



THE MYSTERY SCHOOL OF LOVE PRESENTS THE ONLINE COURSE

# RECLAIMING EROS

MARC GAFNI

# Content

<b>WEEK 7 - QUALITY 10: GIVING UP CONTROL.....</b>	<b>3</b>
PART 1 - INTRODUCTION .....	3
PART 2 - WHAT DOES IT MEAN TO GIVE UP CONTROL?.....	5
PART 3 - FROM SURRENDER COMES POWER.....	10
PART 4 - WILLING TO SURRENDER.....	12
PART 5 - KENEGDO .....	15
PART 6 - A WILD EROTIC STORY.....	18
PART 7 - DESCEND IN ORDER TO ASCEND.....	22

## **Week 7 - Quality 10: Giving up control**

### **Part 1 - Introduction**

We are now at quality 10. And quality 10 right is, as you can imagine, it is not giving, it's not giving and receiving, it is not receiving, it is giving up control.

#### **Giving up control.**

Now, let's start. And it's a big one. And what we are going to do is, I was actually going to do two topics this morning, but we will do actually just one. We are going to kind of focus on this. Because we need just to go in this deeply.

So first off, let's just start by, you know, talking a little bit about control. And the way I want to start talking about it is to really make a bridge, create a bridge with you together between giving, giving and receiving, receiving and giving up control. So I want to offer you a principle and this is a core principle of an outrageous lover.

And here is the principle: **Never receive service from someone whose name you don't know.**

You are in a restaurant, there's a waiter, there's a waitress, ask them their name. And watch what happens. Right, as there is this kind of busy thing happening, all through. And then you say "What is your name?" And then share your name. What happens is that they soften for a second, there is a cracked smile, you soften for a second. There is an exchange and what you did is: You gave up control. The control was: you are the waiter, I have labelled you, I have defined you, that is who you are. You fit perfectly in my life. When I asked you your name, what I am saying in that simple sentence is, 'I don't know you, you have got an entire world, you have dreams, you have hopes, you have heart break, you have got an entire reality, that I have no access to, certainly no control over.' And you step back, and something shifts. So the practice is and it is a practice of giving, it creates a giving and receiving, there is a radical receiving but there's also a giving up control. Because one of the ways we control people is to label them. And one of the great mistakes of psycho-pharmacology, as much as it is giving gifts to the world, pharmacology

means, when we kind of label in psychiatry, we label people. We say, I'm catatonic, schizophrenic, borderline, right, the DSM is all about these labels. Borderline personality disorder, I am just going through my basic DSM profile here. Okay? Right. When you actually label, what you do is, it's a form of controlling. Now it has a place. It says we are going to see control has a place. And actually being able to precisely see something, tells you something. It reveals something. right? So that is important. But it also hides something. It is also a form of controlling. And in giving that up.

So the principle is: never receive service from someone whose name you don't know. Because that person isn't mr. Waiter. That person is Thomas. She is Jacqueline. She is someone else.

So the first form of relinquishing control is relinquishing control over who I think that person is.

*A close friend of mine, maybe I don't know 15 years back, had just gotten a job at Belle Vue. Which is a major psychiatric centre in New York. And she was doing her first day of rounds in the intense psychiatric unit. And she was with the doctor, and there were, you know, 5, 6 people doing rounds. And, you know, they kept going and she wanted just kind of ask for permission, just to, kind of, you know, walk around herself. And she kind of walks around, you know, for about 15 to 20 minutes. And then it is time to leave. You know, there is a guy standing at the door. And he says: "You are not allowed to leave, this is a closed ward" You know, who you are? I'm the guard. And she said "No, no, I am a student, I am a student, I was at rounds." "Aha, you are a student, sure!" "No, no, but really, I am a student, I am here", "yeah, you are student, great." Okay, right. He doesn't let her out the door. Right? She finally gets out. She is completely shaken. She goes to her supervisor and says what happened. "The guard at the door, right, this is what happened." And he looks at her and says "Who said he was the guard?" (laughter)*

Labels hide so much. And so we just have to give up labels. It's a way that we give up control. And the principle is, and it is the three- word principle.

The principle is: **You never know.** You never know who you're talking to. Could be Manjushri, Buddha, Eliza The Prophet, Lao Tza, Mother Mary, who walked the

world in 1000 billion disguises. The Holy Beggars. You never know.

## **Part 2 - What does it mean to give up control?**

And I remember one day, in Jerusalem, absolutely true story. I can remember it happening as it was today. There is a little Makola. Makola is a kind of neighbourhood grocery store, that's kind of like, you know, 7 feet big, that's kind of, you know those little stores? I don't know if they have in Holland? Kind of stocked with things, that has been there for like 35 years, and you have one like in your neighbourhood. So I had one across the street from where I lived. And I lived for about seven years in a two- room apartment which had a small bed in it in one room, and it had another large room which had a chair, right, a small table and about 8000 books. And that was kind of actually the favourite place I've ever lived in my life. But I have to tell you, the place that just like blew me away, was a, I just miss it, this fantastic place

And then right across the street was my Makola, which is my kind of little grocery shop. So one particular day and I am in the middle of kind of reading. And, and, and I also miss, I have never been able to reset up that library. And I would kind of walk into this kind of huge library and if there is a book out of place you can feel like: what happened? These are like my best friends, I can go into any century just hang out with my buddies, and just kind of chat and we would talk back and forth and I would write. Whenever I read a book, I kind of write all over it. Israel has a kind of funny thing. You know, in secular Israel, people are kind of, beautiful people, but complete disconnected from the tradition. So I would be like on a bus, and I would be writing in my book, and five people would come: you can't do that, you can't write in your book. But if you don't write in your book, you are not having a conversation with it. It is just downloading into you. So whenever you read just write. Write all over, it's a conversation. So I am kind of in the middle of this fantastic 6th century conversation with a Byzantine scholar. And I'm kind of running outside to eat. And I had a particular practice in eating at that time. Which is I did not want to waste a lot of time thinking about what to eat. So I kind of created a kind of practice during those years, which were key study years for me, I would eat the exact same thing, right, every day.. So whenever I am writing a book, for example when I wrote Unique Self, I was near a store called Subway, it's a big

chain in America, and every day I would walk into it and I'd say three scoops of tuna fish, in the middle, with a Diet Coke, I have kicked that out of it, but it was Diet Coke. And then I would eat that three times a day. It worked very well for like 10 weeks. I did not really have to think about eating.

So I was running into my Makola, right, eager to get like my specific diet for that day, wanting to get back to the room and it was pouring rain. Which was drenching rain. And I walk in, and there is this kind of big swarthy, big guy, shirt open, more hair on the man's chest that you have ever seen. And there is a big gold, Goddy, gold thing, and he is smoking a cigar. So the entire little seven foot place was filled with smoke. And he is in my Makola. And I am in the middle of the sixth century Byzantine conversation. I look at him, like really? Like, what are you doing here? And it is pouring rain. And the Makola owner says (Hebrew); he says like "wow it's really raining today". And I really was not into an exciting conversation about the rain. I said "Yeah yeah, it is really raining and then this guy stops and that day in Jerusalem a major mystical Master, the Rabbi of Gur, the Master of the Gur Hasidic community had died. So the guy stops and he says (Hebrew): today it is raining because God is crying, a Master has gone home". And as he said it, his features just softens, and the hair was the hair of the Divine, and the gold was the gold of the High Priest.

And this man just transformed in front of my eyes. And you just saw his depth, his magic, his beauty. And at that moment I realized: Oh my God, I just totally missed the person who was right in front of me. And it just blew my heart open. And I said to myself then "Wow, you never know, you never know, you never know." So whenever you meet someone, "Who is it?"

We give up control. We let them be, and hold that space. And we are open, with radical curiosity. And the key characteristic of being an outrageous lover, is I am radically curious. Even if I have known that person for 20 years. The second you lose curiosity, you are controlling, and the second you are controlling you are no longer a lover. Love and control are opposites.

So the mantra is:

"you never know, you never know, you never know,  
you never know, you never know, you never know."

So that is part one.

Control, although it is important to give up, let's just really understand that control also has a place. I think we all realize that, right? You cannot live without control. And one of the things we said about a person who is dangerous, is we say, she is out of control. He is out of control. Get control over yourself! I mean, control is obviously a kind of unbelievably critical dimension of life. And we are correct to say that a person who is out of control is dangerous. And so clearly we need to learn control. And the notion that whatever is natural is good, be natural, be natural! That is fantastic. I read a Walt Whitman poem, what is about being natural like the animals. That is one of his great themes, which is profoundly wrong. And I am madly in love with Walt Whitman.

But actually no one in this room believes that. Not one single person. And I'll prove it to you: how many people in this room are toilet- trained? Toilet trained? Just show of hands. Everybody? No? Now let me just get this straight. The natural way, the natural way to go to the bathroom is not to be toilet trained. As a matter of fact, all those beautiful poems of Walt Whitman about becoming the worry free animal; I have never actually met a toilet- trained rabbit. And there could be some around. You know, but I have never met one. Now, toilet training is profoundly unnatural. As a matter of fact if you do not do it right. Freud spent a lot of time talking about this, as did his successors, what happens when that process of creating control is done in a way which is not loving. It is actually an unbelievable complex process. The way actually we didn't even know anything about till about 200 years ago. When one of the great contributions of modernity, is this understanding of these first couple of years of life. And there was actually an ancient Canaanites tribal cult, called Peor, and in Peor, the ritual worship was to defecate, to go to the bathroom and all forms on the idle. That was the Peor-practice. 'Yak is that like you have done that??' You just heard about it so I am just checking. Most of the people don't recognize that quickly. So that is okay. Peor.

Now, what was the practice? What were they saying? They were saying, The natural is Holy. And anything that is not natural is a violation. But actually, I think most of us in the room, would prefer being toilet- trained to not. And we certainly would

prefer our partner to be toilet- trained.

So, we just need to start with the understanding before we talk about giving up control, that control obviously has a critical and an essential dimension. So much so, that you can only trust your giving up of control in an environment that has some core controls. Rights? Do you get what I mean by that? So for example even in sexuality what is just domination- sexuality, which I want to talk about it in the last few minutes today, there is something that is called the safe word. You know what is safe word is? So it tells a lot about who you are when you know that! (laughter) So a safe word means: when you are engaged in a kind of domination/ submission sexuality, and again we will talk about that, I hope, in the last part of our conversation, and there is a safe word. And the safe word is, you say something and that stops the action.

But the point of a safe word is, is that you need control to let go of control. So I just want to start in part two of our conversation with a real and beautiful and deep understanding of control. And now we are about to start. We are about to kind of really begin now, we just kind of playing at the edges and we need to step in.

**So what does it mean to give up control?** What is that quality? What is it about? So the quality of giving up control is a quality of the erotic, Eros, which is almost not available in life. Because in life, as we just said, we were taught to be in control from toilet training on through. And the place where we actually have the possibility of giving up control is the sexual. Which means that that quality of Eros is exiled, you are with me, in the sexual.

That is the place where we understand something about giving up control. So much so, that **your degree of pleasure in sexuality is actually directly related to your ability to give up control.**

Now again. In order to give up control, you need trust. So radical trust has to be in the system. But if you cannot give up control in that play, you can't actually ask access or find radical trust. And you might actually suggest, and let's just open our hearts just really wide now, to just really get this, that what is intimacy?



**Intimacy is when I allow someone to witness my surrender.** Intimacy is when I invite someone in, and allow someone to witness my surrender. And only if two people are willing to forget themselves in the presence of the other, can they then remember each other. Only if two people are willing to forget themselves in the presence of another, can they truly remember each other. Intimacy is when I give someone permission to witness my surrender. To witness my complete loss of control. And to witness everything that emerges from that dimension of living. But that quality of the Erotic, of Eros, is exiled in the sexual. And now again and again, it doesn't mean that I KNOW it in the sexual, it means I have got to learn it in the sexual. I have got to practice it in the sexual. I have to practice Intimate Moves. But then, I need to liberate that quality of Eros and be able to access that quality of giving up control, in every dimension of my life.

### **Part 3 - From surrender comes power**

We mentioned maybe last night, I don't remember but it is great image that stayed with me for many years, and it is the image of, and I even don't remember where I heard it or thought about it, or was it a dream one night? But this image just kind of shot into my body, of this man and he is carrying this suitcase and it is so heavy.

And when I was growing up, I went to a private school in New York. I come from a non-wealthy family, my parents are both Holocaust survivors and budget was a big deal. And so we had a five dollar a month budget, in High School. And in High School where everyone else was spending two to 3000 dollars a month. So a five dollar a month budget, my parents had figured it out, you need 25 cents for laundry, you need five cents for your bus fare, so it was a kind of very and part of the problem was, in order to get to the plane, we would take a train. So I had these really heavy suitcases. And I would carry in times these heavy suitcases, and I just didn't quite understand why I was carrying them, that was just one of the issues at high school, why am I carrying this heavy suitcases?

And so maybe sometime around then, this image just kind of hit me. Carrying this heavy suitcases, and then at that moment the second image hit me of a person who gets in the train, which was me. I got on the train at 42nd St. and I am on the train and I realize 10 minutes later that I am still holding my suitcase, and I'm holding my suitcase, I haven't put it down.

And I am looking at myself, holding my suitcase, and I realized "Oh my God, like that is what happens to us in life. That we are holding our suitcase, and we do not realize that we are on a train. Someone is actually carrying us. We can actually put it down. It is okay. And I actually begin to give up control, meaning I surrender. And I begin to have a realization, that something larger than me is carrying me.

So I want to ask you for a moment to shut your eyes. And give your gift. And it is a beautiful gift. And I want to ask you just to hear it. And it is a gift from our beautiful and wild and crazy friend Hafiz. And it is a poem. And it is called:

*"Tripping over Joy."*

*Online course: Reclaiming Eros  
by Dr Marc Gafni*

*And he writes as follows:*

*What is the difference between your experience of existence and that of a Saint?  
What is the difference between your experience of existence and that of a Saint?  
The Saint knows that the spiritual path  
is a great chess game with God  
and that the Beloved has just made such a fantastic move  
that the saint is now continually tripping over joy,  
bursting out in laughter and saying "I Surrender!"  
Whereas my dear,  
I am afraid you still think you have a thousand serious moves.*

The Saint is tripping over joy, bursting out in laughter, saying: "I surrender!"  
Whereas you, my dear, you still think you have a thousand serious moves.

Wow, that is surrender. And paradoxically, from surrender comes power. From surrender comes power. When you actually surrender and step in, and you give it up, when you give up complete control, then a level of accuracy, precision, begins to enter you, and you become a great warrior. But you only become a great warrior, when you are willing to give up control. You become a hero by giving up control. And the essential principle of martial arts, is not the classical principle of weight lifting, a kind of pushing up, pushing down pushing up, pushing down, but you are actually giving something up and when you give that up and you step in, then power pours through you. And paradoxically, it is only by radical surrender. The Saint knows that the Divine beloved has just made such a fantastic move, and you my friend, instead of saying I surrender, you think you still have a 1000 serious moves to make. It is only when I say "Surrender", I completely surrender. I give it all up, that I then I step in and emerge as a warrior.

## Part 4 - Willing to surrender

### Clip from the movie: *“Hero, Dynasty and swords*

And I want to ask you again one more time, to shut your eyes. Which is a way of giving up control. The Japanese call it Qi. Qi is, when you give up the separate self and you let something larger live you.

You can only be lived by something larger if you are willing to surrender. The Saint realizes that the Beloved has just made such a fantastic move and says: I surrender. Whereas you my dear, you still think you have a thousand serious moves. And in Hebrew mysticism, the Japanese word Qi, is "sheffa". "sheffa" is the flow. Where I step into the flow of existence by giving up control, by surrender.

And here is a description that I wrote in a book some 12, 13 years ago. Written by a Western practitioner of Randori, which is the freestyle form of Aikido. He is about to be tested for his advanced black belt. And he writes in his journal afterwards the following:

*“In Randori you are attacked by multiple attackers, who are always stronger than you. Sounds a little bit like life sometimes. I bow to my attackers. Giving them the signal to begin. They came rushing in far faster that I'd prepared for. And almost without thinking I dropped to my knees, directly in front of my first attacker. De-stabilizing him enough to completely through off this balance and attack. When I rose to my feet again, although I knew my attackers were moving very quickly, my perception of time had changed. I discovered, I had the space to take a few steps. The free leisure time to faint a strike, to pretend a strike and a attacker the opportunity to pivot, move, and lead another attacker into a fall. Yet during these chaotic moments, I was more deeply attuned to my breath than to my attackers. The sound, and the rhythm of my breathing filled my ears more than the cries and screams of my opponents. But then, I spent a fraction of a second too long throwing one of my attackers and two other opponents converged upon me, seizing my arms at the same time an attempt to take me down. I knew they were far stronger than I was and if I did not do something, the other attackers would descend upon me in a moment. In a fraction of a second of panic I discovered that I could not throw them off me with my strength. In that moment my*

*Transcription of the Teachings*

*panic subsided and I gave up my separate self. I did not even try to struggle with them.*

*I stopped caring, whether or not I would emerge successfully from this situation. I stopped caring whether my teachers would promote me, what my friends who were watching would say if I failed. I let go of my sense of ego separate self. And for the briefest moment in time I was happy not to care, I centred myself and exhaled deeply, whirling around, shaking off the tension and anxiety out of my body, like a dog shaking off water after a swim. And I could have said abracadabra, and the effect would not have been any less magical. My attackers flew off of me as though we were magnets whose polarities had suddenly been reversed. And that moment of shock and amazement, my trance ended, I found myself gasping for breath and drenched in sweat. The test was over and suddenly everyone in the room was standing and clapping.”*

Let's hold it with our eyes shut. And for like the 10 people who are saying I'm going to listen with my eyes open, just a humble request, give up control for the next 10 seconds.

We just watched a scene from the best movie, maybe the only great movie, that Jed Lee ever made. It is called Hero. In this particular moment of the movie, the two figures, the man and the woman, the masculine and feminine, are on the roof with their swords, warding off thousands of arrows. The only way to do that is to utterly give up control. Only utter surrender gives you the power to engage life with the radical audacity to emerge and transform. You know I said in a circle of friends this morning that humility, and I want you to follow this with me, humility, being utterly humble, and being radically audaciously powerful, what my teacher called (Hebrew), radical audacious power of the kind you just saw on the roof of that house. Utter humility and utter audacity are precisely the same. What does it mean to be humble? To be humble doesn't mean to think yourself less than you are. That is to be inaccurate and stupid.

To be humble means to know that every single gift you have, is Grace.

You have this talent, it was a gift.

Ah, but you worked hard to develop the gift? Where did you get the capacity to work hard? That was a gift. Ah, but you did this in order to develop the capacity to work hard to get the gift. But where did you learn how to do this? It was a gift. And if you actually track and do a spiritual practice and the one spiritual practice I ever said a practice I do in my life, but the one practice that I do every single day, is that I identify what are the gifts that I have been given by the Universe? Then I trace every gift back to Source. And I realize not as a mind realization, as a body realization, that every single thing I have is a gift.

That I can take credit for nothing. And believe me, if there was a way that I could, I would. It is just not true. Every single moment is a radical gift.

And what that births in you, is a giving up of control, a surrender, a radical humbleness, a radical humility. But at the very moment that that humility is born, at that same moment audacity and power are born. Because if Grace is moving through you, then you can trust the Grace. And the power that is moving through you is not your small self, separate self, contracted, struggling to perform, to scream out "I exist". And to prove to yourself that you exist.

When you actually surrender then all of the power and all of the Grace and all of the beauty and all of the elegance begin to flow through you. That is surrender. That is true surrender.

And whenever you are ready, let's open our eyes, and let's walk three more steps together. And let's go deeper and deeper until we are ready to practice.

## **Part 5 - Kenegdo**

Now, watch. The principle of surrender has to now be liberated, what we just saw, was making love. That is the surrender that is modelled in the sexual. That quality of Eros would everyone agreed that what we just saw was Eros. That is Eros! It is Eros that comes from surrender and that Eros plays in every dimension of Life. And one of the most essential dimensions in which it plays, is relationship. Relationship does not work unless you are surrendering again and again and again and again. Because each side in the relationship has what I call, a controlling vision. And the controlling vision is, the way things should be. And often that controlling vision is secret. Even for the person who is holding it. There is a hidden controlling vision in the relationship. And if you are not willing to surrender your controlling vision, mutually at the same time, and then reclaim it at a higher level after giving it up, you cannot engage in relationship. Now, watch for a second it is completely stunning!

In the original Western mystical canon, there is a description of the sexual and it is the first great historical description we have in the Western canon. And I am going to read it to you. And it goes somewhat as follows, very briefly:

It is not good for the human being to be alone, lonely. Let me, says the voice of Spirit, make for him. (and at this point that's how the text is working, so I am going to give you the direct text), stay with it. Let me make for him a helpmate.

### **KENEGDO**

And the word is, KENEGDO, It is not good for the human being to be lonely. And the text says "Hebrew", let me make from him (Hebrew), (this means a help-mate, and then there is this word) Kenegdo.

And if you read all of the English, Latin, Spanish, Dutch, all the translations, look it up online tonight, look it up, test this, it will say "I'll make from him a help-mate to support him". I'll make from him a help-mate near him. I'll make from him a help-mate who corresponds to him. That's how they translate it. That's not what the word means. But the reason they translated it that way is because they are not sure what to do with the word.

The word means "Kenegdo". 'I'll make from him a help mate who fights and opposes him.

"Kenegdo negget" means: I oppose you. I am Kenegdo: I am duelling with you.

So I'll make from him a help- mate who fights with him. Strange. So Rashi, in the 12th century, who was a great mystical commentator, doesn't know how to read the text. What does it mean, he says. Either the person is a help-mate or they are Kenegdo, or they oppose them.

So Rashi says "if you merit it you've got a help mate, if you did not merit in the core of this world, you got a Kenegdo.

We once had a teacher, in university, who we didn't know whether he knew any of these ancient texts. We had a Hanukkah party, and he introduced his wife as Mrs Kenegdo. So clearly he knew one text.

But Rashi is wrong. That is not what the text means. The reason Rashi works it that way, is because he doesn't know what to do with the text!

Either my partner is a help-mate or against. Now stay with me for a second. Just hold that, just bracket that for a second. In the very next text, and what is the point here? Looking, right, the human being is lonely, and we are going to make for the human being a help- mate who is Kenegdo. Whatever that means.

The next text says "and then spirit brought all the animals of the field to the human being to see what he would call them. And he gave them all names, all the mystical commentary says. Meaning he slept, he had sexual relations with all the animals. And that does not mean what we call today bestiality.

What it means is, it is a certain kind of vital sexing. In other words, let's give him great awesome sexual fuck. That will help. So he brings all the animals, and in the mystical commentary from 2000 years ago, he sleeps, he has awesome sexual relationships with all the animals.



And then the text says: however it did not work because he was still lonely at the end. And the text goes on and says: and then the human being fell asleep. Laid down, surrendered. And then Spirit came and took, which is wrongly translated as a rib. It is not what the word means..... means half.

**The human being was as it were split into two, the masculine and the feminine.**

That exists within every woman and in every man, and between men and women. And then they were one flesh. They were one flesh. Meaning, radical sexual description.

A wild story. The sexual can redeem me from loneliness only if I am engaged in the sexual with someone who is a Kenegdo. Someone who has the power to oppose me, someone who I am willing to surrender to. Someone who I am able to give up control to. Because if I am engaged in the sexual with a person with whom that person I win every argument; if I am engaged in the sexual and the person in which I am the dominating force in the relationship and I never am opposed in the way that's so strong that I have to scream "I surrender", then ,when I am engaged sexually I remain radically lonely afterwards.

It is only, if I have a Kenegdo, meaning I have a person who supports me, loves me, and challenges me and says "no" to me and at some different points I say: "I give up, I surrender I give up control." If that is not happening in the Erotics of the relationship, then when they become one flesh, you remain completely lonely and by yourself, even when you are having the sex, and certainly afterwards. And so you grab a cigarette right afterwards, to find your way back into the comfort of separate self.

Relationship, the absolute principle is: I cannot be liberated from loneliness in the sexual, in the erotics of the sexual unless in the Erotics of the relationship I am willing to surrender and to say I give up. And if I am with someone who can't push me to the wall and make me scream "I give up" then I am not engaged in an Erotic relationship. And if I'm not engaged in an erotic relationship then the sexuality will be de-eroticized, and I'll remain profoundly lonely afterwards.

## Part 6 - A wild Erotic Story

Let me tell you with your permission, just a wild erotic story. It doesn't sound like an erotic story but it is like wild.

So, his name, and I don't need to tell you when this person lived, because you all know that this group of Masters lived in the mid-19th century, and his name was Michael of Slatichov. And Michael of Slatichov was very, very bad at saving money. And the reason I know this story, is because at least two major people in my life send me this story because I am also not that great at saving money. So generally if I walk out of the house with money, I'll just give it away, someplace somewhere during the day. But I never come back with money that I left with. If I have a check book, there was one couple of years, where I just made out \$100,000 of cheques, just giving different people money who needed money. Until my partner just hid the check book, hid the credit cards, and I said "listen, what is money for? To give away?" So she sent me many years ago this story. And it is a great story.

*Michael of Slatichov, this great master, in my lineage, he would basically never have money. Because whenever he had money he would give it away. Because why should he have it? Why was it his? After all, everything is essentially interconnected. And in the original Hebrew, the word charity doesn't exist. Charity is a western word, based on separate self. I am giving you charity. The Hebrew word is Tsedakah. Tsedakah means, Justice. And the legal structure of the law, which I don't have enough time to enter now is, that you actually don't own 10% of your money. The 10% of your money is actually not legally yours, it's already owned by somebody else. Because that is your obligation of justice to share. And the only right you have, is to determine who to give it to.*

*But you are not giving it, because you are interconnected. And so this Master went way beyond 10%, and he just couldn't support his household. Because he was just always giving everything away. Now, there is a holyday called, the Tabernacle-Holyday in which there is a beautiful ritual shamanic practice to take four elements from nature and bind them together and to do a ritual practice of shaking them to all the four corners. That is one of the great Hebrew shamanic practices. And one of the four elements is called an 'etrog'. It's a citrus yellow beautiful fruit. And part of the mystical*

*practice is to find the most beautiful rounded, shaped, yellow etrog, which is just kind of essentially erotically alive, and it's fragrant, and you kind of tasted and you can feel it and you look at it and just the Eros of the fruit, like the strawberries that we heard this morning, just blow you away. And now, right before the Tabernacle-Holiday, when this Master had no money to support anything he needed during the holiday, a group of his disciples came to the house, and they said: "you know, master you have no money", and they gave him an envelope with them ten thousand ruble. Wow, ten thousand rubles. And his wife was overjoyed. And she was just like ecstatic. And she wanted to tell two of her girlfriends that they have gotten this wonderful present. And the master is at home and he realizes, 'I haven't bought my etrog, I haven't bought my yellow citrus fruit for the holiday.' Now, I have to tell you there is a lot of greed in the world. And because, people need to buy this citrus fruit, the really beautiful ones, the merchants jack up the prices. And you actually know around Jerusalem, these things right before the holiday are enormously expensive. And the most expensive ones is like buying a Rolls-Royce. But actually, the love of this ritual is so great in them, that he just without thinking grabs the envelope and he runs to the market.*

*And he says "where is the most beautiful Etrog in the world?" The most beautiful yellow citrus fruit. And he buys one, which costs him about 10,000 rubles. And he is in complete ecstasy.*

*And he runs home, and he is holding the Etrog, and he is looking at it, and his wife walks in and she looks at the Etrog, and she looks at him. And she knows exactly what happened. And she is Kali, she is furious beyond fury. She begins to scream at him in a way you can imagine. Imagine the feminine screaming with all of its outrageous. And then she takes the Etrog, she picks it up and she splatters it against the wall. And then they are both there in the silence. And he looks at her and she looks at him. And they are both crying. And they take each other's hands, and he says, and she says. "We had the money, we had the Etrog, now we have neither. But we have each other". And they began to dance.*

Each one, needed to give up their controlling vision in the relationship. And it is only when that happens, that erotic, that erotic power begins to happen. And that is what dancing is. That is what dancing is.

*Online course: Reclaiming Eros*

*by Dr Marc Gafni*

You see, there's always three levels of dancing. How many people in this room like to dance? So how does dancing work? You all know.

Level one of dance, is when you don't quite know the moves, but you are just kind of moving around in the room. That is beautiful. That is fine.

And that is just kind of improve, you are kind of moving and you are trying to do what you do, and it's fine. And you can dance this way and it is a beautiful way to dance your whole life.

Level two of dance is you actually learn choreography. You actually enter into control. And each move is choreographed, meaning controlled. And you learn how to do each move precisely. And you dance at a whole other level. Something is completely changed at level two. And then, you surrender.

And then you go to level three, after you've learned all of the choreography. You have learned all of the choreography. You give it up and then you go back into improve, you go back into spontaneous dance, but you dance it in an entirely different way.

That is called three levels of dance.

Level one: before, before control.

Level two: control

Level three: the non-dual radical awake story of dancing. Dirty Dancing where you actually experience and know how dancing works.

Now, you struggle the whole time; you are not right for each other, the relationship doesn't quite work, it is inappropriate. And you kind of clumsily try and dance your way in. And then you learn the rules. You learn how to do it. When you do it deeply and good and you've got it all choreographed, and you appreciate each other for an hour, a week, and you listen to each other and when someone says something and you say "Oh, let me reflect back to you what you said" and you reflect it back beautifully.

You are in the choreography of the rules, which you have to do. And then you get to level three. And at level three you are both being (as Adi Da used to say): **“lived by love”**. You are being lived by something higher than you. Something is dancing

*Transcription of the Teachings*

*Online course: Reclaiming Eros*  
*by Dr Marc Gafni*

inside of you. Because you have gone through control, you have given it up, the curtains shut, and then something happens.

And when that happens, something begins to move, something begins to change. And that is the paradox. The paradox is, as we give up control, as we surrender, power begins to flow. And so let's see it, and let's see it in meditation.

### **Movie Dirty dancing**

Just bring it in. We choose that chant because it wasn't by accident. Just giving up control. And just a holy, radical, deepest to the deep, insight of the insight. Just feel it. Feel the power, of giving up control. Feel the power of surrender. The absolute power of surrender and how power and surrender play with each other. How power and surrender dance with each other

## Part 7 - Descend in order to ascend

So into that space, you are King Salomon, and one of the most famous stories and the great literature of Spirit. Half of you have heard it in this incarnation; everyone has heard it in a previous incarnation. Two women come before Salomon. Do you remember that story? And they both say: "The baby is mine". And Salomon says: "I have a simple solution". The wise Salomon cut the baby in half and gave half of the baby to each mother. And the true mother immediately says: "Stop, no! It is hers, give it to her!" And Salomon realizes: she is the true mother.

You see, a parent is a lover. And to be a lover, is to let go of control. To be a lover means: I love you so much, that I am going to let you choose, even if you choose against me. I'm a lover means that at the moment at which I let go, I am holding you the most closely. I remember, just two years ago, a little less. For the fourth time, I have four children, I taught a child to walk. And I am teaching Zion to walk, but how do you teach to walk? See, you just hold his hands, and he takes the first step, the second step, right? And then you let go for a second. And at the moment that you let go, you are closer than you have ever been. You hear that? Wow. Like wow. That is the nature of Spirit. Radical Love initiates the cosmos. Evolutionary love, the outrageous love that initiates all that is. And all the cycles of evolution emerge. But the nature of radical love is that Spirit holds us so closely, and says: "choose even if you choose against me". But at that very moment, when Spirit lets go and we are able in that moment to walk or to fall, we are being held more closely than we ever were. So the greatest mystery, you cannot find it in your mind. You have got to let your ego go, as you are thinking: "do I like this, is this a good answer, or a bad answer? Is that what it is about?" Find it in your belly; find it in your heart. Do you know that every time you fall, you fall into Spirit's arms. That's not a Dogma, we said yesterday, that is a realization.

That is Hafiz's teaching. He writes:

**"I wish that I could show you  
when you are lonely or in darkness,  
the astonishing light of your own being  
and the knowing that you are held  
in every moment."**

And so actually the power of giving up control is the actual power that resides in Source Spirit itself. Source Spirit that initiates all of reality, that is infinite power, steps back and creates an empty space and in that space of emptiness, emanates and emerges and manifests reality. Which means that the act of creation, the creative act which enfolds over billions of years, the creative act is actually not one of thrusting forward; the creative act is one of surrender, of recoil, withdrawal. It's when I truly love you, I step back to allow you room to emerge even if you emerge against or away from me. And I trust that ultimately you'll come home.

**Rabia: one day you will not leave after kissing me.**

One day you will not leave after kissing me. I trust you'll find your way home. I'm willing to wait, I'm willing to wait Aeons, I'm willing to wait thousands, and ten thousands of years until you find your way home. And at every moment that you are falling, I'm holding you so closely.

That's Rumi's realisation. That's what the whole story is. It's the realisation that flows through the centre of my heart. It's the lineage we are in right now. It's every lineage. It IS the inner face of Reality.

And so from this place and specifically this sacred radical dripping audacious space, I now want to enter into a world in our last few minutes that's usually considered somehow the dark world, the perverse world, the world of domination and surrender. Submission and surrender. Sub and dom. Which is a core feature of sexuality.

Now, every single person in this room knows, and on this one I'm not going to do show of hands, we just kind of hold it in the room. But everyone in the room knows that when sexuality is kind of getting a little boring, just even like a little slap, just kind of wakes things up! Anyone any idea what I'm talking about? Vaguely familiar? Some place? And actually in sexual play, if the ONLY way you can find arousal is through domination and surrender, then you should probably look at that. You know, when that's the only way you can find your way in, that's an important thing to look at. Because that usually means that it's connected to some very

complex wiring, it is not good or bad but you just want to have more than one way in, right?

There's a thousand ways to kneel and kiss the ground. You don't want to have one. But for most people domination and surrender is a flavour. Right, it's a flavour. Now remember, the Sexual models the Erotic. And so what submission is, is the quality of Eros that is surrender which is in exile in the sexual. This is the place where I can submit. And I can totally, radically utterly submit. And I can submit so fully that I can completely let go of my separate self. Now, we all know and all agree that coercive sexuality, meaning sexuality that is forced in any way, is not only problematic but an absolute violation. That 's clear to all of us, right?

And there's a story that they sometimes tell, to play with this about the most righteous man in the world who dies. And you know what most righteous men in the world do in old, kind of religious stories, he goes to Heaven. And now, he goes to Heaven and I just want you to relax in this for a second, people were really excited to see him. And the angels were like rock on, this is the man! I mean, this man is so good, Melissa, he has never committed one sin. You got that, Emile? I mean, like you and me, I mean this guy is like, this guy is there, he is like, never done a sin. They are opening up like all the gates of Heaven and they are giving him like this beautiful fantastic gorgeous throne, and he has only done in his life, what's called a Mitzvah. Mitzvah just means a good deed. Which means he had only done good deed. He has only done, wow, a Mitzvah, all his life. So they are opening up, they are bringing this guy in. and this guy is the Highest to the High. But then there is always, you know, in Heaven one kind of core key troublesome Angel. That's just the way it is, right? And so this Angel and the core key troublesome angels in the Hebraic tradition they are always studying texts. So this angel says: "one second, there is a verse. The other angels say: what do you mean, there is a verse? "There is a verse. What does the verse say? The verse says: There is no righteous person who does Good and doesn't sin. So if there is no, ready, with me?

So: YAHHH (Hebrew Yoga) so if there is no righteous person in the world that does Good and doesn't sin, because that's what the text says. And this man has never sinned, he has only done a Mitsvah, he cannot be righteous!!



Can't be! We have a textural contradiction. Now, they are not sure what to do. On the one hand, if the guy, he has only done Mitsvah, his entire life! And on the other hand you've got an actual text that says: that only the person who is righteous is, the only one who is righteous, is one who has at least done a sin. And he has never done one! They are not sure what to do. They can't punish him, they cannot send him to Hell, but they can actually give him this highest place so they find a compromise. They are going to send him down to this very wealthy neighbourhood in Amsterdam, with these fantastic apartments where kind of older wealthy people live. And he is going to be there for 20 minutes and he has to commit one great sin. If he does that, and he has got his one sin, then he is kind of a righteous person who has done a sin and they can accept him into Heaven.

You with me, good? Gets down into Amsterdam, he sees this lady, she is about, I don't know, 66, 67, she has a lot of make-up, she is wearing this fur, he starts grabbing her, rips off her clothes and starts fucking her. And she screams: "what a Mitsvah, what a Mitsvah." (laughter).

Someone just got it! So the point is: that this energy is complex, right, the energy is complex. In order to surrender you've got to trust the person for a 1000%. But where submission comes from is when you say: take me! Own me! What you're saying is: I want to surrender!

And there is always 2 ways to surrender and I want you to listen, this is so deep:  
**You can surrender by upgrading and you can surrender by downgrading and neither is good or bad.**

One way to surrender is: I'm a Goddess, I am not a limited small self human being, I'm a Goddess. That's not often easy to get to. The other way to surrender is: I'm a whore and so actually in the literature we know both that men and women, be really clear here: men AND women, have, Nancy Friday wrote an entire book on it, about rape fantasy. And rape fantasy isn't about wanting to be raped, actually, obviously, but it is about wanting to be totally and absolutely taken. And that's a core desire of every human being. Every human being has a core desire to take me, and take me all the way and own me. Because we actually understand that I want to get past my small self. And so in the game of submission we do things we would never do

anyplace outside of that context. And we let ourselves claim names that we would never claim anyplace. For example, let's say I'm a man or a woman, either one, someone walks up to me: you slut cunt cock whore. What do you do? You slap them and walk away. Or you just walk away. But in sexuality in a particular moment, that energy might actually liberate me!

Why? Because it bypasses my small self. My small self wouldn't do that, right? My separate egoic strong would never go near there. But this is a bypass road. It's a bypass road, now again, if this is your only bypass road, get a new map and find other directions! There is a 1000 ways to kneel and kiss the ground. But you can't talk about letting go of control and surrender in sexuality without touching this. Because this is one of the ways that people bypass. And the way that it bypasses is not that I think as a man or as a woman, that's my identity, but it is actually a strategic way to trick the ego into surrender.

**That's called in mysticism: to descend for the sake of ascending.**

There was an actual mystical doctor rooted in sexuality in the 16<sup>th</sup> century. I descend in order to ascend. Now, the important thing is: don't descend and stay there. The second important thing is: trade roles! Move back and forth! Meaning, if you fetishize and one person is always in the domination and the other person is always in the submission than what is happening is something is getting frozen in the relationship. That's probably about separate self and ego and you need to be able to switch roles, you need to move back and forth between them. Both domination and surrender, surrender is radical submission. What is domination? What is the attraction of domination: Power! Now stay with it. Now why do we make domination this kind of perverse alternative kind of crazy thing?

My friend, Larry Wachowski, is now Lana Wachowski, is a beautiful woman, made a movie called The Matrix, with his brother Andy. And he is one of the leaders of the transgender movement in America. And he married Karen, and this was written up in a Rolling Stone article so I'm not sharing private information, but I spoke to Lana for many hours about the conversation. He married Karen and he met Karen in a dungeon and she was his dominatrix. And they have the most stunning relationship. Now I am not suggesting that instead of internet dating you do dungeon dating!

That wasn't the suggestion. The suggestion is that there is enormous power in the Holy game of domination and submission which is about this quality of eros. It's about giving up control.

But the rules of the game are:

A: safe word

B: trade roles

C: understand what you are doing, and that is, descend for the sake of ascending, meaning never finish in a descend and the descend is one possible way in. But once you are in then ascend and move back to Goddess. Move back to Love.

One of the core rules is: never finish the apex crescendo sexuality in the domination moment. Move out of the domination moment into the place where you are total in love again. But it is a way to bypass and the power of domination as someone just said is Power!

And what we have done is, we've made power bad, we've made power bad. Power has become a bad word. But actually Power is a quality of Eros! Power is a quality of Divinity. So what domination is in its safe form, obviously is the ability to access the electric charge of power in complete safety because you know you are not going to be hurt in any way. If there is even a hint of genuine fear you are no longer in sacred play. You are with me in that? If there is even a hint, a glimmer of anything that's called fear you are not in play anymore, you are in violation. But when you are in radical safety, when you play the domination – surrender game, what you are doing is, you are finding a way, to bypass separate self to access a larger space, you: I descend into that primal energy in order to ascend.

That's one of the plays. Now, the Sexual models Eros. That's the rule, so the domination /submission game IS the game of power and surrender in life. I step into radical power, I own the audacity of my power and then I step into radical surrender and I own the power of my surrender. And just like sexuality has different flavours, which is complete mutuality, which is Radical Devotion. We talked about radical giving; just spending an hour giving your partner a 1000 kisses in radical devotion is the sexuality that models radical devotion. Giving and receiving as one models mutuality. Giving up control brings in this other flavour of sexuality, which is a

*Online course: Reclaiming Eros*  
*by Dr Marc Gafni*

quality of the Sacred. The sexual models the erotic, it does not exhaust the erotic and being able to submit and surrender.

When the saint realizes that the beloved has just made such a fantastic move the saint screams out and says: I SURRENDER! Where as you my dear think you still have a 1000 serious moves.