



THE MYSTERY SCHOOL OF LOVE PRESENTS THE ONLINE COURSE

# RECLAIMING EROS

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## **Week 1 - There is a swing waiting to choose you**

### **Part 1 - 6 principles for this week**

#### **Principle one: beware of donkey-smuggling.**

This is important. Beware of 'donkey' - everybody knows what a donkey is? Donkey smuggling. Donkey smuggling. Anyone wants to translate smuggling for me? (smokkelen) Nice translation! So donkey smuggling, which is a phrase that my friend Annie likes. Donkey smuggling means as follows. There is an old story, by Nazardeen, about a man who used to cross the border. Every day. And everyday a person would stop him at the border and search him and search his donkey and check everything. Because he knew this man was absolutely breaking the law. He was a smuggler. They'd search the donkey and they'd search all sorts of places in the donkey that were like wow! Right? And the whole thing was kind off like...? And for 25 years this happened. Every day they'd meet, they'd search the donkey, they'd search him and they were never able to find anything. So finally, after the 25th year, when the security guard was ready to retire, he said: "listen. This is the last day. I'm not going to turn you in. I know you are breaking the law, you know you're breaking the law. I've been searching for 25 years. What are you doing? What are you smuggling?" And he says: "I'm smuggling donkeys." (laughter) Beware of donkey smuggling.

So it goes like this: man, woman, they are in the house together, you know, he didn't turn off the light. Now, she has asked him to turn off the light many times. But he didn't turn off the light! And she is really mad. "I can't belief you didn't turn off the light! Why didn't you turn off the light?" "I just didn't turn off the light." And this whole fight erupts. But when they really push to the centre of it, right, what is going on underneath? So it takes them a few hours and she says: "you haven't had sex with me for 3 weeks. What was she doing? Donkey smuggling! The real issue was, we didn't have sex for a long time. I don't want to talk about that, so let me get furious with you for not turning off the light. Does everyone get that? That's Donkey smuggling.

Just to get a sense: how many people have had sex in the last 3 weeks? (Laughter) No, no, just let that question go! But the idea is: try and avoid Donkey smuggling. So

I'm sure, that at some point this week, in next half hour, in the next hour, I'm going to say something and that's going to make you furious. I hope so. I'm going to try! But just be careful, right, are you really mad about that? Or are you Donkey smuggling? You get it? So it is really important when we start study together, to watch out for the Donkey smuggle. That's principle one. So we all have a kind of an agreement that we are going to try and avoid Donkey smuggling? Show off hands. Okay! Are there any hidden Donkey smugglers in the room who would like to reveal themselves at this time? There is a couple, right? Okay, so we are just going to watch for that.

**Principle two: The opposite of pain is comfort.**

The opposite of pain we all know is...pleasure right? Pain-pleasure right? Opposite of pain is? Pleasure. Okay? That's clear.... that's 'not' true. So we got to watch that, that's our second principle. Ask anybody in the world: "what's the opposite of pain?" - "Pleasure." "Opposite of pleasure?" - "Pain." Pain and pleasure are opposites. There's only one problem with that system. You spend your whole life avoiding pain. That's what we do, right? The goal of western life is to live as long as you can, with as little pain as possible. Right? So I live as long as I can, painlessly. And, when I'm old, to do the same things I did when I was young and hopefully to look the same way. Right? That's the goal. Now that's a kind of sick goal okay. It is sick because it doesn't work. There is nothing you can do.

I was – many, many years ago - I was a teacher in Florida, in Palm Beach County where they have these...Florida is a little town someplace north in Holland okay? And I was teaching there and there were these big, big cities called century city. Century city. It was a place where basically Americans send their parents, far away to Florida when they got older. And no one told them to go but somehow.... Millions of America's senior citizens figured out, that their families didn't really want them around. So they all moved to Florida. Okay? And this is actually true. And no one actually says this, but actually, would you rather play with your grandchildren or be in the hot sun in Florida? Right. You'd rather play with you grandchildren. But there's this strange thing in culture that as people get older we make them more and more invisible. It's a great tragedy. So all these people are in Florida. And you know there's this century city and I'm like 22 years old and I'm teaching there and I pick up a magazine, which is a senior citizen magazine. You

know the word senior citizen? And it has these ads for sexual pills and it says: "Have sex when you're 74 like you did when you were 19." Now I'll ask you a question, would you want to have sex when you're 74 like you did when you were 19? I don't think so. Right? So our goal is very strange. Kind of the implicit goal of western culture is: live as long as you can, as comfortably as you can, avoiding as much pain as possible. Okay now that's a tragic goal, simply because it doesn't work.

So the opposite of pain is not pleasure, the opposite of pain is comfort. Do you get that distinction? The opposite of pain is comfort. So if I avoid pain, what do I get? Comfort. So I'm comfortable. Those of you who are old enough, do you remember Pink Floyd? Right, Pink Floyd. Comfortably numb. Remember that phrase, 'comfortably numb'. I have avoided all the pain, I'm totally comfortable, I'm comfortably numb, and I'm about to die, right? And I wonder, where did all the pleasure go? So pleasure always incorporates tension. Pleasure always incorporates pain. And the job of Dharma...What we're going to engage in this week in the mornings is Dharma. Not dogma but Dharma, get the difference? Not dogma, dogma is the church, the sin-a-gogue. Or the mosque or the Buddhist centre. There is all sorts of dogmas right. Or the secular state said something and it said: "this is the way it is and believe it because I said so because culture said so." We have no interest in dogma. We have interest in 'Dharma'.

And Dharma is: the deepest knowing of the nature of reality that we can find, gathered from the best wisdom of all the great traditions of knowing and from my own direct experience, science, physics, biology, great Buddhism, great Judaism, great Christianity, ethno methodology, economics - all of it, woven together in a great system of knowing - that gives me \*Dharma\*. You know, the True nature of reality. And the nature of Dharma is that it comforts the afflicted. You know the word afflicted? Meaning when I'm in pain, I'm afflicted. It comforts the afflicted but it also afflicts the comfortable. So Dharma is challenging.

So if there is no time in this week where you feel challenged, where you feel "No! That's wrong!" Right? If that doesn't happen then we failed. Okay? So stay in. Avoid donkey smuggling, step up: we're going for pleasure this week. We're going for radical, ecstatic, absolute, wild pleasure. Not comfort. Do you get the difference? So that means, we have to be really - at different moments during the week - to be

uncomfortable enough to get to radical pleasure. Good, principle 2. How many people are up for pleasure? Show hands. Pleasure? How many people just want comfort? Comfort people? Oh come on! Okay, sort of maybe okay. Two.

**Principle 3: The principle of strawberry ice cream.**

Strawberry ice cream is a very important principle, you cannot move without the strawberry ice cream principle. And these are just, we're just getting started here okay? Strawberry ice cream. How many people here have eaten strawberry ice cream? Yeah? How many people here have eaten chocolate ice cream? How many people have eaten \*butter pecan\* ice cream? That's the really good, yeah ha you guys don't know right, yeah. Butter pecan how many people? Yeah, how about: rocky chip chocolate road? One. Two, three, four, five. Those are my friends okay here we go.

Now if I want to describe to you the nature of strawberry ice cream, what am I going to do? Well, strawberry ice cream looks like this colour, but let's say you have never seen the colour. And it tastes like this. But you have never tasted it. Well so how do I describe it? Well strawberry ice cream is...sweet. But that doesn't quite do it right? I mean it's sort of sweet, but not exactly right. So it's actually impossible to describe strawberry ice cream unless we have a room full of people who have all eaten strawberry ice cream and then we can refer to our memory of the experience of the taste of strawberry ice cream. Do you get that? So far so good? That's a huge idea. That idea is probably the most significant idea in postmodern structural thought. It's a big idea. So for example, let's say I use a word like God. God. Well how do you describe it? "Oh I don't believe in God." "I do believe in God." Really? "I believe in strawberry ice cream." "I don't believe in strawberry ice cream" Makes no sense! Right, you can only enter into a word...Let me try another one. Anyone ever heard of, what's that Jewish guy's name? Albert Einstein. How many people have heard of Albert Einstein? Okay, how many people have been to Berlin? You have been to Berlin? So in Berlin there is an exhibit of Albert Einstein. One of his big like kind of boards of you know...all sorts of mathematical equations. And at the bottom it says something like: "oh and it's obvious  $E = mc^2$ " - which is the theory of relativity. Now how many people here believe that  $E = mc^2$ ? Basically right? I mean relativity it has given us a lot of information and we'll be able to talk the details later okay? Right, I mean, but how do I know?

How do I know? Because I enter into a world space. And I want you to get that idea, I enter into a 'world space' and in that world space when I do those mathematical equations, and I can actually taste those equations and I can feel them, I then get to a certain conclusion about the nature of the time-space continuum. Now if I haven't entered into those mathematical equations, there is no way I can access that reality. Because that reality lives in a certain world space. If I talk about love. If I say "I believe in love". What you do immediately is you try and access an experience in which you tasted love. Then you try and say okay, what's that experience and then we say, did we have a shared experience, did we? But if I can't enter the world space, I can't have the conversation.

So this entire week is going to be about two ideas. They are completely related. **Love, radical love and radical enlightenment.** Radical love and radical enlightenment. And it's going to be about your life and it's going to be about my life. And it's going to be about a genuine, authentic, radical commitment to walk out of here in eight days from now not the same as I walked in. With an actual possibility of genuine evolution. Of genuine transformation in which I have entered into the space of enlightenment. In which I have entered into the space of radical love, I have experienced it in a way which changes everything. Now as long as those remain words, it's like talking about strawberry ice cream. Just words, just words. Oh strawberry ice cream. So you got to be able to taste it. Which is why Aquinas the great Christian thinker said: "If you want to know Spirit, *Tàamu uru ki tov Adonai*. Taste and see that Spirit is good.' That spirit is real. You have to taste it.

And tasting is strawberry ice cream. Tasting means I have entered into that world space and from within that world space I can actually touch, feel and taste the inner truth of that reality. That's true about calculus, it's true about physics, it's true about God, it's true about love. It's true about enlightenment. So when you hear a conversation that going like "oh yeah, I don't believe in that"...Really? What are you talking about? Did you enter it? Did you do the practices? Did you learn how to taste it? Did you practice it for ten years? Every day? Until you opened up and shifted your consciousness? So you could actually enter into the inside and taste it directly? Well if you did, then I would love to hear what you say about it. I'd love to know everything you have to say about. As a matter of fact I will become your student. I'll sit at your knees. And I'll drink every word you teach me. But if you

didn't shut the fuck up.

Do you get the difference? Right, don't talk to me about physics if you never did the equations. "I believe in Einstein" Really? Do the equations! That's the first uncomfortable moment. There's this notion that whatever I say matters. It's not true. First uncomfortable moment, it's not true. Whatever you say matters if you have entered the world space. If you never tasted strawberry ice cream I have no interest in hearing your opinion about strawberry ice cream. You're wasting my time. And you are wasting your time. And everyone is kind of afraid to say this. But if you have tasted strawberry ice cream and you are a connoisseur of strawberry ice cream, I will sit at your knees and you will teach me about strawberry ice cream and you are my strawberry ice cream teacher and I want to hear everything you have to say because I want to learn how you taste strawberry ice cream. And if you can taste me how to taste it more deeply...oh my god I'm so there!

But can you imagine going to talk about strawberry ice cream with someone who has never tasted it? It's the strangest thing in the world to do. So I want to invite you, together. We're going to taste strawberry ice cream together. And if someone tells you "only I can taste it, but you can't, but trust me" then 'he' should shut the fuck up. Right? That's what the church did. The church says: "we're the only people in the world who can taste strawberry ice cream, you can't taste it, we've tasted it. You don't get any, trust us and do what we say." Right you see the problem? Okay, but then today, we have the opposite. No one takes the time to practice, to really learn how to taste strawberry ice cream and everybody's got something to say about it. You follow? So both sides are problematic. Anyone who says "We own strawberry ice cream. We're the only people who can taste it" - we have no interest in that conversation. But anyone who says: "well I just got an opinion about it!" - but they are really donkey smuggling, you follow? There's all sorts of other things happening in the room. It's really got nothing to do with strawberry ice cream, it's got to do with my father, my church, my uncle, my ego, right? All those things, that's not a conversation we're interested in either. So I want to go in deep with you, right? I don't own strawberry ice cream. We all do. Strawberry ice cream belongs to all of us. And we can all taste it. We want to taste it together. And we want to create a field where it's available in a deep, profound, powerful way to all of us. Okay? So that's the third ground rule.



Third ground rule is: the democratization of strawberry ice cream. And another way to say that is: the democratization of enlightenment. Do you get that phrase? The democratization of Enlightenment. That actually, the experience of enlightenment - whatever it is - is actually available to every single one of us. That we can actually touch it, we can taste it, we can experience it and we can actually evolve. Now that my friends - and this is the end of principle three - that is a very big deal. It's a really big deal.

**Principle four: The democratization of Enlightenment.**

Now how many people here believe in democracy, just in general, just to kind of check. Democracy? Anyone believes in democracy? A couple of people not. You're not sure? You don't believe in democracy? You just don't want to raise your hand? I understand it's fine. Not a problem, okay. Okay. So democratization of government. Right, we all believe in the democratization of government, which means that everyone gets to vote. Right? Everyone gets to vote. Now how many people here believe that women should also vote? I mean you know, how many men believe women should vote here? You're in a lot of trouble if you don't raise your hand now! (Laughter) Forget about sex for three weeks. Okay. But actually it's a kind of wildly crazy idea that 120 years ago no one in the world believed women should vote. It's kind of shocking. It's like, really? A 120 years ago the idea that women would vote was such a shockingly insane idea. And the idea of democracy itself, that people should vote, 200 years ago barely existed. But if we're going to let people vote we're certainly not going to let women vote. I mean, let's get real okay? These are serious decisions, right? This affects all of us, we're going to let women vote? Really?

Now how many people have heard of Buddha? Do you know what Buddha had to say about women? If I would read you thirty statements of Buddha about women, you would never go to another Buddhist meeting. Ever. But if I would read you thirty Islamic statements about women, you wouldn't go there and I could find you 25 bad Jewish ones and 67 bad Christian ones. Why? Because consciousness hadn't evolved. Actually in consciousness, the evolution of the feminine hadn't happened. So even though Buddha held a real enlightenment, his view of the feminine was actually very, very negative from any perspective that anyone of us holds in the room. Now how could that be, wasn't he enlightened? Wasn't he? Well they say he

was. Why couldn't he figure out that women could vote? I mean seven year olds know that. Buddha couldn't figure it out? Not only could he not figure out that women could vote, he didn't figure out that anybody should vote. The idea of democracy was insane. It was an utterly crazy idea. Because consciousness hadn't evolved. The evolution of consciousness hadn't gotten to a place where we actually understood the democratization of governance.

So I want to introduce to you a new idea. We're just setting up principles and this is principle four. This is about the extension of principle three, which is the democratization of strawberry ice cream. Okay, so principle four is the democratization of enlightenment. Meaning, in the genuine evolution of consciousness that needs to happen, in order to address the actually desperate issues and challenges that face our world. And my friends, if you really know what's going on in the world, we are faced with a set of challenges unlike we ever have in our history.

For the first time the evolution of progress has created the genuine possibility of our destruction. That's a shocking statement. For the first time, we have progressed so dramatically that we now for the first time in history have the genuine possibility of our destruction. Or at least of losing two, three billion people. Most of them the poorest people of the planet. Through any number of potential disasters that actually are really looming, that are waiting. And no government can solve the problem. Governments aren't going to solve the problems. It can't happen. We need governments but they can't solve the problem. The only thing that can genuinely solve the problem is a genuine evolution of consciousness. That consciousness shifts and something happens at the very grass roots level and there is an actual shift in the way we experience ourselves and engage reality. And that kind of mass evolution of consciousness is actually the single most important necessary, utterly, absolutely wildly necessary reality.

And, for the first time in history, we have the means to do it. Because for the first time in history everybody can talk to each other. So just, I want you to just watch this for a second. For the first time in history, we have evolved to a point, where we actually stand at the potential brink of our prosperity and gorgeous emergence, or our destructions on any number of levels. In terms of financial meltdown, in terms

of environmental destruction. In terms of nuclear rogue weapons. In terms of small groups of people who can create enormous destruction. I remember waking up that morning you know, twelve years ago whenever it was, turning on my TV and realizing that friends of mine who had gone to work in the morning, in Manhattan at the World Trade Centre...Safest place in the world! Right, the World Trade Centre, they went to 'work.' And a group of people decided, they'd take the World Trade Centre down. Right? And all of a sudden people that you knew were jumping out of windows from the 50th story in the World Trade Centre in Manhattan. Right, the safest place in the world. And if that doesn't wake you up, what does. So we have the potential for the utter destruction of this reality. And again if you don't get that, that means you are living in a bubble someplace.

Right, the threat is enormous. And the only response to the threat is as Bill Clinton, of all people, wrote about a year ago, at a Davos' summit, right, is the evolution of consciousness. That actually consciousness at a grass roots core level actually begins to evolve. And paradoxically, for the first time in history we have the means to do that. We have the means to talk to each other. Right. A video clip can go viral on the web and speak to 20 million people in a week. Shocking. But what needs to go viral? What needs to evolve, what needs to shift? So we need to shift from the place where there is a number of Buddha's who are the teachers and we are the people receiving the teaching doing the best we can, they are the enlightened people and we're the people struggling. That's got to shift. The next Buddha is a Sangha. And we are the Sangha, we're the community. The next Buddha, Buddha is not going to disappear, but the next Buddha is also the community itself. We, the community, in this period of time, we're the Buddha. We're going to create the space. And if 'one' person steps back and says: "I'm out. I'm in my egoic contraction looking around, figuring out is this good? Oh is this good? Should I have done my week, what's right, I'm donkey smuggling". Then the whole sangha collapses.

And so the fourth principle. It's four and five. And this is the end of the introduction. The fourth principle is one: our commitment this week is to the democratization of enlightenment. That actually every single person in the room has a genuine experience of enlightened consciousness. That's a big deal. You know, I can't promise that unless you're willing to completely be in with me. If we're all willing to step in, then we can create a field of enlightened consciousness. Okay?

That's a powerful possibility.

Right, so that next principle is the democratization of enlightenment, which brings to the fifth principle, which I want to ask everyone to really raise their hands for.

**Principle five: a commitment to STAY.**

Which is, I want to ask everyone to make a commitment to 'stay'. What I mean by staying isn't physically I'm going to leave in an hour. Right? But to stay, meaning there is going to be a hard moment, there is going to be an ecstatic moment, there's going to be a good evening, you are going to get tired, right? Let go of comfort for a second and I want to ask if we can just make a commitment that we're here. Not just physically. Not just physically. That we're here for the game. We're here all the way. We're ready to go. We can do this. Okay? So show hands on that commitment, that we're ready to stay, that we're here. Okay? Awesome, awesome!

Number six and we're done. End of the introduction. We've added one. I'm not good at counting.

**Principle six: Loving your Way to Enlightenment.**

So here is six. The way we're going to do it is through Love. So our principle is not meditating your way to enlightenment, although we 'll do some meditation. Not chanting your way to enlightenment, although we'll chant. Not Dharma-ing your way to enlightenment, although we're going to do Dharma. And we're going to have this afternoon, we are going to introduce all the teachers this afternoon. And you'll meet everyone and there will be introductions between everyone and there will be small groups created, so we're going kind of to create that community early in the afternoon. But our principle is: loving your way to enlightenment. That's the way we're going to get there, okay? Right, loving our way to enlightenment. Okay? So loving our way to enlightenment. What that means I hope is going to be a billion percent clearer at the end of this morning and then every single day it's going to get clearer. Right, and if tomorrow is the same as today, and the day after, every single day we're going to go deeper right...and deeper and deeper until it unfolds and unfolds and unfolds. But the sixth principle, our 'methodology' is...loving your way to enlightenment. Okay? We've got a drum roll? A little drum roll here? Yes! Okay. We're good. Awesome, awesome.

## **Part 2 - Are you willing to play a larger game?**

What's my intention when I'm here for this week. Is my intention my personal development? I'm going to be open, I'm going to receive the emotions, I'm going to do all these beautiful things that all need to be done. The answer is of course it is! But it's also more than that. It's also more than that. So I want to share with you an intention in Aramaic and I want to explain it to you a little bit and see if it is a thing we can actually kind of begin to hold in some way. And it is: are we willing in some way to begin to play a larger game? And that's the beginning of our invitation. Are we willing to play a larger game. 'In the name of all the masters and all the Buddha's and all the Rishis and all the Imams and all the evolutionary theorists and all the holy physicists, am I willing to have my intention be not only for my own evolution, not only for my own loving, but am I willing to step up and say: I'm willing to participate in the evolution of love. That my intention this week is not only for me as a separate self, but my intention is to be a catalytic, evolutionary agent, participating actively in the very evolution of love itself. That's a completely different intention. That changes the game entirely. Am I willing to participate in the evolution of love.'

Our topics this week will be love, Eros, sexing, falling in love, and enlightenment. Those are our five topics. Love, Eros, sexing, falling in love, enlightenment. And we'll see by the end of the week, deep in the Dharma, is that actually they are all one. That they are all the exact same topic. There is actually no difference between them at all. But our intention isn't...that's the beginning of our intention. It is not just how am I going to do this week. Because if it is just how I am going to do this week, then I haven't entered into the enlightenment game. Then I'm not in the democratization of enlightenment. Then those remain just words. Because the beginning of the enlightenment game is, that I stand at the very centre of reality and I am able to participate actively and directly in the evolution of love. There is a new movie out in the United States, based on an old script, called Superman. I just went to see Superman and I loved Superman. I was so, and you walk out of the movie and you just have one like question you're asking yourself. You know, why is he doing my job? Right? It's like, really, like I mean...how many people in the room can relate to that? Like You're in Superman and you're saying like it kind of supposed to be me. But not as a kind of inflated narcissism. Right, right. But as an actual, genuine sense that I want to save the world. Right, you have this enormous sense like wow! What a

job. He is actually...How many people want to be Lois Lane? Okay, that's another job. Remember Lois Lane? (...) But the superpower, the basic idea that I have superpowers, that I actually have the ability to shape everything. Right, that actually my life matters and it matters enormously. Right, and it is infinitely significant and it is infinitely valuable and I want to add a word on that we have lost. It is: 'powerful'. We've made power a negative word in the liberal and progressive world. Power is negative. Power is not negative, power is awesome! Right, feel into it this moment. Try and shut your eyes for a second, shut your eyes for a second. And we shut our eyes because sometimes there is things we can see with our eyes shut that we can't see with our eyes open.

And feel into your power. Feel into the infinite, gorgeous, wonder of your life. Feel into the fact that you would fight for your life. Using everything you have. And feel that power coursing through you. And feel yourself as an evolutionary agent who has the genuine and actual ability to participate in the evolution of love. Right now those are words, we're just beginning to enter that world space. It's still strawberry ice cream that we haven't fully tasted. I know that. But just begin to get just like the aroma of it, the fragrance of it. Because actually the beginning of enlightened realization is the genuine true knowledge that I participate directly in an unmediated way, in the very evolution of love itself, and if that if I was missing from the world, if I was absent, then all of reality would mourn. And there'd be something essential that needs to happen, that needs to be done in the world, that can only be done by me and that would be left undone.

And so I am here this week to participate as a catalytic evolutionary agent, and the word catalytic means catalyst. I am catalysing, I am causing, I am causing some movement in the very Cosmos itself, which participates in the evolution of love. I am an Evolutionary Lover. And that's my intention. And everything that I do for my own personal development is gorgeous. But my development, my evolution, is not separate from evolution itself. And so therefore I come as an evolutionary agent, participating directly in the evolution of love. I going to ask you to hold this for a second with your eyes shut. And just feel power. Not bliss. Not sexual energy. Not light. Raw power, flowing through your body. And feel how we've made power negative. Jimmy Hendrix, so long ago.

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When the power of love becomes stronger than the love of power. Jimmy was great but he got it half right. **It's when power and love merge, because love is not weak. Love is strong.** Love is the most powerful agent in the world. We're going to unpack what that means and we're going to enter into this world space, so we're in strawberry ice cream, we're not just tasting words. And we'll do that for the next few minutes. But for now, access the experience of power. And know that there is no one extra in the room. Not one person. And at this moment I am inviting you, evolution is inviting you, reality is inviting you, to take the first step towards enlightenment, which is the very shifting of your intention. My intention is not only for my separate self, but I offer the intention of my separate self for the very sake of the evolution of love itself.

### **Part 3 - There is a gap between the ability to feel and our ability to heal**

Most of us in this room, probably all of us in this room., not most of us, all of us, no exception, this speaker included, all of us in this room have parts of us that are closed down. Is that fair? Now, all of us in this room are deeply aware that the world needs transformation. Right, is there anyone who doesn't know that? You don't need me to give you a long talk about it okay. You know that. And all of us in this room have seen countless images of suffering that needs transformation. Right? No one in this room is an exception, fair? But what happens, why do we, why does a part of us close down? And here is the sentence, because there's a gap between our ability to feel and our ability to heal. **There's a gap between our ability to feel and our ability to heal.**

So let's say I am in a relationship, I have a close friend, I'm friends with Leon. So let's say Leon and I, you know, we have a fight. You know last night we were on the phone at three in the morning and - I am making this up - and we have this big argument right. From three to five in the morning we have this big argument and we both feel it. But because we love each other we can heal it. So we're willing to feel the pain because we know how to heal the pain. We know how to heal the pain because we are in a relationship. Right, so when people love each other, right, we're able to feel - and the more you love a person the more you are able to feel, and that's the great gift of loving. I can open up, I can feel everything. Right, because we care about each other so much that we're going to stay in the game, we're going to stay in, until we heal it. So because in a genuine love relationship we've closed that gap, we're able to feel fully. And one of the beautiful intentions was "I want to be able to feel every emotion that comes up" It was a beautiful intention because, Mark, it is so hard to do. Because we actually can't feel most emotions that come up, because we close. And we close because there is a gap between the ability to feel and the ability to heal.

So what do I mean? So you open up your television set and you see images of starvation in the lower Congo. In Africa. What do you do? Right. What do you do? So someone says, my yoga friend says, change the channel. Now that's not Patanjali's advice. In the great Patanjalic yogic system. But of course the answer is...I change because what do I do with it? Right, how do I hold that? So what I do is, I go back to



my life. Right and I hold it maybe for a second. But often I just literally, I mean it is almost shocking. I just change the channel. I change the channel not just physically but in my life...I change the channel. Because the gap between my ability to feel and my ability to heal is so great that almost the only way I can survive is to change the channel. Now, friends, that's tragic. That means we live our life on a changed channel. Right? And we live our life closed down. And what I want to do in settings things up this morning, in our Dharma, our first Dharma, and our first dharma is a framework. And tomorrow we're going to enter into Eros. Right, into sexing, in the whole world. But the first Dharma, we have to create a shared language between us, that we all have a language together. So I want to lay down today a field of language, a field of meaning.

I want to lay down a field of strawberry ice cream. Okay. And actually be able to feel that field together. And what we have to do is, in order to actually participate in the evolution of love...we have to close the gap. And I can't do it by, 'I am here, I'll move to Amsterdam'. No I have to stay here, because this is where it is, it is happening right here. Right, this is where I need to be a wise, powerful magician. And I've got to close the gap between my ability to feel and heal. And there is a way to close that gap. And by the end of the discussion this morning I hope we're going to have touched it. I want to just offer that as what they call in Zen Buddhism the Koan. Do you get what I mean by a Koan? A Koan means what am I wrestling with? Now I want to just get this for a second.

**Every time you close your heart something in you dies.** Okay? It's not true that you can close your heart to what is happening in the world and then be a fully open, powerful lover with your intimate lover. It's not true. It's not true. It's not true that you can close your heart to the deep heart of the world and not get sick with cancer. Then not get sick with heartache and heartbreak. And not get your heart attacked, time and again. It is just not true. Every time I close my heart, something in my heart is attacked. Something happens to my entire system. And what happens is, we've gotten so used to closing our heart that we don't even notice it. It is the way we live. Right, if I am too powerful, the world can't handle it. And if my pain is too big or my power is too big, I've got to make it more polite, more adjustable. I can't be Superman, you're weird if you're Superman. But actually when you go see Superman, what actually arises in you is, let me change everything. Let me save the

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world. Or you might be Brat Pitt in the new Brat Pitt movie. Right, when you're saving the world. There's a lot of that going on in the movies these days. Okay, but you follow? So what we've got to do is, we have to mind the gap. Okay, we've got to mind the gap. We've got to close the gap, okay?

## **Part 4 - Definition of Enlightenment**

Part three. In order to close the gap, what do I need to do? I need to actually wake up. I need to wake up. Whether I am in a corporate boardroom, in a Dutch bank, or whether I am in a Manhattan consulting firm. Whether I am teaching, whether I'm a plumber, whether I'm an accountant, whether I'm a gardener, whether I'm a mother, a housewife, which are the two, probably hardest jobs in the entire world. So **whatever you are doing in the world, Enlightenment is and must be a genuine option.** So what does enlightenment mean?

What do we mean when we talk about the democratization of enlightenment. That we need to move enlightenment beyond a hill top in Nepal. Beyond a circling session in Norway, coming up someplace. You know, beyond a backstreet in Jerusalem. Beyond the Tibetan monastery, right. What does it mean to democratize enlightenment? A genuine evolution of consciousness. And just like Buddha never thought that women would vote, he never thought of the democratization of governance, essentially, the leaders in the world today, including the spiritual leaders, do not think in any serious way about the democratization of enlightenment. When you actually step into it, you begin to actually awaken to it. What does it mean to talk about the democratization of enlightenment? So to know what that means is we need to know what does enlightenment mean.

There's a core, underline understanding of enlightenment, which shifts everything, embraces everything that people said, but changes the game. Because today, enlightenment isn't part of mainstream consciousness. And if you actually talk about enlightenment in mainstream consciousness, you lose a big part of your audience. Because enlightenment is this kind of funny, fringe thing that they do at places like the Centre for World Spirituality or Venwoude or some spiritual centre in Amsterdam or with some guy named Hosho or Mosho or whatever his name is. You know some Indian guy with a strange beard who had a lot of Rolls Royce's, right? Enlightenment is a funny conversation right It is not a mainstream conversation. But actually, let's go back to Bill Clinton right. The only way we can actually shift reality and deal with the challenges that face us, is to move from a top-down model in which the government works it out. Okay, and I want you to remember. The government didn't create computers, the government didn't create airplanes, the government didn't create any medical cures. Right, every major advance that

happened in the last 200 years happened because of human creativity. Because something shifted in human consciousness. Not one major advance was because a government decided. It's because individual people, groups of energy and consciousness formed. And in order to actually meet the challenges of our era. And in order to actually wake up. And in order to actually live in the fullness of our lives. In order to actually live, powerfully, gorgeously, madly ecstatically, awake, alive and love, we need an evolution of consciousness, we need to participate in the evolution of love. And in order to do that, we need to invite the democratization of enlightenment. Just like we invited the democratization of governance. It's that big of a shift. And in order to do that, we need to a three word definition of enlightenment. More than that and it is too long. When they wanted to sell Coke, remember Coke, right? It was, they spend 17 million dollars for this. This is a little cheaper this seminar. But they came up with 'Coke is it' That was it. Everybody remembers that about ten years ago? That was all over the world, there was this huge campaign, 'Coke is it'. And we know how to sell Coke. We're good at that. Coke is it, it's horrible for you, it destroys your body, it does nothing good for you whatsoever, right. But Coke is it, one of the most successful concerns in the world. Right, three words.

Three words. '**Enlightenment is sanity**'. Those are the three words. Enlightenment is sanity. Now those three words change everything. Because sanity is not for the elite. Right? Oh only the elite four people in Nepal, they should be sane. The rest of us, we should be insane. That's insane, right? So enlightenment is sanity. Second sentence: "normal consciousness is insane". That's our thesis statement. And I want to get this clearly with you okay. Enlightenment is sanity, now why is that true? Because what does it mean to be sane? So to be sane right, is to know my true identity. That's what it means to be sane. To know who I am. So if I tell you, you know, you thought I was Marc Gafni but I am really not. I am actually prince William. (laughter) What is so funny, asshole? I'm prince William. He is still laughing. Chahat, will you escort him out? No, but really, no seriously, like jokes aside now, like this, I really want to get serious about this. I actually, people have thought that I am Marc Gafni for a long time, but actually I am prince William, right? And I have this awesome wife and she is, we...and the prince is born and it is really exciting and I live in Windsor castle. So, but you know that right? Yeah. Right. If I would keep doing that for about half an hour, and you would say like "he really

believes that?" Right, so he's insane! Right, right, and then you slowly kind off walk out one by one. Right, you know and you look at Leon and Chahat and Sujata and Pauline and the leadership here, you know Mauk and you say like, there's Will, like it is a little weird and Marijke and let's get out of here. And we're hoping that we get our money back. Right, okay. Because that's insane! I'm not prince William! So not to know my identity, that's insanity. Now actually between me and prince William. I mean he is better looking. And he is a little richer okay, right. But basically, basically...we are two guys, you know he is a little younger, you know but we're two white males, you know men at a certain era, at a certain time. You know we have a lot of the same values. Not all of the same values, but we're not that different. Right?

So the mistake between being prince William and Marc, Prince William and Philip, that's a relatively small mistake. Which one could be forgiven for, but the belief that I am a separate self, separate from all of reality, separate from other, separate from source, separate from nature, separate from the interlocking web of reality, which completely unfolds me, of which I am an indivisible part, the belief that I am separate from the seamless coat of the universe, the belief that I am but a skin-encapsulated-ego, right, that's insanity! Not to know, not to taste strawberry ice cream. Not to get a direct taste of the experience that I am not merely a separate self. That I actually am True Self and the total number of True selves in the world is one. And True self is the singular that has no plural. That I can actually access that directly in my first-person reality. And that all of the Einstein's of consciousness, all through history, have all performed double blind experiments in spirituality. Double blind meaning: each doing it in their own place in the world, and actually tasted and gotten direct, unmediated knowledge, "Taste and See", that I am inextricably part of the one. That I am not separate from the one in any way. And the belief that I am separate from the one is the definition of insanity. And we call that belief normal.

Do you get that? So normal consciousness is insane. Now, you think I am just making that up. So let me just give an example. One hundred million people in the 20th century, who were non-combatants, meaning non-soldiers-in-a-war, were brutally killed by other people. One hundred million people. It's not one, not two million. One hundred million people. Is that not insane? That's directly from the consciousness of separate self. That is the consciousness of separate self. Today, as we sit in the world right now today, in this room, there are 17 million slaves in the

world. 17 millions slaves. America had slavery, the Dutch had a lot to do with slavery. Right, we thought that was over right, it's over? But that's only because we experience ourselves as separate selves. And in the Netherlands now we're progressive. We're progressive, we're liberal right, we don't do slaves. There are 17 millions slaves, labour slaves and sexual slaves, right, in the world today, as we are having this conversation. Number three, 20 million children died last year, of hunger and hunger related diseases, in a world that has the capability and capacity to feed every person four times over. It's not insane? That's normal consciousness.

We call that normal. This is shocking. Right, we call that normal. Because, we are completely locked in the hyper sensitive narcissism of our skin encapsulated ego. And we're worried and we pay people to talk to about, what did my mother do to me when I was six years old, when she turned off the light in the hallway, right, and I was in the dark, right, and I was scared in the dark. And so I talked to someone - and you should work that out by the way. My mother did that which is why I'm thinking about it, right, right now. So you pay a therapist to talk about that, and you work it out for you, which is great. But then, you hire another therapist. Because your friends don't want to hear about it anymore and then you talk about it again. Right, because, you start to talk about the whole thing again. And then you talk about it again! And then you talk about it again! And you spend 95 percent- all of us spend 95 percent of our time, thinking about the petty, imagined insults of our life. Right, completely locked in a closed separate self system. Which is utter, radical insanity.

As the world suffers beyond imagination. But that is normal consciousness. That is the consciousness of separate self. So the belief that I am a separate self and if you really want to get this, you just have to do a simply enlightenment practice. It's really simple. Switch positions. You now become one of the 20 million children. Just do it right now in your mind, right now. Right now, switch positions, what would you want the rest of the world to be doing. Shut your eyes for a second, I'll shut my eyes, we will do it together. I am now one of those children. And I look at the rest of the world and I say: "do something" And the rest of the world just keeps shopping, right? And everyone calls that normal consciousness. And the few people that kind of raise a storm and say we have got to do something, those are the crazy people.

Enlightenment is sanity. Sanity is to know my true identity. My true identity is that I am True self. I am part of the One, I am inseparable from the One. And that's a truth of quantum physics. It expresses itself at the level of physical reality. I'm enmeshed - it's true at the level of biology. It's true at the level of culture. Right, it's true at every level of reality. I'm fully utterly, both in depth and in surface enmeshed with everyone and everything else. I am absolutely part of the seamless coat of the universe. And the world is made up of holons. Part wholes. Every part is part of a larger whole. That's the nature of the world. There is no part that is separate. The nature of the human being is that I have to wake up and realize that I'm part of a larger whole, I'm part of that One and that is called enlightenment. All that is enlightenment, all that it means is: sanity. And sanity means that if your foot hurts my foot hurts. It's powerful. If you are in joy I am in joy. When we chant together, something happens and part of the separate self disappears that's why we chant. And we do it wildly and we do it sweetly. We do it calmly and we do it insanely, just to step out of separate self. That's what the practice is. And then some people will be in the chant and will say: "huh oh this is weird." It is weird to the sense of normal consciousness, it's saying: let's step into a group consciousness. And never give up our individuality. I never give up separate self, I never evolve beyond ego. Now follow me, to be enlightened means: I'm in separate self, separate self is absolutely true. I never go into a group consciousness where I give up separate self, because that would be fascism. That would be a mass rally, right, in the middle of Berlin. And we know what those look like. I never give up separate self, I never give up autonomy. I never give up my freedom. But then I transcend and include. I end the trance of separate self, I transcend I end the trance of separate self and I realize that I am also part of the One, I am inseparable from the One. Enlightened, enlightenment is sanity. Normal consciousness produces Dukkha, suffering. It's insane. That's step 3. Let's just hold that for a second.

Step four. We are going to go six steps. And we are laying a field of meaning down. Now each piece here is critical, each piece here is critical okay? Each piece is critical and we're going to get to it. We're going to unpack it and we're going to have this field, and then this field is going to be our field for the entire period. Okay. If that's what enlightenment means, if enlightenment means to become one with everything, which is the best definition of enlightenment. Enlightenment is sanity. Sanity means to become one with everything. If that's what it mean - you're ready? -

it's going to fail! It's not enough, we're not there yet. Okay. We're just not there. What I want to do know is, I am going to take now a six minute break. We're going to hold silence of presence in that break. And in that break I just want to ask you to think about that Koan.

Why is enlightenment doomed to failure? If enlightenment means I become one with everything and that's the nature of my sanity. It is completely true, but it's not enough. And actually that understanding of enlightenment, which is absolutely true, is insufficient and unless we go two and a half more steps, we cannot shift the consciousness of the world, we cannot create a field here of love, we cannot transform, we cannot change everything, right. And that's our commitment. Our commitment to this week is ecstatic, explosive field of love, loving our way to enlightenment. Everything I said up 'till now, absolutely right. Enlightenment is sanity. But it is not enough.



## **Part 5 - Why do you teach about Enlightenment?**

One of the questions that people often ask me is: 'Why are you teaching about enlightenment? Isn't that for those people over there. Isn't that a fringe phenomena? Isn't that not part of the mainstream conversation? And that is a really important question, because it really demonstrates a profound misunderstanding of Enlightenment.

In the old world, 100, 200, 500 a thousand years ago it was enough, or it was really only possible to have government, to have leadership, to have guidance, by the few; by the elite. It was the government of the elite. The elite might have been the king, it might have been the noble men, it might have been a priestly class, but the average human being was thought to be not capable of actually accessing the wisdom, the power, the insight, the understanding necessary to self-govern. And so we did not have anything called democracy. And at a certain point we realised, well actually we believe in the individual. We believe that every individual has dignity, has intelligence, has wisdom.

The same thing is true about Enlightenment. What Enlightenment means is the ability to see reality clearly. You can be asleep, in the dark or awake in the light. And of course no one lives absolutely in one or the other. Sometimes we are a little more asleep, other times we are a little more awake. What enlightenment means is that a person has achieved a stable and steady sense of being able to access a clear view of reality. Now, that doesn't mean you never lose it.

People ask me: 'Are you Enlightened'? And the answer to that question is that I have one Gift, which is when I fall out of my Enlightenment, I am able to find my way back. And the more awake we become, the shorter the time is between when we fall out and we find our way back. When we say enlightenment what we mean again is, knowing the nature of reality. So for example, if I have an experience of being merely separate. And of course I am separate: There is 'me', there is 'you', there are 'the four other people in the room'. We are all separate, we should be separate. There should be appropriate boundaries between us. It's against the law, and it's against ethics to inappropriately violate those boundaries.

So Enlightenment doesn't mean that I disappear into the One. Why would I do that?

I don't want to lose the sense of being 'me'. Enlightenment means I move beyond the illusion, that all that I am is a separate self, or an ego-self, or a personality formed by a particular set of societal, social, cultural, parental conditions. Enlightenment means I can find beneath my personality, beyond social, psychological, cultural conditioning something which is more essential. Something that is more basic. And that essential nature is Who I am! And that is what I call True Self. That's my True Self. That's my essential self. That's beneath and beyond my separate self. And that True Self is not separate from anything, even as it's a separate self.

So Enlightenment doesn't negate what I was, it adds something to it. Enlightenment transcends and includes the separate self. Now I am True Self. Now I have a sense of 'being part of...', I am interconnected with. And anyone who has any sense today of where we are going at the leading edge of science, understands that the notion of non-local-connection, the notion on the physical level of the interconnectivity of the All with the All, is actually basic to our understanding of reality. But that is not just true on a physical level, it's true on all levels of reality. On all levels of the great chain of being, everything is connected. And I am no different than anything else. I am fully connected on so many levels of depth and that is my True Self Enlightenment. But then I awaken even more deeply. When I awaken more deeply I realise that I don't just disappear into True Self.

I actually begin for the first time to appear! Not as my personality, that was formed by social, psychological and cultural conditioning.... which is not free. I begin to appear as my free powerful audacious self, which is my Unique Self. I realize that I am part of the All, but that I am an absolutely and irreducibly unique expression of the All. And that brings me a great sense of Joy. Because that means that I am not extra. You know the level of depression in the western society is so high today. Depression is replace-ability. It is the sense that if I wasn't here someone else would just fill in. If I died, my partner quickly would be with someone else. If my place in the company was lost, someone else would be doing my job very quickly. It's the loss of the realisation that I have a unique life to live. I have a Unique Gift to give. I have a Unique poem to write, a Unique Song to sing. A Unique way of loving, laughing, living and being and it's irreplaceable. And that's utterly needed by all of reality.

About 25 years ago a new field emerged in science called Psycho-neuro-

immunology we did studies of people who lost their partner or lost their job, their family or social context and no longer felt needed by reality and they all died very quickly afterwards. Because the experience of being needed is the most powerful experience in the world.

Let me give you for the last point just one example.

Imagine that the queen of the Netherlands, the president of the United States calls you and says: 'Sven, I have been tracking you for a while. I see you are doing really good work. There is something that I need from you for the future of reality. And you are the only person in the world that can do that.' Are you with me Sven? You say... 'ehhhh, of course!' And you hang up the phone and what is the first thing you do? You tell everybody you know in the entire world. You can't believe it! The president, the queen, just called me and they need my help!!

When you awaken to Unique Self Enlightenment that is precisely your experience. You realize, you've got a gift to give. And sometimes that gift is public and sometimes that gift is private. Sometimes it's a healing within your family, sometimes it is the way that you relate and offer support, love, recognition to people in your immediate circle. But there is a Unique Need that you can address, because that's what Unique Self Enlightenment means. What Unique Self Enlightenment means is that you have a unique perspective which gives you an unique set of insights, which creates your unique gift and that unique gift creates your unique responsibility. Your unique ability to respond to a unique need in the world that can be met in the way that you can, by no one else that ever was is or will be. What an experience of joy! wow

## **Part 6 - Bagger Vance**

We just saw a clip from Bagger Vance, the legend of Bagger Vance. The legend of Bagger Vance is a movie that I happen to see whenever it came out some 15 years ago. As soon as I saw it, I said: 'Who ever made this movie must be doing some good deep spiritual study.' Turns out that the people that made the movie were very connected to the Bhagavad Gita, which is one of the great, it is part of the Mahabharatha, part of the great Vedic, Indian tradition. In the Mahabharatha and particularly in the Bhagavan Gita there is a very strong notion of living your Dharma.

And living your Dharma means, something, not precisely, but close to what I mean when I talk about Unique Self Enlightenment. It means there is something for you to do. That needs to be done by you. It means that you are invited by reality to fulfil a particular function. And you have got to get out of the way! You have to get your small self, the contraction out of the way to actually allow reality to choose you. And when you look at that clip that we saw from Bagger Vance, they actually did it really beautifully.

Matt Damon is a returning war hero in the movie. He has been traumatized by the war. He was deeply in love with a woman before he left to the war. He was so traumatized by the pain he saw in life, that when he came back, he became an addict. He started drinking, refused to even see the woman he was in love with and lived his life so much below what his greatness was. At some point there is a golf tournament in his town and people remember that he was the great golfer. He hasn't been playing for years. Somehow they persuade him to play in the golf tournament. And then this caddy, the assistant to the golfer appeared, Bagger Vance. And Bagger Vance is of course, spirit. And Bagger Vance tells him at a critical moment in the tournament: 'Hee, you can just chop away that ball or you can find The Field! Now, finding the Field is the seamless coat of the universe. It's the field of reality that you participate in, that you are not fighting against. That actually holds you, that carries you. Like when you get on the train and you are holding your suitcase and you don't realise that you can put the suitcase down. Reality is holding you, you are in the Field, that's what we are calling True Self. It is the realisation that you are part of, you are an indivisible, inextricable part of the greater field.

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Now, once you've located yourself in the Field and there is a red flag that they show you for a second in the clip, which says ONE. And ONE means oneness! It means unification, it means the Field. Once you've located yourself in the Field that is not enough. Then the Field wants something from you. The Field wants you to get your contraction, your grasping, the pettiness of your desire. **You're wondering about who wounded you and how you have been hurt. Let it go! Give up being a victim! Step into being a player!**

And realize that there is a swing, a swing in golf, a golfing swing and it's going to choose YOU! It is not that you have to choose it. But if you listen deeply enough it's going to choose you! And when that swing chooses you and you swing it with all of your humility and all of your audacity.... then that ball sails and something happens. There is a gorgeousness, there is an excitement, there is a depth, there is an aliveness, there is an Eros that gives your life meaning. That gives your life purpose. That gives your life value. That awakens you unlike anything else does. And no one else can swing that swing. That is your swing. If you can just get out of the way enough so that it can choose you. And your life becomes alive in a way that is almost unimaginable.

## Part 7 - The Evolutionary context

The Movie is called Baggar Vence. He is in a golf tournament. His life has been complex in a thousand different ways. There is one swing, that's his.

In order to find the swing he has to move beyond separate self into true self. True Self is the field, you gotta find the field. You catch the flag that said One, how many people saw that? you are watching carefully, there is a red flag that said One, that is true self, that's the field. The field is one. You step out of separate self, you step into the field. You awaken from separate self to true self, but that is not the end of the story.

In the way we are teaching enlightenment for 2000 years, as you step out of separate self into True Self, and you meditate and there is nothing to do, and there is no place to go, and everything is already perfect, and everything is already as it needs to be, and you sit in satsang and you say: I hurt. And the satsang teacher says: who is it that hurts? Right? That is only part of the story, because actually the person that is hurting is YOU. That is not your separate self.

See, after you step into the field, and you feel the field, and you are one with the field, than you have to swing. And there is one swing that is yours, and you do not have to choose that swing. *You have to get out of the way so that swing can choose you.* And that swing is when you are awakened from True Self into Unique Self. And Unique Self is, the unique expression of the love-intelligence and love-beauty that initiated all that is, the animating Eros of all of existence, that lives in your life, in you, as you and through you. That never was, is, or will be ever again in the history of the cosmos. All of the Eros of all of reality awakens in you. And if you can get out of the way, and all of the practices this week that we gonna learn from Eros and from sexing, or about clarifying you are in the field, and you let that swing choose you and then you swing as Unique Self. **All of Evolution awakens in you.** There was a big bang, and the big bang was a negative word used by a scientist making fun of evolution in the early fifties, that is where the word came from. It is not a big bang, it is a great flaring forth, an explosion, mystery, unmanifest decided to become manifest. The uncreated decided to be created. *In Buddhist terms I would say: the original face before your mother and father where born became your unique face. Original face chose unique face.*

And that unique face biological evolution is preceded, before biology there is cosmological evolution, billions of years, the first great flaring forth, **the first great big bang**. Stars explode and come together, supernova's hydrid and helium, the attraction. There are rules to the universe, there are internal patterns and principles and those principles are called allurement and attraction. The world needs to have attraction. Molecules did need to be allured by each other, that is Eros. Eros is the very movement at the core of reality towards higher and higher levels of mutuality, recognition, union and embrace. Reality is Eros. If I would say it in terms that are slightly more shocking I would say: reality is fuck.

That is actually what it means. It means: in all of reality every moment there is Eros. It is coming together. It is merging in higher and higher levels of union. And quarks decide to become atoms and atoms decide to become molecules and molecules decide to become cells. In all the way up the evolutionary chain Eros higher and higher levels, parts becoming wholes, which become part of larger parts. Until we get through all of cosmological evolution then we explode and these molecules awaken: Let there be life. And there is life!

And cells emerge, and biological, the biosphere, **the second great big bang, the emergence of life**. And that goes on for another few billion years. And than about a million years ago, people that look liked apes began walking the planet. And only about thirty-five forty thousand years ago was the third big bang.

**The third big bang** is the human being emerges. And how do we know that the human being emerges? How? Jewellery. Cosmetics. For the first time the human being was concerned not just with survival, but the homonide, the primate became what we call a human being. And all of the sudden there was art, there was jewellery. Jewellery is not like a detail, jewellery means: I am concerned with beauty, and I am concerned with something beyond survival. I am attracted to something. That is the beginning that we call the human period. Cultural evolution, the third big bang.

A

nd then, only by two hundred years ago, let we get that, two hundred years ago is **the fourth big bang**. And see how it is speeding up.

The first big bang it was billions and billions of years, the physiosphere,

cosmological evolution. The second big bang, shorter, a few billion years, the biological evolution. Then cultural evolution starts about forty thousand years ago, that is short. And in cultural evolution we move and we unfold, and we get to higher and higher levels of consciousness. And we go to 9 or ten mayor levels of consciousness. In one way to tell the story is the hunter/gather, then cultural or early farming, and then agrarian or later farming, and then industrial 17/18<sup>th</sup> century, then informational. That is just one way to tell the story, that is the external way of telling the story.

And in the interior we moved from egocentric (I love only those people around me, the people I need to survive, my clan) then I move to ethnocentric (farming communities, I form a nation, my felt sense of love expands. And then only in the last hundred years or so, we moved from ethnocentric consciousness to world centric consciousness. And if you know the bad movie that is called The Red Baron. It is a very bad movie, about a great flying ace of Germany in World War I. I don't know if you know what happened in WWI, the battles between this little planes. So the people who were the pilots of these little planes all went to Oxford and Cambridge, the Germans, the French, they were all friends. They all had affairs with each other, and each others sisters, the all drank together. And they all got back home and they were the wealthy gentry of the different countries so they became pilots. Because that was the most exciting thing to become. And these same people were friends, drinking in pubs in Oxford, were now in opposite sides of a war. They were literally seeing each other, like I see Sujata. They were seeing each other and shooting each other down. The Red Baron, was the greatest ace in Germany. He started writing at the same time and the Kaiser wanted him to be the symbol of Germany. Ethnocentric, 'my felt love and concern is for my people'. I am Dutch, I am German, I am Jewish, I am Christian. And he begins to realise: this is crazy, this is nuts. He actually goes through a shift from ethnocentric to world centric consciousness. He refuses to become the war minister and he goes up for a last mission to let himself to be shut down.

World centric consciousness, the sense 'that my felt love and concern is beyond my country', is about a hundred years old in the world. That is shocking.

Then I move from world centric consciousness to cosmo centric consciousness. I actually identify myself with all there is. When I realise that actually I was there at



the big bang, thus where else could I have been? I started it all, I initiated it, it was my love that initiated the unmanifest to become manifest, it was my Eros that started the whole thing. I was there and I am responsible for the whole thing, it is all me. I realise that I am actually not separate from all that is. That actually my next action can determine the whole thing. That the butterfly effect in physics (when the butterfly flaps its wings in Tokyo, then something happens in New Orleans), that is just a minor on physical flat land expression of the actual understanding that I am the evolutionary catalyst that moves the whole thing.

*Cosmocentric consciousness, my next action changes the whole world.*

I have one swing to take, I am not just a Unique Self, I am an Evolutionary Unique Self. I live in an evolutionary context. And it took 13.7 billion years to create me. And there is no other like me that ever was is or will be.

There is a moviemaker in France, Claude Lelouch. He made this great awesome movie, that is hours and hours long. You see all these things happen for generations, at the very very end of the movie you see this coincidence: one man meets a woman and they are about to fall in love. But you realise in this movie in the last second is that it took generations upon generations of perfect synchronicity to bring this particular couple together at this particular time. Every single person in this room is infinitely singular and unique unlike any other. And to awaken is not to awaken to true self, that is only step one.

*Step one is find the field.*

*But when you find the field there is a swing that is waiting to choose you.*