



THE MYSTERY SCHOOL OF LOVE PRESENTS THE ONLINE COURSE

# RECLAIMING EROS

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## **Week 5 - Quality 6: Radical Giving & Quality 7: Personal Intimacy**

### **Part 1 - What is an Evolutionary Lover?**

So what's the sixth quality of the erotic that's in exile, the Shekinah, the Goddess, the Mother, the Sister, the Lover, the Men-Woman. And by the way, the Mother is not a woman, that's critical to understand! The Divine feminine is not a woman. The Divine feminine is a woman nor a man, the Divine feminine is a quality of consciousness.

Have you ever seen a picture of Kali, the Hindu goddess, with skulls and blood and swords, standing, cutting people open? She is the Divine mother. And Lakshmi, is the Divine mother. And Parvati is the Divine mother. And my close beloved friend Sally Kempton just wrote probably the definitive book in the world, called "The awakening Shakti and the Hindu Goddesses". And the Shekinah is the Divine Mother. And the mother holding you in her arms, is the Divine Mother. And the man standing firm and providing a sense of safety, is the Divine mother. The Divine Mother lives in many disguises. And we need to have a march for men to be respectful and we need to have a march for women to be respectful. And I know that we all understand that and I want to put that in the room really strongly. You know there is this sense in the Western liberal progressive world, we need those men to be respectful. That's absolutely true, right, that's absolutely true. Where is the person we talked about that, where are you? Gorgeous, like deep bow.

Then let's have a big march for women to be respectful. Because actually, there is not a positive beautiful feminine, right, and the dark angry masculine, that needs to be healed. Actually masculine and feminine which is neither man nor woman, are you with me? Are both origins, they are beginnings of a conversation. I'm going to tell you a wild statistic that you're not going to believe and that is absolutely true.

One of my closest, my brother, actually just had a birthday party. He invited two people to his birthday party. And four of us, actually, each came with our partners,

right. And one of the people was me. I was so excited to be invited, you know. The other person there was John Gray who wrote a book that calls “Men are from Mars and women are from Venus” and the person who had a birthday party, his name is Warren Farrel. And Warren, John and I are working on a book together called “Beyond Venus and Mars”. That is one of the projects of our think tank right. And Warren has dedicated his life to really collecting and understanding this issue. I’m going to give you a shocking piece of information. Have you ever heard of domestic violence? Domestic violence. Do you know that there is an equal percentage of domestic violence in the best statistics between men and women?! And it is not domestic violence as men hurting women, actually there is equal domestic violence on both sides! That’s a shocking piece of information! Hard to hold. We actually even resist it. We resist it. My partner Lori, as I mentioned before, is one of the best people really in the world, in trauma therapy. This is her field, she’s the person writing the books, writing the essays. Both sides! So there’s not a kind of sacred Divine Feminine and a kind of ugly masculine that needs to be healed if only the masculine become feminine. No, no there is feminine and masculine, those are both beginnings of a story and both need to evolve.

And there is masculine shadow, and there is feminine shadow. And there is masculine gorgeousness and there is feminine gorgeousness. And in this quality of Eros that we’re about to talk about that’s exiled in the sexual. That needs to be liberated from the sexual and applied to every dimension of life. Both the masculine and feminine are heroes. Are heroes in beautiful ways. So here’s the quality. There was a man named Rollo May many years ago, who wrote a book called “Love and Will” and “Love and Will” was one of the classical kind of great books written.

At some point I’m not going to have to remind you to kind of just show up a big show of recognition when I mention a book. You’ll just do it automatically. So I’m going to try that again.

So there was a man named Rollo May, (laughter.. nice) who wrote a major book called ‘Love and Will’ and it was one of the most important books probably in the early seventies. I don’t remember the date, a fantastic book. And he makes the one essential mistake there and I want to point out the mistake because it’s important. In kind of the early seventies, mid seventies, or was it actually later seventies, was when

my partner Lori and her, then husband Marc, who is a great guy and a close friend of mine, were the clinical directors for the two people named Masters and Johnson. And Masters and Johnson were the leading sexual therapy people in the world. And the key people, their clinical research directors, were Lori and Marc. And that was kind of a, you know, something happening in the world then. And at that moment there was an enormous amount of attention placed on sexual technique. And people didn't know. I mean, Betty Dodson was founding kind of consciousness raising groups to teach women to masturbate. Because literally, feminine masturbation didn't exist and many many women in the world didn't know they had a clitoris. And that women needed to have an orgasm if that was what they desired as part of sexuality was like "really?" Men were completely confused about their sexuality and sexual technique was very, very important. And that was a good evolutionary step. That was an important evolutionary step. But then Rollo May comes and he writes his book and he says "There's all this attention on sexual technique, that we're actually losing, you know, something what sexuality is all about". So far so good, right? And then he gives like his major example.

And this is where he kind of got a little lost. He talks about a man who is deeply in love with his partner and for whatever reason he decided he wants to make love kind of longer. So he puts a kind of ointment, a kind of deadening ointment, what's an ointment, a kind of crème, on the edge of his sexual you know, instrument, organ. Which has many names in the world, all of which I will not list now. In order to deaden the sensitivity in order to allow him to kind of be, you know. The way Rollo May interprets this story, and he tells a whole bunch of stories like this. He says the guy is so concerned with his kind of sexual technique and that he has lost what sexuality is all about.

But actually, I had a number of people come to me in different places in counselling with almost the exact same story. And in almost every case it wasn't because the man was concerned about sexual technique. It's actually, he wanted to give more pleasure. Actually his concern was, he didn't want to ejaculate prematurely. It's he wanted to be able to give more pleasure. Now I want you to just follow that for a second. Because it's kind of shockingly beautiful. The sexual is subversive, it's in the sexual to be a great lover. What do you have to be? You have to be a great giver! It's giving!

**Radical giving is at the very essence of the sexual.** The sexual hero is the one who is able to, and this is just step one, who's able to give radical pleasure. And the great lover who sits back and says, "pleasure me", well, okay I'll do that for a while. "Keep pleasuring me", okay I'll do that for another five minutes. But there's obviously something very wrong in that story. Actually the heroic lover gives great pleasure. Now that's a wildly beautiful idea!

Because sexuality in that sense is subversive. Subversive means it's revolutionary. It undermines the way we normally understand society. Where the hero is the one who's the greatest giver. And the feminine or masculine hero, is the one who is able to give the most pleasure. And the high priced sacred intimate, that you pay not a 100 euro for but you pay a 5000 euro for, is the one, masculine or feminine who's a master at the art of giving! It's actually so simple! So obvious so beautiful and so shocking! The actual original Ugaritic and Hebrew word, let's talk about the Hebrew word for love. 'I want to know what love is' and love lives in the body. The body is an instrument of loving, is 'AHAVA'. And 'AHAVA' 'LOVE' is HAV. And HAV is the opposite, it got translated as the opposite of 'HAVE'. HAVE means, I HAVE. But HAV means the exact opposite. To be HAV is to radically give. And the word HAV has two meanings in Hebrew. HAV means Le HAVA HIT LE HAVUT, which is 'radical sensual ecstasy'. And HAV means radical giving. Those are the two meanings. It's gorgeous!

And the sexual holds the understanding that the hero of culture is the radical giver. And what happens is, we forget that what sex is really about, models love in all over the world. Because love is actually made above a thousand acts of giving. And I want to really hear that with you. So Rollo May is convinced that the man is putting ointment on his sexual organ in order to be a better performer. And he actually doesn't understand something profound in the masculine psyche, is that the masculine wants to give pleasure! Just like the feminine wants to give pleasure. Not man and woman, both the masculine and the feminine have their ways of this radical desire to give pleasure. And then, the great lover is the great pleasure giver. And AHAVA, HAV is the radical giver and HAV means radical sensual ecstasy, same word. And that's how you become a hero. Now let's just follow that for a second. So what is love? What's a definition of love? Right, a definition of love. I'm not talking

about falling in love. Where going to talk about falling in love on Thursday. Love is the willingness to engage in constant and spontaneous acts of giving which require you to suspend or bracket your separate self for the sake of the pleasure of the other persons joy and evolution. Love is the willingness, the ability to engage in steady repeated spontaneous acts of giving which require you to bracket, you know what I mean by bracket, to suspend your ego separate self, for the sake of the pleasure of other. And the pleasure of other involves their pleasure on all the levels. There is physical sensual pleasure, the pleasure of their growth, the pleasure of evolution. That's what love means.

That is love. Love is .. GIVING. Love, erotic engagement in the world as a lover, is modelled by the sexual. And in the sexual we understand it. We understand in the sexual to be a great lover is to be a great giver and we need to practice those moves. But actual the sexual models Eros. To be an evolutionary lover in the world is the willingness to engage in successive, spontaneous, regular acts of giving which require you and me to bracket my own separate self ego for the sake of the pleasure of other. And the pleasure of other means, their pleasure on all levels of pleasure. Physical, emotional, psychological, spiritual and evolutionary. That's what it means to be, I want to introduce a new word, **AN EVOLUTIONARY LOVER**. And that's what creates evolutionary intimacy. Evolutionary intimacy and an evolutionary lover emerges from someone who is committed to those radical acts of successive giving. And I want to feel in to you what it means 'to Love our Way to Enlightenment'.

## **Part 2 - Divorce is a transition moment**

And here's the place where I give a deep bow to Zen. And Zen has great teachings. Has great teachings, beautiful. And to practice Shikantaza and to practice Za-Zen is a beautiful practice. And Zen is absolutely true but partial. And every system, every spiritual system has a Unique Self. You're with me? New sentence, get that sentence? Every spiritual system has a unique self. And the unique self gives it's unique gift. So Zen gave us forms of Shikantaza. And forms of sudden Satori, sudden Enlightenment. You've ever seen a Zen story where the monk is been practicing for 30 years, you know, and then a jug of water breaks, he sees the water flowing, he's enlightened... . It's a classical Zen story.

So I want to give you a different image of enlightenment: "Loving our Way to Enlightenment".

And you know the way to love you to enlightenment? You gradually by act of giving expand your identity. You expand your identity beyond your separate self. And you begin to feel a larger We-Space. And what intimacy is, is the ability to create a new identity of WE beyond the space of me. And that identity isn't created by a flash. It's not created by falling in love, it's not created by a jug of water breaking and having an insight. It's created by radical giving, radical acts of giving, spontaneous and steady, that require me to bracket my own separate self, my own ego self for the sake of the pleasure and evolution of other. And steady giving over 25 years, is the giving that creates love. And often you have a couple that's been together for 25 years, you know. And a hundred and twenty years ago there was a lot that was wrong about marriage.

And there is a lot that is changed in marriage. Now one of the great things that has happened in marriage, and I want you to hear this, is divorce. Divorce is a transition moment. It's a good sign. It means people aren't willing to stay just for the sake of staying. Now it's not the end of the story. We are in a transition generation, we haven't quite worked it out yet.

But when people tell me Oh it's horrible 50% of marriages is end in divorce, I say, 'you know, that's great!' People are totally committed to love and they don't want to



compromise. Now of course I'm saying that only half seriously. Because of course every situation is different. But the fact there has been the last 50 years an explosion of divorce, is actually an evolutionary movement. It's not the end of the movement. It's a moment where in people say, 'I want more.' But there was also something, that they knew a 100 years ago, that we've forgotten. And they knew something a 100 year ago, in the best marriages a hundred years ago, where they never talked about love. The word just wasn't in the vocabulary at the same way. It was about steady giving day by day. Now do I want to go back to that world? In which your partner was picked by your parents and you met the first day of the wedding, and you were together forever, and you made the best of it. No. Is there anyone in this room who wants to go back to that? I doubt it. But in evolution, what would we do is, we take the best qualities of the previous incarnations and we actually absorb them, we transcend and include.

So I just want to give you a hint for a second, right now of what an image looks like of a couple that actually didn't think about love. That wasn't their conversation, it's not what they were about. And all of the sudden, at some point, they say 'What's love?' And they begin to realize that the sexual models the erotic. And Eros is AHAVA HAV radical giving and what is giving? In case you haven't heard this in the last 15 minutes or so. Let me say it again so I'll get it. 'To be a great lover is to be a great giver' And giving is steady and spontaneous acts of giving, that require me to bracket, to suspend my separate self ego for the sake of the We-space. And in that space a new shared identity is created. Do we want to go back to that world, no. We want to take the best of what that world had and bring it into our evolution of love. Because you participate in the evolution of love not through negating what happened before, but by taking the best most beautiful most elegant moment and bringing that in. And this might be a surprise scene for you, so here it is.

**Movie: Fiddler on the roof**

That's the piece my friends that we've forgotten. See we know that, to be a great lover in the sexual, you have to give. Now we have to train in how to do that. That's not, and that's a process. And to train on that, and to go to Leon and Sujata, and study intimate moves. And I keep referring back, if you have noticed, to these courses because that's always the next step. Step in, play, enjoy. But in order to be a great

lover, the sexual models the erotic. And the erotic is to engage erotically in my relationship. It's to engage erotically in the world. And to engage erotically in the world, is to be engaged in steady and spontaneous acts of love all the time. Now is there a particular model of masculine and feminine in that particular clip our model? I don't think so. Right, you've got a classical masculine role and classical feminine role but that's not the point. I'm not interested in critiquing them. We know what we don't agree with there, but also, I hadn't seen this scene for 25 years. I remembered it from my youth. My mother was an actress and she played in 'Fiddler on the roof'. And I remember the scene. And I found it last night on line and I started crying.

It was like OMG, like commitment, COMMITMENT!

I'm going to tell you something crazy. One more Hebrew word for you, we've done one so far.

And just like we do Sanskrit words, let's say in a Buddhist practice. So we're now doing kind of Hebrew words which are part of a Sufi practice, part of a Hebrew mystical practice, part of a Christian mystical practice. So we said the word AHAVA, HAV, Love, means radical passionate sexual ecstasy and it also means radical giving. I'm going to give you another word. The word is GET BAKE CHOVAH CIBAH. CHOA and CIBAH are the same word. What the one word means is, DEEP LOVE, the other one, RADICAL OBLIGATION. Same word. Just feel how wild that feels. Love CHOVAH and CIBAH CHOVAH means obligation. CIBAH means radical love, but in Hebrew it's the same root word. And when I say 'obligation' it doesn't mean the state creates an obligation, the church creates an obligation, it means LOVE creates an obligation. And we're committed to each other.

### **Part 3 - Sex = Ethics**

I will tell you a wild holy secret, If we're in love, and I'm going to introduce a new principle. Here's the new principle, now I'm going to apply it and we're going to work with this principle the rest of the week. "Sex, sex is a big deal. Ethics is a big deal. We all agree there should be sexual ethics." "Does every one agree? Is anyone here against sexual ethics? No, sexual ethics, ethics and sexuality. Ethics, ethics, help me out.. You're with us there? You agree with sexual ethics?"

Good, okay, are you a rapist? You don't know that word either (gelach) You are? (gelach) You don't want to be that, you're not a rapist. You're not a rapist and you agree with sexual ethics, awesome. Are you single? Yes, awesome, we're good, okay?

So we all agree, we all agree, and thank you for playing with me, okay. Right we're totally playing. Okay. We all agree sexual ethics is important. And sexual ethics has a lot of meanings.

So for example, for example rape and rape from my perspective means touching a woman without her invitation. Now her invitation doesn't need to be a written invitation. There's a lot of ways you can invite. And the feminine needs to realize there's a lot of ways to issue an invitation. But when there is an invitation, it's a beautiful one. But without an invitation, engaging, touching a woman is rape. Touching a man is rape, without an invitation. Isn't that a funny thing, that when we say 'rape' we think about women? Do you know that there are more men raped in the world than women? Absolutely true. Now watch for a second. In prisons, rape of men in prisons is the biggest epidemic of rape in the world. But men in prisons, oh they are not people.. So we think rape, we think men raping women. No, actually men are being raped world over. For a human being to touch a human being without a genuine invitation, however that invitation was issued, is rape. So we need sexual ethics.

So far so good? Now, it used to be in the old world, it happened to so many people. My friend Sally Kempton, who I mentioned before, was called swami Durgananda, who writes the major teaching in a Yoga journal in America every month. And who is now a major teacher of Yoga in the world. So Sally and John friend and I where talking at some point, and John is a teacher of Anusara Yoga. Or John founded

Anusara Yoga. He has founded a new system of yoga, and we were talking. Sally was telling us that, you know Sally is 70 now, and she grew up her father is Murray Kempton. And Murray Kempton is probably the most famous columnist, journalist in America. Was an adviser to 4 presidents, was one of the major literary figures in the US. And Sally grew up kind of writing, starting writing for the Village Voice in the NY times when she was 20.

And she said, you would go to a job when you were 20 and there was just an expectation. And half of the job interviews that the men interviewing you, would want to sleep with you and you kind of knew that you had a better chance of getting the job. That's outrageous. It's outrageous that at work, where a man thinks he can slap his secretary's ass, because she works there. That's outrageous 2x. That's how outrageous, that's called sexual harassment. And there's no room anywhere in the world for sexual harassment. That's sexual ethics, you with me?! Now if there's a sexual relationship that happens. And then the relationship is over and then the man or the woman tells a story about the relationship that is not true. That's a form of sexual abuse. Sexual abuse is, straight and simple!

When there's a relationship that is mutual and consensual, then you tell a different story about it that is false. That's a form of sexual abuse. That's abusing the sexual. And you should know, that, just like there's male rape, we have a fair amount of women in the world, making false complaints about sexuality. Can groups of men lie? So tell me, can groups of men lie, absolutely. Can groups of women lie? Absolutely. So that is not a man woman issue. Okay. Do we need sexual ethics? We all agree we do, yes, good. But that's not where the story ends, of course that's true. And there are many people talking about that, that's not our conversation here. Let's go the next step. And the next step we begin to realize that there's something beyond sexual ethics. And beyond sexual ethics is, "SEX IS ETHICS". That actually every ethical principle you ever want to know is in the sexual itself. That's an evolutionary leap. Anything you'd ever wanted to know. So for example you want to learn about what it means to re-imagine your reality. To access the quality of fantasy, which is an ethical principle, to be able to re-imagine reality, to imagine a world without starvation, to imagine a world without abuse, you need to re-imagine. Where do you go, you go to the sexual and you practice sexual fantasy and imagining to train yourself, in fantasy and imagination in your life. And whenever there's a sexual

relationship, ethics is at play because SEX IS ETHICS. So just like in sexuality, there is an ethic of giving, of radical sustained giving.

So in love and in live there's an ethic of giving.

**Sex IS Ethics.** How do I know that essential to Eros is radical sustained giving? Who's my teacher? I don't need Lao Tse, I don't need the Buddha, I don't need Moses, they gave us great transmissions.

**SEX is my teacher!** I know that to be a great lover, I need to be engaged in radical and spontaneous and sustained giving. I need for a moment to give up my own pleasure, for the sake of the pleasure of other. And I need to be unbelievably sensitive to feel and hear what's his pleasure, what's her pleasure. To be a lover is to wait on someone else's pleasure. To be open to feel, to hear. To know what that pleasure is. To engage that conversation. That sex is ethics and that sex is the great teacher and tells me what it means to be a giver in every dimension of life. And to be a great lover is to be a giver and to be a giver is to engage in regular sustained acts of giving. And I'm going to tell you a secret, and that means, even after you're not together anymore!

We have this notion in America, in the Western world and Holland, and Western Europe and parts of Asia. You're now married or you're a couple, a couple. We're together, we're sexually engaged, we're engaged in radical giving with each other. Now we're not a couple anymore. We're not sexually engaged. We change the locks, we hire a lawyer, we look for exactly what each person did wrong. Or if we don't hire a lawyer, we hire the team of our girlfriends as our lawyer. And we call every girlfriend regularly, for about a year, and share all the issues that he did to us, or that she did to us. And we forget what it means to be a lover. So

I want to invite you to a possibility, okay. I want to invite you to a sexual possibility in which sex is ethics. The second you engage a person sexually as a lover, you have a commitment to them forever. FOR EVER. Not to be married, not even to remain lovers. When you come together in that radical place of sexual meeting and radical giving, that means there's a commitment between you forever! That commitment can express itself in a thousand different ways. It might mean that every year on Christmas you write each other a three line note of appreciation of what you had.

And I loved, and what's your name, I don't remember your name, who spoke yesterday about Damian. I loved what you said yesterday, that was gorgeous. "He's my ex-lover" and I'm holding him here in appreciation, and I felt the Goddess as you talked. Modelling what the evolutionary feminine looks like. Just like so many men here model the evolutionary masculine. Sex IS ethics. You know what happens in sex, in sex we become vulnerable. We become vulnerable. We're exposed. You take the man, you had him right there. It hurts. The woman is open, we're naked. We're naked, not by taken our clothes of. We're naked because all sorts of dimensions of who we are, emerge, that we actually don't share with people regularly. And we fantasize and we play and we role-play and a thousand things happen. And when you engage in sexuality part of the radical giving of sexuality is an absolute commitment to that vulnerability. What you're saying to a person when you engage sexually is that I'm a giver. And I'm suspending my own ego gratification for the sake of your pleasure and evolution and that commitment is forever! You may never sleep together again. Could be we met for one night. But that night is holy, that night is sacred! Right, and I can't the next day begin to talk about you in a way that undermines your growth and undermines your evolution.

**Every meeting of the sexual is sacred and every meeting of the sexual models radical giving.**

And the giving changes form, it shifts over a life. So it could be the couple separates and it could be the right thing for them is, never to have regular communication again. Could be that's what healthy for them. But you hold the other person in honor! You hold them in honor! And I'm not talking about a case in which there was kind of radical violence. I'm talking about ordinary ways that we come together and split. And we have this notion, we have this notion that getting divorced is permission to become a murderer. When I say getting divorced, I don't mean just marriage and divorce. I mean where together, we separate, now everything goes. Why, because I was hurt. So being hurt gives us permission to attack. So I'm going to tell you a little secret. Everybody gets hurt! Everybody gets hurt. Being hurt is part of being alive. Being vulnerable is part of being alive. And so we've got to hold each other in our hurt. Sometimes that means that we remain in relationship. I have a close friend and one of the things I admire about her most is, she's in close relationship with her 5 major lovers. None of them she's involved with right now, but

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each one of those form a friendship. That's gorgeous, that's beautiful! It doesn't need to be your path, but you need to know that the sexual is ethics and of radical giving and commitment to someone else's vulnerability. As part of that gift is the nature of the sexual, then the sexual models the erotic! And as an erotic lover I need to remain absolutely and radically committed to that giving.

## **Part 4 - Recapitulation**

**So we're about to do a recapitulation** and the recapitulation gets shorter every day. Because by day 5, we're kind of in the flow of the Dharma, so we're gonna do it, but very very briefly.

Day 1, on day 1, we entered into the inside and we realized **I'm not a separate self** although I am, I never lose my separate self. **I've got to break the boundary of separate self for the realization that I can move to True Self. Classical Enlightenment. Enlightenment is? Sanity! Nothing more, nothing less!**

Sanity is the realization that I'm not merely a separate self, I'm not merely a skin encapsulated ego. I am True self. The total number of True Selves in the world is ONE.!!

And we're gonna come back a little later today to an experience, actually a-pointing-out-instruction where you can actually feel your True Self. So let me try it again. The total number of True Selves in the world is? We're gonna try it again, I can't hear it today, because One is like a big word, ok? **The total number of True Selves in the world is? ONE!** That sounds right. **The plural that has no singular.**

And then, I wake up again. I move beyond Ramana Maharishi's meditation which says: Who are you?....which ends in silence.

I move beyond the zen teaching, that says: Who are you? I end in emptiness.

**I actually awaken again and I awaken into Unique Self. And Unique Self is the irreducible expression of love intelligence and love beauty that initiated all that is.**The animating eros of all of existence in every moment. Molecular biology squared, holding me right in this moment. 75 trillion cells, uniquely dancing within in my unique essence, I am Unique self.

And then I awaken beyond Unique Self and I realize that I'm held in an evolutionary context. That it took 13.7 billion years to produce this unique expression and that actually in the 5th big bang, **evolution is actually awakening as**



**me. The face of the process is radically personal.** I am the personal face of evolution. **I am an Evolutionary Unique Self.** To be an evolutionary unique self means that I am an outrageous lover. We live in a world of outrageous pain and the only response to outrageous pain is outrageous love. **To be an outrageous lover means that I have unique acts of outrageous love to commit which emerge directly from the contours of my Unique Self.** To be awake, to be alive, is to commit outrageous acts of love that emerge directly from my irreducible gorgeousness.

Day 1. So we answered the question the first day: 'Who am I?'  
I'm an outrageous lover. And there's room for my tears and there's room for my silence, there's room for my brokenness, there's room for my joy, there's room for everything.

Day 2. Who is my teacher? We went into the Temple Mystery step 1, the essence of the temple mysteries, the 2 cherubs, sexually intertwined, called in the ancient sources, the fucking cherubs, above the ark. Which ark? The ark of the covenant, the raiders of The Lost Ark, symbol of the sexual. In the ark of the covenant the cherubs sexually And the voice of Spirit speaks from in between the sexually intertwined cherubs. The temple is about the sexual. Could that be?

Step 2. No, the temple is not about the sexual at it's core, it's about... Eros. It's about Eros. And what are the faces of the Erotic?

1. living on the inside, interiority (Woodie Allen made a movie about it, called Interiors) .Living on the inside.
2. Fullnes of Presence.
3. Participating in the Yearning Force of Being,
4. Interconnectivity and wholeness. The temple is about Eros, it's the centre of Eros.

If so, why don't we have our two cherubs mountain climbing? As in the Zen mountain climbing story? Why don't we have our two cherubs deep involved in painting their unique self scapes? Why do we have the sexually intertwined cherubs? Because... step 3, the sexual models the Erotic. The relationship between the sexual and the erotic, the sexual models the erotic, it doesn't exhaust the erotic. The sexual is our teacher. At level 2 of consciousness we control the sexual. We

control because it is out of control. We control because it's dangerous. How many people in this room have gotten into trouble at a some point in their life because of something to do with the sexual ? Show of hands. Ok. Right. That's level 2. We require some sort of boundary. That's important, that's critical, but at level 3, we realize that the sexual is much more than a force to be controlled, we transcend and include an we realize that the sexual is my teacher, it contains all wisdom.

That actually the intelligent structure of an intelligent cosmos didn't place the sexual at the centre of existence as a kind of sadistic, Schopenhaur Divine joke.

Schopenhaur talks about the Divine pessimism and the world is ultimately a place of enormous tragedy. And the reason the sexual exists, is just to make sure that the joke goes on. We survive. A poor image of the universe, not reflected when you go in the inside of the cosmos and feel it's nature. Because the universe is alive! The universe feels and the universe feels love. Love is not impossible to find. Love is impossible to avoid. We are actually showered with love in every moment. Love is the animating eros of reality. Not as a Hallmark-card. Love is what caused the unmanifest to become manifest. The Original Face to reach for Unique Face. Love is what initiated the Big Bang itself. Love is, if you will, the 5th force, the strong and the weak, electric-magnetic, the core forces of the Universe. But there's a 5th force. And that 5th force is what organizes the entire process, it's inherent. It's the ceaseless creativity of the cosmos, self-organizing to its love intelligence, in order for dirt to become Shakespeare. Wow. We get this sense that the sexual models the erotic, it doesn't exhaust the erotic. What happened? The Temple? The temple is the place where the Shekinah, it is not the building in Jerusalem, the temple is consciousness. Temple Consciousness. When the temple falls, the temple is the place where the Shekina, the Goddess, dwells. The Goddess is not the women or the man, the Goddess is Eros, the Shekinah equals Eros. **So the fall of the temple is the fall of? Eros.** The exile of the Shekinah, when the temple falls, the Shekinah is exiled, so the exile of the Shekinah is the exile of? Eros. And when Eros is exiled, where does it go ? To the sexual. **The sexual begins to hold Eros. So the qualities of Eros become available only in the sexual. The exile of Eros.** We realized more deeply there's an exile within an exile. Because in the 4 qualities of Eros, one of them is interconnectivity, wholeness, which means I break the boundary of my separate self , I break the boundary of my contraction, and I awaken as an outrageous lover.

But if I am not actually a boundary breaker, if I live in the small contraction of my personality, determined by what my mother, father did in this place in this town. If cultural, social and psychological conditioning, determine who I am, I am in this narrow boundary, and I can't walk in the wild places, I can't break that boundary, then I'm de-eroticised and if I'm de-eroticised I'm not living erotically in all of reality and eros is exiled in the sexual, so what am I trying to get in the sexual, where am I actually gonna find that charge that awakens in the sexual. What kind of sexuality? In boundary breaking sexuality. And the boundary that I'm going to break is the one of my own integrity. Not one that was opposed upon me, not one that came from an abstract rule, because the only sexuality that's going to fill me, is boundary breaking sexuality, because I'm using the sexual to fill my erotic needs. **Whenever I ask the sexual, to fill my eros, the sexual collapses under the weight of a burden that it can't possibly bear.** Because the sexual models the erotic. The goal of erotic living, is to live erotically in all of my non-sexual life, with the sexual as my great teacher. And that was day 2.

And on day 3 we went to the 5th quality of the erotic. **And the 5th quality of the erotic was fantasy and imagination.** Shrinta Damia in Aramaic. The Shekinah equals eros. Shekinah is imagination, fantasy. The Shekinah is in exile. The Shekinah is eros, meaning fantasy and imagination are in exile. Where are they in exile? In the sexual. That's why I can access that quality in the sexual. And we accessed it. But I need to liberate that quality because **the core crisis of my life is a crisis of imagination.** And if I can actually reimagine my life, if I can reimagine the policy of my government, if I can reimagine my fiscal policy, if I can reimagine what it means to heal and transform reality, then I've liberated fantasy. I've liberated imagination.

I fantasize about a world in which children are no longer starving, the same way I fantasize about the curve of a breast or the curve of an ass. I learn how to fantasize, I know how to access that quality of fantasy. And we talked about liberating that quality. We've accessed it and practised it. And in each one of these days we did a practise outrageous love-letters and dyads practice throughout the day.

Then we got to day 4. On day 4 we introduced a 6th quality. A 6th quality of the erotic.

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Quality 1: Living on the inside.

Quality 2: Fullness of presence

Quality 3: Participating in the yearning force of being which is the yearning of evolution itself, growing and emerging.

Quality 4: Interconnectivity, wholeness.

Quality 5: Phantasy and imagination

Quality 6 of the erotic, exiled in the sexual, is quality of HAV (sensual ecstasy and radical giving, same word in hebrew) **So it is the quality of radical giving.**

Awakening as an outrageous lover, as a radical giver. What does it mean to radically give. How do I actually become a sexual hero? By being a great lover, and a great lover is the one who's attentive and knows how to give pleasure. And love becomes, because the sexual models eros. Eros is, and I'm gonna add just one word, as we finish our recapitulation. I add one word. Shekinah, the feminine Goddess Divine, equals eros. Eros equals, ready for this:

**Eros equals Holy.** Remember that word Holy? That got hijacked in so many places? **Eros equals Sacred.** That's actually what the word means.

The Temple is called Beit Mikdash, the place that is sacred. The Sanctum Sanctorum, the inside of the inside of the temple.

The temple has 3 names.

One is called Beit, bide, home. It's the place that I come home.

The second thing that it is called is Mikdash, the Holy Place, sacred place.

The 3rd thing is called Pnimah, the Inside Place.

Isn't that wild? How the word Holy got high jacked and destroyed!

But actually Shekinah equals Eros and Eros equals Sacred. And sacred equals 'on the inside'. So here's the qualities of the sacred. The qualities of the erotic. The prophets, the great mystical prophets, were called, Bud Mellach, the sensual daughters of the king. They were drenched in eros.

We've managed to de-eroticize the sacred. And when we de-eroticize the sacred, the sacred is no longer holy. So we need to find it and reclaim it in its core Eros.

And so on day 4, the 6th quality of the erotic exiled in the sexual, is Radical Giving. And we unpacked the realization that actually be a lover is to gradually expand to

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‘Love my Way to Enlightenment’ Is to gradually expand my identity from a ME to a WE through loving and love is: Regular and spontaneous acts of giving which require the bracketing and suspension of my own separate self, for the sake of the evolution of the pleasure of other.

And pleasure means:

Level 1 pleasure, the pleasure of the sensual.

Level 2 pleasure, the pleasure of affection and love in relationship.

Level 3 pleasure, the pleasure of meaning .

Level 4 pleasure, the pleasure of True Self Enlightenment.

Level 5 pleasure , the pleasure of living the fullness of my Unique Self.

That’s what a lover is. A lover awaits my pleasure. A lover awaits in my pleasure and serves the radical evolution. And that’s what it means to awaken as an outrageous lover and an outrageous lover is an evolutionary lover. So I think we fulfilled our commitment to do the shortest recap we’ve ever done.

## **Part 5 - A short completion of Giving & Quality 7: Personal Intimacy**

So let's do a short completion of giving. Let's complete the quality of giving. Then we enter into 3 more domains and literally each one, if you're in the Dharma and the Dharma is in you, it just starts to open. Things start to make sense.

We're not involved in, we're not involved here in personal journeys. And we are. Every single person in this room is an irreducible expression of love-intelligence and is on a personal journey with a personal story which is gorgeous. And I bow in complete reverence before that journey. And, that's not merely what we're doing here!

We're doing that, but we're transcending, we're ending the trance of the merely personal journey, and we're participating together in the evolution of love. That's our intention.

I wanna ask you gently and fiercely, with fierce gentleness, with openness and with complete humility and total audacity: keep expanding your intention.

Whenever you narrow back and you contract back, how is my week going, I don't care! How is our week going. Ah, great question. How is this week going as it participates in shifting the source code and evolving love. Wow. Awesome question!

Then what will happen is the question how my week is going, will answer by itself. You never get left behind. You never should be left behind, because it took 13.7 billion years to create the irreducible unique you. What getspe it would take for a teacher to suggest you should leave yourself behind. Sometimes when I hear the enlightenment teachings that talk about leaving yourself behind, I'm just kinda shocked. It took evolution 13.7 billions of years of radical synchronicity to create you . And some teacher comes along and says leave yourself behind. Really!! No, take yourself with you. You're radically, wildly important. You're infinitely special. And the great teaching which is you're not special, is not true but partial, but is just wrong. Just wrong. How many people here have read the Course in Miracles. It's a great book, right, awesome. It's true but partial. But on one thing it gets totally wrong. Classical theme throughout the Course of Miracles. You are not special. If

you think you're special, you will not find peace. When you leave your specialness behind, then you realize peace.

Or, I give you another version of it. Give me a show of hands. How many people have heard this? In order to achieve awakening, you gotta leave your story behind. How many people have heard that. No, the story you leave behind, is your limited identity of a separate self. So to the extent that you think of your separate self or I think, that my separate self is the fullness of my story, I leave that limitation behind. But then I transcend and include my story. I transcend and include my story. My story re-awakens at the level of Unique Self. At the level of Unique Self I reclaim the personal. Let me give it to you one more time. Then we enter into day 5. The classical teaching. I'm in a personal world, level 1. Level 2 is I got to awaken from the personal to the impersonal. Societies called themselves impersonal enlightenment fellowship. And that's the goal, that I can get to the impersonal. And no and no and no again!! The impersonal is step 2. That's True Self. That's the field. Remember the field, Beggar Vance? But then, when I'm in the field and the field is in me, I then awaken and I get out of the way, meaning I get out of the way of the limitation of separate self. Then the swing chooses me. And when the swing chooses me, that's radically, infinitely, irreducibly personal.

If I wanna swing like Mauk's swing. I wanna do Mauk's swing. I wanna come to Holland, hang out with Angela, sorry Mauk, and I'm gonna start this amazing Centaur Course. You know what's gonna happen? The course is gonna crash. It's not gonna work. It's not my swing. It's not my swing. I didn't spent my life emerging as a wise man, studying Aurobindo and the Mother and psychology and development integrating the whole integral practice and then creating the whole gorgeous Centaur Course. I didn't do that. It's not my story. So if I try and do the Centaur Course, it's not gonna work. It's not my swing. But Mauk didn't disappear. He's not lost in the impersonal. He actually, that's a little secret I can't share publicly, he gives awesome hugs. I'm just telling you that, ok. Just sharing.

So I've got to awaken beyond the impersonal to the radically personal. Ok? Just give you the last sense of it, ok? When I'm sitting around and I'm talking to Kerstin, we have this conversation, Kerstin is one of the great webmasters wisdom teachers, who just came to the center of world spirituality. She gets of the phone, she's a great teacher and she calls Heather, she says I just spoke to Gafni, I could really love him

but he was so impersonal. is she saying o wow, he is so enlightened? No, she's saying I was contracted, I didn't feel seen, I didn't feel addressed. Now, that quality of the personal, when we say wow that was deeply personal. Do we mean, oh, isn't that sad and tragic, we couldn't reach the impersonal? No. We mean that we were touching a quality of essence. That quality of the personal.

Those outrageous love letters do they seem impersonal to you? 'Isn't that a shame we couldn't get to enlightened outrageous love letters.' That quality of the infinite personal in those love letters is essence. It's the personal beyond the impersonal.

Yesterday we offered a definition, even though it doesn't hold, just to allow ourselves to taste it. If you want to touch what spirit is. Spirit is the Possibility of Possibility.

So I wanna offer you a second way of tasting spirit. We usually speak of spirit as the infinity of power. We're gonna talk about power, probably tomorrow or Friday. Because we can't end this whole conversation about 'the sexual models the erotic' without domination and submission. And a couple of people actually have brought their whips and offered to give a demonstration. We're gonna talk about domination. How those things play in the world. How many people...o well, forget that one....

So here's just another taste. Ok. Spirit is, we talk about the infinity of power. Every great spiritual system emphasizes power and that's ok. We'll come back to power. **The core of spirit is not merely the infinity of power, the core of spirit is the infinity of intimacy.** The infinity of intimacy. So the intimacy between us is but a fraction, but a glimmer, but a shimmering, seductive glance of the infinity of intimacy, that I realize when I know 'that every time I fall, I fall into spirit's hands'. And I wanna understand that with you.

I was sitting with a new friend, and I ask him telepathically permission right now to mention his name, he said yes I think. He's a great teacher, his name is John Welwood, one of the great writers on spirit in America. It's one of the people I have huge admiration for. he wrote a book called "Psychology of Awakening" . And he's a really wonderful Buddhist teacher with enormous influence over the last 25 years. So he's good friends with Marianna. (Marianna is kind of his protégée she's Zion's,



my little son of 3 years, mother.) So I met John through Marianna, and John was convinced before we met, that he didn't like me, that was just a kind of a given. Didn't like what I was teaching, what I was doing. He was kind of classical teacher Buddhist. We had this wonderful talk in the kitchen for about an hour and we were in touch and he said let's meet again. We met for tea in Larkspur, Marin County. And John said to me, I just have to ask you: 'I heard' (and he listed some nice things and teachings), 'but I heard that you believe in a personal God and prayer. And that is so primitive. What's that about? Just explain it to me.'

I said: 'Where do you believe in? I believe in awareness. Great. You believe in awareness, that's a dogma. You believe in a dogma?' 'That's not a Dogma,' he says, 'that's a realization.'

So the second face of spirit, the personal divine, that knows my name and holds me, is a realization. It's not a dogma. What do you think Rumi was writing about? He wasn't writing about Shikantaza. He wasn't writing about Zazen. He was writing about falling into the arms of the Beloved.

*My teacher, Levi Isaac of Berdichev, dies in 1860, he used to try and make a blessing. And there's a Hebrew mystical practice of blessing, of making a hundred blessings in a day. Each blessing begins with the same formula. Baruch Ata Adonai Eloheino Melech Ha-olam. Loosely translated 'Blessed are you Divine, you Power of the World' and there's an end to the blessing. So he could never make a blessing. You know what he would do? He would go: blessed are You, You, YOU, YOU.... and he would faint in ecstasy.*

You don't faint in ecstasy from a dogma! You faint in ecstasy when you are Rumi, when you actually feel the direct, unmediated contact.

What happened was, the classical religions with all their great gifts, they did something terrible. They high jacked the personal quality of essence. They said, if you believe in Lord Jesus the Christ, then you'll be saved and if you don't you won't be. And by the way, if you don't, I'm gonna help you be saved help and have a little inquisition along the way and maybe I'll burn a few of you at the stake, just for fun. And in order to be saved, you need to realize that the only way to be sexual is in the context of a particular kind of hetero-sexual marriage. And if you have any kind of gay tendencies we'll burn you as well. Right, so we are ethno-centric, homophobic,

power driven and the personal face of essence that got high jacked by the tragic mythic God. If heaven is homophobic, I'll go to hell. Right? Did you get that? So what happens, is that the church owns, claimed ownership of the personal face of essence. We had some memory of it. We grew beyond and we're talking about The Energy. And we talked about all that third beautiful person correct expressions of divinity. But that's not the whole story! One of the things we understand is, is that there is direct contact. Unmediated. I fall into the arms of the beloved. And that's utterly essential. Because the sexual is both impersonal, it's a force moving through me. How many people in this room also know that the sexual is radically personal? How many people know that the sexual is radically intimate and personal? Now watch. The sexual models the erotic. The sexual doesn't exhaust the quality of intimacy. Doesn't exhaust the quality of the personal. The quality of the personal is about what's called Zivug Ima Shekinah , being fucked open by God.

The God you don't believe in, doesn't exist. It's the personal face of essence. So let's hold that at the end of our recapitulation. Maybe I promised a little bit too early a short recapitulation.

So the 6th quality of the erotic was giving. Is that correct? So let's just add now, let's say the 7th quality of the erotic we've already talked about. I'm gonna call it what we just talked about, meaning **the quality of the infinity of intimacy**. The personal address that you feel in the sexual, that is modelled by the sexual in all of life. Let's call that the 7th quality. Ok? Does that make sense to everybody what I just said? In other words, the quality of intimacy, **the infinity of intimacy that I feel in the sexual, is a quality of Eros, the sexual models that quality**. To liberate that quality from the sexual and feel the personal quality of essence in every dimension of life including my relationship to the infinite, is the liberation of the Shekinah. So I'm gonna call that the 7th quality.

The 7th quality, we kind of talked about it, I just gonna leave it here.

**The 7th quality of the sexual is it's personal intimacy**. The quality of the personal intimacy we limit to the sexual or to our most close relationships. So that means that that quality of Eros is in exile. It's the quality of personal intimacy, the infinity of intimacy is a quality of Eros. We access it only in very limited places. In our very closest intimate relationships. And intimate relationships means for us sexual. When

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you say to someone I'm in an intimate relationship, what do you mean? I'm in a sexual relationship. We've exiled personal intimacy, you get it, to the sexual. Eros, Shekinah, is exiled to the sexual. If I liberate the Shekinah, if I liberate the Goddess, then I begin to realize I wanna live with the infinity of intimacy, when I'm doing photography, when I'm making music, when I'm working in the garden, when I'm relating to the infinite. So that's the 7th quality. Just a little restructuring, good?