects this achieving self. Socialism rejects the achieving business. Each one is rejecting them as being selfish. And in postmodernity you've got another rejection of the achieving self with a kind of classical – you called it New Age – Buddhism, no self, there's no self. So that's 2.0.

So we need to go to 3.0. We need a new vision of self. And of course you know my next sentence, clearly, and the next sentence is that actually Unique Self becomes the new structure of consciousness which is key to a new notion of success, because

actually what it means is for the first time Unique Self resolves autonomy and communion. I'm not unique in the sense that I'm just a Separate Self individual. I'm a unique expression of the system, because I've kind of transcended Separate Self, I've realized I'm part of the All. I've realized I'm part of the system. I've got systems intelligence. I'm not separate from anything. I've done my chaos theory, my complexity theory, or I've done my meditation. I'm part of the larger system, but I'm a unique expression of the larger system and I serve the larger system.

So in Unique Self, actually in the experience of the human being, I can experience Mackey-ness. There's nothing else in the world like Mackey-ness. It's got a taste. It's got a feel. And you don't have to get over that. It's not pathological. It's actually reality having a Mackey experience. And so you can actually release the full power and creativity of that and not feel like I'm somehow being unreligious or unspiritual. No, I'm actually evolution awakening as John Mackey, radical creativity. Ayn Rand would be happy. And at the same time, because I'm a unique puzzle piece, part of the larger system, by definition my puzzle piece has to fit in and complete the larger system.

And if we don't have, you know, Charles Taylor – last sentence in my long run-on paragraph here, and thank you for your patience – Taylor in his book “Sources of the Self” says the most important myth we have is self. So we can't have a new success myth without a new vision of self. So I'm going to suggest that Unique Self, and you and I have talked together and kind of coined the term together, unique business, the Unique Self of a corporation. So it extends the notion, but it gives us a new structure of consciousness to rest in, in our new vision of success that is both communion and autonomy living together, and it invites us to something.

John Right. I think that's a very abstract vision.

Marc Let's concretize it.

John I think what we need to do in success 3.0 is we need to put forth slightly less abstract and point towards what it would look like and what would a hero look like? What is a hero in...?

Marc Let's start with reality having a Mackey experience, if we can get personal. You can't get more personal than that when you're talking to someone. That's what a hero would look like, would look like living your story in service to the larger story. That's the beginning of the hero. You're actually giving your unique gifts. You actually realize that I've got unique gifts. I've got to figure out what they are. I've got to give them. And they fulfill a unique need. I couldn't do what you did. Not my deal. Not only that, I don't want to, not my story. It's just not my story, which is why – let's just make it really real – it's why I can love you. In other words, if I meet you and say, “Man, why didn't I start Whole Foods, man?”

John I think what I'm trying to say is what you're saying about the Unique Self is true, but I don't think it's going to inspire people. I think what we need to do with success 3.0, we

used examples of what success literature looks like in both traditional, modern, postmodern, so what is the mythos of success 3.0? And I would argue that the mythos in this is not inconsistent with what you're saying, but it's, as you say, concretizing it a little bit.

Marc No, we're having the conversation. It's great.

John Well, in business, again, it would mean an individual who connects their own personal unique higher purpose with the higher purpose of the organization that they're part of.

Marc Autonomy and communion coming together.

John If they don't harmonize their higher purpose with the organization's higher purpose, it's not a good fit. It's not congruent. It's the wrong organization for them. But when those things come together then that individual is syncing up their higher purpose with the organization's higher purpose, and then in that sense their creativity, their unique gifts as you put it, go into service for that larger purpose that they are congruent with the organization.

Marc That's great, John. Not only is it not inconsistent, that *is* Unique Self. You actually said it better than I did. In this case you've now said it better than I did.

John So one of the metaphors that we used in "Conscious Capitalism" which is a metaphor from the traditional consciousness is what we call servant-leader, and that is confusing to people to a certain extent, but it also has a very useful purpose, which is it's not the servant-leader that we might have found in the traditional one, because they would be serving their god and that revealed truth. Servant-leader in the conscious or the Integral business is one who's serving the higher purpose that they find both within themselves and within the organizations they're part of. And they serve it so that all of these different constituencies, all the different stakeholders, the larger system can flourish.

So we need a different kind of leader. The kind of leader we might have had in modernity in business was someone who could go out and make a lot of money, and we still need people that are financially able to execute financial success, but it's not about necessarily their own enrichment past a certain point. It becomes their service to the higher purpose. In other words, there's a more transcendent purpose than just their own individual success. So success in modernity is an individual success. Success at the Integral level, the individual success is still there, but it's within the context of the larger organizational and societal flourishing. You don't flourish as an individual if the organization is not flourishing.

Marc I know you're jetlagged, but let's have fun, because we're in this stage of kind of the initial mapping. There's kind of a play in it. It's a fun play and we can be a little bit fluid and play here. So we've got two metaphors at play. One's Unique Self and the other is servant-leader, which are actually two faces of the one. As you said, they're not in any way inconsistent. They're two ways to describe the same thing. I want to just

kind of talk for a second and, again, in this Integral consciousness and post-postmodernity we actually don't need to dogmatically choose a metaphor. We can actually work with multiple inspirational models. Let's just talk for a second as we move towards a close on the advantages of each one, because each one captures a different face of the one.

Normally we think of uniqueness as separate. I'm unique. I'm separate. And that was the biggest mistake of the great traditions and the biggest mistake of early Integral thought. When Ken and I started talking about Unique Self, so, Unique Self, that's Separate Self, right? We realized, no, it's not. Your uniqueness is your unique expression of the One, which means I'm always in service to the One, I'm always in service to the larger context.

So to maybe introduce a new term that we're playing with, which is Evolutionary Unique Self, and the reason we introduced Evolutionary Unique Self is just so you get this immediate sense of you're in this larger evolutionary context, you're in the larger system. A servant-leader has this great advantage of you can immediately feel the nobility in it.

John Well, it refers back to what you're doing in the world, what you're aspiring to.

Marc It actions it.

John Exactly.

Marc It operationalizes Unique Self.

John I think if you just talk in the Unique Self without putting it in an action context, it doesn't inspire anyone. It's like you say that's interesting, but if we're going to create success literature for 3.0, we have to have role models, we have to have exemplars.

Marc And here's my pushback on this that's kind of interesting and, again, it's the delight of just going back and forth – I grew up in the Jewish study hall, this is what we do – which is our mutual friend, Dave Logan, when we first started to talk about this conversation, and Dave of course has his five stages and his fifth stage in his book "Tribal Leadership" is this kind of servant-leader, although he doesn't use that term, but he's clearly describing it. So he said, "Marc, what's a person's worst nightmare?" So we agreed after five hours of conversation in a lobby in a gaudy Las Vegas hotel at some conference that a person's worst nightmare is being an extra on the set, that actually I just wasn't needed, just my whole life I was an extra on the set.

And that's the inspirational dimension of knowing that I'm irreducibly unique, when I actually realize that in some sense it took 13.7 billion years to create that unique expression of reality called me, and that is in some sense reality's love letter to me. I'm a love letter of reality. It took 13.7 billion years to have it delivered, but it's this utterly

unique letter. And my life is, if you will, a love letter back to God. It's my sacred autobiography. It's my story.

So the servant-leader is critical in terms of an inspiring Jedi Knight image. We keep it, but we just kind of add in some way – and we'll figure out the language, because we're in the languaging place – that that servant-leader is not replaceable, that actually the servant-leader is not just the head of the corporation, that actually every human being is an irreducibly unique expression of that love-intelligence, that Eros that's the initiating and animating Eros of All-That-Is, and that actually you're not extra. We need you.

And you know that idea of a minor fluctuation in chaos theory? So the best image I could have, at Booz Allen, at the consulting firm – let's put it in business terms – they had someone come in for the whole firm and they did a piece of Wagner, Wagner's Overture. So they did it with the whole orchestra. Then they took out a piece of the overture and they did it just with two violins and a little triangle to see what the triangle did. Then they did the orchestra without the triangle. Then they did the orchestra with the triangle. And with the triangle it sounded completely different. So it's this minor fluctuation.

Your Unique Self, it actually in some sense is mystically interconnected, or practically – systems intelligence – interconnected and can actually change everything in your system. So that's the only thing I would say is that our servant-leader is not replaceable. It's an utterly unique job. No one else could have done what Mackey did in Whole Foods.

John No, you misunderstand me. We're looking for what success looks like and anyone in an organization can be a servant-leader. It's not just the CEO.

Marc So that's critical. The servant-leader is not just the CEO. The servant-leader is everyone in the system who's playing their unique role.

John And taking responsibility for the flourishing of the larger system.

Marc So success 3.0 is giving your unique gift as a servant-leader, expressing your unique intelligence in service of the larger system. Is that fair?

John And finding your own higher purpose.

Marc And finding your own higher purpose.

John Following your bliss, following your heart, getting in touch with your own inner being, your own Unique Self in such a way that your gifts, your work now are congruent with your own feeling, your own impulse and how you're going to serve, how you're going to give, what you're going to do in the world. It may be creating art. It may be writing books. It may be working in a grocery store.

Marc So it's where your unique gift meets a unique expression or a unique need in the world. When those two meet then autonomy and communion collapse and you get this charged, allured vision of this kind of new Jedi Knight, this new entrepreneur, basically every person as an entrepreneur.

John Everyone can be an entrepreneur, exactly, because entrepreneurs are fundamentally creative.

Marc The artist as the entrepreneur. They're an entrepreneur of their own evolutionary creativity waking up. I think maybe that's the last and then maybe you'll give us kind of a last vision of it in our last minute here. So maybe the last piece of it is that the system isn't only the corporation. It's not only your city. It's not only your tribe. The system at this point in reality is actually evolution itself awakening through your servant-leadership, through your entrepreneurship, through your expression of Unique Self. For the first time in history it's the larger system that we can actually get a view of that's actually awakening through you. That's a wildly intoxicating vision of success and a beautiful one and a humbling one. Evolution awakens through my irreducibly unique evolutionary creativity. Oh my god! That's a potential vision.

John And a very powerful one.

Marc And a powerful one.

John Yeah, absolutely, evolution awakening and we're a unique manifestation of it is certainly a very powerful vision. I do know that success in that Integral level is going to be, as you say, the breakdown between individual and community. It'll be success for the individual and for the community and for everyone. It's optimizing the entire system so that flourishing and creativity and the advancement of evolution accelerates and is done in a conscious way. So we're becoming more conscious of who we are, what our purpose is, what evolution is, and what our gifts are, and it's essential that we contribute our unique gifts, our unique creativity in ways that help ourselves, our families, our communities, our country, our planet to flourish at a higher level, and that's our responsibility. As we become more conscious we have a responsibility to make a difference, to make a valuable contribution in our own unique way that contributes to the overall flourishing of this planet.

Marc That's a perfect place to stop. Success 3.0, gorgeous vision. What a delight!

John Thanks, Marc.

Marc Thanks, John, total pleasure.

John Likewise.