



THE MYSTERY SCHOOL OF LOVE PRESENTS THE ONLINE COURSE

RECLAIMING EROS

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Week 6 - Quality 8: Receiving & Giving are one; Quality 9: The Quality of Receiving

Part 1 - Giving & Receiving are one

The eighth quality of Eros, of Shekina, which is in exile! Go to your bank. How many people here have a bank account? How many people have withdrawn money from the bank at a particular time? Taking money out of the bank. How many people have deposited money into your bank account?

You never have? Or you just don't want to raise your hand? Okay we will work it out!

Okay now try this experiment! This is kind of a wonderful experiment, here it is! Go to your bank, take money out of the bank, take out a hundred euro, a hundred dollars and then look at the person behind the counter, the bank-person and say: 'Instead of putting a minus in my account, instead of debetting my account, credit my account, put a plus! Just try it!

Look at them very seriously, don't laugh because they will think you are making a joke. Haha. Stay very serious. 'No please instead of debetting my account I insist, you have got to credit my account.' They look at you now a little stranger, but keep looking at them seriously, don't brake a smile, insist.....

I absolutely insist..... at some point you get thrown out of the bank! Always! Why.....? Because, the core-law of reality is. Either I am taking money out and then I am receiving it from my bank account. Or I am giving money, I am putting in it. And that split between giving and receiving and wanting always to get more and give less, is actually at the very core and structure of society. Now, you might listen tot his and think, those are those people, not me..... I don't live that way!

So how many people of you have gotten what we call in Jiddish..... a GREAT DEAL.....!!! Okay we went shopping and we got a great deal!!

What does it mean, stay with me, what does it mean to get a great deal? A great deal

means: 'I paid the least and I got the most'. And that's what we call: I got a great deal. That is structured into our cells. A great deal is fantastic. We are so excited.

I remember when I got Bar Mitzwe, a Jewish ritual.... A lot of Bar and a little Mitzwe, which is the good stuff. And we had a list in our home with all the barmitzwe's you have been invited to and how much money the check was that you received. So that when you wrote the check back, it would be the same. You did not want to be an idiot and get a fifteen dollar check and write a 20 dollar check back. Because you want to have a good deal. You wanted to be faire and equitable. So that notion is broken in the sexual. And we really want to get that in a really deep way! Because what's the nature of the sexual? The sexual hold the eighth quality of the erotic.

**And the eight quality of the erotic, of eros Is called:
The Secret of the KISS**

The secret of the kiss is when I begin to realize, that actually giving and receiving are one. Because what's the nature of a kiss? Let's take a look okay? What's the nature of the kiss. We are going to do now a meditation on kissing. And when you actually begin to realize. Sex IS Ethics.

Sex IS Ethics and sex is subversive.

It means it undermines the normal structures and rules of society. In society you either receiving money from your bank account or you are giving money into your account. And that is what all of economics and all of trade is based on.

But along comes the sexual and the sexual offers an alternative vision, a completely alternative vision of reality. And the sexual says: Sotan es Shikin The Secret of the Kiss, that actually giving and receiving are absolutely ONE and there is no distinction between them. When you actually begin to experience that you realize that Eros, The Shekina which equals Eros, is exiled....where.... in the sexual!

Because in the sexual, in the Secret of the Kiss is the place where we still know that giving and receiving are one!

But in any place else in the world if you would behave that way, you would be called a fool. You'd be a bad businessman. You'd be a not wise-person. In Hebrew is a word

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‘a fryer’. That means an absolute fool who never gets a great deal. **But we are educated on the ethic of a great deal.** And a great deal again is, we all know what it is. A great deal is you give the least and you receive the most!!

In Eros, in the realm of the radical erotic, giving and receiving are one. And we are going to go deeper and deeper, we have just begun. And I want to ask everybody to go into your inside of inside and step in.

Kissing meditation movies

Hold silence of presence. So I think it’s clear and I again we are trying to weave a vision of patterns that connect. That when you are kissing, if you are trying to get ‘a great deal’, it doesn’t work. Right?

Sex is Ethics. Sex is Subversive. And the word subversive means it undermines all the structures of society and holds open a vision of a different world.

Part 2 - We are all holy beggars

Remember the first text that we started with. If the entire Torah, if all of wisdom wouldn't have been giving we would have learned all wisdom from the Song of Songs which is the book of erotic sexuality. Because in the sexual is all wisdom. Is a model of a world that is utterly different and that flows differently and that feels different. There is a beautiful text that is called the vinyana birava. One of the early sutras in the world of the veda's.

At the moment of orgasm, the Truth is illumined. The one everyone longs for. Love-making is riding the currents of sexual excitement into divine revelation. Two rivers flow together. The body becomes quivering. No inside, no outside. (I add, no giving no receiving) The mind releases itself into divine energy. And the body knows where it came from. This is reality. And it is always here. And it is always everywhere.'

Or, the same text:

Breath flows in, breath flows out. Traveling. Always curving the path of the Shekinah, the Goddess. Breath flows spontaneously. And all breedings and all beings breath through her. She wishes for you to enter this temple. For each breath is adoration, of the infinite in the incarnate sexual form.

The sexual modals the erotic. It doesn't exhaust the erotic. Which means that I need to liberate the sexual, and here is precisely where we began, I need to liberate the erotic from the sexual. The sexual needs to be what it is, but it needs to be my teacher. The sexual is the place that Eros is exiled to. And I need to begin to live in Eros within every dimension of my reality. Which means that I need three principles.

Number one: I need how to know to be a giver. For the secret of the kiss, I need to give fully, absolutely, radically.

Two is: I need to know how to be a receiver. I need to know how to receive. We will talk about that in a moment.

And three is: I need to know that giving and receiving are one. And it has nothing

to do with weather at this moment in your live you have someone to kiss or not. And that is critical. Because kissing, when you exile kissing to the sexual, then Eros is an exile. Then the Goddess is desecrated. Because to kneel in devotion in worship at the feet of the mother, is to know that I am kissing everywhere. The Secret of the Kiss. That every engagement is a kiss. And they know what it means to be a giver and they know what it means to be a receiver.

I remember when I went to study for the first time, at age seventeen, Kabbalah, Hebrew mysticism. And it was in Safit, the city of mystics in Israel. And I walked into a little room. Whit about four people in it. And a very, very, very old man. Who must have been 193. And he was very lovely the way he came in and he had a plate of cookies and he offered me the plate of cookies, so I want to take a cookie. He says nein, no.

That was a little weird, they said Kabbalah was strange, but he offered me a cookie then he told me not to eat it. I guess I could work with that. Right he offered me a cookie again. So when I take the cookie: nein nish! No! This happened four or five times. And then I said oh! So when he offered me cookie I put my hand out and he put the cookie in my hand and said: 'This is kabbalah. And the word Kabbalah means to receive. Means to be a receiver.

Because actually to be receiving is the ninth quality of the erotic. That's exiled in the sexual. To know how to receive is a great and awesome art. We have lost the ability to give, to be radical givers, out of the sexual. We have lost the meaning that giving and receiving are one and we have lost the great art of receiving. So feel in with me, what it means to receive. So you see when you receive, it's completely different than taking. You can take something, but you didn't receive it. So if you take it, even if it looks like you being unbelievably polite and lovely and saying thank you and you are fully within the realm of culture, but you are taking. You know exactly what I mean. You are not receiving. So if you are taking, you can never be satisfied. You can get through medical school taking. You can be a doctor and it looks like you are giving all the time, but you are taking. When you receive you are satisfied.

So I share with you a Koan. It's a three word Koan: And it means: you shall eat, you shall be satisfied, you shall give blessing.

So blessing, the experience of being blessing comes from satisfaction. If you eat, in the ancient mystical tradition, and you are not satisfied, you don't offer thanks. Cause you haven't been satisfied. So people think we have got to eat enough. No, so than the mystical text says: the Enlightened ones give blessing even when they eat an olive. An olive, a little olive. Because enlightenment means, the ability to be satisfied by eating an olive. Because enlightenment means the ability to receive. To know how to receive. And we are lost in a kind of greed. And we want more and more and more, not because we are bad in anyway, but because we have lost the art of being satisfied. To be satisfied means I have received, the receiver is satisfied. If I have taken I cannot be satisfied.

Not only am I not satisfied. When I don't receive I am actually furious at the person who gave to me. When someone gives me a gift and I haven't received it, I actually wind up angry at the person. Because I somehow feel indebted or dependent. And it creates a kind of anger in me. And I begin to actually act out that there is an old Chinese proverb: no good deed goes unpunished.

They tell of two men either of them lived in the town of Kiev who were riding the train. And one was very wealthy and the other was very poor. And the wealthy man had forgotten his wallet at home and he gets in the train with the poor man and he needs two Copeck. And he is completely embarrassed. But what can he do? He turns to the poor man and says: could you lent me two Copeck? And the poor man says: Of course. And he takes out very nicely two Copeck and he gives it to the man. And he doesn't have enough money for the man to be in the first class. So they are sitting together. And as the rich man and the poor man are sitting together, the poor man takes out a blank piece of white paper and he writes in big letters: I Mendal, son of a Shmendral lents to Dendal sons of Vendal. I lent him two Copeck. And he says please sign here. And the rich man is kind of insulted. You lent me to Copeck, I will pay you back. Why are you making such a great deal? Because, he says, I know you didn't receive it. So you are going to hurt me afterwards. I want you to know you can only hurt me two Copeck worth. So deep. So deep. So deep.

To know how to receive. And to know how to receive means: that I am willing to receive what the other person offers at the time that they offer it, because that is what they have to give at that moment. It is the next principle in receiving. To be a

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receiver means: I am receiving what you are giving me. And again the sexual modals the erotic. So you have got to learn in the sexual. I want to fully receive what you are giving me in this moment.

And my teacher Schneur Zalman of Liadi also mid -19th century, all my teachers lived, four, five of them in that time. What they used to do was, these masters, there was a group of masters, who used to collect dowry.

What is dowry in Dutch? Money for the bride and groom to enable the wedding to take place. The masters wouldn't only engage in meditation. The masters understood that being spirit is love in action. So the masters spend an enormous amount of time, sometimes traveling from town to town, in order to collect enough money to allow a poor couple to get married. Schneur Zalman of Liadi was with three other masters, and they were collecting money for a bride that was about to get married. And they collected about half of the dowry, half of the money necessary and they just couldn't raise the other funds. And they said you know what, we don't have a choice. We will go to the home of Jacob the Miser. Now everybody knows that you don't go to the home of Jacob the Miser. But they have no choice. The woman is about to get married, it is four days away. They can't collect the money. So they go, the four masters together, to the home of Jacob the Miser. And they are so surprised. Jacob the Miser says: Come in. I am so happy to see you. Please sit down. And he offers them a little schnaps a little l'chaim. It's a little drink and we are practicing that holy spiritual practice tonight. And the people say l'chaim and they are very pleased by this warm reception. And they talk about this and they talk about that and until finely, you know how that is, they finally get to the point and Schneur Zalman says: 'I need a favor.' 'What do you need?' 'Well, I need 50ruble for the wedding of this girl in four days. And Jacob the Miser looks at him and his face turns ugly and he says: 'You are asking me for 50 ruble? Get out of my house.' And he throws them out of the house as he just says: Get out. And as they are leaving he says: Just one second. And he takes a ruble, one little ruble, which is the dirtiest, blackest ruble and he throws it at them. As he says: Take that. And the other three masters are so offended at the offence of the dignity of the great master.....They are going, they are about to grab him and do, who knows what, and he says: No no. Andbents down and he picks up the dirty black ruble and he looks at Jacob the Miser and he says: Thank you so much. Thank you so much. And he turned and he kept walking and then they hear, running after them: tik tik tik. And there is Jacob the

Transcription of the Teachings

Miser again. And he says: I have one more for you. And he throws one other ruble at them. And this time he has offended the master twice. And this is just too much and they are about to grab him and he says: No. And he bents down again and he picks up the second ruble and he looks at Jacob the Miser and he says: Thank you so much. And by the time they have gotten back to their inn, they have collected all 50 ruble. Just what they needed. And then, the other masters turned to.....and they asked: What's the great secret? And he said it is so simple. You know why that Copeck was so black and dirty? Because he had tried to give it to so many people. And everybody refused him. So it got blacker and darker and darker. Because that was what he had to give. And the secret of receiving of Kabbalah:

To receive is to receive what a person has got to offer, at the time they have to offer it.

You know when you are in an argument with someone, right, and it is like a three day argument, everyone is silent. And then one of the two parties tries to give an apology. A little apology. Something. And you say: you call that an apology? An off we go again. The holy secret of being a Cabbalist is to be able to receive what the person has to give at the moment they have it to give. And then there is a secret about being a giver. And today is the day of holy stories because it is day 5. So we are speaking in stories today because I want to capture it for you. And remember, what are we talking about? We are talking about the qualities of the erotic. And quality 7 is: Giving and receiving are one. And quality 8 is the ability to receive. And both of these are qualities of the Shekinah of Eros that are an exile in the sexual. The sexual is the only place where we have a vague idea of how to receive and even there we have forgotten. So we have to relearn the intimate moves of the sexual, so the sexual becomes our teacher. And we begin to learn what does it mean to receive in every dimension of life. To be a receiver. And to be a receiver is like the holiest thing in the world. It is like the holiest thing in the world.

First quality: there is a giver

Second quality: giving and receiving are one

Third quality: the ability to receive

So let's talk about it one more second. What does it mean to be a giver?

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Now stay inside the dharma. Stay on the inside of the inside. What does it take to finish the race.

So his name was Zusha of Hanipol. And Zusha of Hanipol lived, you can imagine, right in the mid-19th century, part of that same group of 5 or 6 masters. And they all were part of the same holy company. And Zusha of Hanipol had a man who would give him donations. And he was very happy with those donations. Because donations supported the organization. We have a board of the Centre of World spirituality. Right. And there are twelve people in the board who fund the board and actually allow the Centre to take place. So Zusha had the board of the Centre of Hanipol Spiritual Living. And this man was on his board. And this man contributed whatever he contributed every month. And for the one or two of you in the room that have been asked to be in the board, don't worry, this is not an appeal that is about to happen right now. But it will probably happen later on the day. So what happens, are you with me? So at some point, this board member comes to Zusha and he says: Sorry, I can't give you any money anymore. Why? Because I met your master. And who is your master?: The Magid of Messarage. And your master is so much holier than you are. He is so much higher. So I have decided to give my money to him. And Zusha says: Ok. And so the man starts giving his money to the Magid. To Zusha's teacher. And little by little the first business he has fails. And the second business fails. And the third business does and he begins to realize about seven months later, when he is about to go bankrupt that perhaps he made a wrong decision. So he goes back to Zusha. And he says: Zusha, what did I do wrong? And Zusha says with a smile: It is very simple. Right you know? What happened was: The universe was giving you. And the universe wasn't paying that much attention to whether you deserved it or not. So you were giving and you were paying so much attention whether I deserved it or not. But when you started paying attention whether I deserved it or not, the universe started also paying attention whether you deserved it or not.

Needless to say here he rejoined the board.

How many people of you had ever met a beggar on the street? A beggar on the street. Jerusalem is filled with holy beggars. Now when you need a beggar on the street, and the beggar has their hand out and they are asking for a donation. Do you give the money or don't you? Sometimes yes, sometimes no, maybe. Maybe they

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could get a job, do they deserve that? Do you hear that in the room? Whenever someone has their hand open and you begin to go through a calculation: do they deserve it, don't they? Should they, shouldn't they? Your heart closes. Never pass by a beggar and don't give them something. Ever! Cause every time you do, you are closing something in your heart and you are closing something in the heart of the cosmos.

When a beggars' hand is open, imagine I was a beggar and my hand was open, if someone opens their hand and says: I need something from you, what do you respond? If you ask, you must surely need. That doesn't mean that you shouldn't discern how to give your large contributions to the best and most important place, of course you should. But we are so filled with closed hearts. When someone's hand is open, my heart opens. And the holy beggar is Buddha himself. Buddha disguises himself as the holy beggar. Hand open and I open my heart.

When I went to India, to visit the Dalai Lama and the story I told you the other day, you walk in Dharamsala and swarms of children, anyone who has been to India knows it, gather around you. And the tour guide tells you: don't give them anything. Or they will keep coming. And I made a commitment when I went to India. I didn't had a lot of money but that I had enough coins that whoever came around me, I gave money to. And honestly, I loved them dearly but it wasn't even for them, because my little money didn't even helped them a lot. But it was for me. I couldn't bear to close my heart a thousand times every day. So people go to India for a holy pilgrimage to open their heart and they close their hearts a thousand times every day.

Do you know what that does to you? To close your heart a thousand times a day? And you know what my friends, we are all Holy Beggars. We all have our hand out asking for something from someone. And we need it so desperately. It is the art of being a giver. The art of being a receiver. The art of knowing that giving and receiving are one. It's the secret of the kiss.

Part 3 - Power comes from receiving

And I want to go one deeper step with you.

Power comes from receiving. We think that the masculine, the masculine can be a man or a woman, the masculine thrusts forward and that is where the power is. And the feminine, whether man or woman, receives and that is the passive receiver. (shakes his head no), the quality of Eros of the Shekinah :power is always Shakti. Power is the feminine that opens and receives. And I want to show you an image, right now, of what that looks like. An image of power. And I want you to meditate on the image and the image is going to repeat itself about 30 times. We are going to meditate on the image and then I am going to ask you to give me your teaching from the image. Holding the inside of the inside of the inside.

Movie Starwars

Now let's hear it carefully ok. In king Arthur's courts are knights. Remember they are Knights? What is a knight? You got the word knight? Lancelot is knight. What does a knight have? He has a lance. He carries his lance. His lance is clearly, as someone said, phallic, masculine and the purpose of the lance is to thrust through the other person. And where does the power come from? He is holding the lance, his physical strength, power allows him to manipulate, to move the lance as he joust. And when you joust, there are two men on a horseback, right, ride at each other. And based on the fullest of their power, they try with the lance to knock the other person off. Now that is the classical knight.

Then there emerges in culture, unconsciously, in a text of culture, a new image of a knight. And what do we call, these people we just saw? What do we call them in culture in that epic, which sold more box-office than any other movie in the 20st century. What do we call those people? Jedi knights!

They are knights. Jedi knights. So they are knights. They don't carry a lance, they carry a saber. What is that saber called? It is a light saber. So it is about light. Now clearly as someone pointed out, what did we just see happening? We just saw a thirty male erections. Obviously. Right? Up, up , up, up, and this was not a Viagra ad. Ok?

Gorgeous.

Now, how did those phalluses , how did those masculine expressions, how did they rise? What caused the erection? The Force. The Force. So the image is: May the force be with you!

So the more you are connected to the Force, the more powerful your saber is, meaning the more powerful it arises, the more it has potency. So potency comes from, power comes from, the ability to receive. When I receive power from the force. And power from the force flows in to me and flows up and I am potent, I am powerful. When I lose connection to the force, this is the light saber, it goes like that. Simple image. Boom. It is gone. Because I am disconnected.

Now in culture today, who are the people that we talk about, that were connected to the force. Who are they in culture? Who are they? Musicians, sports players, right? So if you watch basically a musician, right, a rock star or Magic Johnson, who was a famous basketball player in America. Everyone heard of Magic Johnson? To watch him play was beyond imagination. Michael Jackson!

So what are we doing, so follow for a second. We take those people, we pay them an enormous amount of money. And then we place them at the edge of culture. They actually don't have power. They don't have power over the economics. They don't have power over politics. They don't have power over strategy. Right? Strategy, politics, economics, the real world, which is determined by classical masculine power. And these people, they symbolize the people who are able to access the Force, so we idealize them. We worship them. But we place them at the periphery of culture in a place where they actually can't have real influence. They can have influence about how we feel on a particular day, they can inspire us, but they don't actually shape culture or policy, or strategy, or economics, meaning, we don't involve them in real decisions. And the image, the vision that we are holding out, is the sexual modals the erotic. That is to say, to be a receiver, to receive doesn't make me weak. And we think to give, that's what strength is, thrust forward, that's what strength is.

This, to receive, I am receiving. That to actually be a receiver, is the source of the major potency and power of the human being. Actually become an heroic knight of Eros. I am able to receive.

Now, in a world which is empty, in a world which is flatland, in a world which is empty of spirit, which is how Freud, for example understood the world, the feminine, obviously is going to be devaluated. Because there is nothing to receive. You follow me? And when there is a flatland world, which has no spirit, it just has physical expressions, so the all thing you should be doing is taking. Right? And so Freud asked the question at the end of his live: what does the feminine want? He can't imagine, what the feminine could possibly want. But if you actually understand and feel into the interior face of the cosmos, and you access the Eros that pulsates underneath and within and beyond everything, you understand that to awaken , is to receive. The prophet is the one who received. He was able to receive into herself. Into himself, the word and then speak the word.

But Heidegger once wrote about the busy, busy man. Who has no time to receive. And we view receiving in our sensitive new age culture, as the sweet lovely thing you do. So you are sweet and you are receiving and you stop and smell the roses and then you get back to the work of power.

No, that is the exile of Eros. Do you know what it takes to open up your feminine essence? To open up your masculine? And to fully relax into trust and to receive the full power of a sexual thrust? That is so holy. Holy of Holiest. Do you know what it takes to relax into your feminine essence, to open up your masculine and to receive the full thrust of reality itself. Fucking you open to God in every second. Wow, every second is irreplaceable.

There is only one act of heresy and heresy means to deny spirit. There is one way to be a heretic and that is to think that there is an extra moment in the world.

I will tell you a little story about a man named Pinchas Sadeh. Pinchas Sadeh was an avant-garde, bohemian artist, writer in Israel. And stay with me, just heart to heart. He was a bohemian writer in Israel and he was dying of cancer when I met him. And he wrote a very famous book when he was in his late twenties, called 'Live has a story'. And when he got older and he had many, many, many women in his live, he was known for that in Israel. And I remember, when he got older and I remember

reading it, when I read it and went to find him. He wrote, he said when I was young I read Goethe. Right you know? Goethe who wrote at least a later version of Faust. Christopher Marlow wrote an earlier version. And Goethe writes that to the end of his life, he was able to collect fourteen full days of presence and joy. And Pin Chasada, this writer says, I was in my late twenties in Jerusalem, writing this great book and I could not understand, how could it possibly be that Goethe, who has the most beautiful partner, who was received by the entire world, who writes the most beautiful poetry, is only able at the end of his live to collect fourteen full days. And then he says, he writes: and then I am now in my mid-sixties and I am dying of cancer and I look back at what Goethe wrote and I can't understand how he was possibly able to collect fourteen full days. O my god.

And that is why I wanted to meet him. Then we sat and we talked. And I said to him: In kabbalah we have a word called Zivug . And Zivug means fuck. And the basic principle of Zivug is: God is fuck. Reality is fuck. And if you limit fuck to the sexual, you are living a de-eroticized live. Because actually every moment of reality is radically new. And if you open yourself up to it, it will fuck you open to God. And if you close yourself, then we get sick and we get old and we get tired. Because the only healing that is available, is available in the moment itself. Every moment of reality is radically new. Just like there is the Unique self of a person, there is a Unique self in time. There are no extra people and there are no extra days. Day five isn't like day four. It's not like day six. And there is no extra minutes. And there is no extra encounters. And if the word fuck disturbs you, replace it with love. Every moment of reality loves you open. The reason I use the word fuck is because it is the best translation of the Hebrew. Love doesn't quite capture it.

There is a power in the word fuck. That we have put in exile. We have actually exiled the word. We don't even know what the fuck it means anymore. We are so confused. Right, what does it mean? Sometime someone says to you: Fuck you! What does that mean? Should I go have sex? Do you want me to have sex with you? You are a motherfucker. Does that mean that my mother is a fucker? Do you want me to fuck my mother? Or some people are excited to say: Fucking-A! Or Fuck is a question: What the fuck? We are very confused about the word. We use it as a curse. We use it as a compliment. But we are so confused. It is exiled. It is exiled because we don't know what to do with.

The actual word itself is the exile of the erotic into the sexual. The word fuck itself is Eros that has been exiled into the sexual and made into a curse. So when I say fuck you I am cursing you. Really?

How about Zivug? My very heart can be fucked open by divinity. In every moment and that is what it means to receive. And, last point. Then we finish with our practice. Just like every moment can fuck you open, you can fuck every moment open. That is what it means to be a giver. And when giving and receiving become one, you realize that in every moment of reality, reality is fucking you open and you are fucking the moment open. And then you are alive. That is what it means to be alive. That is what it means.

That is what enlightenment is.

When I to close the moment, when I exile the Fuck into the sexual, right, when I exile the Shekinah, the feminine goddess Divine into the sexual, then Eros is an exile. When the word Fuck means sex, then Eros is an exile. So, just hear it again. In every moment of reality, there is no extra. Extra moment of reality has a unique self. The only possible heresy... You know the word heresy? It means to be denier of spirit. The only way to deny spirit is to say there is an extra person in the world and there is an extra moment in the world. There are no extra moments; there are no extra encounters. To be a receiver is; I open up, I open up! Ask any woman in the room, any man in the room who has ever been penetrated, what it takes to open up. The commitment to vulnerability that it takes to open up, the commitment to trust that it takes to open up. To say, I am going to let you ravish me open, I am going to let you fuck me open to God. But if I can only do that in the limited domain of the sexual, then the Shekinah, the Eros is an exile. Because actually the Unique Self of every moment is the penetrating divine trust that wants to fuck me open. And then the divine, is also feminine, and the divine waits for me to fuck the moment open. When those two things happen at ones, **when giving and receiving become one, I awaken!** That's what it means to Awaken! Sometimes, I can be in the receptive mode, with a man or a woman and I am receiving. Other times I am in the active mode, I am fucking it open. Each time I only have half. Giving and receiving are absolutely one!

Online course: Reclaiming Eros
by Dr Marc Gafni

So I leave you with this three word Koan; then we will be, doing practice. It is the wildest Koan in the world. It's the most audacious Koan that I know. When I say Koan, I mean mystery words. Three words, capture everything, here they are: (the God you don't believe in doesn't exist) **God needs your service...** Do you understand how audacious that is? Meaning if I really love you, I am willing to let myself need you... Wow! Wow!

Part 4 - Recapitulation

We talked about being outrageous lovers. And being an outrageous lover, was our answer, being an outrageous lover was our answer to what question? Who are you? Who are you? Who am I? I'm separate self, I'm True Self, I'm Unique Self, I'm Evolutionary Unique Self, I am an Outrageous Lover.

What is, what is the nature of reality? The nature of reality is evolving. Five Big Bangs. The fourth Big Bang, evolution awakens to itself. The fifth Big Bang, evolution awakens to itself as me, as an evolutionary unique self, as an outrageous lover. And an outrageous lover has, on this we talked last night, outrageous acts of love to commit, that emerge directly and only from the contours of your Unique Self. Day two, we began to enter into the qualities that it requires. One of the qualities, what does it mean to be an outrageous lover? And we saw that the sexual models the erotic. And on day six I'm not going to recap how we got there. But we got there. The sexual models the erotic. And we begin to enter into the qualities of Eros,

Shekinah equals Eros. Shekinah dwells between the two sexually intertwined cherubs above Raiders of the lost Ark, the ark of the Covenant. Shekinah is in exile. Shekinah equals Eros, Eros is in exile. Where? In the sexual. In order to liberate the Goddess, what do I need to do?

I need to engage in Tantra. Tantra. Tan, to expand. I expand the realm of the sexual beyond the sexual. And I begin to live erotically in every dimension, every facet of my life. And if I am a outrageous lover, if I am living erotically, in every non sexual dimension of my life and that Eros comes back and re-animates, invests changes transforms the entire realm of the sexual. And we saw the next day that the precise opposite is true as well. When I actually awaken as a lover, as an outrageous sexual lover, the mirrors of desire, remember, the mirrors of desire that they used in Egypt, the women, to seduce their men into arousal. Which then catalysed the political will of liberation and activism. And so we saw this feedback loop happening. And we have talked about 10 qualities of Shekinah, of Eros that are in exile. Each one is available in the sexual. In the sexual itself I've got to practice them. But that's the place where I can do the practice. It answers the question: Who is my teacher? Who

is my teacher? The Sexual.

The sexual models Eros. And the qualities we talked about were:

1: living on the insides (interiority)

2: fullness of presence

3: the yearning force of being

4: wholeness, interconnectivity, the interconnectivity of the All with the All, that means boundary breaking. Right? The fourth quality is boundary breaking. Because the interconnectivity of the All with the All means, that I am not merely a separate self that the experience of being a skin encapsulated ego is an inaccurate understanding of my essence. So quality four, so let's rename it today. We have called it wholeness, or interconnectivity, but it is boundary breaking. It is the ability to break the boundary of my contraction. Quality four.

5: quality five of the erotic is: Fantasy. Imagination.

6: giving, radical giving radical giving as an essential quality.

7: giving and receiving are one

8: in quality eight we added the quality Personal intimacy. Right, personal intimacy that is exiled into the sexual, the quality of radical intimacy, right, in building a business, right, in creating a yoga studio, right, in every engagement in life.

My intimate partner is not the one I'm being sexual with. We have exiles intimacy even in language into the sexual. So personal intimacy is quality eight.

9: receiving itself, receiving itself in all the dimensions that we talked about.