

Transcripts Principles of Intimacy Dr. Marc Gafni with Barbara Marx Hubbard

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01-Thursday Night

Marc Gafni: Shawn, what number are we on? Thirteen. Thirteen it is. Bar mitzvah. Well you know how that works out; a lot of bar, a little mitzvah, right? That's how it works. All the Jewish people been to bar mitzvahs here. How many people have been to a bar mitzvah? Yeah? A lot of bar, a little mitzvah.

Marc Gafni: You work with the sound there? Holy brother John Tarza. Are we awesome to have John Tarza here? Does he deserve a big beautiful round of applause? Are we happy? Rock 'n Roll. Oh my God. Oh my God. It's great to have you, man. By the way, he's single and good looking. Just kinda sharing that in the room.

Marc Gafni: Hey! Oh my God, oh my God! Oh awesome. So good, huh? So good. I actually just wrote Fred a couple of minutes ago. Yeah. Here we are. We are.

Marc Gafni: Hey! You owe me a letter. Okay, awesome. Yeah. Oh my God.

Marc Gafni: (singing) I can't hear you bunch of losers.

Marc Gafni: (singing) Welcome.

Marc Gafni: (singing) You look very dignified.

Marc Gafni: (singing) We're all going to grow goatees by tomorrow.

Marc Gafni: (singing) Taking care of Steve. Acting out a little bit?

Marc Gafni: (singing) Welcome.

Marc Gafni: (singing)

Marc Gafni: Whoo! Okay, oh my God! Oh my God! Oh my God, good morning Vietnam! Oh my God, he died. Anyways, so, God. That was bad.

Marc Gafni: So welcome to wisdom school. We are at our 13th wisdom school. I want to just spend a couple of minutes just kind of redrawing, you know, reentering the space. Where are we? And for those of us who do, you know, Holy of Holies, we often start Holy of Holies and we'll kind of say something like, "Why are we here together? Are we in a counseling session, Holies?" No. "Are we in therapy

session?" No. "Are we in a life coaching session?" No. Right? "Are we in a ..."
Right? None of those. "Are we in a guru obedient session?" God forbid. Right?

Marc Gafni: So where are we? What are we doing in the Holy of Holies? Right? So what we say is, we're in this place where two outrageous lovers meet and we meet as outrageous lovers, and we are the cherubs atop the arc in the temple in Jerusalem. We are those cherubs incarnate We create temple space. And that's where the entire tradition, the entire western tradition, the entire assertoric tradition, the entire undergirding of all of Western civilization comes from the temple tradition. It went to Alexandria. It went to the Hermetics. It went to Ovid. It all comes from that place. Right? The Talmud Torah the Raiders of the Lost Ark, because the ark is the Ark of the Covenant and we're raiding the lost, we're trying to recover, trying to recover something. Trying to recover something which is the voice of God, the voice of reality, the voice of meaning, the voice of values that matter.

Marc Gafni: The voice of Eras, that speaks from between the cherubs. And that space between the cherubs, that liminal space in between, where none of the rules matter. We're in place where there are not words that can't be spoken, a place of radical integrity, radical intimacy, radical authenticity. Alright? That's the place that prophecy comes from. That's the place that new dharma comes from. That's the place from which the source code evolves.

Marc Gafni: And so we come together in the Holy of Holies, one on one, as outrageous lovers. And from that space of being outrageous lovers, in devotion to the emergence of the unique self that's at the center of a particular of Holy of Holies. That's the structure of the Holy of Holies. Those of us who have done it, some of us here for three years, four years, five years, six years, we have a sense of what it is. But of course, Wisdom School is the Holy of Holies exponentialized, squared. But in Wisdom School, the commitment is different. It's not about an individual and unique self, and it's not even about a group of unique selves. It's about the commitment to evolve the very source code of culture itself. That's what Wisdom school is about. We come to Wisdom School, and in these 13 Wisdom schools, I would say that, without exaggeration, without hyperbole, without reaching or grasping, I would say an accuracy- I would stand on this, I would stake on this- the amount of core structures that are beginning to emerge in about 10 different areas that are light years ahead of where the game is right now, that are literally essential for the evolution of the source code of culture, for the evolution of consciousness, which is the evolution of love.

Marc Gafni: More has come down in this wisdom school than any university department in the world without question. I'm reading it. I mean core structures that literally change the very nature of what is, and it's our job to bring them down. And we bring them down in the grace of our community, in the grace of the sanga, in the grace of the outrageous love of the sanga. And as I just riff for a couple minutes, I want to unpack a couple things that we have as our practices here that are our only obligations here, for those who are new.

Marc Gafni: First, our just one kind of hard fast deal is no slander, no gossip. That's the one rule. It's unbreakable. Right? One rule, just completely unbreakable. We're here in devotion to each other, we're here in delight. We're here to delight in each other and to kinda fall madly in love with each other. And what that means... it's not a new age aphorism, it's not cute thing to say... it means something real. We'll talk about what it means, and our distinction between "I love you" and "you love me," and between invocation and information. Distinctions you've already heard in this space.

Marc Gafni: We're here to fall madly in love with each other. But to fall madly in love with each other, not just for ourselves. If you think you're at a kind of human potential movement, have a good experience, trying another taste... you came to the wrong place. This is not a human potential movement, little new age experience, little part of the [inaudible 00:09:38], that's not what it is. We're coming together with an intention. And our intention is to participate in the evolution of love. That's a big intention.

Marc Gafni: Someone said to me a few weeks ago when we were kind of contemplating events of the last few months, The source code doesn't want to change. Right? It doesn't want to change; it's not excited about changing. Right? It's like "Oh change me? Fuck you." Right? It doesn't want to change. And people holding dimensions of the source code don't want it to change. And if you've never experienced outrageous love, you're going to interpret it cynically, because that's the law of symbiotics. The law of symbiotics is if I talk to you about strawberry ice cream, and you've never tasted strawberry ice cream... I'm going to reduce all of symbiotics to a couple of sentences... you're never tasted strawberry ice cream. Can I convey to you strawberry ice cream? No. Never tasted it. Which is why Aquinas' favorite verse in scripture was Ta'amu Ure'u Ki Tov Adonai. Taste and see that God is good. You gotta taste it. You haven't tasted strawberry ice cream, there's no way I can transmit it to you. But if you've tasted strawberry ice cream, I can say, "Strawberry ice cream," and will access that experience, which is strawberry ice cream. Right?

Marc Gafni: So when I say "outrageous love," how many people in the room can access the experience, can touch the experience, have actually had the experience. Right? We know what it is. We actually know what it is. It's not a word. We've had an experience of it. We know it's not a manipulation, it's not a clever move, it's actually an ontological reality. You actually can live from outrageous love. It really is true that we live in a world of outrageous pain, and it's also true that the only response to outrageous pain is outrageous love. We actually know what that means. And there's a whole dharma [inaudible 00:11:22], and there's two books coming out on it, but we know what it is because we've experienced it. We know what it means to live as an outrageous lover when there's not words that can't be spoken. Outrageous love doesn't mean panacea. It doesn't mean saccharin. It doesn't mean a new age bypass. It means that, actually, the very pulse of outrageous love that moves, says Dante, the sun and the stars, lives in me. That drive to create, that drive for contact, that impulse alive in me,

which is radically loving at its very core animates my life. And we know the distinction. Right?

Marc Gafni: You hold hands with someone with ordinary love, a little clammy. You kind of want to get your hand away, it's supposed to be good, but ew. Right? And you do it again, because like oh. Kisses with ordinary love, let's not go there, but okay? I mean how many people have kissed with ordinary love and kinda wanted to get the fuck out of there, show of hands? Come on, come on, come on, come on, come on! This side of the room here, "No, no, no, no, no not us". Right? But when you kiss with outrageous love, it's a completely different experience! It's literally, there's no...the fact that they're both called a kiss, it's just an accident of language. How many people have held a baby? I have 4 kids. You hold a baby, you hold a baby with ordinary love and the baby's saying "Fuck you", keeps crying. Like "Really, you're gonna hold me like that? Really? That's good. You wanna go make love with your wife, you haven't seen her for 2 years. I'm crying. Fuck you." You go with baby's immersion. But if you hold a baby with outrageous love, the baby just melts into you. It actually melts into you. It's like "ah, baby's home". Right, it's a completely different experience, but it's a reality.

Marc Gafni: And so we're here to participate in the evolution of love. And I'm just gonna spend a couple of minutes, and kind of just touch a couple of things, in particular an introduction, and then I'm gonna introduce this awesome, awesome holy guest, we can't tell you who she is, she's hiding at the moment.

Marc Gafni: But just quickly, we have a whole dharma on pleasure. What are the 20 principles of pleasure? What are the 6 levels of pleasure? We're not gonna review them all right now, but it's an entire dharma on what pleasure is. Which roots ethics and pleasure, which breaks down the entire Greek split between hedon and denon, which is a false split that really undermines the very core of society. Like wow! Just that by itself! You know why evolution evolves? And this is a new piece I'm working on that I'm not gonna do this weekend. Evolution evolves because it feels good. That's actually why evolution evolves, we've talked about it a little bit. But there's actually a quantum hedonism, which is actually the very core of reality itself. It actually operates at the very quantum level. Evolution evolves because it feels good. Now what feels good, that discernment, knowing what truly feels good. That's a big deal. Actually to know what feels is good is enlightenment, and that's a big deal.

Marc Gafni: So love, we'll say "That's just pleasure!" Then the 10 laws of outrageous love and ordinary love and the relationship between them. And the 10 core faces of the erotic, and the relationship of the erotic to the sexual. And the 5 selves which form an entire framework of identity. And the relationship between the impulses of evolution and the impulses that live in us, right at the core. Impulses and how they work, in the universal love story. What that means is a core [inaudible 00:15:02] frame. I could go on and on. But there's about 10 major dharmic structures that are complete and are included within each other, and that form the best map I know of reality today. That can actually, it's a catalytic map, it's a psychoactive map, and it's the kind of map where if you know the

map, it's not cognitive knowledge, it's psychoactive. It's inside you, and it actually awakens you, and it actually transforms.

Marc Gafni: I just talked to our sister Christina on the way to town, who's gonna be teaching the dharma for the next 3 days at Core Energetics, and she said to me, "I can feel literally feel the dharma just alive in me". And now all of Core Energetics is now adopting dharmic frames, because Christina's been teaching them there. And everyone I know who's teaching a piece of the dharma someplace, it just becomes the dharma of the place, because the distinctions are so powerful. The dharma itself is alive, it's living, it's breathing. Just to feel what are we here to do? We're here to do. We're here to participate in the evolution of love. And it doesn't get bigger, there's not like a more. It's like wow! And you think there's someone else doing it, and there's some other room, and if we don't do it, it's gonna happen anyways. Which is precisely a misevaluation of who we are as a [inaudible 00:16:21] and a misevaluation of self. It's just to kind of feel into it, and it's actually so shocking, it's so fundamentally shocking, that it's not even believable.

Marc Gafni: A mutual friend of Steve's and I, Fred Gellis said to me, and we were talking about some of the current events of the last 8 months and kind of the autobiography of the movement as it were. And he said "The dharma of the movement that's coming down here is an affront to shame". It's a beautiful sentence. Fred's kind of got a, he's beautiful right? And I was talking to him and his son Ben, and he was like "It's an affront to shame". It actually looks at shame and laughs, it laughs at shame. Whether it's the unique self, or whether it's the 7 kinds of sexing, whether it's the 4 sexual narratives, and the 5th one which is the new emergent, the next sexual narrative. Whether it's the future of eros, it's an affront to shame. And the way you try and basically respond to an affront to shame, what do you do? You try and shame it, obviously. If you can shame it, then the affront will be removed. You get that?

Marc Gafni: And here's the thing, okay, I want to give you a core distinction, okay? And I kind of shiver when I think about it. I've actually done a bunch of reading, my reading time's gotten a little smashed the last few months, but late at night I've tried to read. So when I've been kind of late night reading, I've been trying to look for a distinction between the following public culture fact: who gets killed by a public shaming and who doesn't? That's an interesting question. Public shaming happens on the Internet all the time today. Who gets killed and who doesn't is a very simple distinction. The person participates in the shaming, they die. If they refuse to participate internally, they're just not playing, they're fine. Isn't it gorgeous? It's a beautiful distinction. If you refuse to participate, you're fine. It's kind of stunning. And it kind of barrels out. And the person who made that first distinction, I kind of found him, who eluded to this guy named John Ronson. He pointed to that distinction as he analyzed a bunch of cases of public shaming, and I went on and keep reading on it. It's kind of wild right?

Marc Gafni: If you actually hold your inner center, then actually you're an affront to shame. Not to the dharma, the dharma is an affront to shame. Shame is born in the

garden of Eden. The fall from grace to the emergence of shame. The return to Eden, but not to the old Eden, but the evolution return up from Eden. When we return in a spiral to a complete different level of consciousness, is when we actually develop a dharma and actually and actually live as an incarnation of the new human. And to become the new human is an affront to shame. Not because we've left ethics behind, but because we're so firmly an expression of the evolutionary impulse that lives in us as the new human. That our concept is so large, our heart is so open, and yet we're so fierce. And that we're fully in our body and that we're fully in our sexuality, and we're fully in our eros, and we're fully in our creativity. And we fully understand that reality needs our service uniquely. That no one else can do, without John Tarza, there's no board meeting, there can't be. He's not there, who the fuck cares if he's doing the sound or not? It's just his presence, his essence, you can't be without him. I can't be. If I'm missing, something's missing in reality. And to get that that's not narcissism, is enlightenment.

Marc Gafni: See a narcissist thinks God. That's a problem though, because the narcissist feels empty. Narcissism actually does come from a sense of greatness, it comes from a sense of emptiness. So the narcissist is just covering up a gaping hole of emptiness. A unique self knows he's God. Not a problem. You get it? Narcissist thinks he's God. A unique self says "I'm God". And of course, so are you, obviously. So I get to be in a radical devotion to you. Right? It's like, wow! And we get out of the "I love you" which is grasping. Did you say I love you today? Did you say it yesterday? You didn't say it right? No, no, you love me. I take responsibility for my own arousal. I know you love me. The universe feels love. Love is not hard to find, love is impossible to avoid. Outrageous love. And actually love is showering in every moment, that's the nature of reality itself. And therefore no one person becomes the pathological fetish through which I need to feel loved. So I get to free the person from that, and now we get to have a relationship. Right, now we get to play. Now we get to move from what we call rolemate to soulmate to wholmate. Which we'll talk about tomorrow. It's the next level of relationships. Everything that we're doing is about the next level, it's about where we're going.

Marc Gafni: And so we are the possibility of possibility. That's who we are. And nothing can kill that. Nothing can kill that. That is alive, it's ecstatic, it's fierce, it's painful, it's beautiful, it's gorgeous, and we're healthy, we're here. Wow, [inaudible 00:21:30] big warm regards and sweetness and love, I just spoke to them. Some big blessings tied to Ailey and Tom, just totally, totally with us and with them. It's like wow? Right? It's like wow, wow, wow, wow, wow. Let me just go through 2 more steps and then we get to my big introduction.

Marc Gafni: Okay, so identity. It's at the root of all evil. The root of all evil, and this is gonna be our conversation this weekend. And we're gonna talk about 3 things. Eros, intimacy, and integrity. That's our journey. Eros, we're gonna begin with some place we know. Eros, which is [inaudible 00:22:08] it's actually how we got together when Lawrence read Mister Love, it's actually how we began our relationship. But we go into eros from that same gate, but much deeper in.

We're gonna get to intimacy, what intimacy means. What does that mean? That we live in an intimate universe, and we're gonna talk about 20 tenants of intimacy. As the core of a new politics, as the core of a new social vision. Who is the erotic liberal, who is the erotic conservative? What is an intimate conservative philosophy? What is an intimate liberal philosophy? What does that mean? Alright, so I'm gonna open with eros, right to intimacy, right to integrity. And in each one, we're not gonna talk about just experientially, we're gonna get to experience. But experience has got to express the deepest living well of dharma. So we're gonna talk about the principles of eros, an entire new frame in the 20 tenants of intimacy, an entire dharmic frame. And then we're gonna come to integrity. Because integrity only comes from those places, that's our journey.

Marc Gafni: Let's just touch on one thing now, we're just [inaudible 00:23:13] just a little chatting, we're just chatting, a little fireside chat. We're just chatting, we're just kinda touching things. Just to kind of get a sense of because for the first time in 8 years, we missed wisdom school in November, so we're just regrouping, just kinda re-finding ourselves. Okay? So just here is a big sentence, and this is kind of a prelude to tomorrow. Which is, all failures in ethics result from a collapse of eros. That's a big sentence. So when you think the erotic and the ethical contradict each other, they don't. Right? Ethics collapse, then there's a failure of eros. That's the core principle. You cannot create an ethical system anymore in the world based on rules. Rule-bound ethics don't work. Rule-bound ethics will ultimately lead to our extinction. They don't work anymore. No chance. They worked for a couple thousand years, and they were necessary in the evolutionary arc. Right?

Marc Gafni: Today, only an ethics that's an emergent flowering of eros can possibly work. And in every individual life, it's only a failure of my unique eros that leads to a collapse to acting out, to addiction, to pain, to depression, to every form of mental illness. The root cause is always a collapse of eros. So it's only by reclaiming the erotic, by re-eroticizing my life, that we can actually return to an ethics that can actually vivify me, that can actually give me an experience of sustained radical aliveness, what the Kabbalists call sustained zebucher, sustained fuck. I'm actually living that aliveness in every dimension of my life. Only that erotic experience, only what I would call, and here's a phrase for this weekend, a return to eros. We need a return to eros. But an evolutionary return. Not a return to some old eros.

Marc Gafni: Fundamentalism is an attempt to return to an old eros, we get that? Let me go back to an old erotic world. We need an evolutionary eros, we need a new vision of eros. And without a new vision, without re-eroticizing reality, reality collapses under the weight of an egoic burden it can't bear. And so we're gonna unpack. What does that mean to live the erotic life? What does that mean? And from there, we're gonna go to intimacy. But this is the core principle, eros and ethics are inextricably linked. And if you wanna be a good person and if you wanna be successful. We call it success 3.0. If you wanna in any way live a life of radical aliveness, which is not lost in the kind of deadened pain of quiet

desperation, the only thing you can do is re-eroticize your life. Nothing else will work.

Marc Gafni: And so from there, we're gonna go what is eros? How do I claim eros? What are the qualities of the erotic? What is the relationship between the sexual and the erotic? How do they play? And we're gonna deepen that relationship and we're gonna to 4 or 5 new realms that we've never touched. But how do the sexual and erotic play with each other? Today when we say erotica, we mean sex. So what does that mean? What's the relationship between those two? Which is at the core the mystery of love, which is where we began 7 years ago, but we're gonna go the next major step in it.

Marc Gafni: How do the sexual and erotic play with each other? How do we actually re-vivify language so the erotic begins to mean something? So we need to lay down a new field of language because any revolution comes from new language. You need to lay down a new field of language. And what we're trying to do with the wisdom school and the think tank, is a sister. Not an organizational sister, but a kind of existential sister to the wisdom school, where we wanna actually express this over the next decade.

Marc Gafni: And in 15 or 20 books...by the way our friend Zach Stein might make it here tomorrow, he lives a few hours away. If he can get out of the house, and his wife, as some of you know has been sick, but if he can get out for a few hours, he's gonna play with us tomorrow which is gonna be awesome to see. But it's of course against the rules, and of course if he can't come, and we won't let him in if he comes, and it's all fine. But if he comes, we'll say hi to him. So it's like wow. What we're about is we're about living full alive. And let's fall in love with each other. Because we've exiled falling in love. We've exiled falling in love to that one romantic person that you think you're in love with, which is really ordinary love. Great strategy of the ego for comfort and security. So you've got your ordinary love person. We exile romantic love to that person, instead of actually realizing that falling in love is actually the nature of reality itself.

Marc Gafni: And in every moment, reality is falling in love with itself. And I mean that by the way as an absolute scientific fact. In every moment. And I'm sitting on a cushion right now, I'm sitting on a cushion. It's a cushion. So what does it look like? It's a little dead cushion, right? It's a dead cushion. A little tattered, it's gone through a little wear and tear, maybe we need a donation here to get some new cushions, you know we're doing good. But it's a cushion, it's a nice cushion. I mean, the colors a little funny, the pattern, whatever. But it's a cushion, that's all it is, just a little cushion. I'm sorry for critiquing the cushions, I'm sorry about that. But what if I'm sitting on a cushion, okay? Is it really a cushion? What is it actually? What is this cushion actually, scientifically? Scientists-this cushion is a pulsating, erotic, alive, vibrating reality of allurements and electromagnetic attraction in which, literally, protons and electrons are in this dance, literally an erotic dance. Of vivified, radical, fuck aliveness, I kind of feel it. No, I don't, that's not true.

Marc Gafni: But it's like whoa! That's actually what this cushion is. Now if you don't get that that's what this cushion is, you're just dumb. That's not like, oh I'm just normal. You're insane! You're insane, you're just wrong. It's not a cushion, that's just wrong. That's scientifically wrong, that's just wrong. You don't actually understand what's happening here. This cushion, and actually all of reality is electromagnetic attraction at its very core, which is fuck at the core of reality. And all the way up all the way down. What is gravity? Gravity is the attraction between the celestial bodies. Why? Why does it exist? It's not a given. All of it, all of reality is allurement. Reality is allurement. This cushion is pulsating allurement. I am sitting on pulsating allurement. And would you rather be sitting on pulsating allurement or a cushion? You get it? Here's the deal. If you think you're sitting on a cushion, you're asleep! You're asleep! It's not a cushion, it's just not true. It's pulsating allurement.

Marc Gafni: When you actually begin to feel it. And I'm gonna tell you a little secret. I do a meditation every day, which I've done with some of us holy of holies, on this thing called reality is allurement. It's one of my core practices. And in a very short amount of time, I can literally feel the entire room vibrating. I can feel it, touch it, move it, and when I'm walking, I can just kinda drop in. And it speaks to you. Your vision changes, and you literally feel this exploding, alive, erotic reality pouring into you, and listen to this, in devotion to you. That's what's so shocking about it. When you access the interior quality of reality, reality is a devotion to us. Colors, sounds, textures. You've got this pulsating erotic reality that desires your full pleasure and emotion. That's the actual nature of reality. And the more we understand the quantum world and the more understand quantum hedonism, which is by the way, a terminus tephnus, in recent papers, in quantum work today. Didn't make it up. It's actual true. Reality is allurement. It's a shocking realization. That's what it is. When you get that, you begin to realize that my allurement to Jeff, be it as it may, but if he rejects me, we'll work it out. But I don't put everything on him, because if I put everything on him, I fetishize him. You get it? Now I'm grasping for Jeff-ness.

Marc Gafni: He didn't say he loves me, didn't say he loves me. I wrote him a text yesterday, the asshole didn't write me back. When I'm grasping right, you get it? And as long as I'm grasping, you can't love each other. If he feels me and I feel him and it feels right, and we're in our pulsating aliveness, and we meet each other from that aliveness, then we fuck each other open. That's exactly what it is. Not romantically, not sexually, per se. That's just one form of expression. But we fall in love with each other. I'm madly in love with Steve Yeayer, and I'm ecstatic to see him. Literally, I looked over and I saw him, and ecstasy went through my body. Like literally. I'm ecstatic to see him! I'm madly in love with him. I'm not gonna marry him, not my type, and we stopped having sex a few months ago. That's not true. We didn't stop, no, we did stop, no, no, no, I'm all confused. But you get the point?

Marc Gafni: And we can be madly...we've exiled falling in love to this very limited frame. So our practice for these days is to fall in love with each other, but for real. To open myself up to the allurement of another person, and it doesn't mean that we're

gonna be penpals after we leave. Do you get it? It means that we can radically appreciate each other, and I'm not competing with you. You get it? I don't need to have what you have. And once we can get beyond that competition of separate selves that are actually repelled from each other, and we can hold that allurements, and live in that allurements, well that is when it begins to happen. We get to fall in love.

Marc Gafni:

So we're gonna do deep dharma, we're gonna go through principles and we're gonna do practice, lots of practice. Because what's gonna happen is in the morning, we're gonna do dharma and be in the dharma. And we're gonna do dharma in the morning together and I'm gonna kind of be in that space. Then in the afternoon, we'll begin with a very amazing person. Who I am utterly and absolutely delighted to be here, who got up at 3 am this morning, and I think Nina must be asleep this morning. I think Nina crashed. Barbara's the young one in the couple, but Nina crashed, but we'll see her tomorrow. But they got up at 3 in the morning after having traveled for several days. So really this is your moment to really fall in love with Barbara, who really stretched just to be here with us for the weekend, to fly out and be with us for the weekend. And Barbara is, first of, just this rockstar amazing being, which I'm gonna talk about in a second. But besides being this rockstar amazing being, she's unbelievably dear and close to my heart, and I'm beyond delighted that she's here. And she is my evolutionary partner in so many critical things.

Marc Gafni:

She's one of the great evolutionary thinkers of our time, in our kind of more formal introduction. She's the person probably more than any other human being, Julian Huxley may have coined the phrase, but Barbara really put it into the world. Which is the idea of conscious evolution. What Huxley called evolution awakening to itself. And what that means, she'll talk about, and the idea of that conscious evolution, the entire evolutionary movement is deeply in her debt. And she's spent 50 years with the icons of the potential movement, but they kind of came and went, but Barbara's on the stand. Barbara and Jerry. And they said we're staying. And it's like wow. I was corresponding with Warner Earhart, a few weeks ago, and I mentioned Barbara, and Warner said "If Barbara's here, there's something good about the world". Which was beautiful. So Barbara's one of the great seminal deep thinkers about evolution in our time, but that's not actually how I would describe. See who Barbara really is, and as our impulses of evolution kind of fused and joined and played together, Barbara is one of the few, and it's where I experienced a recognition that just made me delighted and in a profound way just less alone in the world. Barbara is a genuine evolutionary mystic.

Marc Gafni:

She's a genuine evolutionary mystic. She's not talking it, her very essence is kind of aligned with the impulse of evolution. And that doesn't make her or me or any of us perfect, we can be imperfect evolutionary mystics. It means that she's holding something which is precious, precious, precious, precious. For the next stage of evolution. And she's seeded it, but my deep sense is that the most important seeding is yet to come. It's yet to come in the coming years. So Barbara is just a jewel, precious, you'll hear her tomorrow afternoon, and

Saturday afternoon, and she will be talking within eros and intimacy, and it's just wildly exciting.

Marc Gafni:

We just signed together just out of the blue, Barbara calls me and says "Get on the phone with x person", I go "Ok." I get on the phone, and they just signed up a book on evolutionary spirituality in the last 2 days. That's Barbara for you. It's like okay. I haven't even told Lori, I haven't had a chance. We're doing a book on becoming the new human, and we're gonna hopefully have it done. The place was very beautiful, they said "We'll edit everything, we'll do everything for you, just report 10 dialogues between the 2 of you and give it to us. We don't trust you guys to actually get it done. Just record it, we'll edit it, we'll pay for it, we'll get it done". So we just did that today, I think, just within the last 24-36 hours. Just kind of a shock out of the blue. But that's the nature of things that are kind of happening. And it's about becoming the new human. So it's just a delight to have you, love. And for you to be here, and to hear you and everything. No, no, no, Barbara.

Barbara Marx Hu:

I said to Marc, I really don't wanna come here, because I know this is your place to give everything. It's a very very special place for you, and the last thing that I need to do is add to it. But he insisted. So then I thought well there's some reason why I'm here. First of all, I love being here, I'm thrilled to be here. I'm thrilled to have this opportunity to explore with you, and I think what's really happened to me. It's the first time in my life that I've met anyone who's impulse of evolution is so similar to my own. I'm 86 years old, and before I met Marc, only a year and a half ago. I had done as much as I thought I could do. But he comes along, we were having an interview by somebody invited us to do an interview, and I was thinking very much about it. We started to talk, and suddenly I went "Oh my God". He's saying this impulse in his own language. And I've been mainly alone, even though I've had tons of colleagues and friends. That the impulses were not, the word isomorphic isn't quite it, but they're resonating at the same frequency but with a different being having it.

Barbara Marx Hu:

So as we started to notice that, then we did a class together. Daniel Smuchtenberger invited us to do called "A Future Human". And I began to see more because he taught many of his things and I taught my things. And then the real thing that happened, he started to write outrageous love letters, and that did it. The outrageous, if you hadn't written me those outrageous love letters, I don't think this could have happened. I took them seriously. I believed every word of them. Now I don't know if anybody who's knowledgeable would have done that, but I didn't know about outrageous love letters. He said let's do outrageous love letters, I said okay. Anyway, the result of it was, I would say an emergent intention that is a phrase I had been using but never have done before, it's called joining genius to co-create a new human.

Barbara Marx Hu:

You join genes to co-create a new baby, and it's a miracle. Actually, sexual reproduction is a complete miracle. And that sperm, that noble warrior has to beat out all the other sperm, and he gets to that egg, and then pew! It starts to create a heart, the lungs, a brain, a being. So I had had this theory over the years

that joining genius at the level of unique self impulse, or what I've called essential self, very similar. That those 2 frequencies, when joined in genius to co-create not a child, but an expression, a gift, a work, whatever. That then nature is able to express its full potential through us. In other words you almost have to create a vehicle, like you do in pure sexuality, for nature to join you. It's a miracle. But to create vehicles for nature to join us, is what I think you're saying that everyone else can do. So I guess the reason I'm here is that it has been experienced. We have been experiencing this, and with others more and more now. The joining genius, meaning the impulse, the unique self, with each. Which is the God self within. Which is the impulse of evolution within every one of us with the billions of years of genius coded in it.

Barbara Marx Hu: Here's my clue, that joining genius releases the evolutionary impulse of creativity that God could not fully express unless we join genius in love. Thank you.

Marc Gafni: Amen. And we can all do it. It's a full possibility. So let's do, we're gonna do 2 more steps tonight. And just relax, if you're tired, exhausted, if you got up at 4 am, just relax, use the space. And we're home. I just did a dharmic rift just to find its way back in, and Barbara just brought in, we're home. We're gonna be in outrageous work, but not in a seminar-y way, we're not doing that way. We're home. We're home together.

Marc Gafni: So I just wanna ask now, we're gonna go around them. I'm just gonna ask everyone to say your name, even if we all know it or have heard it a thousand times, there's some new people as well. And just set your intention, just in one sentence. "My intention being here is to" and as each person says their intention, we're gonna hold a silence of presence, and we'll just ask that you set their intention. You can bow. If you feel like somebody's gonna take a picture of you bowing and it's gonna appear on the Internet, you don't have to bow. Whatever it is. But just, we're gonna acknowledge the person. And we'll just start, we also start with Sean, because that's just what we do. He's always the guy who always starts that off, he's kind of a serious dude there. One of the corporate types. And from Sean, we're gonna just go around, we're just gonna follow through Sean and Tanya, and just go around. And let's just be in the space as lovers, as outrageous lovers. Just to receive each person's intention. Just name and intention, and just find yourself in a delightful moment.

Sean: I'm Sean, and I'm here to really fully participate in the community this weekend and in this expression.

Tanya: I'm T-Bird, or Tanya, and I'm here to participate in the evolution of love.

Jack: I'm Jack, and I'm here to show up.

Speaker 6: I'm [inaudible 00:44:42], and I'm here to co-create genuinely [inaudible 00:44:54]

Clara: I'm Clara, and I'm here to work on being more outrageously alive.

Alice: I'm Alice, and I'm here to fully show up.

Edie: I'm Edie and I'm here to open my heart.

Steve: I'm Steve and my primary intention is things have gotten out of balance for me, and I definitely need the richness of this community, this conscious community, to give me a purpose for living.

Jill: I'm Jill, and I'm here to play.

Michael: I'm Michael, and I'm here because I'm curious and yeah. To learn and grow, to love.

Elida: I'm Elida, and I am here to evolve God.

Kai: I'm Kai, and I'm here to be an outrageous lover and to learn more about what my part in the evolution of love is.

Susan: My name is Susan, and I'm here to be open to the possibility of my heart.

Mark: Mark, and I'm here to participate in the evolution of love with utter delight.

Speaker 17: I'm here to experience the evolution of love unconditionally.

Jeff: My name is Jeff, and I am here to use this weekend, to blow on the flame of the community, and be in service to what emerges.

Sonya: I'm Sonya, and I'm here to funnel the dharma into the food that nourishes all of us.

Vaughan: I'm Vaughan, I didn't know why I was here until I just heard Barbara speaking. And I'm here for that. It's been happening in my life, I haven't understood it, but sharing that genius and connecting is what's been happening the last year, just wanted to perfect it.

Rosemary: My name is Rosemary, and my intention is to dance with the dharma.

Paul: I'm Paul, I'm here to reconnect with the source of eros in my life and to touch her.

Carol: I'm Carol, and I'm here to turn up the volume on eros.

Reah: My name is Reah, and I'm here to remember how I am when I vibrate in that amazing love connection that always in and out. And there's been some old shame sticking in the pipes that's old, and I'm done!

Nance: My name is Nance, I think I'm here to dance the sacrament of genius communities.

Marian: I'm Marian, and I'm here to open more fully to experience and to co-create.

John: I'm John, and my intention is to not escape space, not to jump to the temptation of others.

Grey: I'm Gray, and I'm here to hold the space and experience and service. I'm here to learn some things I didn't even know I needed to learn.

Larnie: I'm Larnie, and I'm here to reconnect and expand the energy of love out into not just this universe, but into all of what is. And to understand the role that I have in that.

Julie: I'm Julie, and I'm here to expand my unique self in the evolving of dharma.

Kerdwin: I'm Kerdwin, I'm here to feel, to be nourished in a way that makes what I'm trying to do in the world easy.

Adam: I'm Adam, and I'm here because I need help, so please help me.

Peter: I'm Peter, and I'm here to learn how to be in the service of evolutionary love in my role as a further and a disturber, and a romancer.

Vinny: I'm Vinny, and I'm here to expand my love for all human beings.

Victoria: I'm Victoria, and it is my great desire to know, really know, know my place in this great evolution of love.

Shelly: I'm Shelly, and I am here to remember and taste my piece in this synergistic piece of the world that warns me more and more what a broader piece of love vibration is.

Marc Gafni: Clara [inaudible 00:54:20] Steve, Jeff, Michael, [inaudible 00:54:39] Sonya, Vaughan. [inaudible 00:55:03] Carol, Nance, Marian, [inaudible 00:55:20], Reah, [inaudible 00:55:30]. Jack [inaudible 00:55:50].

Marc Gafni: Glad we got started on that. Awesome. Because you were sitting next to me and went back. Yeah. One last thing before we close, we want to ensure over the course of the weekend that we've got what it takes right? Because when we get caught up in that, we'll just assume that we're right and move on. We're not doing performances, that's not what we're doing. And I am, like all of us, an imperfect vessel for life, we're all imperfect vessels for life. And sometimes when we feel a little bit off, because there's something a little bit off in all of us. I've been teaching for 30 years, and it's my mad love that God has given to me, and I'm a little bit off. [inaudible 00:57:41] And we're all beautiful and gorgeous,

yes we are. We get caught in this more perceptive reality [inaudible 00:57:55]. And then we just assume we're right about it, and then we're done. And I say that of course for all of us. And we have the means to fall in love with evolution. And what we're gonna do is, we're gonna finish with an exercise. Love, anyone in this room can finish the sentence, "Love is a..." and then you finish the sentence.

All: Perception.

Marc Gafni: That's right, it's not an emotion, it's a perception. And when I spent a day in a room with the Dalai Lama, he got ecstatic, he jumped out of his chair. The recording's on my website, you can actually see it happen. And I said "Love is not an emotion, it's a perception". And he got all excited. And after our day was over, his attendants were trying to get him to go to the next thing, but he didn't wanna go to the next thing, he just wanted to sit and talk about it. Love is a perception, it just changes everything. Revelations is that way, for our unfurnished eyes. We have to unfurnish our eyes. We unfurnish our eyes. An emotion comes and goes, it's energy in motion, it dissipates, it's gone. A perception, I can close the doors of perception. I can learn to see more and more clearly. And if I'm in love, at the beginning of this weekend, with Victoria, and the level I'm in love with her now. And if I'm in love with her at the same level at the end of this weekend, it means I fucked up. Do you get that? That's exactly right, completely.

Marc Gafni: I missed it. I just missed it. If I love Kai the same Kai I came to this weekend with, I have an image of Kai. Whatever that is. We met in Maui back in the day. Can you believe that? That was a long time ago.

Kai: 2005.

Marc Gafni: It was 2005. Like wow. We were hanging out, me, Kai, and Ramdas for a week. I was unfortunately eating the brownies out of his refrigerator. Do not eat brownies from Ramdas' refrigerator, that is a bad idea. That is a bad idea. And there was a dude who's a singer, Tanya may know him, Jai, Jai Utell. So Jai was at our house for dinner, and Jai's sitting at our house for dinner, and he didn't know he it was me. He says "Ron just told me this incredible story about some rabbi dude that came down here and ate his brownies". Holy shit, right? Damn. It was a problem, as some of you guys know. It was a healthy retreat. It was me and Katie, was there. Christian Dawson and Ramdas, and there was all this healthy shit food. And I was like "I wanna a fucking hamburger, I'm Jewish". Give me potatoes and a Diet Coke, forgot about all this healthy stuff, John Mackey, it's all a mess right? I couldn't get any real food there for like 8 days. And Ramdas doesn't do any teaching, he just does Ramdas things. Like looking gracefully at everybody. And I'm doing all the teaching, and I'm hungry. So there was no place, you couldn't even get to any place. We were at this house, there was no place to get.

Marc Gafni: So finally I waited until everybody was asleep and I snuck into the refrigerator. And the only thing they had there was this pack of brownies, it was the only thing and it was awesome. And I was hoping nobody would find them. Like about 10 minutes, and I have no experience by the way, in that art. And I thought I was having a heart attack and dying. The first hour I'm writing my will, and then I realized I'm not gonna die. And the entire night, I went through every realm of heaven and hell. It's like oh my. I get up at like 5:30, I'm kind of stumbling into the room. And Ramdas kind of looked at me and he said "What's wrong?" I said I was hungry. And he said "Oh my God, what'd you eat?" The brownies. And he's like "Oh my God, how many?" And so, oh my God, never eat brownies from Ramdas' refrigerator, it was bad, it was bad.

Marc Gafni: So that's where I met Kai. So if I love Kai at the level when I leave that I love her now, it just didn't happen. And that's not a clever standard. It's actually true. I want to leave with a new Nance. And I madly love Nance. And Lance is her brother. Love is a perception. To be a lover, is to see with God's eyes. So we wanna fall madly in love with each other, and we wanna do it not just, and I wanna just ask, anyone who's intention was large and evolutionary? Take Adam's intention and put it into your intention as well: "I need help". And anyone who's intention was personal, take the large intention. Put them together. You get it? Because it's the same. I am here to open my heart, Edie, but I wanna open my heart for the sake of the evolution of the whole thing. Not just for Edie-ness, not just for separate self Edie. Say I wanna be with an open heart, so it's kind of a spiritual materialism, but I wanna offer my open heart because my open heart changes the whole story. And if I'm here to participate in the evolution of love, don't lose myself in it. It's completely personal, the whole thing's totally personal. It's all about me. And it's completely not about me, in the very same moment.

Marc Gafni: So hold the largest intention, and saying intention is everything, it's more important than anything we do this weekend. What my intention is, is everything. I wanna hold the largest intention, I wanna participate in the evolution of love, and I wanna totally work my stuff. You get it? And there's no contradiction. And that's one part of the world where the impersonal evolutionary Marxist kind of movement, where we're kind of charging the barricades and killing lots of people along the way. And people are kind of Jihaddist, they work to save the world, beware. People who are healing the whole world? Beware. And if we're too small on our contraction, we're just in our own story and we're going to another seminar to work out that particular thing, we're lost in this obsessive spiritual narcissism. If we can actually bring those together and realize that the radically intensely personal, is the gate to the whole thing.

Marc Gafni: And the whole thing is the gate to the radically personal. And there's actually no split between the personal and impersonal. That split is a cognitive split, but in the realized experience, no difference. Like wow. Because here's the exercise, and we're gonna do it in our tiredness. You don't wake up with some weird Red Bull fit of energy. You just kinda find a person in the room, and it can be a

person that you know, or that you don't know. It can be the person you came with, or the person you wanna join genius with, the person you wanna do a project with, the person you wanna be a wholemate with. And find that person, and we're gonna do it standing, and be in a diadic pair, diad 2. And then without talking, just let yourself fall in love with each other. It can be a brand new person, or it can be the person you came with. And if you're already in love with the person, fall deeper in love. But actually open yourself up, and we're gonna start our first simple exercise is fall madly in love. And just begin it. And here's the place where it doesn't mean that you have this ecstatic rush that takes over your whole body, and if you didn't have it, you must be somehow impotent or incompetent. That's not what it means at all.

Marc Gafni: It means that you actually open your heart, when I wanna open my heart, when I practice at home, I'll sometimes, Lori once walked in and I didn't know she was there, she was watching me. And I was walking around the house, just doing this, I do this sometimes for like 2 hours, opening my heart. Just opening my heart. So it seems silly, because you think that doesn't actually help open your heart, why would you do that? It actually does. It's kind of like Suki Masters would just walk around and say the name of God. So I'll sometimes just walk around the house during the day and just do this all day, I'll just open my heart. And Lori said to me, "What exactly are you doing? I leave you and this is what you do at home during the day? It's a little weird." And I explained it to her, and she said it was okay.

Marc Gafni: But open your heart, it's an actual action. It's an actual thing that we do. And we're just gonna live with open hearts. There's only one real decision we get to make in the world: is the heart open or closed? There's really no other decision we make. Everything else? Everything else is beyond us. The one decision we make in the world, no matter where we are, no matter where we are. Am I there with an open heart? Or is my heart closed? That's the only decision we actually get to make. Everything else is in some sense or another, a script beyond us. But is my heart open, or is my heart closed? That's the one decision we make. Let's open our hearts. And so we'll do it in the silence of presence, and silence of presence is how we do ritual space here. We hold silence of presence, not because someone is imposing a silence, we hold a silence of presence because the silence emerges from within, and we're creating a ritual space. And we need to reclaim ritual from a kind of fundamentalist grip. And we need to reclaim ritual. Alright, so silence of presence is one of our rituals. It's a silence where there's no need for words, it's not a silence of absence. All just kind of gently rise and find a person. And we'll wait until everyone is in diads. Kai, you wanna give Barbara a hand there?

Marc Gafni: Give me your hand there, sweetie. Are you good? And if you're without someone, this can be your moment to do a threesome. Jack, you with someone, love? Anyone's by themselves, everyone's together? Awesome. And just let yourself open your heart. Yeah.

Marc Gafni: Just rest in it, another couple of minutes. Just rest in it. No place to go.

Marc Gafni: And whenever it feels right, either a bow, or a hug, or just a nod. But just, yeah. Yeah. Fall inside of the inside. Holy of Holies. Inside of the inside. Inside of the inside. Ahhh.

Marc Gafni: And hold the silence of presences, friends. Hold the silence of presence, and before we start tomorrow morning, and Shelly's gonna give us at some point, but not now, a couple little announcements and the schedule. But whenever we start tomorrow morning, beloveds, outrageous lovers, there is no outside. There's no place else to go. This is it. We're on the inside of the inside. We're in the Holy of Holies, we're rebuilding the temple now, we're finding the ark, and the only way we can have the Holy audacity to evolve the source code, if there's even a whiff of egoic space, we're destroyed. We can evolve the source code from a place of outrageous love. It's the only authority that we have. Outrageous lovers. The love that moves the sun and the stars. The love that moves all of evolution. That lives in us and we are, it's our turn. We are those people. The love intelligence lives in this room, and it's alive in this room. So here's the Holy assignment, because we're doing this different than any other Wisdom School, we're gonna do something which is we're gonna be in practice between sessions, radical activity.

Marc Gafni: So between now and when we start the dharma session tomorrow morning, I wanna ask everyone, and let's do a show of hands if you're willing to commit to it, to find 3 people maximum, 2 people minimum, who are new. And do this exercise with at least 2, preferably 3 people. Show of hands, who's in? Show of hands. Showing hands, showing hands, who's in? Showing hands. Victoria, you in? That was a hand, okay. That's it, we're all in. Okay, so hopefully 3, but a minimum of 2. Yeah. Yeah, yeah.

Marc Gafni: (chanting) Welcome, welcome, welcome. Shelly, Shelly, Belly, announcement (singing) Little drums! (singing) hey, hey, ho. (singing) Vinny, Vinny! Michael, Clara, Michael, Clara (singing) Eleif and Tanya are now in love (singing) Jill, a Jack, a Jack, a Jill (singing) Elida, Michael, Reah, Larnie, Julie, Larnie, Julie, eh ho ho ho. (singing)

Marc Gafni: Drumroll! Well, welcome. Amen. Shelly.

Shelly: Alright, so tomorrow morning, we will wake you at 7:30, and we will be down here at 8:00 for yoga [inaudible 01:15:56]

Marc Gafni: At 10? And if you're a little gossip, don't go, because don't do that. What do we say? Anyone remember? Peekaboo! Just a little peekaboo. Somebody's about to say something kind of in the gossip realm, just say peekaboo. It's good, okay? Very sophisticated, evolved, Gestalt practice. Oh my God. Have the most awesome evening, love you madly! Welcome, big hand, let's have a big hand for all of us. Oh my God! Big hand for all of us, amen. And awesome. Sonya says what?

Sonya: Dessert in the dining room.

Marc Gafni: Dessert in the dining room?! Oh my goddess.

02-Friday Morning – Leveled

Marc Gafni: So, first, we say good morning to Sana and Rosemary who are with us on livestream in the kitchen. Hi Sana and Rosemary. How are you doing? Is everything okay? How's the food going? That's awesome. Nice to be with you. Good. Sean, Sean, how'd you set that up? A little magic, huh? That's great. That's full of Sean magic. That's awesome. Good morning. Oh my god. Oh my god. So, here's the deal. We've got a wild ride we're going on, and it's not for you. Okay?

Marc Gafni: So, what I mean by that is it's totally for you, it's totally for me, it's totally for all of us, it's totally for the Songa, it's totally for this band that we are. It's our turn of outrageous lovers, and it's not. Right? That key distinction will allow you to move through the morning because we basically think that it's always for us, which it is, and it's not. Right? Contra's a trickster. It's totally for me. It's totally not. So, we're here, our intention is, because we all want to transform, we all need help, and our intention is to participate in the evolution of love, is to evolve the source code, and so we're in service, right?

Marc Gafni: We're not in service in a way that we get lost. Let's just throw ... we've got a series of wisdom school distinctions. There's about 50 of them, about 50 core distinctions, which are critical and exciting, and when you hold the distinctions together, you're in a terministic screen, or you're in a field of meaning, and in that field of meaning is an emergent source code of culture. You just watch. I was late last night just kind of reading the news and tracking a bunch of things going on, and just a lack of language to discuss thing, whether it's sexuality, whether it's masculine/feminine, whether it's gender, whether it's purpose, there's no language.

Marc Gafni: We've deconstructed everything, but we haven't reconstructed anything. So, what we are as a wisdom school, as shalom, as a think tank, we're a reconstructive project. After all the deconstructions, what do we reconstruct? What do we still know? What's the dance between certainty and uncertainty? What are our core certainties that are post-dogmatic and post-fundamentalist, and what are the uncertainties in which we stand and dance at the edge of mystery and bow before the mystery with utter humility knowing we have nothing to say, but we hold the dialectical tension between those, and we're willing to say things like dialectical tension, right, because we feel them. Dialectical tension, what the fuck's that? Well, that's exactly what it is. It's I'm holding tension.

Marc Gafni: The garden of Eden is not paradise, it's paradox. These are critical, where I just kind of feel that. So, this morning is totally about you, it's totally about us, and it's not, and we're in service to something. So, I'm going to ask you to stretch in your listening. So, instead of thinking am I being served at this moment, you get that? Am I being served at this moment, is this helping my development at this moment? Fuck that. Let it go. Just relax. Be in service of, and the second I'm in service of, I have this larger emergence

that's happening in us, as us, and through us, then paradoxically, paradox, not contradiction, paradox, I get served. I'm actually directly addressed, completely personally, and things begin to happen and emerge.

Marc Gafni: So, we're in that paradox. We're going to talk about later today, tomorrow, and Sunday between the personal and the impersonal. So, we're kind of holding that space. So, just a couple of things before we get started, and of course we've already started, but a couple things anyways. So, first, whether you've been to 10 wisdom schools or it's your first wisdom school, I'm going to ask you to try and listen without putting what you hear into the box of what you already know. Yeah, that's how we listen. We hear something, and we just drop it into boxes, which is exactly a perfect way to hear nothing. You get what I'm saying? It's an automatic filter in the mind. We hear something, I heard this, I heard this from that person, that's this, that's this, nothing happened.

Marc Gafni: There was no novelty. Reality is Whitehead, the great process philosopher, the creative advance of novelty, and we manage to kill novelty. We kill newness. We kill newness, but actually, we're becoming new every day. Barbara loves to say I'm 86, and I'm becoming new every day, and she is. Just feel that space and allow something new to happen, and the way to do it is you've got to actually open up. I've got to open up, not you, I. I, last night, my last text last night I sent to Shelly and Victoria at about 2 a.m. I stayed up for another hour and a half afterwards, and I went to relearn Eros. I've been talking about Eros for 25 years. I could give half of this material with my eyes shut, tied up. I don't want to. Why would I do that?

Marc Gafni: That would be a violation of our integrity. Then, you're hearing somebody doing a gig. I'm closed, you're closed, and we're all in functions. That's not Eros, right? I went back and I got my old file. These are notes that I wrote 15-20 years ago, and I read them again, and I had four long hours, I went through page, after page, after page just to try and open myself up to it again and see what does it have to say now, and how does it come together, and what's new, and what's emergent, and where's the Dharma going? I challenged myself because I couldn't do it otherwise, and that's how the Dharma emerges.

Marc Gafni: We have to make that kind of commitment, and that's my first, gentle, humble, audacious request is don't drop things into the way you know already. That's the first way to kind of be separate, and the second thing is just kind of related, don't try and figure out how it applies to you. Let it go. It'll come. We've just got to relax that muscle. It will all be wildly ... it's all there. We're going to open up, and we're in service of this larger thing, and three, be prepared to be surprised. We know in terms of the neuroscience of how we experience reality that almost every experience we have of reality is a repetition.

Marc Gafni: How many people are familiar with that neuroscience? I've done a whole bunch of work on it in the last 5-6 years, and Warner, Warner Erhard actually did a program at Landmark called Direct Access. That's the first new thing he did in the last 30 years. It's called Direct Access, which was based on this neuroscience. Our board member, Mike Gin, who some of you know, how many people know Mike? Bunch of people know Mike. Mike convinced me to go to Washington about two years ago and kind of listen to

the program, and they did a great job, and they made on point in the program, and I want to credit them because they really did the work on it.

Marc Gafni: Their basic point was everything you do is a repetition, and they collected the neuroscience on this. Now, what they got there, though, and that's why I was so delighted that they got it and it's actually the core teaching of my lineage master, [inaudible 00:08:14] is that the way you break a pattern of repetition is surprise, or what we might call, let's call it here, radical amazement, wonder. I asked for wonder. If I'm willing to be surprised, I'm willing to open myself up, wow, I'm surprised by the day, I'm surprised by the newness, and I'm falling in love with someone that I came with, but I'm falling in love at a whole level deeper because I'm open to the new emergence which is the nature of reality.

Marc Gafni: This is not clever. It's the nature of reality. Whitehead said there are three properties to reality. The one, the many, and the creative advance of novelty. Novelty, newness, emergence. That's newness. Emergence means newness. It's what's happening at every second. So, what's going to happen this morning for all of us is emergence, and to the extent that I'm actually listening to a prism that shuts down emergence, I've actually destroyed the Eros from the space and in me, and I'm repeating, and the way we actually make decisions is our brain basically collates all the data which is similar to a previous moment that we were in, and then we analyze what's the best survival response, what's the best appropriate response based on everything that happened yesterday, which means basically, there's never an original moment. You get that?

Marc Gafni: After a certain point, you never have another original moment. We wonder why we're lost in what George Steiner called "un-we" or "boredom" or "addiction" or just "desperation" because nothing new is happening. Good reason. Nothing original is happening. When originality happens, to be a human being is to be original, and it's to keep having original experiences, not by doing new things, you get that? You don't get original and wake up by doing new things. Novelty is pseudo Eros. I look for novelty because I'm not going anything original. You get the difference? True novelty is what Whitehead was talking about, not a new kind of candy bar, not a new pair of breasts, not a new teacher, not a new group, not a new church.

Marc Gafni: I actually do the same thing, but there's a new opening. I have fresh eyes, and I can see again. I'm open again. I listen in a different way. I go back to the same Eros material, and I hear it, feel it in a completely different way. So, that's the invitation, and of course in some sense, we've already said everything there is to say about Eros, just an invitation. To be non-erotic is to be in repetition. What I want to do is be in the dialectic, not a dialictic, that's something else, sounds interesting though, sounds erotic, dialictic. In the play between repetition, so I'm stable, I'm repeating. I don't always want to be in a new place. You get it? I want to actually change from where I am. You get that sense?

Marc Gafni: I change from where I am. I don't jump. I change from where I am. So, I'm repeating, so, I'm stable. I'm here, and yet it's completely new. I'll tell you something wild. We'll do a 10 second exercise, then we'll dive in. The word in Hebrew for repetition is Shannah. Ever heard of Rosh Hashannah? So, Rosh is new year, what a boring translation. Rosh is the beginning, it's the point, the entry point, Rosh. Rosh actually refers to the point of

penetration, so the male member, the Rosh, it penetrates, Rosh. Shannah is year, but year has two meanings in Hebrew. One is Shinun, which is to repeat, so it's another year, Harry Chapin, right, all my life's a circle. Sunrise and sundown.

Marc Gafni: The moon moves through the mountains and the daybreak rolls around, and Harry Chapin's singing all my life's a circle, year in and year out, and the warehouse that I worked at when I was 14, everyone listened to Harry Chapin, and I went back when I was 34, and when I was 50 in the same warehouse, and crazily enough, other than the people who died, they were all still there. Some had moved to new departments. It was like we have so much mobility, it was shocking to me. Everyone's there at Schottenstein's Department Store in Columbus, Ohio, still listening to Harry Chapin. It's like this repetition, this repetition, Shinun, repetition. I repeat, but there's a beauty of stability, but then there's the same word Shannah is Shinu which means radical change. So, the same word, year, has two meanings.

Marc Gafni: Repetition, all my life's a circle, and radical change. It's the entry point of change and transformation. So, Rosh Hashannah means the point of transformation. That's what it is, in which I repeat I'm stable, I hold deep stability, and yet I'm completely changing and transforming. So, with that context because Sasur and Foucault were right, context is everything, but that context, that's how we're going to enter. So, we're going to reengage the Dharma of Eros, but in a way that's completely different when we wrote about it and talked about it in the Mystery of Love. We're going to kind of reengage it at a whole different place, and our intention is to serve the Dharma, to let the next stage emerge, so begin to move towards a change to Eros.

Marc Gafni: So, I want to just ask everyone to take two minutes with the person next to you, without referring to earlier Dharma that we've done, if you're in this field of distinctions, and just say in a few sentences, person with the shorter hair goes first, just what does Eros mean to you? You say Eros, but again, don't go back to okay, chapter, don't do that. Just do the word Eros. It's a field of language. What does it mean to you? Okay. So, just two people. Grab a person next to you. Grab gently in a way that's non-actionable, right? There we go. Two minutes.

Marc Gafni: 10 more seconds. We're at the end of two minutes. We are moving. 10, 9, 8, 7, 6, 5, 4, 3, 2, 1. Here we go. Here we go. Okay. So, just hold those pieces, and I just want to, just to feel something as we go in, just to share a last thing, and we're in, it's just a delight to be here. Just a delight to be alive. It's just so beautiful, and just look around the room. I went to the restroom, which is why I created that exercise to be completely transparent, was like what are we going to do now, okay, and I ran into Rosemary, and Rosemary was with Sana, and they were there talking about what Eros meant with dough in their hands putting it all into the food, and it's completely gorgeous, and actually to feel that does Eros mean and just to be able to be together in this, it's just so privileged. Just privileged.

Marc Gafni: Yesterday morning, if I can kind of all bring it to the space, there was an attack in Tel Aviv. Four people were killed. One of them was kind of related to my circle, young guy, I didn't know personally, just knew people who knew, was sitting eating with his two kids and his wife. The world's crazy. The world is a world of outrageous pain, and people that

we know that are working with illness in a significant way, and the outrageous pain of the world, and to be here, all of us, we're here, we're present, and we're that group of people that gets to work with the source code of reality itself and a gorgeous today together in a room with gorgeous food and outrageous love, and to be in that space is just such a wild, ecstatic privilege, and if there's any part of me, I said to myself as I walked back in, that takes 13th wisdom school for granted, that we're here and that we're shining, and that we're together, it's like ah, I'm just blown away by it, and I could cry just at that, the utter delight of it.

Marc Gafni: Again, all that outrageous pain is in the room, and the outrageous love is in the room. So, just like hold that together. Yeah. Amen. Amen. Amen. Amen, amen. You're new to wisdom school. What's your name? It's awesome. Love you. Totally.

Tonya: It's great.

Marc Gafni: It's great to be here together. Total, total. Doing our thing. Totally, totally, totally. Yeah, and we were actually together two weeks ago, some of us, at sacred retreat at Barbara's, and we're in wisdom school, and it's just awesome. It's beautiful, and just maybe the last thing I'll put in the room, I was tracking late into tonight the Stanford rape case, which I'll talk about later in the weekend, and I was talking to Sally about it late at night. It's like oh god, culture is so fucked on so many levels. I read, it's just ripping my heart out on every level, why and how it's happening in culture, and we need to evolve the source code on so many levels, and I fully know that we will. I fully know that we will. No doubt. There's always obstacles on the path. It's just the way the path is. So, yes. Yes, yes, yes. Yes, yes, yes. Yeah, fully received, Tonya, fully received. I don't want to deflect the beauty of what you said with everything else I said. Fully received.

Marc Gafni: Four narratives. Okay? Here's kind of the problem. Set up a problem. There's four sexual narratives that exist, four classical narratives. Everyone knows that yo is the opposite of-

Everyone: Oi.

Marc Gafni: Oi. That's very important. You've got to know that. It's very important. Oi. We know how to do Jewish yoga. We'll do Jewish yoga later. So much better than downward facing dog. Got us through the exile. Yo, so like this. There are four narratives on sexuality. What are they? Okay, and this is worth, just getting this, going all the way inside, you get to the other side. When we do something like four narratives, we're doing what we call in the wisdom school, we call is second simplicity. First simplicity, simple, banal statements from any particular statement that make claims that are unchecked, but they feel good, and they just live in that dogma, what ever the dogma is, whether it's the dogma of liberalism-

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- Marc Gafni: 1, 2, 3. Good, we'll turn it down a little bit so we don't kill people. We good? Okay, awesome. Give me some eyes, so I can find you there. Good? Okay. Okay. We'll turn it down just a little bit, bro. Thank you sweetie. Okay.
- Marc Gafni: So we've got four narratives and they're the four narratives of sexuality. Okay and from this point on we're just gonna ... we're going all the way through, with God's help. Okay? God, you don't believe in, doesn't exist. Okay, so here we go. So one, one, right? We would call the first one sex negative, right? That's a narrative. And it doesn't matter whose narrative it is. And by the way, that narrative exists in culture today. Right? You think that narrative is gone, it's not gone in any sense, shape, or form. And often when you hear a story, and I've tracked these stories for the last decade, and you hear the telling of the story, kind of the punchline of indictment is sex was had.
- Marc Gafni: So what. Right? What does that have to do with anything. Right? Now there's a deep sex negative narrative in culture. And that's really important to understand. That narrative comes from Plato, right? Right? That narrative comes from the dominant strains in almost all of the great traditions. Right? That narrative comes from, right, a desire to appropriately, correctly at a certain stage in history, control, right, the body. And it's a beautiful narrative because the body needs controlling. Right, and all of these narratives are true but partial. None of them are wrong. They're all true, but partial. Right?
- Marc Gafni: So sex negative is a true but partial narrative. And what it says is sex is dangerous. Now is sex dangerous? Of course, right? So, it's a good narrative. It's got some truth in it. But its core, like the underlying fabric, is it's a sex negative. That there's something per se wrong, right, with sexuality, right? So there's a core in that narrative is there it's subversive in a bad way. It subverts health and wholeness and it exists, it plays in culture. Right? And underneath, right, the super huge positive advance that we've made, this evolution of conscience which this radical standing against all forms of sexual harassment and all forms of sexual abuse, which we're all 100% are not only on board with, we're at the forefront of. Right, we're all feminists.
- Marc Gafni: Right, we're all against a rape culture, right, in any possible way. That's our fullest most powerful position, but subversively seeping into some of those positions, that there's this sex negative moment sex was had. And to make that distinction requires an enormous amount of discernment. So that's one narrative, sex negative.
- Marc Gafni: Second narrative in culture. Right, second narrative in culture, true but partial, right, sex positive. Sex is good. Right? Sex is a panacea, right? Freud, right, if you just balance your sexuality properly, right, you'll release inhibitions and you'll have a life, right. That somehow works with your [inaudible 00:03:14] appropriately, and you get proper equilibrium, you're in good shape. Freud was influenced by a steam engine culture, slightly confused human beings with steam engines in terms of equilibrium. Right, but felt that if you balanced sexuality, right, in the right way, you'll achieve health. Right? So Freud is actually a great cheerleader, but at the sex positive, right, position in terms of its potential, right? And also a big cheerleader at the sex negative in terms of its dark

reality, right? Freud was complex in that way. But that's sex positive, 'cause sex is positive.

Marc Gafni: All right now, again, true but partial. Sex is positive, right, for sure, but sex positive doesn't capture sexuality. It's not quite just positive, but it's something else. Not just a positive experience, right? It doesn't quite capture what sexuality is and the notion that sex is the panacea, right, you know. Right, David Riesman, right, way back when where it's the final frontier, but we've crossed it and found it wanting. Right, so where do we go? It's not just sex ... doesn't capture our sexual experience.

Marc Gafni: Third possibility, right, Kinsey. Right, Kinsey, the great sex researcher rebelling against his father, who's a fundamentalist preacher, big sex negative camp, right, and Kinsey says basically something like, and I'm summing up mounds of, right, sex neutral. It's neutral. I mean, what you get, what are you so excited about? It's biology, it's neutral. And again, there's some truth in that. Right, and there's some truth in what Kinsey's saying. It's like, relax everybody. He's saying, just relax. This is just how it works, all the way up, all the way down, just relax. Some truth in that. And sex isn't neutral. It's just not. Right? You know, we had sex, we had dinner. Not quite the same. Right? But it's not quite the same. So it's not neutral. Neutral doesn't capture.

Marc Gafni: And then of course, the fourth narrative which in kind of, the kind of human potential world has become very popular and it's very beautiful. And there's strains of it in the great traditions, and in Plato's seventh epistle, right, right, which is kind of oh, okay, sex sacred. Sex sacred. And sex is sacred because it's the source of life. It creates babies. Right? Now it's beautiful, it's beautiful, sex sacred, it creates babies, the source of life. But actually, right, you know, how many people in this room were intending to create a baby last time they had sex? With themselves or someone else. Anyone? No. Okay. I rest my case. Right, that is to say, right, right, that narrative of sex sacred, right, doesn't capture most of our sexuality. Right? Get the problem with the narrative? It doesn't work anymore. It's just not true.

Marc Gafni: I mean, it's true that sex sacred that creates babies is a form of gorgeous holiness, but actually, to actually define our sex sacred based on procreation makes no sense. Because it's actually not where 98% of our sexuality happens. So what happens, so we lose our narrative. You get it? So all of a sudden, we're in a world without a sexual narrative. Now you gotta understand when you deconstruct a narrative, for something as powerful as sexuality, you get everything that's going on in the culture. Right? We need to re-narrate culture, we need to re-narrate sexuality.

Marc Gafni: And so we need a new sexual narrative. Okay, so I'm just going to put that as our frame. So from that frame, we're going to take a step to a leap backwards. Now, I gotta be careful, 'cause we're in wisdom, so our distinctions matter to us. Right? When I take a leap backwards, which I'm about to do, towards an ancient tradition, I'm not claiming that that ancient tradition addresses our full reality. That'd be silly, right? Because there's newness. Right? So and it's to say, I'm gonna go back to an ancient tradition, they got it all, it's just to restore that integrity, is of course not true because they had no idea what our lives are like.

Marc Gafni: Are lives are so qualitatively, fundamentally different that to say that we can apply ancient Buddhism, or ancient Judaism, or ancient Christianity, right, to our life, is absurd. Right? At the same time, right, there are fore shadowings, there are seeds, there are realizations, and as we begin to reconstruct, what we want to do is we want to take the best elements from every period in history, premodern, modern, and post modern, we want to reconstruct them into this new evolutionary vision.

Marc Gafni: So now we're taking a backwards move. Okay, step two. Ready? Okay, drum roll in the room. We got a drum roll in the room? Drum roll, Vonn, help me out with a drum roll here. Give me a little drum, a little drum, there we go, a little drum, a little drum, oh thank you. Okay, we go, Steve, one, give me one, one, there we go. Okay. Okay. So here we are. We're in the temple in Jerusalem and now we're going to kind of just play with some material that we know and we're going to merge out of it to a new place. Okay, so just kind of, we're just relaxing. Okay? We're in the temple in Jerusalem. Temple in Jerusalem, we talked about it last night, Raiders of the Lost Ark. Right? Thucydides, Peloponnesian Wars, all right, when words lose their meaning, culture collapses.

Marc Gafni: Right? So Raiders of the Lost Ark, Indiana Jones. The Lost Ark. Why do we need the ark? Let it stay lost. Right? Why are we interested? It's the ark is our grail quest. And what's our grail quest? Our search for the cup. And the cup is [Hebrew 00:08:32] in the original Hebrew, and [Hebrew 00:08:34] means [inaudible 00:08:35], which means vagina, or the feminine. That's what the grail is. The grail is the feminine. And when we talk about Mary Magdalene, right, being in a relationship to Christ, in that tradition, we're talking about something. We're talking about a tradition. We're talking about an esoteric tradition, right, which was hidden, which is why we call it esoteric. 'Cause the word esoteric means, in the original, right, derivation [Hebrew 00:09:01] in Hebrew, means secret, hidden. And [Hebrew 00:09:03] destroy. Same meaning.

Marc Gafni: It's destructive because it's kept hidden, because it's power is too explosive, and yet it speaks to a higher truth. So we're at a moment, right, where those esoteric traditions need to be brought into the center, right, of the conversation, right, because otherwise we're left in a world, right, where the worst are full of passion and intensity. Right? And the best, right, lack all conviction. And that's what he was talking about, the [inaudible 00:09:30] right, some revelation is at hand. And that revelation needs to bring together, right, the best moments in this, right, so there's this tradition, this Mary Magdalene tradition, right. And it explodes into culture in a popular book like the DaVinci Codes. Right, we're having that DaVinci Codes, so now it kind of touched something in culture.

Marc Gafni: What is Dan Brown talking about? He's talking about this Mary Magdalene tradition. But the Mary Magdalene tradition comes from a much older, deeper source. And that older, deeper source, the source of the grail quest, right, is the ark, in the temple in Jerusalem. And the ark in the temple in Jerusalem and just get really straight here, it's really beautiful. There's a scholar named Eliade, right, how talks about the source of the Indian Yogic Buddhist eastern traditions being in the western Hermetic traditions in Alexandria, which second century Egypt that Alexandria, second century Egypt is from the temple culture in Jerusalem. And we'll just track that as a bunch of, right, you can skip those sentences, they don't mean anything to you, but if enter the temple in Jerusalem is this epicenter. Right, it's this epicenter.

Marc Gafni: And Solomon, right, Solomon who in some sense is our lineage teacher, right, Solomon's wisdom, the wisdom of Solomon, is a hidden wisdom and it gets completely lost. And Solomon himself is excommunicated. Right, and in the Bible, he doesn't fare well. What do they say about him in the Bible? You remember a book of Kings? He got too lost with the women. Right? Right? He was scandalized by women. Right? Right? So Solomon actually gets critiqued, right, by the patriarchy writing the Bible. Right, right, the male writing the Bible critiqued Solomon, 'cause Solomon is revealing something that shouldn't be revealed.

Marc Gafni: So Solomon gets ... he builds the temple and boom, he's out. And the Bible says he too [Hebrew 00:11:17], he got ... he drifted into the [inaudible 00:11:21], he disappears. Right, as a figure. And yet the wisdom of Solomon remains, we don't know what it is. What's the wisdom of Solomon? So the wisdom of Solomon is an esoteric tradition about the temple in Jerusalem. The center of the temple, the epicenter, is the ark. And the ark is in what's called the holy of holies. There's the outer courtyard, right, there's the holy precinct, then there's the holy of holies. And the holy of holies is what's called the inside of the inside. Right, it's holy of holies. Right, it's sanctum sanctorum.

Marc Gafni: And in the holy of holies there's an ark. Raiders of the Lost Ark, when words lost their meaning, culture collapses. So we're trying to recover, right, right, recover the lost ark. Right, so what's in ... the ark has two cherubs above it and those cherubs are, as many of us have talked about before, those cherubs are in the esoteric tradition [Hebrew 00:12:14]. They're sexually inter twisted. All right, so you've got a pair of fucking cherubs, right, atop the ark in Jerusalem. [00:12:24] and the voice of the divine speaks from between the space in between the fucking cherubs. And in case you missed the point, Solomon, right, has images of these sexually inter twisted cherubs, right, free standing in the temple and adorning all of the walls of the temple.

Marc Gafni: So this image of sexually inter twisted cherubs is, right, the image of the ark in the temple. And that's something we know in wisdom school, right, that's a iconic structure that's at our core. So why. So we've asked the question why. Right, why do we have sexually inter twisted cherubs atop the temple in Jerusalem which is the holy place. Once again, I want to kind of relay a field of meaning, 'cause we're going to extend that field of meaning. But if we don't actually relay it down, we can't extend it.

Marc Gafni: So what's the temple? The temple is just the words. The temple is [Hebrew 00:13:25], it's the holy place. [Hebrew 00:13:28] temple is the holy place. So the first word is holy. A word that we've completely lost connection to. What is ... we don't even know what the word holy means. And as a matter of fact, we're a little repulsed by it. Holy is like a holy roller. Sacred feels a little better to us. Right? Sacred feels a little bit better in our body. So the temple is the sacred, the holy place. The temple is number one, the holy place, the sacred place.

Marc Gafni: Two, the temple is the place where the [Hebrew 00:13:54], the feminine goddess divine dwells between the cherubs. That's the mystical tradition. If you want an experience of [Hebrew 00:14:03], the indwelling she presence, what we call she, in capital letters, SHE. All right, SHE dwells there. Right, the indwelling feminine is between the sexually inter twisted cherubs. So we've got holy equals [Hebrew 00:14:21], that's what we know so

far, right? And then we have equals sexual for some reason. What does that mean? Sexually inter twisted cherubs and the voice of the divine emerges from this space in between. All right, so wisdom school is a space in between. Get that? That word space in between, Victor Turner liminal space? It's a space in between, that we're not in our ordinary places 'cause we can't evolve the source code from the ordinary places.

Marc Gafni: We've got to be in a space in between. All right, I remember being on the way to Sydney, Australia, right, with Gedaliah Gurfein, one of the best teachers, right, of [Hebrew 00:14:58], that wisdom tradition in Israel today. And we were both about 31, 32, we were both going down to Australia to teach, we were brought there by competitive interests, right, we had never met each other. We called each other and decided we'd kind of freak everybody out and get to know each other on the plane and invite each other to his ... 'cause we didn't want to ... we just realized we were kind of pawns of a power game in Sydney, Australia. So we meet on the plane, we had a fantastic ride to Sydney, the man is the most hilarious man I've ever met in my life, with the craziest mind.

Marc Gafni: And we get to Singapore and Gadaliah says to me, he says, "Marc, here's what we should do. Let's just tell everyone we were kidnapped." Right, fuck around all week in Singapore, then be rescued, and write a book and tell the story. And he said it with a straight face. I couldn't tell, was he serious? Was he not? Right? So anyways, we went on to Sydney, Australia, right? But when we were in Singapore we missed a flight for a day. That's how it happened, we missed a flight. So we were there for a day and we were in this space in between. Not just space in between us, you're in Singapore for a day, right, with Gedaliah. Right, that's space in between.

Marc Gafni: Right? Wisdom school is space in between, right, so the voice of the divine speaks from this space in between. Right, and again, if we were doing like a very, like a week long, right, seminar? We would literally spend, it's worthwhile and as many of you are teachers in the room, as you teach, when you get to this piece, stop. And have people identify when they're going their sacred autobiography, what are the spaces in between in their lives. Because everyone knows what that space is. It's the space in between. So the voice of God speaks from the space in between the cherubs. So to know what those spaces in between, which are spaces, their holy ground of revelation, is to know something important.

Marc Gafni: So we're in this space in between. Okay, that's where we are. Okay, so we've got this, the beginning of a field of language, holy equals [Hebrew 00:16:45]. Right, we're not sure why the image is sexual, but it is, inter twisted cherubs, right, the wisdom of Solomon, and that's what we have. Okay? Let me give you one more text. One more text, we go to part three. Okay, with me? Everyone good? Okay? One more text in the text that you know. Two thirds of the people in the room know it, but I wanna kind of bring it back, okay? Here's the text. This is a text that appears in two places in the Talmud, right, in the Aramaic text, and it goes something like this and those of you who know it can just kind of do it with me. Okay? Which I think, you know, two thirds of us.

Marc Gafni: What's the story? The story about a man who comes home, remember the story, the man who comes home? And he's home early. And I'm loosely translating the Aramaic

context into a more contemporary context, but this is the basics, he's home early and there seems to be noise above in the bedroom. He comes upstairs and his wife is laying there, you know, fully unclothed, right, on the bed, right, looking a little nervous but says, "Honey, I'm so happy you're home." But doesn't quite ring true. Right? And so there are cookies, right, by the bedside. This is the [inaudible 00:17:49] a legal case. Right? It's a legal case, there are cookies by the bedside.

Marc Gafni: He goes to eat the cookies, the milkman spills out of the closet and says, "Don't eat the cookies, they're poisoned." That's the legal case. It's the legal question at stake and the Talmud is, is the milkman an adulterer or not. Well, first you [inaudible 00:18:13] to the Talmud, okay now we have to do a little Jewish yoga, you need your left thumb up, left thumb up, left thumb up is very important. This is how the Talmud works. You can't do this without the Talmud [inaudible 00:18:20], right? Yeah [inaudible 00:18:24] yeah, the Talmud says, yeah. Of course he's an adulterer, what the fuck is he doing, right, in the closet, right, spilling out, right, of course. And that's the majority of paying the Talmud. Obviously, right?

Marc Gafni: And as they're about to adjudicate the case, a second voice from the back of the study hall says, "No, he's not an adulterer." Talmud stops, right? Why? Says because, right, he stopped him from eating the cookies. But he stopped him from eating the cookies, let's just think, the Talmud says okay, so if he was an adulterer, he would have wanted him to eat the cookies, 'cause he would have died, and would have gotten the woman. Right? So he stopped him from eating the cookies. So why did he stop him from eating the cookies? Maybe that proves he wasn't an adulterer. So the Talmud's very confused. So then the [inaudible 00:19:14] in the Talmud says, no, no, you gotta understand. All right, wow, wow. Of course he's an adulterer, the fact that he stopped him from eating the cookies doesn't prove he's not an adulterer, 'cause he wouldn't want the woman if he was, because why, responds another voice in the Talmud, because he only wants her when she's married.

Marc Gafni: Get it? Right, right, he only wants her if she's married. And because if she's not married, the desire abates. Wow. Right? Wow. And the Talmud says [Hebrew 00:19:50] and Isaac says in the Talmud, because the principle is, from the day the temple was destroyed, the taste of sex, the erotic pleasure of wild, great sex was taken from licit classic conventional relationships and became more easily available, right, in adultery. Right, in transgressive relationship. Because that's what happened when the temple was destroyed. That's the text, it's a very strange text. You get it? Like what does that mean? Joe, furrows her brow, correct, like, what does that mean? How do you want it? Where do you want it?

Audience: [inaudible 00:20:32].

Marc Gafni: Who are ... we're not ... that's a different conversation, that's a different conversation. That's a good question, okay, but just [inaudible 00:20:39] at the cookies for a second. Right. But what the atonement is doing is, it's linking the temple with something about the nature of sexuality. You get it? And it's just a very subtle text. It's a come on. It's saying when the temple is destroyed, sexuality changes and becomes more easily available, right. Richard Gere, the movie the Unfaithful, great movie, right, the epigram

title is would you give up everything for one night. Right? And everyone understand what the movie was about, right, and it's an incredible movie. Right? It's about that, it's about Tristan, how do you pronounce his name, and I can never pronounce her, Iseult? How do you pronounce her name?

Audience: Iseult.

Marc Gafni: Thank you, to get, again?

Audience: Iseult.

Marc Gafni: Right, Iseult. I never do it right. I-S-E-U-L-T. Right? But those dudes, dude and dudette, right, it's always about some transgressive movement. And all of medieval poetry, right, about sexuality is about transgressive sexuality. Right? And it's precisely that sense. Right, the whole Cathar movement, the whole Troubadour movement what is based on precisely this notion in the Talmud. That actually, there's this idea that actually it's only transgressive sexuality that actually awakens at that radical experience, or to the erotic thrill, I'm using erotic now in its broadest sense, not in the specific sense, right?

Marc Gafni: That's what the Talmud is saying and that's linked in the Talmud, stay with me, to the fall of the temple. When the temple falls, right, sexuality changes its nature. Now clearly the Talmud's not talking about a building in Jerusalem. It doesn't mean the building fell, something happened. It means when we lose temple consciousness, right, and the Templars, the masons, it's all about temple consciousness. That whole tradition in Europe. Right, it's all about temple consciousness. And the goal of history, mythically, is to rebuild the temple. [00:22:38] I'm going to reclaim the temple. We're going to restore the integrity of the temple.

Marc Gafni: Raiders of the Lost Ark. We want to recover the ark. What does it mean we want to recover the ark? We want to recover a sexuality which is available in its full flame within the context of the relationship that I actually want to be in. It's kind of shocking. That's a shocking statement. That's precisely what the passage is about, right? So it's a right, there's this linkage, right, of sexuality with the temple over the temple energy, and the goal is to rebuild the temple which means to recover a kind of sexuality, right, which is available not only in its transgressive form. Did you get that? Everyone track that?

Marc Gafni: We, just a lot of history. The Troubadours freeze framed another transgressive dimension and my colleague, Ester Perel, who's writing today, right, we had dinner about a year and a half ago in New York, right, true sexuality, eros is transgressive. Right? So moving out of the Troubadour tradition, she's wrong. And we'll talk about why she's wrong. Right, right? And in other words, that's that sense. And if it's really, it's gotta be transgressive. And her new book is on infidelity. And it's a kind of reclaiming of infidelity, right, because she's working in that space where actually that the nature ... now of course there's a truth to it. When I say it's wrong, it's a Troubadour partial, be more accurate. Right?

Marc Gafni: So there's a transgressive dimension that's not the essence. That's not really how it works. It misses actually the whole point. Let's just go slow. Kind of just we're building blocks here, okay? And I know we're working a little hard, but we're just going to building blocks. Okay? So far so good? Everyone kind of with, we're in the space? We're good? Okay.

Marc Gafni: Step three. So what's the temple about. That's what [inaudible 00:24:25]. We now got some questions of it. We know the temple is holy, we know it's [Hebrew 00:24:28] space, right, that's what we know about it. We know that the fall of the temple, right, is in some sense this transformation of the nature of sexuality and to recover, right, not a building in Jerusalem, to recover Templars temple consciousness, to recover the lost ark, right to find the ark, right, where's Nina, right to find the grail. Right, that's what it's about. So to find the grail, to recover Solomon's wisdom, who's the builder of the temple, you begin to see the field of meaning? Solomon builds the temple, he's excommunicated, he got too involved with the women. Right? Right? And what does that mean?

Marc Gafni: He got lost some place. What does that mean? Where'd Solomon go? We want to recover Solomon, we want to recover Solomon's wisdom, we want to recover the lost ark and remember when words lost their meaning, culture collapses. Right, Stanford, red case, all right? Complete collapse, on all sides. The whole thing is tragic beyond imagination but it's not just Stanford, right, it's everything. We don't have a narrative. Right, we don't have a narrative. You get it, we don't have a narrative. We need to reclaim a sexual narrative and so we're pointing towards that. So in our next step, we kind of breathe, so we said okay, let's put this all together. What's the temple about? Let's kind of look at that ancient tradition and we're going to evolve it.

Marc Gafni: What's the temple? Is the temple kind of a playboy mansion? Right, how my friend Sally Kempton did her famous 1970 show with her and Susan Brown Miller and Hugh Hefner, on the Dick Cavett show. Right, there's a moment in time and Sally always said to me, didn't my hair look great there? I was like, your hair was really long there. Right, right, it was like this moment, right. But is the temple this Hugh Hefnerian moment? I don't think so. Right, so is the temple at playboy mansion? Is it just sex positive, which is how some people have wrongly interpreted these texts? It's not a sex positive, like temple sex positive, I don't think so.

Marc Gafni: Yes it is, but that's not the point. It's something much more dramatic, much more beautiful, much more stunning, going around her that kind of pallid superficial sex positive moment. So what's the temple about? So again, two thirds of us got the next sentence. We're going to get there. I promise, Nance, okay? But what the next sentence. The temple's not about sex. The temple's about, finish the sentence, the temple's about ... the temple's not about sex, the temple's about ...

Audience: Eros.

Marc Gafni: Eros. The temple's not about the sexual, the temple's about the erotic. Okay? That's the move. It's fundamental. What's eros. What does it mean? What's the erotic life? What does it mean to be in eros? So the eros is something quite different. And I want to spend

some real time here on eros. Okay? So we're going to go four steps. Eros has about 15 major qualities, right, maybe 17, somewhere in there. It had nine when Mystery of Love was written, but it's expanded, right, since then, since eros does. But we're going to get a sense of what are the qualities, what is the erotic experience? We talk about a return to eros, what are we talking about? And I want to focus on the four major qualities that we know, and I particularly want to expand and we're going to spend most of our time on the second two. Okay, but first I want to just kind of find our way in, okay?

Marc Gafni: So the first quality of eros. So the temple is eros, all right, the temple is eros. So what does eros mean? So another word for the temple, book of Leviticus, we have scripture on this, is [Hebrew 00:27:45] which means penimah, which means a cup, which has an inside [inaudible 00:27:51], [Hebrew 00:27:52] is the inside space. So the temple is called, the actual text the inside place, or it's called [00:28:00] the inside of the inside, right? So the temple is the inside place. So the temple is the place that I'm on the inside. So the experience of eros, like Woody Allen's best movie Interiors, right, the experience of eros is interiors. I'm on the inside.

Marc Gafni: Now what's the experience of being on the inside? What's the experience? So the way we usually access it here is we access it with a story we love. It's a zen story, this is for you Vonn and it's about these two zen masters. Zen masters ... well actually one of them was a zen master and the other dude was like a young apprentice student. And they're both wearing Reeboks 'cause zen guys always wear Reeboks. Right, and they're gonna ... they wanna kind of climb this mountain and you know, all the classical stories, the master's old. He's like, I don't know, let's make up an age, 97. Is that a good age for anyone? Right, masters that are 97, amen, 97, right.

Marc Gafni: And he's kind of slowly moving up the mountain, right, sure, clear, he's prepared for several months, right, to give his speech at the top of the mountain, right, he's there, right. It's the 40th anniversary of the mountain, right. He's kind of moving up the mountain, he's moving up the mountain, moving up the mountain. Right? And he's kind of slowly, slowly, but just very beautifully. But the young guy is like whatever. He can move up the mountain, he's got huge energy, he's strong, right, he kind of puts on everything, he starts darting up the mountain, darting up there, darting up the mountain, passes the old guy obviously, you know about 10 in the morning, it's a very high mountain by the way. Right and about 3 in the afternoon, the old guy is still moving up the mountain and the young guy is exhausted on the side of the road.

Marc Gafni: He's gone. He just can't move. And this is archetypal meeting, right, as the old master passes the young novice, the young novice looks at him and says in Yiddish, 'cause there's some Yiddish in zen stories, right, he says, [Yiddish 00:29:51] meaning what the fuck. Like, why are you still moving, right, and I am like, you know, right. And the old man, right, says to the young man, he says, "You come here to conquer the mountain. The mountain's always stronger than you, the mountain conquers you. Right, I come here to enter the mountain. To merge with the mountain, so the mountain lifts me up." Right? That's eros. That's the experience of being on the inside. It's a fundamentally different experience.

Marc Gafni: And I want to be on the inside of the conversation. You can't dial 911 for an erotic conversation. It doesn't work. You can get a sexual conversation, but a conversation that is eros, when like you've spoke to a person for like an hour and a half and you're not even sure what happened, right, eros is when you're with someone in the car and you're not afraid to be alone for four hours. As a matter of fact, you're delighted that you're going to be in a car for four hours and you can talk and you can enter the inside, in that kind of spacious space, you're on the inside of the conversation.

Marc Gafni: One master says if you're teaching, and you can hear yourself talking, sit down. Right? 'Cause you're on the outside, right? So the [Hebrew 00:31:00], right, right, it's called [foreign language 00:31:02], the exile of speech. And the [Hebrew 00:31:05], the feminine goddess divine is called one of her names is speech. So the [00:31:11] is exiled, speech is exiled, right, when the word, right, is heard by you, because when you're on the inside of the word, you and the word are merged. You have entered the word, the word's entered you and then new revelation comes forth. Right? It's always true. You know, our other image that we use kind of classic like, it dates us when this material first kind of begin to emerge in the world, so this is really kind of 25 years ago, Dustin Hoffman when he was young, right? Dustin Hoffman when he was young, right, Marathon Man, right? Just date us, how many people remember Marathon Man? Okay, okay, Sean just doesn't want to raise his hand, so I'll nod. Right?

Marc Gafni: Remember the movie? All right, what's the erotic scene in Marathon Man? The running. Remember that? Right, his brother was a spy, Vinny, remember Marathon Man, his brother was a spy? And you know, Dustin Hoffman starts to run, and have you ever gone jogging, but no one likes to run. It's bad for your knees, you gotta put on your clothes, you gotta spend time, you gotta get out there. But if you ... it's hard, right? But if you really run, like there's a moment in running, you're in. Like all of a sudden there's no like you, and the clothes, and the ground, and you gotta go, and your ankles, and your knees, you're just ... you're running. You've actually ... I ran for many, many years and it was one of my most delightful times, right. If you're a runner, you just break through to the other side and you run it, right?

Marc Gafni: You're in. The zen in the art of archery. Right, there's no split between you and the bow, and the target, and your hand, and your stretch, you're in the inside. You've entered inside. That's the erotic experience. So to be in eros, is to be on the inside of reality. It's the experience of being on the inside of the inside. All right, in exile, right, is when your inside and outside are separated. Right? But when your inside life and outside life are merged into one, when you're living from the inside, Plato's symposium is about entering into the inside. All right, so Plato called it eros. That's what it called it.

Marc Gafni: The symposium is about we gather in wisdom school and we're in the inside. Am I being pleased now, am I being serviced now, we don't care. We're on the inside, we're in the dharma. We've entered into the dharma, the dharma enters into us, we're available to it, we're open to it, we're on the inside. Okay? And that's called [Hebrew 00:33:38], to be before God, the word lifnei means before, right, and ten people here can finish the sentence. And the word lifnei, before God, which is the description of the pilgrim in the temple in Jerusalem. The temple is, I'm in the temple, Michael, I'm before God. The temple is before God. But the English translation of before is, and before God meaning

God's there, where Barbara's sitting, obviously, right, and I'm here. So I'm before goddess. And that's the simple translation.

Marc Gafni: But the word lifnei means also, also face, panim, face, panim. If you ever go to a synagogue or a synagogue, right, and you're young, there's always somebody that comes and pinches your cheek and kind of twists it into contortable pain, which you talk to your therapist about later and gives you a piece of candy and says [Hebrew 00:34:33], means you've got beautiful cheeks. [Hebrew 00:34:37] and you're just dying. So panim [Hebrew 00:34:41] means face, so lifnei, root word, means before and before God, means face and it means [Hebrew 00:34:47], inside, inside.

Marc Gafni: So in English we're saying before God, that's complete alienation, complete separation. Lifnei [Hebrew 00:34:57] means not to be before God. It means, remember, it's before, it's inside, and face. To be before it means to be on the inside of God's face. That's eros. Right. The erotic experience is to be on the inside of God's face. Okay? So that's the experience of the erotic. The mountain lifts me up. I've broken through to the other side, I'm in the zone, I'm in the flow of the river that flows from Eden. The [Hebrew 00:35:25] you would say, Aiden, I'm in the flow. And it's coated in words.

Marc Gafni: Okay, the last piece. We'll end this piece. Okay? Ever heard the word mazeltov?

Audience: Yeah.

Marc Gafni: Congratulations, mazeltov! Mazeltov, what does that mean? So the word mazeltov doesn't mean congratulations. Actually everyone who says it doesn't know what it means, 'cause it's a hidden meaning. Mazel means zeal, which is the flow, tov is good. Be in the good flow. Right? Be in eros, that's what it means. Right, like wow. Right? So the first face of eros is, right the experience of being on the inside. Good. Let's just hold that. Okay, and again, again, in a classical normal kind of transformation we just stop right here and we'd spend the rest of the day in experiences of the inside, which is beautiful. And as you teach this in the ways you teach it, that's the great thing to do, that's not what we're doing now. Okay?

Marc Gafni: Second face of eros. Okay, do we have a drum roll in the room? Jack, drum roll in the room, drum roll in the room, cheap seats in the back, Barbara, help them with my drum roll, help me. Give me a little drum here, there we go, there we go, drum roll in the room. Two, two, and I'm going to focus on three and four but I want to get first one and two in the room. So the second dimension of eros. This is the second, Vonn, it's the second face of eros and we're weaving a field. We've the temple behind, right, with it's sec, right, and we're saying what's the essence of the temple, we're saying the essence of the temple is this idea of the erotic. The temple is about eros. Okay? And what does eros mean. First face of eros? Being on the inside. Interiors.

Marc Gafni: Second face of eros. Second face of eros is fullness of presence. Which is not the same as being on the inside. It's a different experience. Fullness and we're mapping, we're cartographers of reality, right? We're cartographers of the source code. Fullness of presence. What's fullness of presence? Clare, what's fullness of presence, what is that?

Fullness of presence, right, I'm fully present and I don't absent myself. I don't tell a joke, take myself out, right, I don't do a kind of process of judging to take myself out, I don't fit in to right something, I'm fully here, I'm available to the radical amazement, right, that's here. I'm fully present. Okay? And I'm willing to stay in and I'm willing to stand. I'm not gonna divert my gaze. Right?

Marc Gafni: Fullness of presence. I remain fully here and present, right. We call that face to face. Where the cherubs are face to face, there's a blessing. Right, fullness of presence. All right, now stay with me for a second. How does that work? All right, what do we usually do, right, what do we usually do. We usually step out of the moment. We step out of the moment why? Why do we step out of the moment. Either 'cause it's too empty, with me? Or it's too painful. So we do something to step out of the moment, right, because we're not willing to stay in the emptiness. And if you forget every sentence we did this entire week and you were to pick one sentence, life is what you do with your emptiness.

Marc Gafni: That's what it is. Life is what you do with your emptiness. There is no one who doesn't experience emptiness. No one. And anyone who tells you they don't, is lying. Life's what it ... what do I do with my emptiness, right? And we have got this American culture, this western culture which is cultural fulfillment, but it's this way of filling the emptiness that doesn't emerge from the inside. You get that? All right, you fill ... yes, Steve.

Audience: I was wondering if you came into that realization after you ate one of [inaudible 00:39:02] brownies.

Marc Gafni: Right. It's a good question, it's a good question for tonight. Okay, right. So there you go, right. So we fill it, we fill it. Not with the brownies, but it's not a bad idea. But what the brownies give you, they give you an access. A sense of it for a second, right? What that particular form of journeying does, as Steve points to is, it allows you actually just to sit and do nothing. What does journeying do? When you journey, there's nothing to do. You're actually able to stay in the emptiness and we run away from the emptiness. All right, we call it avoidance, or a void dance. Right, we dance around the void. We do everything we possibly can to dance around the void. Right?

Marc Gafni: But it's only if I'm fully present do I actually access eros and when I dance around the void, one of our core distinctions, I'm lost not in eros, but in what? In? Finish the sentence? Somebody? Make me feel good? Pseudo eros. All right, pseudo eros. Pseudo eros is the dance around the void, right. A void dance. I dance around the void. I am unwilling, we could spend days, just a week, just on these sentences, right, but I just wanna get the map for a second. I'm unwilling to sit in the emptiness. And that's a big deal, right? John, Vinny, Mark, Nance, Michael, right, Rhea, right? I'm unwilling, right, I'm unwilling, where's Ray? Ray's over there, hey Ray, welcome.

Marc Gafni: I'm unwilling to sit in the emptiness. I won't sit in it. And here's the secret. And only if you sit in the emptiness, does it fill up with eros. If you want to practice, next time you hit the emptiness, sit in it. Don't do anything. Right? Every form of addiction, right, every form of acting out, is a form of pseudo eros. Right, pseudo eros is the way we fill the emptiness 'cause we can't stay in it. Right, Joseph and his amazing technicolor dream coat, right? The pit was empty, says the sacred text. Joseph was thrown by his brothers

into the pit, the pit was empty, it had no water. Right, the pit was empty, it had no water. What should that evoke in you? Really? The pit was empty, of course it had no water. So how do you respond to that?

Marc Gafni: The pit was empty. Try it. Nu, help me out, Nu, Nu, Nu, the pit was empty and it had no water ... yeah, one second, yeah, the pit was empty, yeah. Of course it had no water, what are you telling me it had not water, pits that are empty have no water. So the master's answers, water it didn't have, [Hebrew 00:41:43], it had snakes and scorpions. What does that mean? It means water is eros. Right? The pit's empty. It has no eros. But if it has no eros, it's never empty. There's snakes and scorpions, meaning every form of pseudo addiction, all right, every form of acting out. All pseudo eros, which breathes addiction, depression, malaise in every form, right, is traceable back to an inability to stay in the emptiness. Okay?

Marc Gafni: So fullness of presence is my willingness, my ability to sit in the emptiness, which is why we said last night in a passing sentence Vonn, which was just a throw away sentence, is that the erotic and the ethical are completely related. So when you're in eros, right, you don't need pseudo eros, 'cause you're in eros. Right? If I'm really in the circle, I don't need to slander anyone. If I'm really in the circle, I don't smear anybody, 'cause I'm in the circle. Right? I only, right, I only, right attack, I only slander, I only gossip when actually I'm not actually in the circle. So I place someone else outside the circle, pseudo eros, in order to give myself an experience, a pseudo erotic experience of being in the circle, 'cause I'm not there.

Marc Gafni: If I'm actually in the circle, there's room for everybody in the circle. You get that? The nature of the circle is there's room for everybody. Of course there's room for everybody. That's the nature of the circle. Everyone has a place in the circle, no one's outside, no one's an extra on the set. It's only if I'm not in the circle, I'm forced, Paul ... where's Paul, where's Paul, where's Paul, hi Paul, I'm forced to place someone else outside the circle, 'cause I haven't entered. That's pseudo eros. That's the second quality, right, of ... all right, the second quality of, right, eros is fullness of presence. Okay, fullness of presence. Right, which is eros. I'm fully here, I'm available, I can be surprised. I'm radically amazed, right, I'm open, right, I'm here.

Marc Gafni: I'm not necessarily inside, do you get it? I haven't entered into the inside, it's a different something else. But I'm present, I'm fully here and I'm not averting my gaze. You get that? I'm not averting my gaze. So for example, and we talked about what we're gonna do in kind of November, right, at the next wisdom school, 'cause there was one idea floating around, which was about actually working in kind of more in the tantric side of sexuality, how it works, so let's give you a little illusion to that right now.

Marc Gafni: In sexuality, there's two stages. One, is the stage of being on the inside, which the actually you enter into the inside of the experience. Right, it's not the inside of your partner. You can be on the inside of your partner and not on the inside of the experience, right? It means you've entered into the inside of the experience. Right? So that's going to be ultimate, right? And then the second part of sexuality is fullness of presence. And where does presence usually break in sexuality? Right, after ejaculation

or after an orgasm, presence breaks. Of course the classical movie image, give me a cigarette. Right, or masculine roll over and go to sleep.

Marc Gafni: But as there's a breaking of presence, right, everyone with me? Do you want to just go around and everyone share an experience like that? No, let's not, not do it. Okay, good, just checking. Okay, no sharing now. Okay. Right, so it's a beautiful thing the cherubs when they're face to face. When they're face to face there's blessing in the land, here's a simple practice. Right, if you're engaged whether it's sexuality with yourself, you can kind of look in the mirror of who you are, or to someone else where you're face to face, and is after the moment of explosion, don't avert your gaze. It's a very simple but beautiful practice, stay. Right, gazing, just 90 seconds. Deep in the gaze, fullness of presence. That's the cherubs. Cherubs are face to face, they don't avert their gaze.

Marc Gafni: And so face to face is fullness of presence. It's not being on the inside, you get it? It's a different quality. It's an unstaying. And what happens after the explosion of sexuality, is that the pain of the emptiness afterwards is so jarring, that we avert our gaze. Right, all evil happens in the averted gaze. Right? All evil happens in the averted gaze. When I avert my gaze, I can kill someone. Right, when I deface my enemy, I had all the propaganda posters and the literature, the research of the enemy, all defaced. They don't have a face, they have a contorted face, but when I'm face to face, when I see the fullness of your face, when I don't avert my gaze, blessing flows in the land.

Marc Gafni: When I avert my gaze, or the aversion of the gaze is the source of all evil. It's like, ah, all right, that's the fullness of presence, it's beautiful, and it's fullness of presence. Okay? Okay, that's the second phase of eros. Now our entire topic this morning is phase three and four. Okay, so this was all, we were just creating a scaffolding, okay? And now, not only because, right, and we're transparent in wisdom school, no words that can't be spoken, not only because I have to go to the restroom, not only for that reason, right, right. But just take now, two minutes, I'll be back in two minutes. And just pick up anything, any phrase, any dharma that kind of spoke to you and just find the person next to you and again, stay on the inside, meaning, don't talk about lunch, no clever comments.

Marc Gafni: Like clever comments, there's an enormous desire now to make a clever comment. It literally takes you out, it makes you safe. And I'm out. So I'm going to just ask everyone to just avoid that. Just stay in, right. Just anything that kind of spoke to you, all right just, and just play with it, okay? And this is now what time? Let's do like this, do that, let's do that, it's 11:40, good. Let's do like two minute exchange, let's hold silence of presence, and we'll take and we'll start to know 11:44, we're gonna start again at five to 12, we'll take a bathroom break. But in the bathroom break, I want to ask everyone to hold silence of presence.

Marc Gafni: Okay, so it's not a chat break. It's more like we're just in. We're in silence of presence. So two minute exchange, bathroom break, and take a second to just find a phrase. Right, a version of the gaze as the source of evil, whatever it is. We've done so much. Just try and pick something up, we're back together at five to 12. Thank you.

04-Friday Morning Part 3-2

Marc Gafni: Find the shalom, find the shalom. Lend your voice, lend your holy voice. Every voice, everyone's in the circle, no extras, no extras, no extras. Every voice is in the unique self symphony. Every voice, every voice, every voice matters. Let's shut our eyes and find the inside. Yeah, we're all singing like somebody else is going to do it for us, but we're not the center. Wake up, good morning. I'm at the very center, my voice is everything in the next moment.

Marc Gafni: Hello, hello, hello. Let it come from the inside, fullness of presence. Don't avert my gaze. Let's practice fullness of presence inside. Be generous with your voice, generosity. Baby sleeping. Eyes are shut. We're in silence, a presence. Sometimes you can see better with your eyes open. Other things we can see better with our eyes closed, and sometimes we can listen better with our eyes closed.

Marc Gafni: ... We have the beginning of a field. The sacred equals Shekhinah, the feminine goddess divine, equals being on the inside, equals fullness of presence, equals the erotic. The holy and the erotic are one. The erotic and the holy are one. There's no split between them. The split between the erotic and the holy is the source of dissolution, destruction, travesty, pain, brutality, suffering.

Marc Gafni: To be holy is to be on the inside. That's what it means. The Mikdash, the holy, the sacred place is the inside place. It's to be on the inside of the inside, the deepest of the deep, the Holy of the Holies, right? Depth is an interior quality, it's an erotic quality, it's a holy quality. The opposite of the holy is not the unholy, the opposite of the holy is the superficial. Wow, the opposite of the holy is the superficial. Gevalt, wow! All right? A field of meaning, right?

Marc Gafni: To avert my gaze is to step out of the sacred. The fall of the Temple, which we'll return to, but the fall of the Temple is the fall of Eros. We're looking at what is Eros? What are the qualities of the erotic? We're looking at four, being on the inside, being on the inside of God's face, [inaudible 00:07:31] of the night before God, the description of the pilgrim. The Temple in Jerusalem is not before God. That's the separated translation.

Marc Gafni: It's to be [Hebrew 00:07:41] means inside face, inside, right, face. Before, to be before God is to be on the inside of God's face, fullness of presence. I stay in the emptiness, and it fills up with Eros, pseudo-Eros, the source of all addiction. Now we're looking at the third quality. In the third quality, and here's where we want to be in this next piece, in every session that we do, every meeting we have is what the mystics call [Hebrew 00:08:19] right? We're making love.

Marc Gafni: Just like making love has an arc, has a trajectory, we get closer and closer. We move closer and closer to the inside. That's how the Zohar describes, right, the sacred study of dharma. Then there's an arc of the entire time together, right, from Thursday night till Sunday morning, as we move closer and closer, but again we're touching and not touching, right? In and out, closer, but we're gradually ascending, gradually spiraling, right?

Marc Gafni: All that explodes in integrity Sunday morning. Eros intimacy, integrity. We're weaving, we're evolving the source code, and we'll see how it happens. We're in the third face of Eros. Here's where we want to just drop in. Again I'm fully aware, and I'm sure some people had that experience, and thank you for staying with it. Thank you for being in service. Thank you for stepping up to participate in the evolution of love.

Marc Gafni: Those words and what they mean will become even more and more clear and apparent. If we're bracketing small self for a moment, right, to stay in, it's to be willing to be surprised, right, to find radical amazement. Now that we have a bit of a field of meaning, more than a bit, on our grail quest, again, words begin to now drop in and have deeper resonance. We now come to this third face of the erotic, which is the quality of yearning.

Marc Gafni: Yearning, longing, right? Yearning, right, the third face of Eros, right, is to participate in the yearning force of being. That's yearning. It's the experience of longing, right, the experience of wanting, right, the experience of yearning, right, the experience of desire, right? Desire is sacred, right? Desire is not the problem, as Buddha framed it, right, but desire is right, the very pulse of cosmos. Buddha on a good day, in the original Pali canon said, "Have few desires, but have great ones." Right?

Marc Gafni: That's closer. Desire is the very pulse of reality itself, right? To lose desire, right, to get lost in a place where I no longer yearn, or to reduce yearning to grasping as so many of the Eastern traditions do, and to misunderstand that longing is the essential, I'm a homo yearnius. I'm a human being because I yearn, right? Right, because I long. I want to lose the grasping of level one, right? First simplicity, right? Then I get to, right, the complexity, right? Right, three, I get to second simplicity.

Marc Gafni: Buddha has three groups of students. His first group of students, right, you know what he says to them. "When I die, what are you going to do?" They say, "We're going to cry, because we're going to long for you." He said, "Ah, okay." Then there's more advanced students, right? Buddha says to the students, "When I die, what are you going to do?" He says, "We'll understand that all is one and Nirvana and Samsara are one, and there's nothing to cry about, because it's the [inaudible 00:11:56]" right? That's the second group, more advanced, right, more complex, deep, profound position.

Marc Gafni: The third group of students, the most advanced, Buddha says, "When I die, what are you going to do?" He says, "Master, of course we'll cry, and we'll long for you." Second simplicity. It's not the grasping, it's not the first group of students, right? It's the deep tears, where I cry and I cry and I cry tears of pain and tears of joy, but tears of longing, yearning. I long, therefore I am. I am the sum total of my longings. I am allured, I am the sum total of my allurements.

Marc Gafni: To really understand this third face of Eros, is to understand that the third face of Eros is the experience of the very impulse, the very desire of reality awakening in me. That's what the erotic means. I yearn, right? In the sacred schools, in the mid-nineteenth century of the Hasidic world, in the study hall of Menachem Mendel of Yakutsk, the great master of Yakutsk, out of which Heschel wrote a book called A Passion for Truth, that they would do a sacred ceremony on Saturday afternoon at the time of dusk, right?

Marc Gafni: It was between night and day, right, the in-between time, right? You see that again? The in-between time, in that space in between and they would sit and they would chant. There would be several hundred people in a dark room. Then one of the master's assistants would go behind people and he would see if they were crying. If they weren't crying, they'd get a tap on the shoulder and be asked to leave. Wow, right?

Marc Gafni: That's the dance of tears. All the gates [inaudible 00:13:59] are closed, but the gates of tears are open, right? Every time I cry, I cry for every time I never cried before, right? It's all personal, and yet that personal, that longing, that personal "Every time I cry, I cry for every time I never cried before." That longing, that yearning, right, those tears, right, all the gates are closed but the gates of tears are open, right? That participates in the very longing of cosmos itself, the very yearning of cosmos itself, right?

Marc Gafni: The exterior name, right, the outside name, right, for the experience of cosmos yearning, is evolution. That's the outside name, but what does it mean? It means reality's not a fact, it's not an eternal fact. Fact eternal, eternity doesn't yearn, right? That was Blake's understanding, right, that actually true eternity doesn't yearn, but if it's really true, if it's really inside, right, then we actually do yearn for the productions of time, right?

Marc Gafni: Yearning means, right, and longing, right, that I'm not merely eternal, I'm evolving. Evolving means there's a story, right? Evolution, right, reality's not a fact, it's a story, means it's going somewhere and there's a plot line, right? There's a biography of reality and I, right, as an expression of evolution, which awakens Barbara as me in person, your phrase, right? Right? When evolution awakens, what I call reality, having a "you" experience, right? What I realize is, I'm personally implicated in evolution.

Marc Gafni: It's gorgeous, right? We understand evolution to be something that happens out there, it's a scientific fact, it's a theory. No, evolution is the exterior name for the yearning pulse of the cosmos. The cosmos yearns, it seeks to tell a story. It wants to [inaudible 00:16:11] me a show, not tell, right? That's what it is, right, right? It's a story seeking to be told, and my sacred autobiography, right, my personal story, participates in the story of evolution.

Marc Gafni: Wow, right? You see where it gets so problematic when spiritual teaching tells us, "Move beyond your story." Hello, right, hello? That's only if you understand spirit to be eternity. If spirit's eternity, I want to move beyond my story, which is tempestuous and ephemeral and changing every moment and transforming every moment, and I want to locate myself in eternity. Yes, that's a dimension of reality, is eternity, so I meditate, Jeff, to find my center in eternity.

Marc Gafni: Then I awaken and realize that reality's not merely eternity. I don't merely need to locate myself in my no-self, but I've got to locate myself in, right, the way that I'm personally implicated in the evolutionary process, right? Reality, evolution's happening in me, right? Evolution, the evolutionary impulse, right, towards the unfolding of its story, awakens in me in person. Reality's having a "me" experience. That's how I get personally implicated.

Marc Gafni: By claiming my story, not as a narcissistic separation from the larger context, but my sacred autobiography is my letter in the cosmic scroll, right? It's the way that I'm written into the mind of God, right? It is the dimension of the divine story that can only be told and lived and incarnated by me. I am the incarnation of that letter, without which the cosmic scroll is incomplete and can't come to its own completion, right, which is its ever-evolving ascension.

Marc Gafni: Evolution means reality yearns, that's what it means. To not get that is to misunderstand the very core of reality, the single greatest shift in our understanding of reality is reality's not merely eternal, right, evolution is true. What does evolution mean? It's not a theory, although it has a theoretical dimension. Evolution means reality yearns. Wow, do you know how that changes everything?

Marc Gafni: Personally my yearning, my longing, my allurements, my unique set of allurements, right, are personally implicated in that evolutionary process. [inaudible 00:18:45] right? Like whoa, okay? Let's just get a sense of it, let's get a sense of it. What does reality yearn for? What does reality yearn for, right? It's shocking, right? What's the yearning of reality? The way you can tell the yearning of reality is to step inside and see, what's the trajectory of evolution?

Marc Gafni: Where's evolution going? Evolution's moving towards its yearning, right, so evolution moves in six trajectories. One, evolution moves to more and more complexity. That's about where evolutionary science stops its conversation. It's right, but all of reality has exteriors and interiors, all the way up, all the way down. It's always exteriors and interiors. There's no exterior without an interior. There's no interior without some dimension of an exterior, all the way up, all the way down, right?

Marc Gafni: Evolution, right, moving from simplicity to complexity is absolutely true. Evolutionary science got it exactly right. That is the exterior form of evolution. Let's take a snippet, an evolutionary chain. We did it a couple of months ago in [inaudible 00:19:58] Let's take a look at it for a second. Here's a snippet, here's a look at evolution. We move from, let's say an atom, to an amoeba, to a plant, to a dog, right? To a human being, right, to a fully awake human being.

Marc Gafni: See that snippet? Atom, amoeba, plant, dog, human being, right, awake human being. What's the movement? The first simple movement is, right, from an atom to an amoeba to a plant to a dog to a human being to an awake human being, but that's the trajectory. That's just the description of, right, a number of expressions' emergence. Each one's a completely new emergent in the trajectory of evolution, atom, amoeba, right, plant, dog, human being, awake human being.

Marc Gafni: It moves to more and more complexity. Step one, that's the yearning of evolution is towards more complexity, right? I used to go to Silicon Valley, right, to Mac shows for three years. That was between the ages of 30 and 33 when I was strategic director of a high tech company, and I went to Mac Worlds, one after the other, right? They're sitting there and they're creating technology, and I couldn't understand a word that anyone was saying.

- Marc Gafni: I had no idea what was going on, but people loved to tell me about their technology, so I would just look at them and say, "Wow, that's unbelievable, wow," and I'd have nothing to say, so I wouldn't interrupt, right? [inaudible 00:21:20] and download their huge, complex, technological unfolding, "Wow, that's amazing," right? Amazing. Everyone would come to me, because I'd be the person that would be amazed.
- Marc Gafni: I never had any idea what was going on, including the product I was selling, right? I had no clue how the fucking thing worked, right, but we did go from zero to 70% market share. It went very well, okay, right? What are new technologies? Technologies used to serve us, but they're actually driven by something else. They're driven by the drive to complexity. We create more and more complex technologies in order to create more and more complex technologies, right, so the drive to complexity.
- Marc Gafni: Step two, what's the second yearning of reality? Reality yearns for consciousness, right, because the inside of complexity is consciousness. Someone get that sense? The interior of complexity is consciousness, which means the inside of an amoeba, right, is more conscious than an atom. An atom has what Whitehead called prehension. The atom moves towards, the atom is allured to something. There's a prehension even in an atom, right, but an amoeba, right, has more consciousness, right?
- Marc Gafni: A plant, right, is more alive, right, and a dog is more alive than a plant, right? Are you with me, right? A human being, right, is more alive than, right, a dog, as much as we love dogs, right, right? Then an awake human being is obviously more alive than an unconscious dead human being, right? Dead meaning deadened, okay? That's the trajectory, so reality yearns for consciousness. The yearning is for more and more consciousness, right?
- Marc Gafni: It's to move from being unconscious to conscious, that's a yearning of reality itself. You get it? It's not in me, right? I'm personally implicated, you see the difference? It's everything. It's the intent to be located in reality. All of a sudden I have a home, I'm part of reality. I'm not alienated from reality, right?
- Marc Gafni: Step three, reality yearns for, yearns for, and all of this didn't make it into the mystery of love, but we didn't understand it then. Reality yearns for, what else? More and more creativity, right? An atom is a building block, right? It's unconsciously creative, right, but I go to an amoeba, right, it begins to have asexual, right, production, creates in that way, and then a plant, right, which begins the birds and the bees, right, and pollination, which is even more, right, complex, right, emergence of creativity, right?
- Marc Gafni: Then, fish, right, begin to mate by depositing their sperm, right, and then the female comes and picks it up a couple days later, not how human beings do it, but it's the beginning though, right, of some process of, right, of creativity. Then we actually come together, there's actually creativity that happens through actual penetration, right? Then there's more and more and more creativity, right?
- Marc Gafni: Creativity is the process, right, the ceaseless advance of novelty, right? Reality yearns for more and more creativity, because reality is ceaselessly creative in its nature, and

there's a yearning for creativity, right? There's a yearning for creativity, that's three. It's the third yearning of reality. It's the fourth yearning of reality, which what else does reality yearn for?

Marc Gafni: It is the inner pulse of reality itself. Reality yearns for, anyone? More and more love or more and more contact. Let's start with contact, right? Reality yearns for contact. I want to make contact, right? Atoms want to make contact and create stable relationships, right? Then they break apart and they seek contact again. This yearning, this allurements, this attraction, towards more and more content is what we later call when it awakens, we call it love.

Marc Gafni: Love actually is all the way up, all the way down, right? Love doesn't start with sexuality. It starts way before sexuality. Love is the movement towards more and more mutuality, more and more recognition, more and more union, more and more embrace. Contact, right? Right? All the way down there's love, and love moves towards more and more contact, which means I recognize you more and more, I include you more and more, I embrace you more and more.

Marc Gafni: I'm more connected to you in the deepest possible way. That's the movement of reality itself. Love is this process that's not eternal. We used to think that love was eternal. No, love evolves. All of a sudden the dharma begins to make sense. Love is evolving, right? Just like we evolve towards more and more complexity, evolutionary scientists describe evolution as the evolution from simplicity to complexity, but it's also number two, the yearning of evolution is the evolution of consciousness.

Marc Gafni: Number three, right, it's the incessant movement of the evolution of creativity. Number four, it's the evolution of love, right? If I'm personally implicated in evolution, all of a sudden many of those phrases we said last night make sense. I want to participate because I'm personally implicated, right, uniquely in the evolution of love, because when I awaken, right, to the unique allurements that are my unique self, right, and I actually begin to live them, right, into my own particular trajectory of mutuality, recognition, union and embrace, then I am directly participating in the evolution of love.

Marc Gafni: We'll get to that, that's four, right, so reality yearns for more and more love, right? Reality yearns for the evolution of love, right? Number five, what else does reality yearn for? It's beautiful. These are the very yearnings of reality itself, it's the longing of reality, right, to fulfill itself. What else does reality yearn for, right? Reality yearns for uniqueness, uniqueness, and it's shockingly beautiful, right?

Marc Gafni: I mean, the entire trajectory of reality moves towards more and more uniqueness. When I sat with our, I've mentioned this, with our mutual colleague, Barbara's and mine, Ervin Laszlo, right, in Tuscany, in Italy, right, his home, he was talking about the movement from simplicity to complexity. I said, "Ervin, that's completely beautiful, it's so true," but with him it's more complex and also more unique.

Marc Gafni: You get that's a difference, right? You shift the lens. Actually, reality moves. It's gorgeous when you realize it. Unique is not an accident. Uniqueness is more and more

differentiation. [Hyak 00:27:29] right, the great, conservative, arch-icon philosopher, talks about right, right, the unique perspective, right, that creates specialization that unfolds, right, economic reality. Completely true, right? In other words, reality is differentiation and specialization.

Marc Gafni: Specialization means more and more uniqueness, exactly what it means. Reality moves towards more and more uniqueness, reality is drawn to manifest a just complete stand now, because we're now there, right? Reality's drawn to manifest more and more uniqueness. Uniqueness, it's not just that when you describe reality it moves towards uniqueness, Paul, it's that actually uniqueness is the strange attractor of evolution itself, and its uniqueness, love, creativity, and consciousness. Those are the properties of unique self, right, right?

Marc Gafni: Those are the strange attractors of evolution itself. It's not just that it moves in that direction, it yearns to move in that direction, and that yearning is built into the very fabric of the cosmos. The strange attractor of all of evolution is unique self. Unique self attracts evolution, right? Unique self, right, which is what the human being who is more and more right, go from atom to amoeba, right, to plant to dog to human being, to awakened unique self human being.

Marc Gafni: What's awakened unique self human being? More complex, more creative, more loving, right? I don't just love me. I don't just love me and my family. I don't just love me and my family and my people, ethnocentric. I don't just love every human being on the planet. I'm actually madly in love with all of reality. I'm cosmos-centric, right? I'm madly in love with reality itself. I have ever-expanding, ever-evolving circles of care and compassion, but it's not just theoretical.

Marc Gafni: I've got a felt sense of love that begins with my survival, but then it expands to, right, my man, my woman, my child, right? Fatherhood was this great invention, right? I'm going to protect my daughter and not sleep with her. It's a big deal. When the daughter got transformed from a sexual object to an object to be protected, a subject, it was one of the great leaps. I love my daughter, she's not for my fulfillment. It's gorgeous, it's one of those gorgeous, right, expressions of ... right?

Marc Gafni: I protect the family, right? I love the family, and then I love the tribe, which is the larger clan. Then I love the nation, right, right? When you watch Lori and I, late at night our social time is watching one show late at night, which I'm obligated to show up for or I'm in big trouble, so we've been doing The Musketeers. Musketeers, BBC special, check it out. The Musketeers, right, and Porthos is my favorite. There's Athos and there's d'Artagnan.

Marc Gafni: There's four of them, by the way, and they're completely awesome. They have two values, one for all and all for one, which is they're together, and France, right? Of course, you see the play between them, between individuality, which is about to come emerge in the world, and their individual ethics and values, which they occasionally betray France, quietly, because they've got this clash between ethnocentricity, "I love France and I do my duty," and this new, emergent consciousness, which is, "I'm beyond just France," right?

Marc Gafni: Now, why are we talking about the Musketeers? There was a reason. I don't remember what it was, but France, right, France, ethnocentric. Thank you, okay. Right? So that's [inaudible 00:31:04] "I love France." That's their value, right, and they're willing to work with anyone who loves France. Then my love expands. It's not about France. I transcend and include. I still love France, I still love America. I'm a patriotic American, right?

Marc Gafni: If I evolve love but I exclude the previous level, I become a dissociated American liberal who hates America, exactly what happens. You evolve your consciousness, but you transcend and exclude the previous level of consciousness. That's called dissociation. It's the great tragedy of the American liberal world, right? I'm a world-centric citizen and I hate America. You notice that? A lot of it around, right, because what I've done is I've bypassed ethnocentricity.

Marc Gafni: Ethnocentricity is my country. Loving my country's a big deal, the same way I love my family. I don't want to not love my family. I'm going to love my family in a special, unique and gorgeous way. Then I'm going to love my country, right, in a special, unique and gorgeous way, right? You actually can be patriotic, right, and enlightened. Patriotism isn't the problem, per se. Patriotism's beautiful, right? I love my country, right?

Marc Gafni: Then I love the world, right? Then I love all of reality, right? There's expansion of love, there's this evolution of love, right? Then the unique self, right, is more and more uniqueness. I'm more and more unique as a reality evolves. We get more and more unique, more and more specialized, more and more differentiated, but what happens, right? The yearning of reality is to awaken, right, not to unconscious love but to conscious love.

Marc Gafni: Not to ordinary love, which is a strategy of the ego, but outrageous love wants to awaken, not just as that which brings molecules together, but outrageous love wants to awaken as me, uniquely expressing the impulse of evolution incarnated in me in person, right? I am the personal face of the evolutionary impulse. When I become the personal face of the evolutionary impulse, then evolution fulfills its yearning through me.

Marc Gafni: When I clarify my interior and my yearning becomes evolution's yearning, right, then I become awake. Enlightenment means my yearning becomes the yearning of evolution. My yearning's not the yearning of my contracted, separate self ego, right? That's my grasping, you get that? I want to move beyond my grasping. I want to find my yearning, have few desires, but have great ones. What's my great desire? My great desire is to become the very yearning of evolution awake as me.

Marc Gafni: When I wake up in the morning and I feel this yearning, right, the sense of this blazing, right, desire, I want everything. I want to experience everything that is an expression of the unique allurements that's me, because what is the unique self? A unique self is the composite of my unique allurements, that's another way to say it. It adds something enormously special, right? Right? My allurements aren't a problem. It's actually know what I'm genuinely allured to, right, is to know, right, how evolution awakens in me, because reality is allurements, right?

Marc Gafni: I'm personally implicated in reality. I'm a unique set of allurements, so to actually live my allurements, right, is to become the leading edge of evolution. Wow, right? The third face of Eros, right, is to participate in the yearning force of being, not by becoming no-self. I mean, cells, how do cells evolve? By becoming singular and unique. The more specialized the cell becomes, the more the organism advances.

Marc Gafni: Imagine if we sent cells to a no-self seminar. You get it? Right, let's send cells to a no-self seminar. We'll go to our classical American seminar, no-self. Cells become no-self and evolution shuts down and dies, right? There's a unique cell story like there's a unique self story. You get that? It's precisely right. Selves evolve based on moving towards, right, greater and greater singularity and uniqueness, because uniqueness is the mechanism not of alienation or separation, but it's that which connects.

Marc Gafni: It's that which creates the next leap in evolution. By living into my unique allurements, not my grasping, that's the distinction, that clarification of desire. Got to clarify my desires, have few desires but have great ones. Then reach for them, you know what I mean? It's reach exceed its grasp. Let's say it better. Let's re-correct Browning with all due respect, right? A man's reach should exceed his grasping. Get the difference, right?

Marc Gafni: A man's reach should exceed his grasping, because that's what heaven is, right? Wow, right? That's yearning. We now understand what is evolution. Susan, 10 seconds, I'll get to you, okay? What is evolution? Evolution's a fact, right? It's the fact of reality. Reality is a story. Evolution is the story. The story means it's going somewhere, it has a plot line, right? It's yearning, it's longing. What is it longing for? More complexity, more consciousness, right, more creativity, right, more love, more allurements, more uniqueness.

Marc Gafni: That's the story, right? Then I'm personally implicated in that story. I mean, literally, the entire evolution world in America is evolution as a scientific theory, which you need to believe in or you're unscientific. That's the dumbest thing I've ever heard. It's of course, true. Of course, it's true. That's just the beginning of the story, right? Evolution is the yearning of the cosmos to fulfill itself, in which I'm personally implicated.

Marc Gafni: That's what it means to live an erotic life, right? It's when I actually experience, right, that my allurements are the allurements of reality awakening uniquely as me, and therefore, right, I can stand on the abyss of darkness and say, "Let there be light," right, through the power of my enchanting allurements, and give that gift, right, and take the unique risk necessary, right, to actually give that gift, right? Then I'm alive, right, and anything else is dead.

Marc Gafni: Why? That's not an elite idea. What we just described isn't elite, it's not a very, "It's for the advanced." It's not for the advanced, it's the nature of reality. You get the difference? That's how reality functions. Now, now, like anything, right, right, core structural ideas can be expressed modularly. We need to be able to express this entire idea in one story, that no one has any of it, right, for sure, 1,000%, right?

Marc Gafni: That's not what we're doing here. Here I want to get the inside of it, and then we express it in literature, right, and novels, right? Right? You wrote an essay about creating, right, right, right, every movement's got to have its arc, right? It's literature, it's got to be expressed in art, it's got to be expressed in literature, it's got to be expressed in music. It's got to be expressed in children's stories, right, where you get this notion, right, and to the precise extent that I don't incarnate the dignity, right, the gravitas, right, of my unique allurements, my life is empty and desiccated and I don't understand why.

Marc Gafni: Even though it all seems to be okay, and I've met all the benchmarks and all the standards, I feel desperately empty inside all the time, right? What do I do? I move to fill it with pseudo-Eros, which is every form of acting out, because I'm disconnected from the erotic, right? In order to actually take ... We need a return to Eros and we'll talk on Sunday morning about what the politics of this is.

Marc Gafni: Sunday morning's about the politics of all of this, the integrity of all of this, how it enacts in cosmos. Now we want to get the structures, so that's the third face of Eros, is yearning to participate in the yearning force of being. Okay, let's breathe, always a good idea, always good. Okay, let's take a break. Break's over, it was a short break, okay? Right, let's go four, okay? Let's go four, four.

Marc Gafni: Now again, I want to be really clear, as you're teaching this, right, and the way that you do it, and as you express it, stop here. Do not go to four. Disaster, right? Take time, breathe into it, work with it, work with it for a day, for two days. We just did a whole world, right? How could you possibly go on? The reason I can go on now is, because in this moment we're doing two things. We're in this space together and we're serving the dharma. We want to unfold this.

Marc Gafni: I want to try, and say this better. I've never said this in this way. I've never put this yearning together with evolution in this way, which needs to come together, right? In other words, when I wrote *Mystery of Love*, I knew evolutionary theory, I knew Julian Huxley. I mean, I knew it didn't come together for me. You know how that is? It's like it didn't come together, so I wrote all about yearning without mentioning evolution. Nice job Gafni, right?

Marc Gafni: I missed the essential thing when I wrote it. I just didn't get it, right? You got to put it together, so I'm trying to bring it together so it becomes not a nice piece of Jewish wisdom, whatever, right? Not a nice, esoteric, right, cherubs. Remember, the ancient tradition that talks about yearning, didn't know about evolution. You get that? I had no idea, right? Einstein thought the cosmos was a turtle. This is new, this is newness. This is the advance of novelty.

Marc Gafni: When we go back and resurrect the grail quest, Nina, we've got to resurrect it as an evolutionary grail quest, right? Right? We're not seeking eternity, right, so yearning is the third quality of Eros. This afternoon, we're going to take a dazzling journey, right, with Barbara, into conscious evolution, and into what she calls the telerotic universe.

Marc Gafni: Hold that there. We're in this all day, and this afternoon we're going to do exercising and talking and diads. We're going to be working together, so this is going to be an artistic afternoon, right? There's going to be a little balance there, okay, right? Since I know that Barbara's doing that in the afternoon, I'm taking the full liberty of actually getting to where we need to go in the dharma, okay?

Marc Gafni: Right, now, if you're uncomfortable, when I was younger, I would say, "I don't care." That's what I would just say it in a ... I do care, but I don't really, okay, so here we go, okay? Right, love you, love you madly. Are we with the dharma? Are you ready, ready to go? We good? We got a drum roll in the room? We got a drum roll in the house, in the house, in the house, in the house, in the house? Yes, yes.

Marc Gafni: Doug is sitting up. He's in the corner, the Buddha is in the corner. He's there, yo. Here we go, fourth face [inaudible 00:41:28] We got three or four, and each leap here is so huge and it's the first time for me that I've ever put the leaps together, so I'm just excited. We'll try, and get those ... Hey, Claire, how are you doing? Good, awesome. Okay, Leif, are we good? Okay. Edie? Okay. Jill? Okay. I like his beard that way, it's nice, huh? Okay, hey, here we go. Hey, Susan, I [inaudible 00:41:50] I missed you. Did you lose it? Is it still relevant?

Susan: It's relevant to me.

Marc Gafni: Is it relevant to where we are now?

Susan: I think so.

Marc Gafni: Go, go, go, go.

Susan: Okay, I don't want to [inaudible 00:42:01]

Marc Gafni: Go, go, go.

Susan: Early on, you said a human is more alive than a dog, and I dropped that into a [inaudible 00:42:09] already know [crosstalk 00:42:11] judgment, and I know that's not what you meant, so what does more alive mean?

Marc Gafni: Right, right, it's a good question. Whenever I say that, right, I used to say a human was more alive than a cat, and then Lori refused to talk to me, so I switched to a dog, because she doesn't like dogs. What we mean by that is, and again, that sentence, by the way always arouses some resistance, right? I stay with it because it's important, right? In other words, a dog, of course, can be gorgeous and beautiful and a human being can be an asshole. That's a given, okay, but that's not what we mean.

Marc Gafni: What we mean is, is that with two levels, within a dog there's X amount of interior love, meaning the interconnectivity of the dog's organs and their complexity, how that all works, all that inner, right? That's more involved in a human being. Objectively, right,

the human interior system is a more evolved system, that's one. Two, a human being is capable, I don't know if you've noticed this, but dogs have never yet built hospitals.

Marc Gafni: Now, the shadow [inaudible 00:43:19] dogs have also never made nuclear bombs. I'm deeply aware of the shadow, so I'm not idealizing human beings, but dogs don't build hospitals. They don't have that ability. It's the ability, right, to write poetry, right, to build hospitals, right, to create a movement to feed the hungry, that is just not happening in the dog world yet, right, simply because dogs don't have that capability of extending empathy to those they don't know.

Marc Gafni: A dog can extend empathy, right, to their direct owner. A dog can't extend empathy, right, right, to the world. If that capacity, that evolved love, where I actually love every human being, I'm moved by every human being, I'll cross the world to join Doctors Without Borders and risk my life or be killed. Dogs don't do that, right? They don't do it because structurally, not because they're bad, not a bad dog, right? Structurally, functionally, love capacity and again, interiors and exteriors, a dog doesn't have that exterior ability or that interior ability, right?

Marc Gafni: That's just a structural ... Same with a plant. A plant's gorgeous and beautiful and holy, right? Yet, you eat salad, I think, right, right? Maybe you don't eat salad, but you might. You don't eat human beings to the best of my knowledge, right? Right? A lot more what we said, what we mean by aliveness is, is full capacity, fully loving, fully creative, like that, fully conscious. Good? That was great to clarify. I mean, actually, whenever I say it in the room, I know there's four people who have it, right, who comes out, "What do you mean? I love my dog," right? I hate him.

Susan: For me it's not the dog, it's just I would say humans have more of these trajectories. We are consciously diving into these trajectories, where the plant doesn't have that capacity, but it's still alive-

Marc Gafni: The plant has the full aliveness of a plant, right? Right. There's an evolving of aliveness. If I'm in a hole right now, [inaudible 00:45:14] Good, full alive good, good. We'll circle back, because I want to just [inaudible 00:45:17] right? We're going to have, I promise, tons of time for questions, conversations, but right now we need to stay in the dharma, okay? Thanks, love, okay. The fourth quality of, right, the fourth quality, and now we're just in, the fourth quality of Eros that we're going to talk about, right, the fourth quality of the erotic, which is the Temple experience, remember?

Marc Gafni: What's our field of meaning, right? We've got the sacred or the holy, equals Shekhinah, the Shekhinah experience, the feminine goddess divine, but we just talk about the goddess all the time. What does the goddess mean? Everybody talks about she, the goddess. I always talk about she. What does she mean, right? She's not a word. She means the experience of the erotic. That's what she, when we talk about we're in service to [inaudible 00:46:01] serve with Eros, which means that living on the inside, which means that fullness of presence, which means participating in the yearning force of being, right, and being in service of the full incarnation of my unique allurements, right?

- Marc Gafni: Then finally it means the experience of the fourth face of the erotic, which is the experience of wholeness or the inner connectivity of the all with the all, okay? Now we're just going to flow, okay? The inner connectivity, things are connected, right? There's only an apparent boundary, right, which is a nonpermeable boundary, but actually all real boundaries are permeable, right?
- Marc Gafni: They're all soft boundaries. There's always an exchange of information, there's always an exchange of energy. It's all part of a larger field, right, so we're part of this seamless coat of existence. There's an underlying one, there's an underlying system, not a one in an old metaphysical, dogmatic sense, but how about general complexity theory, chaos theory, right? Complexity theory, right? Systems theory, which is, right, there's an underlying system, which is a larger wholeness.
- Marc Gafni: That larger wholeness, right, is the organism one, in which everything is moving. There's a gestalt if you will, right, there's a wholeness if you will, right, there's an inner connectivity, which is a quality of the erotic, right? It's the precise sense, the precise extent that I'm lost in, right, a sense of locality, right, to the precise extent I can't reach a non-locality. I can't actually reach into a sense of, right, I'm part of this gestalt and everything's connected in the gestalt. Everything affects everything, and everything impacts everything, because that's precisely, right, the nature of reality.
- Marc Gafni: The nature of reality is that it's all interconnected and nothing is separate, right? I am, right, I, because I'm part of everything. I'm nothing without being part of everything, and there's no separation between them, because separation is non-erotic, you get it? Separation is non-erotic, it's a non-erotic experience. For example, right, the experience of myself as a separate self in our dharma of the five selves, a separate self is a non-erotic self.
- Marc Gafni: A separate self can be an unhealthy or a healthy separate self, and I can do good interpersonal therapy to be a healthier separate self than an unhealthy separate self, but I'm still going to be lost in my malaise, because I'm in a fundamentally non-erotic existence. My existence is de-eroticized because separation is non-erotic. As long as I'm not in Eros, I've got this incessant demand for pseudo Eros, because I can't stay in the emptiness and allow the emptiness to fill with its natural Eros, which is my unique expression of the system.
- Marc Gafni: You get that? That I'm in the system, I'm a unique expression of the system, I'm a unique organ of the system. I have a unique function in the system, I have unique allurements in the system, and that uniqueness is not separation as we've talked about. I won't go into now, but I'm alluding to dharma. Uniqueness and separateness are completely different, right? To be separate is to be separate. To be unique is not to be separate.
- Marc Gafni: To be unique is to be a unique expression. I'm part of the seamless code of the universe, but it's seamless but not featureless, and I'm a unique feature of that. I'm actually located, right, as a puzzle piece, right, in, right, my precise place held by the puzzle, a unique expression, right, of that larger system. Therefore I'm fully eroticized, right, because Eros means connection. Eros always implies I'm fully part of the whole thing, right?

Marc Gafni: It's all interconnected [inaudible 00:49:55] any sense of separation, right, of ultimate separation, right? Separation exists in the mind of God, separation's real, but it's not ultimate, right? You get the difference? It's not that no-self reigns. No, no, I'm a unique self. Unique is a big deal. I'm obligated, I'm demanded, I'm in service of my unique expression. My unique expression is the artistic expression, right, of, right, the very art of creation, right, expressing itself to the tapestry and painting, right, that is my sacred autobiography, right, but I'm not separate from, right?

Marc Gafni: The experience of wholeness, the experience of interconnectivity, is the experience of boundary breaking. I want to break the boundary, right, of ... What boundary do I want to break? This is critical, right? Right? We're going to fly now, okay? I'm going to break the boundary, what of my small self? I'm going to break the boundary of my small self, right?

Marc Gafni: What do I want to do, right? I'm in my contraction, I'm bounded by my small self, right, and the human being has a fundamental drive to boundary breaking. One of the core drives of Eros is to break boundaries, and it's a healthy drive, right? The second you stop boundary breaking, you collapse, right? You've got to break boundaries, right? Seduction is all about boundary breaking, but what have we done? We've exiled seduction to the realm of the grasping ego.

Marc Gafni: The grasping ego that seduces, right, I seduce you to break your appropriate boundaries for the sake of my greed, which means my separate neurotic, right, neu, right, neurotic, neu, erotic, right, there's no right not there, right? The [inaudible 00:51:34] skip that. The [scape 00:51:36] of my neurosis, right, right, right, I seduce you for the sake of my greed. Your boundaries are appropriate, right, so any violation of those boundaries is unholy seduction, you got it?

Marc Gafni: We've exiled all of seduction to its unholy form, when in fact the psalmist says very beautifully, right, right, "Let the divine seduce you." We're all seduced, we're all seduced. The question is, who do we trust to seduce us, right? Right? I mean, I want to invite everyone here to seduce each other, everyone here. That's our goal, our goal is to seduce each other in the most holy way, right?

Marc Gafni: It's not to seduce someone to break their appropriate boundary for the sake of my greed. That's a form of rape any way you cut it. I want to seduce you, right, and I want you to seduce me. We want to seduce each other to break the boundary of our contraction for the sake of your highest need, right, the boundary of your smallness, right, the boundary of your sense of being separate and alienated and desiccated, right, and alone, right, and horrifically lonely, right, because I'm lost in my desiccated, small self, so I want to be seduced by reality.

Marc Gafni: [inaudible 00:52:43] I want the tree to seduce me. I want the performance to seduce me, right? I want the student, the teacher, and we want to all seduce each other, right? Joshua was seduced by Moses, right? Right? My teacher, Mordechai Lainer, he says Joshua wasn't Moses' best student, but he was the one who trusted Moses to seduce him, so he became his successor. You get that? Now, there's a thing about devotion. We want to be in devotion, we've lost devotion.

Marc Gafni: We've exiled seduction to its unholy form, and we've exiled devotion to fundamentalism. You get that? We don't know what devotion means. We call devotion something like co-dependency. Devotion must be co-dependent. Now co-dependence is a real thing, and we should move beyond it, for sure. That's not what devotion is. Devotion says, "I'm devoted to you, I'm devoted to you. I have devotion to you, absolutely."

Marc Gafni: That's my experience, devotion. I'm devoted, right? It means it's not pragmatic. I mean, we may do things together, right, we may do projects or not do projects, but there's a devotion, right, we're devoted, right? Devotion's not fundamentalist. I'm in awe of your unique self and we have a unique connection, so we're allured to each other. We're not sleeping together, not what we do, right?

Marc Gafni: That's not necessarily our relationship, and for 99.999999% it's not the relationship, nor should it be, right? Right? We're in devotion, right? We're in devotion, right? We're in service to. I'm delighted by your unique self, I'm in service to its emergence, and it delights me to be in that service. Wow, that's what devotion means, right? This sense of wholeness, we're interconnected, right? We're not separate, because separation is non-erotic, and the nature of reality is that it's a whole.

Marc Gafni: The whole attracts and the nature of reality is, it's parts and wholes, all the way up, all the way down. That was Arthur Koestler's term, holons. He said a holon is a part-whole. All of reality is holons all the way up, holons all the way down. What's a part-whole? It means a part yearning to become part of a larger whole, and in that yearning it's already part of a larger whole. That's the nature of reality itself.

Marc Gafni: To the precise extent I experience myself as a separate self, "It's my life, don't bother me," that's not independence, that's idiocy. That's just idiocy, right? It's just not true. It's not your life. Why would you think it's your life? I mean, your life is completely interdependent and interconnected with an entire meshwork, right, of being and becoming, and it's totally your life and you have a complete autonomy, you have to make your own decisions.

Marc Gafni: You have to [inaudible 00:55:14] integrity of your autonomy, you've got a whole dialectical balance between those two, okay? Now, that's step four, that's the fourth quality. Now we want to come home. It's this last piece where the whole thing comes together, okay? It's really the last, the next 10, 15, that's where the whole thing comes together. We've got all the pieces in the space. Now we can work, now we can play, okay?

Marc Gafni: Let's just, if we can, let's just take now and I'm going to sit here with you, so this is not a subterfuge for a different activity, right? Let's just sit and just shut our eyes for a second, let's just sit and just breathe into it, just for a minute or two, before we take our last dive ... Let your mind wander. Let your mind wander. Just bring it back to center, that's the meditative act.

Marc Gafni: The mind wanders, completely loses the whole thread, that's what the mind does. Let it do it, open space, and then just gently bring it back to center and drop it, yeah. Here we go, opening our eyes, last big, huge, momentous leap, step, and this is where everything we did is for this, okay? Let's give us a big, big drum on the room, so much so that Nance just pops [inaudible 00:57:37] There we go, we're drum-rolling, we're drum-rolling, give it a drum roll. Let's drum-roll it here. Edie, give us one drum, one, there we go, we're good, okay.

Female: [inaudible 00:57:45] on each other.

Marc Gafni: [inaudible 00:57:46] nice, okay, here we go, here we go, amen. See, here we go. We've got a field, okay, we've got a field of meaning. What's our field? In our field we have, right, the Temple, which is the holy, the sacred, equals Shekhinah, right, the goddess, she, right, equals the erotic, right? Then the qualities of the erotic equals inside, interiority, fullness of presence, the yearning force of being personally implicated as me, and wholeness, interconnectivity, the breaking of boundaries.

Marc Gafni: I am part of a unique expression of the system, all boundaries of contraction are broken, I'm seduced to my wholeness. Okay, that's where we are. Good? Okay, now, if that's the case, we look at the Temple, why do we have, right, two sexually inter-twisted cherubs above the ark, right? We're back to our grail quest, we're back to the ark, we're back to the raiders of the lost ark, we're back to where we started, right, because the end is in the beginning, right, and the beginning is in the end.

Marc Gafni: Two sexually inter-twisted cherubs, why don't we have, atop the ark, a painter, right, lost in painting, right, in the wholeness, the creative, right, movement of painting? Why don't we have a jogger, right, Dustin Hoffman above the ark, right, jogging away, right? Right? If everything we said is true, the Temple's about the erotic not the sexual, right, so then why do we have this fundamentally sexual image, which is the major, right, image, right?

Marc Gafni: Why is the Mary Magdalene tradition about Mary and Jesus, right? Why is this whole story, right, revolving around, right, this fundamental, blatant powerful sexual imagery, right, the two cherubs sexually inter-twisted above the ark, meaning, well, let's reframe the question. What's the relationship of the sexual to the erotic, right? This is where it's just like, whoa, here we go. Step one, step one's the question.

Marc Gafni: Step two, the fall of the Temple that we talked about, right? Remember we talked about it? We said the fall of the Temple, Ray, is not a building in Jerusalem that falls, it's the loss of Temple consciousness. What's the fall of the Temple, right? The fall of the Temple is called in original sources [Hebrew 01:00:13], in Aramaic [Aramaic 01:00:15].

Marc Gafni: The Shekhinah, the goddess, she is an exile, she's an exile. Okay, where is she in exile? The fall of the Temple, right, is the fall of Eros, because the Temple equals, the holy equals the erotic. The fall of the Temple is the fall of Eros. The exile of the Shekhinah is the exile of the erotic. The erotic itself is an exile. We always say, right, where does the erotic go when it's in exile? It's in New Jersey, right? Obviously, right? Right?

Marc Gafni: Where does it go, right, where does it go? It doesn't go to Montclair, right? Right? It doesn't go to New Jersey, right? Where does the erotic exile? The erotic is exiled in the sexual. That's the core of the dharma. We're going to take it a whole next step now. The erotic is exiled in the sexual, meaning, right, that the first step of the exile is, right, when I say I'm going to fulfill my Eros, right, primarily in the role in the world, in the experience of the sexual, which is why in language they're collapsed.

Marc Gafni: Language always reveals the inner nature of culture, and language erotica, or an erotica store, right, is not an Eros store, it's a sexual store, right, because I'm seeking, because we've de-eroticized our lives, because we've fallen from Eros, so we seek to, right, right, to find Eros, right, in the sexual. Now, can the sexual lead us to Eros? Yes, but is the sexual the erotic? No. If I seek to fulfill, right, my core, fundamental desire, right, to be, right, my nature, which is to be erotic, right, in the sexual, then the sexual completely collapses, because we're asking the sexual to fulfill something it can't fulfill.

Marc Gafni: We want the sexual to fulfill Eros. Can't do that, right? The sexual collapses under the burden, right, right, of a weight that it can't bear, right? That's the fundamental structure now, but look what happens. It gets far more interesting, okay? What is the relationship of the sexual, right, right, to the erotic? The sexual, everyone knows the next sentence, the sexual models the erotic and it doesn't exhaust the erotic.

Marc Gafni: The sexual models the erotic, it doesn't exhaust the erotic. Like the Balinese say, "We don't have art. We make everything as beautiful as we can." Right? The exile of art to a museum is the exile of Eros, right? Right? Falling in love, we only fall in love with one person our whole lives, or two if we get divorced? What happens if we have a romantic partner, right, who gives us security, comfort, and status. We've exiled falling in love to this particular quality that we call ordinary love romance, right, in its accepted social structures and forms.

Marc Gafni: Then we wonder why we live our lives completely deadened, right, because we fall in love with that one person, right, which is beautiful to do, right, and by the way, this is true whether you believe in radical monogamy, right, or whether you're celibate, or whether you're polyamorous. It has nothing to do with the style of loving you choose, you get that? It has nothing to do with that question.

Marc Gafni: This is as applicable if you're a Southern Baptist or you're a Haight-Ashbury polyamorous person, or you're a celibate Trappist monk. It's got nothing to do with your sexual style, right? It's about something much more core, right, where do I fall in love? Right? I want to fall in love all over the place, right? Reality is always falling in love with itself, right, so if I exile falling in love to a particular societal, structural form, right, then I've exiled the erotic, okay, right?

Marc Gafni: I exile the erotic in a thousand different ways, right, but it's the core distinction. The core of the sexual model of the erotic, doesn't exhaust the erotic, right? What's happened is, we've exiled the erotic to the sexual, that's its first exile, but then there's a second exile. That's what we call an exile within an exile, meaning what form of the sexual is the erotic available in? Transgressive sexuality, you get it? Now we come full circle, right? Right?

Marc Gafni: The man who falls out of the closet, right, the milkman, is he an adulterer or not? One opinion says he's an adulterer but why? Because he only wants the woman when she's married, right? In other words, the taste of sexuality is for transgressive sexuality. Why? Not because as Esther says, because Eros is transgressive. No, but because when I've exiled the erotic into the sexual, right, and I'm not living in Eros in every dimension of my life, which means that I'm boundary breaking in every dimension of my life.

Marc Gafni: You get that, right? The Eros is in the boundary breaking, but if I'm not boundary breaking any place in my life, meaning I'm living my staid, right, conventionally accepted, prescribed from without, has nothing to do with my interior, right, not expressing my unique allurements, but I'm successful, right? Right? I'm living that life, so I haven't broken any boundary, right? I'm literally in a mold, no boundary has been broken, I'm living my separate self, I haven't broken the boundary of my separate self, haven't broken the boundary of my emotional contractions from my childhood.

Marc Gafni: I haven't cried for every time I never cried before, I haven't done any of the work, right, so no boundaries are broken. I've exiled the erotic into the sexual, so then the sexual becomes by its nature only alive if it's transgressive, because it's the only place that I have available boundary breaking. No place else to do it. Esther is looking, as a cultural anthropologist, that she's an exterior quadrant person, that's what her background is, so she looks as a cultural anthropologist.

Marc Gafni: She looks and she says, "Oh, this is really interesting. Eros," which she identifies with sexuality, "is transgressive." That's true from a cultural anthropologist's perspective. You get it? From an exterior perspective, that's often true, right? In many ways there's a healthy dimension to that, right? People want to do in bed at night what they protest against during the day, right? That's true, right?

Marc Gafni: There's places we break boundaries appropriately in sexuality, right? There's a sacred transgressive dimension, but at its core, the sexual, right, is not transgressive, right? The sexual is the model of Eros and Eros, right, right, and the sexual as its model is not transgressive, it's subversive. You get the difference? The entire difference is there, right? It's not transgressive.

Marc Gafni: The sexual's not transgressive at its core, it's subversive, right? It's revolutionary, right? It undermines the structures of conventional reality, right? In every possible way it demands that we live on the inside, and in not coming outside. We speak from the inside. It demands that we live in fullness of presence. It demands that we participate in the yearning force of being in every dimension of life, but it demands I move beyond separate self and I break the boundary of separate self and experience myself as part of the larger fields of being.

Marc Gafni: It demands that I access fantasy, right? Imagination, to reimagine reality. It demands that giving and receiving, which are usually separate ... I'm giving money into my bank or taking money out of my bank, and that structure, that separation, is the basis of all economy and all politics. In sexuality, they collapse. Giving and receiving are actually one, right, meaning sexuality is subversive in every possible way.

Marc Gafni: Sexuality offers, right, a higher order of being, right? Again, in its wholeness, in its wholeness, not in its acting out form, not its pseudo-erotic form, right? All sexual harassment, all sexual abuse, right, is pseudo-Eros, it's not Eros, right? The sexual model is Eros. The sexual and the wholeness models Eros, right, which is the sexual models the subversive way of living, when actually, sexuality itself is shown ... This is the sense we lost last time.

Marc Gafni: I want to get the sense now. Sex is ethics, right? It's not just that you need sexual ethics. Of course, you need sexual ethics. That's a given, we all agree on that. That's a billion percent. It's not just sexual ethics. Sex is ethics, right, and sex is subversive. It models a world in which giving and receiving are one, right. It models a world in which I'm committed to your vulnerability, right? It models a world in which you became vulnerable, and therefore, right, and therefore, right, right, I need to support and to nourish you.

Marc Gafni: When a person opens up their vulnerability, right, whether masculine or feminine, right, that creates an obligation of protection, right, of holding, right, of support, right? All human rights are written in the sexual body. You get that? All human rights are written in the sexual body. If you actually experience the sexual body awaken you, right, you think that you have the possibility of violating a person, basic rights, who experiences the quivering tenderness, right, of a throbbing phallus, or the wetness, right, of an open yoni, right?

Marc Gafni: By definition, right, that obligates the fullness of human rights, right? Right? Literally encrypted, inscribed in our bodies, is the entire text of human rights, right? Sex is ethics, right? It's not just sexual ethics. Sexual ethics is just a given, of course, critically necessary, but that's not the goal. You see, when that's the goal, you get the complete contortion that we have in society today.

Marc Gafni: Of course, we need to move towards radical sexual ethics, obviously, but it's so much larger than that, right? Sex is ethics, right? Right? It is descriptive reality. Reality is allurements, right, and that's what we mean when we say, "God is fuck." God's fuck is not a clever thing to say. God is fuck means that it's what the Kabbala calls [Hebrew 01:09:45] right? Right? Lines and circles, all the way up and all the way down, right?

Marc Gafni: Even before sexuality, it's the allurements, but then it's the core structure of reality, all the way up and all the way down, reality is fuck, right? When we exile fuck, capital F-U-C-K, into small fuck, that's the exile of the erotic in the sexual. You get that? That's what we mean when we say, we want to fuck the moment open. We're not talking about sex, we're talking about fucking the moment open, and every moment is either closed or open.

Marc Gafni: To fuck the moment open, it's more than to love the moment open. It's [inaudible 01:10:17] wanting to say love the moment open, because it's not the same thing, right? Love the moment open is a piece of it, right? It's a piece of it. I want to love the moment open and I want to do more than love the moment, I want to fuck the moment open. What does that mean, right? What's my phallus, right? Every person in this room has a phallus, right? What's the phallus that fucks the moment open? My unique self.

Marc Gafni: My unique self is, right, the phallus that fucks the moment open. I can only fuck the moment open with my unique self, and then the moment wants to fuck me open, right? Right? That's precisely the relationship and what is it in me, right, that can receive, right, right, the moment that fucks me open, right? My yoni, precisely that's what it is, right? That's the dimension in me that receives the moment that's not closed to the moment.

Marc Gafni: We said last night, we have one decision to make in life. I'm either open or closed. That's my decision, right? When I open, right, when I open, right, fully available, soft and receiving, right, I'm willing to be surprised. Remember what we said at the beginning? To willing to be surprised means I'm open, I'm receiving, I'm willing to let the moment fuck me open, I'm not resisting. I'm willing to let go of my armor. I'm willing to let go of my armor, that's how [inaudible 01:11:28] talked about it, right?

Marc Gafni: It's the same conversation. I'm going to let go of my armor, I want to live with an unguarded heart. Can you feel that? I want to live with an unguarded heart. We're so guarded. I want to live with an unguarded heart. I want to let the moment fuck me open, and I want to let you fuck me open. It has nothing to do with sex, you get it? The sexual models the erotic. Does that mean you should have sex with everyone? Of course not. That's just dumb.

Marc Gafni: Of course, all the boundaries of separate self apply in all the appropriate ways, obviously, right? Obviously you work that out, whatever your system is, but the sexual, in whatever way you express, it models Eros, right, because in the sexual you want to be fucked open and you want to fuck open, right? You want to be always both masculine and feminine, that's the whole point, right? You want to be making love and being made love to, right, with reality, in every moment of reality, right?

Marc Gafni: The sexual models the erotic. Sex is ethics, God is fuck, reality is fuck, all the way up, all the way down. All of a sudden we have a new sexual narrative. See how we began? We said there were four sexual narratives, sex positive, sex negative, sex neutral, sex sacred because it creates babies. You see how far we've come? No, no, no. No, the new narrative is, right, that the sexuality is the expression of the evolutionary Eros itself.

Marc Gafni: Sexuality is an expression of the drive for contact, right, the move towards allurements that inheres in reality itself, right? Right? Sexuality is an expression of the fuck of reality, right, all the way up and all the way down. Therefore, of course the sexual models the erotic, because the erotic is the holy, and the holy is the nature, the sacred is the nature of reality, right? It's the inner nature of reality.

Marc Gafni: Reality is fuck because the erotic and the holy are one. It's the same. There's no distinction between them at all, right, and any distinction is exile, right? Any distinction is contraction. That's a sexual narrative that actually captures your life. That's a sexual narrative we can live in, right? Sexual's an expression, right, of the evolutionary Eros, right, towards more creativity, right, towards more uniqueness, right, towards more consciousness, right, towards more love, right? Right?

Marc Gafni: The sexual, does that mean I should act on every sexual drive? I feel silly to even ask. Of course not, but I just want to say it just for the sake of the recording, right? I mean, of course not. That's not the point. To get that, if that was ... You would have missed everything we said this morning. That's what people say, that's what [inaudible 01:14:04] I said the exact opposite, you get it, right? The whole point is, the sexual models Eros, right?

Marc Gafni: I want to fuck the moment open, right, in every encounter, with every tree, with every human being, with every moment. I want to be fucked open by every moment, right, because that's what it means to be erotic. It's what it means to be alive. Actually, all acting out, right, of sexual abuse and sexual harassment, right, and false complaints about sexuality, which is another form of sexual abuse, right, to abuse the narrative of the sexual, or to hijack, right, false complaints, right, for the classical male patriarchy power drives, right, which are malice-driven, using the feminine like it's always done.

Marc Gafni: Whatever the form is, right, of violation, it always comes from the exile of the erotic, right? I'm not fucking the moment open, I'm not letting the moment fuck me open, so I've got to place someone else outside the circle to give myself an illusion that I'm in the circle, pseudo-Eros in all of its vaunted forms, which is the sad, sorry tale of the underbelly of human history. Wow, wow. When we started this morning I mentioned in Tel Aviv, [inaudible 01:15:21] who was killed.

Marc Gafni: Why would you kill someone that you didn't know? I mean, it's just so fucking shocking. How do you kill someone sitting with their two kids and a wife? How do you do that? How do you do it? Because you place them outside the circle, you get that, that they're de-eroticized? We think that only happens in fundamentalism. It happens all the time. It happens in corporations all the time. It happens in, right, in politics, all the time. It happens in the church all the time.

Marc Gafni: We thought, no it doesn't happen in the human potential movement. Every place else, and of course it doesn't, of course. You get it? It happens all the time, right, and it's insidious, right, it's insidious, right? Malice is a failure of Eros, right, of course. It can only take place in a de-eroticized world, right? Our vision is a new vision of sexuality. Sexuality is and for the first time we have a sexual narrative that's an affront to shame.

Marc Gafni: You get it? It's "If I feel the urge to contact rising in me, and that's a violation of all social norms that I was taught, and it has one very narrow, accepted way of expression, there's no way I can't be lost in shame. There's just no way, because what is this powerful force, right, driving and moving in me, right, because I have no narrative. I've got no story, but if I actually understand that that force moving in me, right, whether it's the sexual drive or the drive to creativity, or the drive to find my unique place, right, in this larger system, which is the erotic.

Marc Gafni: If that sexual drive is an expression of the very drive for contact that moves all of reality, not only is there no shame, shame literally disappears for the first time. Imagine a generation of children, right, raised, right, with the understanding that the sexual impulse, right, is a first-level expression of the evolutionary impulse itself, right? It is the

evolutionary Eros, and then, right, then it evolves and it becomes the drive for innovation.

Marc Gafni: Then it evolves again, it becomes the drive for transformation, but those are all expressions of the evolutionary impulse itself. That's a sexual narrative that actually is a narrative that is true, that reflects our reality, right? Shame dissipates and disappears, but we're so desperately afraid to move beyond shame, because we hold on to shame, because at least we can locate ourselves there, right?

Marc Gafni: At least we have a sense of being alive there, so we use shame, right, as a form of pseudo-Eros, to paradoxically give us a sense of this aliveness. We got to be an affront to shame, which is the unique self, right, fully incarnate, fully alive, right, fully humble. Unique self is completely humble, because unique self is transparent and realizes that his or her source is complete beyond and yet fully audacious, right, because I'm transparent to that force moving through me, and I'm always clarifying.

Marc Gafni: I'm always saying, "Where am I fucking up? Where is this my grasping? I've got to clarify my ..." It's not that I become unique self and then I become this Nietzschean Ubermensch and I never have to check my motives, my jealousies, right, and I don't have to do the work. You never stop doing the work. You never stop doing the work. Whenever I can, I do a period of therapy, right, whenever I can find the time. I work with a guy named Peter Dunlap. I started about five or six years ago in the last round of some experience.

Marc Gafni: Whenever I can, I just do a little round of therapy. It's a great idea, and I said, "Peter, your job is to tell me what I'm missing." You know what I mean? He's a super bright guy. I interviewed a whole slew of people till I found someone that could actually be confronted, that I couldn't just move around easily, right, and actually got somebody who could be a force. I sit with him, I say, "Tell me what I'm missing." We always do that.

Marc Gafni: You don't become an Ubermensch unique self, right, and then you just go off into the sunset. That's dumb, right? We're always doing the work, because when we transcend separate self, we don't involve self when we get to true self, and then it's unique self, and then it's evolutionary unique self, for those of you who know that dharma. If you don't, Ray, skip it, right? I don't leave separate self behind. I'm always doing the work of separate self, right?

Marc Gafni: We think we're this Ubermensch unique self and all of a sudden, some image, right, of something reminds us of a moment with our mother, and we're crushed for a day. That's the way it works, yeah, right? Right, that's the way it works, but the question is, right, what's the gap? Do we get lost in it or do we get lost in it knowing that we're lost in it, and we're going to come back, and knowing this is not really who I am.?

Marc Gafni: My identity's actually so much larger. Then unique self becomes this strange attractor that takes me out of the whole, right? You can't get out of the hole only with therapeutic tools. You can't recover from addiction only through Twelve Steps. You

need a unique self recovery, right, which is unique self is the strange attractor towards wholeness, towards health. That only works if I'm an evolutionary unique self, I'm in this larger evolutionary context with my unique allurements ornamenting reality in a way that no one else and nothing else can. Wow, that's a vision.

Marc Gafni: Let's just breathe into that for a second. Let's just breathe into that for a second, yeah. Amen, amen ... At this point, as we're about to close but before we close, and I'm going to stay here with you, right, and be available if anyone wants to come up. What's critical to you now, and now it's not you in service of the dharma, us in service of the dharma, with the dharma in service of us. If we would just break for lunch immediately now, we'd almost lose the thread. It's too much, right?

Marc Gafni: We need now just a couple of minutes, five minutes, right, to actually find the time. Perfect, well, perfect, perfect, great, we're great, exactly. It's now 1:17, right? Lunch is at 1:30, so we're a perfect time, we're even early. I can't believe we're early. Okay, that's awesome, okay? When I wrote Shelley last night, 1:30, I figure make time later and I'd be early. It's nice, it's called gerrymandering, okay?

Marc Gafni: This is critical now, okay? If we just, even if we would go into a chant now, which would be a beautiful room thing to do, in terms of the quality of presence, but we would actually lose the dharma. The best thing we can do for the next 10 minutes is talk, and talk among each other about what spoke to me? How does it apply to my life, right? Just in the very practice of picking up, right, a piece, actually makes it alive. It's literally the difference between being this beautiful, right, and actually having it be yours.

Marc Gafni: Everything we did this morning, we're going to work with all weekend, okay? This afternoon, Barbara's going to take us on a stunning journey into conscious evolution, right, which is obviously, right, a critical expression, right, of the participating and the force of being. It will evolve and it will come in all the gorgeous ways. We're going to be exercising and working in a thousand ways, but for now, and I want to ask everyone if you can, fullness of presence, right, to be on the inside?

Marc Gafni: Whoever you're working with, or choose someone else, let's just spend literally the next nine or 10 minutes just chatting the dharma. The best way to start is, was there a particular piece that spoke to me, right, that I see relevant? Do I want to add something? Do I want to challenge something? You can get to the challenge later. There's plenty of time for that, but first, let's just be in it. First face of Eros, second face of it, third face, God is fuck, sexual model, whatever it is, whatever your entryway is. On three, we find a diad partner, we'll come together in nine minutes. One, two, three, go. [inaudible 01:23:58]

Female: Planning [crosstalk 01:24:07] Yes [crosstalk 01:24:39] It also means [crosstalk 01:24:43] You know what I mean? Like blowing on a [crosstalk 01:24:47] reality, yeah. [crosstalk 01:24:51] ability and [crosstalk 01:25:09] whatever [crosstalk 01:25:12] hard to become [crosstalk 01:25:14]

Male: You have a [crosstalk 01:26:53] I mean, right now I'm [crosstalk 01:27:20] There's enough going on [crosstalk 01:27:21] map of it [crosstalk 01:27:26] which is not to be [crosstalk 01:27:31] but I think that's the key [crosstalk 01:27:37] right? This is peace [crosstalk 01:27:57] but it's like I get grabbed up in the ass. I want to be wide open and if I can't, if I miss that part of holiness and actually the possibility of steadiness, holiness, then I'm living your [crosstalk 01:28:12] I'm not living my [crosstalk 01:28:15] here for a second.

Male: I get it. I see [crosstalk 01:28:18] I have to bring it back across the [crosstalk 01:28:20] Fall in love, leave [crosstalk 01:28:34] situations, boundaries. [crosstalk 01:28:42] which meets something [crosstalk 01:28:50] got a lot of authentic [crosstalk 01:28:53]

Marc Gafni: It's one of the most beautiful things about this [crosstalk 01:29:00] What I would do [crosstalk 01:29:06] totally [crosstalk 01:29:08] if you skip the open, you can't [crosstalk 01:29:21] you know what? It's a gorgeous quality [crosstalk 01:29:25] What I try and tell myself and share with the people in the [crosstalk 01:29:30] is to [crosstalk 01:29:33] totally open, right, but open in a way in which you're still present to dharma, but you're totally open. It's a little bit of a different [crosstalk 01:29:47]

Marc Gafni: Remember, it's not a [crosstalk 01:29:53] right? No one wants it other than you. I mean, that's what I say to myself. I would say to myself, "Give yourself the most opening trust [crosstalk 01:30:09] get lost in a way that you know you get lost and found all the time. [crosstalk 01:30:13] Then it's not, that actually requires a lot of [crosstalk 01:30:19] and discernment. Sometimes that process is [crosstalk 01:30:23] to the yearning of this, right? [crosstalk 01:30:30] I think there's a piece that I have to, I'm not suggesting [crosstalk 01:30:37] in the sense of how do I [crosstalk 01:30:40] right?

Marc Gafni: How do I [crosstalk 01:30:41] I have to be able to locate that in a way that I can trust my [crosstalk 01:30:43] Otherwise, I [crosstalk 01:30:45] three hours on the road and it's like, "What was that?" Right? That's because I've been [crosstalk 01:30:52] we've seen this whole mess, right? People can't [crosstalk 01:30:54] the integrity of the experience. It collapses in terms of the violence, right? [crosstalk 01:31:00] attack, attack, attack.

Marc Gafni: [crosstalk 01:31:02] myself, how it plays with [crosstalk 01:31:05] how it plays with [crosstalk 01:31:05] everyone [crosstalk 01:31:12] It's not, "I hate you," [crosstalk 01:31:13] no, it's a ... I think the intention is to [crosstalk 01:31:19] all right? I will not bypass [crosstalk 01:31:23] grasping that [crosstalk 01:31:27] is exactly how the [crosstalk 01:31:28] right? Right? [crosstalk 01:31:32]

Marc Gafni: Received? [crosstalk 01:31:39] right? My only [crosstalk 01:31:46] I took the break [crosstalk 01:32:08] Yes, yes, and it's critical uniqueness, right? [crosstalk 01:32:13] Uniqueness is orthogonal [crosstalk 01:32:17] precisely.

Male: That by itself [crosstalk 01:32:25] totally. [crosstalk 01:32:39] boundary breaking [crosstalk 01:34:11] I think it's great [crosstalk 01:34:14]

Marc Gafni: That's great, Jeff. [crosstalk 01:34:41]

Female: I think there's a lot of assumptions around [crosstalk 01:35:35]

Marc Gafni: They'll hear it in here, yeah. [crosstalk 01:35:50]

Male: I had to drop the line after it crashed. I didn't want anyone risking [crosstalk 01:35:57] five to 15 minutes [crosstalk 01:36:08]

Female: Oh, okay.

Male: Just want to [inaudible 01:36:10] a little question [inaudible 01:36:10] Stay with us [crosstalk 01:36:11]

Female: Oh, okay, all right.

Marc Gafni: Okay?

Female: Yeah.

Marc Gafni: Let's jump in for a second. Jump in for a second. Wait till Shelley told them it'll be [inaudible 01:36:21] We're just going to take a few short minutes here. Shelley's going to rejoin us. We're going to just delay lunch by just a couple of minutes, and just are there any [inaudible 01:36:31] just gorgeous to feel the study hall, and just to feel like we're alive together in the room? We can do this for four hours. I mean, I don't want to eat lunch, right, but it's on the schedule, right? It's awesome, because they've made us an awesome lunch.

Marc Gafni: Well, let's just take a few minutes just to chat a little bit together, just in space together. Are there any just pressing, burning questions in the room? I checked in with Jeff and Shelley so we're coordinated in terms of time, okay? Any pressing, burning questions in the room, right?

Female: It's more of a burning share.

Marc Gafni: No, Di, but I want actually burning questions, okay, if that's okay, okay? Just anything that's not clear. We'll get to shares for sure, for sure. I want to see if there's anything unclear, right, anything that's just up in a big way, that needs ... Jeff?

Jeff: [inaudible 01:37:18] my unique self is the phallic energy with which I fuck the moment, right? Then I know it because I experience myself being fucked open [crosstalk 01:37:31] my yoni, right? My yoni. What part of the self is that. The phallic drive is this [inaudible 01:37:41] evolutionary energy of my form, then when I'm receiving that [crosstalk 01:37:48]

Marc Gafni: That's great, that's great. That's a great [inaudible 01:37:50] Again, these are key distinctions, so remember that unique self is not my talent. It's for people [inaudible 01:37:56] [vinneooray 01:37:57] Unique self is not my talent. That's not what it is. Unique self is, right, we have five selves, but there's true self, which is the total number

of true selves or one. A unique self is, I'm part of the oneness, right? It's a singular that has no plural, right?

Marc Gafni: It is the one that lives in me, that's what we call true self. Unique self is, right, the unique quality of true self that's me, right? Unique self is not my talent, it's not my Myers-Briggs personality test, but unique self is the unique expression of the love intelligence of reality coursing erotically through me, okay, which is why unique self is a phallus that fucks the moment open. Unique self is also, of course, itself a yoni.

Marc Gafni: That's the paradox, right, because you see, a separate self can't afford to be a yoni. It's too dangerous. I can't be vulnerable, right? Right, right? False self, for sure, a false self is dangerous, right, as a phallus and dangerous as a yoni. It's his dangerous false self, right? Unique self paradoxically I can surrender. I can surrender or I can seemingly give up control, right? If I was in a particularly audacious mood, I'd give you an example of it, but I'm not, right?

Marc Gafni: I just thought of it, right, but actually there's no more ... The place you're most powerful is when you surrender, right? It's one of the great paradoxes, right? The person who surrenders actually receives everything, and they become enormously powerful, right? It's a very deep realization, right? That sense of receiving everything, and by the way, it is the power, right, of feminine sexuality, right? Right?

Marc Gafni: In other words if people assume that power and sexuality is with the masculine, which is absurd, right? There's a dimension of power with the masculine, but actually the feminine, the receiving of the masculine, has enormous power. The distortion of that power is called in mythical, archetypal sources, Lilith. Lilith is the power of the yoni to receive that destroys the masculine, right? Right? In other words, there's a shadow form of phallus and there's a shadow form of yoni, right?

Marc Gafni: The black widow spider, the black widow, right, is the shadow form of yoni. "Come into my web," right, and "I'll destroy you in that web." Right? I'm receiving you, but I'm suffocating you, I'm destroying you, right? In its positive form, unique self, right, is [inaudible 01:40:46]. In other words, unique self is precise and [inaudible 01:40:50] worth this last second, it's so fucking stunning. I don't think we'll get to it this weekend, but just take a look around America today, right? Transgender.

Marc Gafni: It's every place, right? I mean, it's every place, everywhere, right? Just follow for a second, right? All evil comes from a breakdown in identity, the loss of identity. I'm not a Frenchman, right, I'm not a Jew, I'm not a Buddhist, right? All those identities have been deconstructed. We didn't reconstruct any identity aka unique self, so what's the one identity that remained? Gender.

Marc Gafni: The one identity that remained, because we hadn't reconstructed unique self, the one identity that remained in the space was, "I'm a guy or a girl." Right? Now what's happening is, that's being deconstructed. Now stay with me for a second. All the questions of the transgender movement are right. All the questions are right and they're fantastic questions, right? The questions are, "I'm not just my gender, and my gender,"

right, "doesn't fit a preset of stereotypes." Because I'm a man, that doesn't mean I have these 10 masculine traits exactly. It's just not true, right?

Marc Gafni: There's this huge challenge to this reification of identity and gender. That's the gorgeous transgender move. Again, transgender, all the different names, the 72 different gender definitions on Facebook, all of them, right, are all asking the right questions, right? Actually they're missing a reconstruction. They're deconstructing, they're not reconstructing anything, right, because precisely what unique self says, unique self is the same intuition as the transgender movement.

Marc Gafni: What does unique self say? "You're not a man or a woman. You're a unique self." What unique self says is, "Your identity's not exhausted, right, by being masculine or feminine." That's precisely the point, right? It's not just, as my friend John Gray, right, says, that you need to balance your masculine and feminine. No, you need to move beyond Venus and Mars, right? Beyond Venus and Mars is actually, you're a unique gender, right?

Marc Gafni: You yourself are, there's a new category of gender, and it's a book that we did half of at the think tank. I hope this year we'll do the second half. It's your unique gender. Your unique gender means that your unique combination of the qualities of line and circle, not masculine and feminine, right? Attraction and repulsion, right, attraction thrusting forward, repulsion autonomy, separation, right, right, right, exist at the very moment of creation.

Marc Gafni: Every moment of the big bang. Those forces are all the way up and all the way down. There's lines and circles all the way up and all the way down. Every human being is a unique gender, a unique combination of lines and circles. Now, if you get what that means, it alleviates, I mean, the suffering going on in America today, right, over an inability to locate my identity. There's no unique self, A. Now gender's being deconstructed, correctly, but incorrectly, right?

Marc Gafni: In other words, it's not that I'm not lines and circles, and again we spent an entire mystery school on lines and circles. We spent an entire wisdom school on lines and circles. How many people here were here for wisdom school on lines and circles, right? Do you remember? We described this idea of unique gender. Unique gender is not, as John says, it's not a balance between my masculine and feminine, it's "I'm actually something new. I'm a new emergent called unique gender."

Marc Gafni: My unique self is my phallus and yoni, right? Right? In precise unique calibration, which means, and just look at the implications of it, which means that usually you understand attraction as polarity. There's a polar attraction. It's a magnetic polarity between masculine and feminine. My colleague, David Deida really focuses on that part of the teaching, but it's no longer the case exactly, right?

Marc Gafni: Yes, there's a polarity between masculine and feminine, but actually you have to get that unique gender is a subset of unique attraction. There's a whole new piece, right? Do you get it? In other words, polarity is between two unique genders. Do you get what

that means? It completely changes the game, the whole game changes, right? Right? That's two unique genders attract each other. It's not just man and woman or masculine and feminine attract each other.

Marc Gafni: That's the old game, but now it's, right, a unique gender in a male body, and a unique gender in a female body, right, rooted in their masculine. The male body is rooted in some primary sense of masculine, and the female body is rooted in some primary sense of feminine because there's hormones and there's testosterone, right, and there's brain chemistry and there's brain structures. These are objective structures of reality, but lots of those structures of reality evolve, right?

Marc Gafni: We move from a male brain and a female brain. We used to think there was only one brain, and the only brain was the brain, level one. Level two was, we realized no, there's a male and a female brain, right? Then Louann wrote her famous books, Male and Female Brain. She popularized that in culture. She was gathering all the research. Now we realize, level three, there's what's called, Daphna Joel, right, is the leading person in this in the world today, right? Right? She calls it an intersex brain.

Marc Gafni: An intersex brain means you actually realize that actually, you start with a male brain and a female brain as your point of origin. They always remain, you never move beyond it, but actually then, when you actually look at a brain four years later right, actually the male structures of the brain have now become intersex, right, and the female structures of the brain have become intersex. There's an intersex brain.

Marc Gafni: Actually every brain is a unique combination of objective, anatomical masculine and feminine features. That's shocking. The way I got that research is, I was poring every place I could find in the world to see, was there a physical expression of what I called unique gender? It turns out there is. It's actually the leading edge of brain research today. It's shocking. I'm a unique gender. That doesn't mean that I'm not a man. I'm a man and I can be ... Most unique genders, 98%, they have a primary orientation, right, but there are unique calibrations, so I'm a unique gender.

Marc Gafni: I'm literally, if we would put unique ... I mean, do you get how much suffering is happening in the world today, because there's no gender identity? If we deconstruct the old one, it's the same thing we've been saying all morning, we deconstructed the old gender identity, but we didn't reconstruct a new one. A unique gender, it's one of the reasons we're dying to get that book written and out, right, unique gender is the next step in gender, right?

Marc Gafni: The answer is, yoni and phallus are both expressions of unique self. Gorgeous, right? That's fantastic. Those are words just to clarify that. Anyone else, and I promise short answers, okay? Anything else, just not clear? Steve.

Steve: I was contemplating your discourse on [inaudible 01:47:44] thinking about in terms of unconscious nature as a transgression in relationship and [inaudible 01:48:00] expression [crosstalk 01:48:04] Eros and [crosstalk 01:48:06] Thinking about that,

[inaudible 01:48:11] relationship [inaudible 01:48:14] overly confronting [inaudible 01:48:19]

Marc Gafni: Yeah, it's all true, right? In other words, relationship serves, right, many things, right? Another word for Temple is Beit, home, right? Right? Home, Beit, it's the home. Another word for the holy is home, right? One of the things we want to do in relationship is rest, right, is rest, right? I move between, right, resting and just the safety of being non-confronting, the safety of being home, which is gorgeous. You can only rest in a home that knows you, right?

Marc Gafni: That's the difference, right, is I don't want a place I become dead. I can only rest in a place that's actually holding me, right? That's why this last sentence, the archetypal, sacred text for relationship is that the relationship between two partners is [foreign language 01:49:19] a helpmate who's against him, right? A helpmate, rest, but yet, right, there's a confrontation and I move between the confrontation and the rest. If it's all rest, it dies. If it's all confrontation, it dies. Beautiful, beautiful.

Female: The confrontation is about finding connection, not about conflict. It's just finding this connection.

Marc Gafni: Right, exactly, exactly, exactly, exactly. Anything else just in the room that wants to be said? Right? [inaudible 01:49:50]

Female: Yeah, I just wanted to share a couple of things that just really grabbed me hugely. The whole image of the cherubim, I mean, I want to see a picture again, because I certainly didn't catch on the sexual nature, but I got the power. The thing that's really standing out for me is the importance of between-ness, because as a pagan myself, we talk about between-ness all the time, the liminal faces, and that's where you encounter the fairy folk, and that's where the divinity is.

Female: That's where the magic happens [crosstalk 01:50:40] and that it has to do with other. It's not just that other holy images, like a Buddhist sitting there, whatever, in the oneness, it's no, it's this relationship with an otherness, and that's where the dynamism happens. That's where the [crosstalk 01:51:04] and the story. I just was just really caught in the power of that as I, too-

Marc Gafni: Right, in between, right, it's great, it's beautiful. You really got the, again, we could spend the whole day just on that image. We said just "What are my in-between spaces?" As you say beautifully in the Celtic tradition, that's where the fairies are.

Female: That's where the fairies are, deep in the folk tradition. I also wanted, you were talking about cells in the body and their evolution is all about their [inaudible 01:51:41] so the thing, and I think this is out of Bruce Lipton primarily, the thing that I was getting that it isn't just their uniqueness, but their uniqueness has to do with their evolution, and their uniqueness has to do with their location in the web, in that their actual, where are they physically in the body, and the dynamism, so that whole interconnectedness. They're just so not alone, and if they're alone and growing, they're cancer.

Marc Gafni: Right, we'll come back tomorrow. That's great. Our topic tomorrow is intimacy, right. We'll come back to we talk about intimacy. There's so much to say here, it's a good time for lunch. Last one, Doug.

Doug: Will you, in talking about intimacy, also address how sexuality is related to intimacy and not related to intimacy?

Marc Gafni: Yeah, we'll talk about that, about Eros and intimacy and how they relate with each other, I'm going to ... The answer is yes, and I want to leave the word intimacy till tomorrow for a lot of reasons. Let's just leave that word. We'll go into that word. We're going to stay in Eros and evolution [inaudible 01:53:09] today, and just have just the most, most, most amazing lunch.

Marc Gafni: I have a question for you. How many people did the exercise from last night of finding two or three people and falling in love? How many people did the exercise? Awesome. Before we start again, and the exercise in the spaces in-between, right, are in some profound sense in terms of transformation, easily as important, right? Easily as important, that's what happens in the dharma, right?

Marc Gafni: That's the space, that's precisely the space in between. I want to just invite everybody to find ... We've got lunch, it's two hours, two people, but this time, one person you know, one person you don't know, right? One person and one person you don't know, and do the exercise in which we stand, right, and we actually allow that energy to happen. Now the difference between walking through wisdom school and doing the exercise, and walking through wisdom school and not doing it, is everything, right?

Marc Gafni: Just quick last sentence, Fichte and Schilling, founders of evolutionary spirituality, essentially in Germany, right? It was the rave of Germany, right? I mean, German, it's the best of Germany, and it all disappeared. It all just disappeared from the scene in Germany, got all eclipsed. Why? They had no practices. You get it? There were no practices. We've got to have practices, the practices are critical. One of the things that shalom is really a master at, right, is really in acting practices.

Marc Gafni: One of the things that really, it's really a beautiful expression of just having collected best practice, right, and developed them and evolved them in so many ways. We're in wisdom school, so the simple practice of being in diadic form, and then actually opening the heart, right, right, and falling in love, right, and just maybe add just a sentence to it, which is, right, "I see you," sentence one, right? Sentence two, and this is a hard one, we'll get to what that means later but I want to see if you can leap into it.

Marc Gafni: We've talked about it before. "I see you," right, "I need you." Right? "I see you, I need you," what it means to be in a system, okay? Two people. How many of us are in? How many are in for the practice? Get a show of hands here, okay? Awesome. I see you, I need you. What time are we coming back, Shelley, Jeff?

Jeff: We're coming back in two hours.

Shelley: We're coming back at four o'clock.

Female: What time is it?

Shelley: 1:50. We're going back in 3:50.

Marc Gafni: We're going to meet Barbara Marx Hubbard in this room, right, at-

Jeff: [crosstalk 01:55:48] at 3:50 for 10 minutes, and then Barbara, you're on at four o'clock darling-

Marc Gafni: Oh, my god, Oh, my goddess. Oh, my goddess. Have the most beautiful lunch in the entire world, amen, amen. Guys, last second, deep bow to the god in the center of the circle, ritual matters, amen, amen.

05-Friday Afternoon - Part 1 - Leveled

Barbara Marx Hu: This is where I'm meant to be right now because the impulse of evolution within us is ready for us if we're ready for it, meaning creating a field, phenomenon in which everybody's impulse in this room is coming from the same arc of creation of the billions of years. And there's a lot of importance in gatherings of people who are alert to the impulse because this cannot fully happen alone. If it does, you go crazy. Or you go mad. Or you go ridiculous. There're lots of versions of how to do that. But how to go together so that the assembled genius of everybody's unique impulse of creation becomes aligned and, I would say, frequencies help us to join it. The frequencies of everybody's impulse right now is alive. And it's carrying the mystery of evolution within it. It's carrying the eras of evolution. At this stage of the maturation of the eras because of what we heard this morning.

Barbara Marx Hu: And I wanna take a moment for everyone to acknowledge the extraordinary, epic nature of what's been offered here by Marc. It's an epic nature. Every now and then in history something emerges like democracy. There was no democracy. There was no idea of democracy and in some minds democracy emerged, and then we have a whole new culture. Science did not exist at all. When the British Royal Society first ... before it formed, my husband's ancestors were part of that, they wanted to find out how things grow. So, they went to the king to get permission to form a society to find out how things grow. And the king said, "Well, why would you wanna do that? How many troops will it bring us? Or is it written in the Bible? Is it revelation or power?" Well, there was neither, so the king didn't pay much attention to them but the little group, the Galileans and Newtons of the world just got together to notice how things work. And look what happened.

Barbara Marx Hu: And that has begun to evolve itself and we are facing a world view of unprecedented reality. So, first of all, just to acknowledge the epic nature of a [Dharma 00:02:59] of the evolution of [Eros 00:03:04], the evolution of intimacy, the evolution of life itself leading to the planetary transformation because without that dharma we won't get through as whole beings. We need the dharma. It is absolutely essential.

Barbara Marx Hu: So, I wanna say Marc, I am absolutely proud, honored, delighted to be with you in this effort of bringing forth a version of the dharma that is so similar to your own but coming through as slightly different frequency and of course coming through a woman. There may be some reality in that difference although the ideas don't seem to be feminine, or masculine. I think that the nature of the way they come through is definitely feminine and masculine, and what we're all gonna be doing here ... this is gonna be so exciting.

Barbara Marx Hu: First, I'm going to share what I can about the world view of conscious evolution. And have dialog with you about it in my presentation of it as the major world view of our time. Then we're gonna take a break and we're gonna try something new. Jeff and Shelly will be working with me on this. And I'm just gonna tell you briefly what it is so that you can get ready for it. I've been doing this for years, it's called the Evolutionary Chakra Meditation. Have any of you heard that in my teaching? I use it in most of my classes, and I just verbalize it. And it basically goes from the mind of God all the way up to the billions of years, and then you take the impulse through every Chakra. And you incarnate the impulse with your request as the impulse of evolution to evolve you into the design that you're seeking.

Barbara Marx Hu: Now, it's pretty powerful but then I thought, "What if we stop at every one of the Chakras and actually share with each other how we want to incarnate the impulse in our reproductive organs, in our power center, in our heart," and then in come Shelly and Jeff, and they say, "Could we do this together?" So, we're going to do something. After we have a break, we're going to incarnate the impulse into every Chakra of our being by our own intentionality. Our own eras. And eras meets impulse. Don't you like that? Eras meeting impulse head on. In every Chakra of your being and who is the one making the request? You.

Barbara Marx Hu: And one of the great themes of conscious evolution is evolution by choice not chance. So, it could well be that in order for the impulse of evolution to go its next step it had to come to the era of consciously evolving humans ... who could consciously incarnate their intention to evolve to the next level of evolution. And maybe evolution will not work from now on, unless there is conscious choice of the participants of evolution itself. And the ones that don't choose it will get something, but the ones that do choose it ...

Barbara Marx Hu: So, I'm quite excited to see what's going to happen here just this afternoon, much less anything else. But the full scale incarnation of the eras of evolution, Marc ... the Evolutionary Chakra Meditation is gonna take it all the way up and all the way down as you say. All the way in and all the way out.

Barbara Marx Hu: Okay. So, first of all, what is conscious evolution and how do we feel it is the major offering in terms of an idea to explain and guide the process that we're now in? And I'll just start out by ... The reasons that this is necessary. First of all, we are facing a crisis on this earth that cannot be resolved by doing more of the same. And every single system, whether it be health education, economics, government cannot do more of the same and handle the crisis we're facing. And yet the new system of handling a crisis is emergent but not fully present. So that the human species is caught in a very, very delicate moment without a lot of time to make this change. So, the new crisis are a driver.

Barbara Marx Hu: The second thing is the new capacities of humanity are literally awesome and if used well from spiritual, social, and scientific technological ... and mainly the newest part is technological, nano tech, biotech, quantum computing, artificial intelligence, space travel, these are powers of Gods. Blow up worlds, create worlds, change your DNA, create a new body, go colonize a new planet, folks. It has scarcely been revealed to the ordinary consciousness that these capacities already exist. And I know when I hold that cell phone in my hand, I take it personally. I have the wisdom of the entire age, any question I ask I know. Up til now I had my brain, and writing and ... now I have that. And I have also taken the noosphere personally.

Barbara Marx Hu: We have an internet connecting us radically around the world and over seven billion cell phones. At this moment we're not sure what the message should be, but we've got all the tools. Then we've got Facebook. Mark Zuckerberg said that one day there were one billion people, in that one day, on Facebook. Imagine if that was ever a coordinated conversation. Wow. Imagine if the tendency in evolution to create higher order, higher consciousness, higher freedom, more complex order is operative in us now. And that the fact of a crisis that cannot be resolved by doing more of the same, that can lead to devolution is exactly the evolutionary driver that we need to lead the conscious evolution because without the crisis we would not have the motivation in the vast public. We've had it in a few people but never at any scale. But when it's obvious particularly in large scale like our government, for example, in the United States ... And I'm looking at Adam. When we first met he was a conservative but now he's having a little trouble. [inaudible 00:10:40] what's it's like to be a conservative but this was before all this real breakdown of the conservative what happened is that we were trying to analyze this.

Barbara Marx Hu: But the point is that crisis proceeds transformation. Problems are evolutionary drivers. And the nature of nature at the time of a crisis is to connect separate parts to make a greater whole different than and more than, and far more creative than the [inaudible 00:11:11] of the parts.

Barbara Marx Hu: So, the first thought of conscious evolution is to be aware that by the planetary situation that we are in, and we are all cells in the planetary body, some of our members on planet earth are being awoken now. Not only to the fact that we've done wrong and the crisis have hurt the earth, and the outrageous pain but also that we're at the threshold of a breakthrough of a new humanity that has only

been predicted in the great mystical traditions of humanity. And those of us who can catch hold of that potentiality and [inaudible 00:11:53] in their own lives, in our work, and in our greater culture actually can make all the difference. I don't know what else can 'cause it won't be any existing power structure that can do it.

Barbara Marx Hu: So, what's really happening is a new emergence of individual humans attuned to the impulse of evolution within themselves and within the larger world are being called upon now for absolutely great movement of the concinnous evolution of humanity. And I'd like to tell you how this idea first occurred to me and what it felt like for me to understand it. I'm a great person of asking questions. And this particular day, I think it was 1970, I was the universe a question. I'd been reading Reinhold Niebuhr on the subject of community. And he was quoting Saint Paul and the Bible. So, I said to the universe, "What story could humanity tell as great as the story of Christ?" Now, the story that we read in the New Testament is a great story. Nobody knows exactly what happened but the story changed the world.

Barbara Marx Hu: So, I said, "I want to know the story that we can tell, that if we told it could change the world. Universe, give me the story." So, this is one thing about conscious evolutionaries, ask. Ask with all the intensity of your being if you really want to know something.

Barbara Marx Hu: Alright. What happened was ... I experienced myself at the origin of creation in one flashing instant of the big bang and the formation of the quarks, the atoms, the molecules, the cells, all the way on up that chain of evolution until I got to my actual moment of existence right here and now. When I realized that every atom, molecule, cell, lower brain, upper brain, neocortex, absolutely everything in my being was a resume of the entire process of evolution waking up as that.

Barbara Marx Hu: So, I woke up as evolution. We, everyone of us is the incarnation of the whole story of creation as uniquely you. And with that, when I realized I am evolution, we are evolution, it became obvious that the story that we could tell as great as the story of the birth of Christ is the story of the birth of humanity. As a species able to coevolve with nature, co-create with spirit, express the impulse of evolution at its next step, and I believe that I heard from all the great avatars of the human species but especially the Christ because that's the one that has most moved me. Barbara, our story is the birth of a co-evolving, co-creative humanity. What all the great avatars of humanity came to tell us is true. We are one. We are whole. We are good. We are being born. Go tell the story, Barbara.

Barbara Marx Hu: I got, what I call, a vocation of destiny. And with that, starting in the 1970, I began to study what we know about evolution. And the amazing thing is, we know a lot because the scientific world has, with the understanding of cosmogenesis in the '60s began to study the fact that the universe has been, is now evolving, and is evolving through us. So, we have the scientific awareness of this. We have the crisis we need to evolve. We have the emergent new capacities of a universal species. And my word for the kind of species we may

becoming is [homouniversalis 00:16:44]. It would be a species that fully incarnates the spiritual, social, scientific, technological that we already have. And then, of course, as we'll talk about later probably on Sunday it became obvious when I read Marc's teaching that what he's calling the unique self is the personal expression uniquely as you of the entire story of creation incarnate as your uniqueness.

Barbara Marx Hu: Isn't that wonderful? Because your uniqueness is so precious. So far much more than we would think of as just an ordinary presence because it's incarnating the entire genius of evolution in your uniqueness. And when your uniqueness becomes and evolutionary unique self you're consciously imbued with the force of evolution, you're awakening to the fact that evolution in you becomes evolution by conscious choice. It looks to me like the entire divine process of the creator is to develop co-creators including the five mass extinctions, the billions of species extinct before we got here. The pain and the suffering which we've talked about at different times how to possibly deal with the pain and the suffering. And the only way I've been able to deal with it, it's a very challenging job to create a universe and give birth to co-creators with the powers of Gods able to take evolution to the next step.

Barbara Marx Hu: And if I were God, I'd just like us to have some gratitude for this rather than criticizing for anything because what did it take for our creator to create all this, and how incredibly fortunate we are to be the exact generation when the impulse of evolution is becoming conscious in us scientifically, spiritually, socially, technologically at a crisis that cannot be resolved by doing more of the same.

Barbara Marx Hu: That's why I feel that the dharma that we would call conscious evolutionary dharma needs to be put together. Not only in these small groups but I think it is really the next stage after the idea of democracy. And I'll go into another day the idea synergistic democracy of creating through all our internet facilities the capacity to look for common goals and match needs with resources in the light of the potential of the whole system, and that that will be the next stage of self governance and that we're the generation that can possibly take this the next step here in this room. Because I think the dharma is here, and that's really something to notice. It's not just another good idea.

Barbara Marx Hu: And how do we experience conscious evolution? Well, there're three ways. Spiritually, socially, and scientifically technologically but in order to do that you have to get at least a glimpse of the emerging world. You have to get a glimpse of where the system may be moving toward in order to know how to make choices 'cause most people are not making choices about where or what we're moving toward but rather how not to crumble under. Rather than where are we going and where is your unique gift going ... I did a theater for the future years ago in which we went through the whole story with light, and sound, and music on the stage. I was a rock star. You would've loved it [inaudible 00:20:59]. You could've done a great job on this. I was a rockstar for about a year. And I ended up with previews of coming attractions. And previews of coming attractions

was, imagine, everything we already know works. This is part of conscious evolution.

Barbara Marx Hu: So, I was actually incarnating, I think at that time they were playing [inaudible 00:21:23] and the music, and the lights, and the sound. We are one body. We are born into a universe filled with life. Just that. Each of us is encoded with the impulse of evolution and when it awakes we're awakening with the genius of evolution. And that as we connect, we co-create and we go beyond the limits of this planetary life cycle. And I went through all of these. And after a while what was happening to me was I was becoming psychic. And there was a person way at the back of this theater who was feeling ill and I said, "Let's stop. Somebody's not feeling well in this room." There was really hundreds of people. And I said, "Would you raise your hand if you're that person?" So, the person raised their hand. And I was capable because I was incarnating the coming capacities of humanity of actually being a healer just right in that moment.

Barbara Marx Hu: And then we went back, and we began to realize one more degree of awareness of what's already emerging through us once we catch that image of our potential self and potential society turns us on tremendously. And when I joined Marc's board, The Center for Integral Wisdom as a co-chair and met some of the wonderful board members, some of you were in the room, to develop the source code of this culture, taking the dharma of unique self the whole way into a unique self symphony joining with me taking the conscious evolution the whole way to everybody who's capable on this earth becoming aware that they are evolution becoming conscious of itself choosing to fulfill the impulse of evolution, which is the unique self.

Barbara Marx Hu: What we gain here is that awesome excitement comparable to the early Christians believing in the second coming of Christ. [inaudible 00:23:48] said he felt that when the noosphere gets its collective eyes, meaning the thinking layer or the internet, which has grown the new nervous system in the past 10, 15 years, when it sees this through all of us being this the nervous system of the planetary culture will be affected collectively. And he called it the Christification of the earth.

Barbara Marx Hu: And there're many names for this. I don't use the word Christ in there because it can't be related to one religion but it certainly was the expectation that created out of Judaism, the western culture to expect this. And when I was talking to the Catholic sisters who invited me to talk about conscious evolution with them they said, "When did you become a Catholic?" And I said, "I don't think I am a Catholic," and I said, "Why would you think so?" "Because of your sense of expectancy." And I realized what they were expecting, and what the early Christians were expecting, and the second coming of Christ that would transform the world is exactly what I was expecting, which is the connecting of ourselves as expressions of the impulse of evolution with all the new capacities of humanity spiritually, socially, technologically, scientifically. Catching that image is really the story of the fulfillment of the cultures. Certainly of the Western World.

Barbara Marx Hu: And as Marc was saying, in the Buddhist world, in the Hindu world they have not had a trajectory going onward like this, as clearly as we have had. However, the practices of those great traditions are essential for us to get there. So, it's all needed. But to say the importance of conscious evolution in the Western World activating ourselves at this moment with our spiritual, scientific, and technological, social capabilities will make the difference. And I'd like to take a moment to delve into the spiritual, the social, and the particularly scientific technological.

Barbara Marx Hu: For me the spiritual aspect of conscious evolution we're calling evolutionary spirituality. I will be doing this in the meditation. Evolutionary spirituality is if you can ... Did you put that up, Nina? My spiraling wheel? Just bring it over. Well, never mind. It's too much. I think it's too small anyway.

Barbara Marx Hu: What it means, evolutionary spirituality is once you've recognized the impulse of evolution from the origin of creation going through all of nature now up through us as our awakening unique self, and our awakening incarnation of the genius of evolution as unique evolutionary selves yearning to fulfill our deepest life purpose together ... How many here wanna fulfill your life purpose? Everybody. Why is that? It's because the impulse of evolution is in you. And it won't let you go. It can make you miserable. It can make you happy. But if you can tune into that spiritually what happens is in conscious evolution the impulse of evolution as it incarnates within you is truly a way of incarnating the divine. As an impulse of creation uniquely yourself.

Barbara Marx Hu: So, you begin to re-contextualize your vocation rather than I have a good project, and I wanna write a book, or I'm gonna make a movie, or going to help somebody. Your vocation becomes the expression of the impulse uniquely as you, coded with a divine intent of a larger body of creation. And when you say yes to it ... if you find out what it is like when I got that story, Barbara go tell that story, that did it for me. So, I was able to say, yes. I basically didn't know the story. I didn't know how. And I was a total misfit for a long while. I'd go to a cocktail party and people would say, "How are you Barbara?" So I'd say, "Well you know, 14 billion years ago ..." I had to tell the whole story everywhere to everyone, and finally they said, "We don't wanna meet you anymore. We don't wanna hear you anymore. We're not interested in knowing more about the new story from you." So, then I learned not to hose people with it, but to find out what they were feeling. We had a conversation about it.

Barbara Marx Hu: But when you say yes to it ... this is what I've learned about when you go from the spiritual, which is incarnating the impulse as you. That's spirituality. And then you say yes to it with unique expression of spirituality as your vocation, that yes activates the impulse within you. And we'll go through this when we go through the Evolutionary Chakra Meditation, what seems to happen is every element of your being gets turned on and you begin to go beyond age. You begin to go beyond discipline, beyond separation into fulfillment because the impulse is unique and yet uniquely needed. And as you do that and you find your unique vocation as a conscious evolutionary every time you say yes you

have to ... I think of as a ... There's a compass of joy inside because the compass of joy will tell you when you're on to that impulse and if you get off it, because it's not so easy to find it all the time, you'll feel stressed. So, I've learned if I'm feeling stressed rather than just to push ahead in the stress, is to try to breathe into it and wait for that arrow of evolution to go back onto the compass of joy and then the internal impulse is pleasure, is joy. And is empowerment, and is energy, and is healing.

Barbara Marx Hu: And this is actually true because the impulse is the life force within you and that yes in terms of vocation turn it on. And then as we'll talk about later, it doesn't wanna do this alone. Did the quark do it by single quark? No, the whole point is allurements. The whole point is connection but connection in great precision. It's not just massive connection. That's where the joining genius part will come in. And that's where the telotic nature of the evolution of, I would say eras, is coming in because once you discover life purpose feeling it to be an expression of impulse of creation within you and you say yes to it, and you are yearning to actualize it in manifestation ... manifested in form. So, it's not just spirit over here, and then I do my job over here. The spiritual impulse in you as it comes into unique expression as you begins to want to come into form so the partners that you choose, when you're at that threshold of manifestation of impulse into form is very, very significant. It's as significant as a partner you choose to have a baby.

Barbara Marx Hu: So, you're choosing a partner to give birth to the greater self. The greater world that's inside you. And therefore the whole quality of [inaudible 00:32:58] genius, which we'll talk about later here, I believe is as necessary a joining genes. Yes. Maybe.

Barbara Marx Hu: So the impulse of evolution comes through us as our spiritual oneness with source as our unique self. It awakens as unique expression of vocation. It is uniquely yours. And in a world in which every system is breaking down, whether it be government, health education, science in its old forms of structure, you become the emerging impulse socially. Your unique vocation we'll go and we'll talk about the wheel of procreation later, but it actually ... if you see this, here's the spiral of evolution, here's the wheel, here's health education, economic, science, and technology. When you say yes to that impulse it's like the arrow of evolution going through you and if goes to some function.

Barbara Marx Hu: So, your life purpose isn't separated from your essence. It's your essence becoming an expression functionally, and you never wanna leave the heart of the hub of the wheel. We don't want our vocations to separate us from our spirit. We want our spirit to imbue our vocations. And when we get up into this wheel of co-creation it's where we begin to hit center. Just take democracy because what we do when we enter the wheel, as you can imagine this and we're going to be doing this at the United Nations, we're doing it in business communities, we're doing it in different places now, what happens is you invite yourself to stand up in the heart of the hub of the wheel to take a moment's pause to realize the entire impulse of evolution is incarnating as you, right now,

speaking as you, your expression of creativity. And where you would like to place it in the social body.

Barbara Marx Hu: And you say, "My aspiration is ..." And just let her rip. Don't hold back. Most people hold back on their aspiration. They don't even dare [inaudible 00:35:30]. So, one of the things we'll do one of these days here is have everybody do this. Stank up in the heart of the hub of the wheel and let speak it out as the impulse expressing as us in this room, and then the next thing you say is, "What I most need in order to fulfill this destiny is ..." and if there's anybody who has the slightest gift to give you for the fulfillment of your divine destiny, what happens is a social love affair. Vocational arousal occurs. You're turned on by this other person. Oh my God, this person has what I need and what if I happen to have what this other person needs? Wow. Social love affair. Nature got us to join genes to ave babies. It had to make it really pleasurable. It's a lot of work.

Barbara Marx Hu: It's also a lot of work to build a new culture. But what if nature is putting love and joy right at the heart of it? To get us to do more of it, is that true?

Audience: Yeah.

Barbara Marx Hu: How else would we get to do more of it? Not by fear, and judgment, and anger, and distress. That's how we're gonna get to do more of it. And then if you can imagine, along with the spiritual incarnation and the expression of your vocation connection with other in a more social synergistic pattern like nature does, then add science and technology being guided by the impulse of evolution in the peoples of the world to create a field on earth where if you look at it we can restore the earth, we can free the people, we can activate enough for everybody. That's just the tiny beginning of what we can do.

Barbara Marx Hu: So, in order to know what we could do next you have to have awakened inside yourself your unique evolutionary impulse and you need to get into a we space in order to be able to guide the power of the system that we've been given to a fulfillment of the meaning of the new powers of humanity. Yes?

Audience: Yeah.

Barbara Marx Hu: So, the scientific technological community has to be re-encoded with us. We have to bring the high technology genius into these meetings.

Barbara Marx Hu: I did know a lot of them when I was working for the space program. And I got to know the astronauts, the people who are building the space shuttle, Wernher von Braun, the whole group. And most of them were fundamentalist Christians. It's interesting because the fundamentalist Christians at least were aiming at something. And the rest of the so called new-thought movement. No. And most women I know don't like high technology.

Barbara Marx Hu: Ladies, please. It's your power to guide it not to resist it. And one word about the feminine co-creator in conscious evolution. What is really unique about women is we have babies. And when you get pregnant it's a total unbelievable miracle. And it happens automatically. But after you turn 50 and you have no more eggs, what's really unique that happens to a conscious evolutionary woman is she notices she is the egg. She's got more to give birth to. Is that true? Does the feminine co-creators have more to create? Anybody in this room have more to create?

Audience: Yes.

Barbara Marx Hu: How does it feel to have more to create as a feminine co-creator over 50?

Audience: Wonderful. Wow.

Barbara Marx Hu: I'd like to hear a few words. How does it feel?

Female: Very big.

Barbara Marx Hu: Very big.

Female: Yeah.

Barbara Marx Hu: Tell-

Female: Giving birth to really big stuff.

Barbara Marx Hu: Giving birth to really big stuff. Like what?

Female: [inaudible 00:40:01].

Barbara Marx Hu: Like what?

Female: Like walking into a room and healing everyone there.

Barbara Marx Hu: You're a healer?

Female: Yeah.

Barbara Marx Hu: It's like me giving the new capacities of humanity and finding [inaudible 00:40:12]. I didn't know I could do that. I had to believe in the new capacities though. I couldn't do it without myself allowing it to go further.

Barbara Marx Hu: How about the masculine co-creator? Oh here's more feminine co-creator.

Female: Well, I'm just [inaudible 00:40:28] that when I got pregnant and had a baby I had no idea how I was gonna raise a child. In fact, [inaudible 00:40:34] seven

months I said, "Okay God. I'm done. I'll carry this the rest of my life. I don't want the next stage. I'm afraid of being a mother." And now looking at the giving birth at this stage, I did fine and I got three grandkids. So, trust him, the way I did then, that I will be sufficient to carry through on the birth of the-

Barbara Marx Hu: You will and you have a unique gift to give to it. So, for the feminine co-creator the unique evolutionary self, when she's beyond 50 is a huge energy resource she's got that is turning on in women all over the world but particularly in the Western World. That's why the Dalai Lama said women of the Western World. We have to look to them because there's no social structure for us. Nobody's telling us what to do. They have no idea what to do with us. We don't have a place in society that ... We're supposed to be declining. But we're not declining, we're rising.

Barbara Marx Hu: So, a couple more things about the feminine co-creator is that when she says, "Okay, that creative impulse in me is what I'm giving birth to now. So, I wanna have to understand the impulse. I have to understand where it needs to fit. I have to understand how to do this." And in so doing she realizes she's giving birth to the unknown world. She's giving birth to her aspect of an emerging culture that does not yet exist. There's no name for this culture that we're all giving birth to. It could be called the co-creative culture. It could be called an evolutionary culture but it's not [inaudible 00:42:25], it's not any of those old [inaudible 00:42:29], and it's not liberal democracy, which is when [inaudible 00:42:33] democracies so that nobody can [inaudible 00:42:36].

Barbara Marx Hu: So, this is a frontier of the highest, highest order. Is that a person? No. It's a window. Okay. So, the feminine co-creator says yes to this and then, I think, or we'll see when we do the Evolutionary Chakra Meditation, she begins to incarnate the impulse as her own creativity. And if she's lucky enough to find partners to join with then I believe the emergence of a new human is really at the threshold here. And how do you become what we've been calling a new human?

Barbara Marx Hu: So, we know that sperm creating, egg creates the new organism. Does the incarnation of your deepest spiritual creative impulse as it joins with others specifically who are coded with an aspect of your genius that will not be fulfilled without you. Then it looks to be that the two impulses in each of the two or more, doesn't have to be just two, and start to have a frequency of resonance even beyond choice or structure of working together. I would like to open our minds to the fact that when we say yes to the unique impulse as the creator feminine and as the creator masculine and as we join together to do this, the joining creates the [inaudible 00:44:20] just like it does in evolution. It's allurements all the way up and all the way down. It won't stop here with us. We're not gonna do this alone. And nature has put joy in the system. And we need to know how to say yes to it. And that's, I think, what this dharma is about.

Barbara Marx Hu: And I think the reason Marc ... We need to create the field and the context for this to come out the whole way now. It's not so much battling the ones who

resisted out of fear. It's ... and this wisdom school is context. So, I'd like to stop talking for a moment and have some interaction and dialog about conscious evolution and then we'll take a break and do the practice of incarnating the impulse. So, let me hear from you. What do you sense about this? What do you feel about this?

Doug: I'm going a little crazy back here in the corner Barbara. I'm about to explode.

Doug: I spent most of my life responding to the vocation of being a bridge between cultures and peoples. What I'm beginning to realize is that what you're talking about is exactly what we have always been talking about in the Christian tradition, theological tradition in terms of kingdom of God, spiritual giftedness, vocation, apostolic authority, healing. When Jesus said to the disciples, "You will do greater things than these." All of that is potential for us [inaudible 00:46:21] for new humanity that all speaks [inaudible 00:46:23]. And I'm sitting back here going, I've gotta figure out how to get this translated into language and form, [inaudible 00:46:35] the Evangelical, Christian Fundamentalist, even literal theological world can't give expression to this in a concrete way that makes sense to them. It's like the Holy Testaments began to open up and just come to life in a way that I've never been able to make sense with before until this moment.

Doug: And I'm just sitting back here going, "Oh my God." [inaudible 00:47:15]. It's real.

Barbara Marx Hu: It's real. I know this is true.

Doug: Somehow or other I have got ... I found if there is a vocational aspect of this for me it's how do I translate this? How do I communicate this to a Christian religious world that has a vocabulary but has limitation there yet.

Barbara Marx Hu: I wanna say a few things about this because I have written a huge manuscript.

Doug: I know. I've read it.

Barbara Marx Hu: The [inaudible 00:47:59]. Here's what ... this is very meaningful to me that you should be saying this. And I'll just tell briefly, I'm trying to write a book on the future. Where is Marc? He has [inaudible 00:48:19] sweetheart. I wanted to say this again to Marc and then we'll talk about this together. Just say that again because it meant so much to me.

Doug: I'm expressing to Barbara the explosion of significance going on inside of me as a New Testament theologian and evolutionary that all vocabulary that we use lacks a dictionary, evolutionary dictionary because what we're talking about as the new humanity, Paul's talking about in the Epistles. When we're talking about Kingdom of God, Jesus is talking about this whole new humanity, this whole new human race. This is a society of justice, holiness, and shalom that Jesus was all about. And I've been sitting here thinking that somehow or other I have to

figure how to help translate this and give a dictionary to the vocabulary that Evangelical fundamentalist liberal Christians have been speaking for centuries and have no understanding of yet.

Marc: Absolutely. [inaudible 00:49:44].

Barbara Marx Hu: This is epic. This is part of the epic. This is probably the most direct and important thing that could be said right now. And I wanna tell you what happened with Marc and myself. I did a webinar on evolution of Christianity. I had several different people on including Marc and at the time of questioning him about this, and he'd written an afterward for one of the versions of this book, and he said to me, and he had [inaudible 00:50:21] on this webinar, he said, "I could just do this all day. So, we said, "Well, why don't we do a sacred retreat. Well, we can do this at least for a week in a month." So, it seems to me, going back to that original statement that what we could be doing at the sacred retreat is responding to these questions. Here is the New Testament, here is the great tradition that he comes from.

Barbara Marx Hu: And here are we as conscious evolutionaries. And we could invite in all kinds of people who would have something to offer on this subject. And maybe if we need to go back to the sacred retreats to actually be an inspiration of just what you're saying and maybe you would help us by even asking these questions. And there're all kinds of people to invite who would be interested in exploring this if we set the theme. And the theme has to be conscious evolution not something else.

Barbara Marx Hu: What do you all think about this?

Audience: Right on. Awesome.

Barbara Marx Hu: Yes. Adam.

Adam: Adam.

Adam: I'm having a similar experience actually. And I ... As a ... I've been, not only a [inaudible 00:51:57] but a student also of intellectual, social movements, religious movements throughout history. And as you know, there's always a book. Initially there's more than one. The sacred books of all great religions were originally short works that were collected at a certain point [inaudible 00:52:20] texts. But it's the ambition of every publisher to the sum of the highest ... that thing you could imagine as publisher would be to publish the Bible, to change the world with a book.

Adam: So, I'm sitting here and I'm thinking that's what I wanna do. And it appears that you've already written it.

Barbara Marx Hu: Well, I think I wrote an overview of it. But I think-

Adam: But that's what we need. We need a new testament.

Barbara Marx Hu: Alright. We do, and see when I read Marc's Radical Kabbalah and particularly of the origin of the universal pre-human as it is described so vividly in this [inaudible 00:53:08]. I can see the origin of democracy, the origin of [inaudible 00:53:15] the origin of the culture that we know and are giving birth to in Judea tradition. And then coming right off of the Christian tradition. And the conscious evolutionary tradition builds on that completely and totally. So, if we could relay conscious evolution to these traditions, and these traditions to us, I think the book that's needed could do that.

Barbara Marx Hu: I did download some amazing stuff but to make it into more focused how do the existing great traditions and the evolutionary potential of humanity join now in the new ... in the fulfillment of what we have called for. We're fulfilling the religions rather than denying them.

Adam: What I feel the need for in the culture as the publisher is a new Utopian vision. The old ones aren't working and we don't know where to go because we don't know where we're going.

Barbara Marx Hu: Marc, don't you wanna come up and say [inaudible 00:54:31].

Marc: And I think [inaudible 00:54:34]. This morning I was out there and [inaudible 00:54:37] that is the best way it is but how do you create [inaudible 00:54:42].

Adam: But there's a social aspect, a political aspect, technological aspect, and a spiritual [inaudible 00:54:50] also. All these things need to be brought together.

Marc: Absolutely.

Barbara Marx Hu: And we and [Embryo 00:54:55] have done that. We really have.

Marc: I think that is the nature of the center. And that's precisely ... We keep appropriately renaming it because the revelation keeps happening. That's what keeps popping [inaudible 00:55:09], that's it. In the wisdom's form that sense is about just ... you gotta work it out. It won't get worked out in an academia, will it get worked out [inaudible 00:55:22]? Yeah. It's that ...

Adam: In many voices and many [inaudible 00:55:25].

Marc: Yeah. For sure. [inaudible 00:55:26].

Barbara Marx Hu: I think we're adding more of the spiritual traditions [inaudible 00:55:32] into it and finding that we come from that. We have sprung from that. And I'll tell you when this ... My first respondent ever is Laurence Rockefeller read this version of The New Testament that I wrote. And he said he wanted to publish it, and we had to create a foundation in order to receive the money and he gave me a

million dollars for 10 years and he took me out to his apartment to the top of Rockefeller Center and he held my hand he was quite elderly and he said, "Barbara, I'm looking to you to help bring forth the Christ of the 21st century. It's why he was a fundamentalist Christian. And he had a lot of problems. He had [inaudible 00:56:25] 'cause he was [inaudible 00:56:26] evolutionary but he could find it in The New Testament writing. A way not to deny the fundamentalism of his wife. Actually its evolutionary fundamentalism because he says we're going to be able to do all of it and more. It doesn't deny it. It fulfills it.

Barbara Marx Hu: And I didn't write the book as though from that part of view. I just said ... I asked the question, "How did they do this and what does it mean to us?" So, I had the eyes of an evolutionary futurist reading the New Testament and saw that it's coming true. And nobody had noticed that it's coming. [inaudible 00:57:06] to reject the old religions they're actually happening. So, there would be no greater impact to come into form in society, Adam if this could be done effectively. And I want you to know that I'm sure that Marc and I would be willing to work with you.

Adam: Well, that's what I'm here to do.

Barbara Marx Hu: Alright. Then let's do it.

Adam: [crosstalk 00:57:39][inaudible 00:57:41].

Female: Sounds like the [inaudible 00:57:43] the [inaudible 00:57:43] the wheel.

Barbara Marx Hu: Yeah. Now he's gonna move on.

Adam: [inaudible 00:57:52]

Marc: We need all the pieces. We need all the pieces, in other words, we can't just have a visionary document. It's gotta ... at this moment, another book or anything that just offers a vision, at this point [inaudible 00:58:10]. You gotta be able to read it. And it's gotta pass the master of defenses of a good social entrepreneur, of a good social engineer, of a good technological person, and it needs to have the dharma [inaudible 00:58:23] been so concerned with wisdom school, right? For the last [inaudible 00:58:28]. What are we concerned ... what are we actually doing in the inner core of our work here and our work at the center, the work we're doing together? We're trying to actually work it out.

Marc: But work it out beyond a kind of flash of intuition because [inaudible 00:58:44]. I'll kinda say it like this, there's a great movie out now called "The Man Who Saw The Infinite," and the reason I moved up 'cause I wanted to just kinda get this point down, which is I [inaudible 00:58:56] a long time ago. But it's called "The Man Who Saw The Infinite" did anyone see it? It's a great movie. It's about, what's it called, [inaudible 00:59:06] was basically working what once was a

[inaudible 00:59:15] in India, who was a packer and he just knew math. He just knew [inaudible 00:59:20]. He just knew math, he would sit in the temple and the temple is filled with his [inaudible 00:59:29] and he just got it. [inaudible 00:59:31]. So, he sent it to [inaudible 00:59:34] right at that time. [Harding 00:59:40] get in, thinks, "Who is this nutcase?" [inaudible 00:59:44], so he brings him to [inaudible 00:59:46], he's there for five years actually [inaudible 00:59:48] goes back [inaudible 00:59:50] later but in those five years he sees infinity.

Marc: But what he does is he sees the whole picture and these beautiful things and Harding clashes with [inaudible 00:59:59] and he says, "Give me the proofs." He says, "I don't have the proofs, I just see it." And Harding says, "Give me the proofs."

Marc: Now, in other words, we need to do both things now. We need to unleash the race horse, which is one of our favorite things to do, which is division. [inaudible 01:00:15] we need to have the proofs 'cause the second it goes out and it doesn't have the proofs it'll fall flat in culture. So, we need to have both together.

Barbara Marx Hu: I think we're putting both together already. What you did "The Universe: A Love Story" you looked at the science. I'm not saying that you have everything in there but what I'm saying is we have a lot of it already and I'm a member of the original leaders in 50 evolutionary leaders like [inaudible 01:00:41].

Barbara Marx Hu: Once we have a structure to put things in and we take these two dharmas, I think Marc and I are instrumental in it because we're so [inaudible 01:00:54] with it both the Judaic and the Christian and the evolutionary. With our colleagues and with the Center of Integral Wisdom [inaudible 01:01:04] we're building the foundation for conscious evolution because I have students all over the world who want to participate in this. And because of [inaudible 01:01:14] coming in and saying, "Let's rebuild the foundation because I got lost in just being a teacher [inaudible 01:01:21]."

Barbara Marx Hu: And they wouldn't let me have my students. So, I had no contact with the students and I ran my course with [inaudible 01:01:28] network for many reasons. And I didn't know what to do and the two people who came in my life are Marc and Nina because Nina came in by saying, "Let's gather together all the people who are excited by this, Barbara." And so ... Do you wanna say a word Nina 'cause it might be necessary to be greeted and say something here along with Marc.

Marc: [inaudible 01:01:51].

Speaker 7: Thank you Barbara. It's true. Barbara does have a community of 5000 agents of conscious evolution. And they're just waiting for the next step.

Speaker 7: So, there are so many of us that are poised and ready to do this. To be this [inaudible 01:02:11] and to bring it into form like Marc said, I agree with you and it's really important for us now to bring it into form. And I'm standing at Barbara's side in Santa Clarita, in San Diego, and all places in between. And what we're seeing is we're seeing the individuals that are actually [inaudible 01:02:33] out into the world. And we're seeing the millennials also have a voice in this and asking for us to play our part so that they can ... they're poised too. They're poised.

Speaker 7: So, it's an important moment for all of us. So, thank you very much.

Barbara Marx Hu: What a genius. Thank you. Thank you.

Barbara Marx Hu: And what's happening in this world ... because I have been an elder of the new for so long, finding the new that's happening. So, I'm getting newer every day.

Barbara Marx Hu: We've been invited [inaudible 01:03:10] to go [inaudible 01:03:11] Olympic England and took the [inaudible 01:03:15] a conversation. Well, they are now trying to do [inaudible 01:03:18] with the wheel of co-creation with [inaudible 01:03:21] viral dynamics and vital sign monitor with [inaudible 01:03:26]. So, these are some of the elders in the evolutionary movement. And [inaudible 01:03:32] seems to be now joining forces. It's not just even cooperating but joining that stream and there's a group of engineers trying to figure out how to get vital signs monitor and wheel of co-creation and [inaudible 01:03:47] actually into some form of synergy.

Barbara Marx Hu: It's not just cooperation, it's [inaudible 01:03:56] is the key. However, I believe that what Marc and I are offering here has a directionality of an evolution that involves the individual in turning on the impulse of creation in us, like the early Christians were turning on [inaudible 01:04:18].

Barbara Marx Hu: Thank you. That's so sweet.

Barbara Marx Hu: [inaudible 01:04:24].

Marc: [inaudible 01:04:26] what Barbara's saying and adding [inaudible 01:04:29] to it. We're very close but we're not quite there. In other words we're very, very close. The center is close, the foundation is close, the wisdom school is close, we're close and it completely matters in this next year, two, three, four, five, it's just this kind of moment where it's not a given that's gonna happen. It's like it's not true that evolution is not this kind of an actual [inaudible 01:04:57]. Evolution is our friend. Michael says, Michael [inaudible 01:04:59] evolution [inaudible 01:05:00]. It [inaudible 01:05:02] take a turn. And if anything resonates from today, this idea of kind of the [inaudible 01:05:08] impulse of the unique self is that we actually make a difference.

Marc: So, whether it's a leaf or Adam said, "That's what I do." Or Tanya, or [inaudible 01:05:19]. But what each of us do showing up, it's a moment almost unlike any other moment of time. Every generation thinks their generation is the generation but we're right about it. But you can actually feel it, right? And we actually, strangely enough, as we've been saying for two, three, four, five years at the center and at the wisdom school, you can say at the foundation there's a group of us, we've got it. And there's no one person, we're past that era. But there's a group of us together, there's a unique self [inaudible 01:05:52] but that actually has it, we've got the notes. And by the way, without going into that talk of center and then we'll talk about the deep structures, nomadic structures that undermine culture and how they work.

Marc: But part of what ... whenever you wanna change the [inaudible 01:06:09] there's a resistance to it. There's an equal and opposite force. [inaudible 01:06:13] in the culture. And so there's a moment here where what we do, talk in biblical terms, but where we are in relation to Bethlehem truly matters. And I'm a 1000 billion, trillion percent sure about it's not a moment where it doesn't matter but literally each and everyone of us in this room, in our relationships as we actually [inaudible 01:06:36] move to the next step and move those challenges, and stay in the circle, and stay in the [inaudible 01:06:41]. And say [inaudible 01:06:43] and don't get tired. If you're really, really tired go home. Believe me, we all know that for lots of different reasons.

Marc: So really stay in and not just wake up, and not just [inaudible 01:06:53] but really show up and to show up together. And that's what this moment's about. We will worry about today and then tomorrow we move into ... it's actually [inaudible 01:07:03] and this is the best place I know where we're actually [inaudible 01:07:07] the deep [inaudible 01:07:08] structures out. How does it work? What are the principles? And it's not gonna fly without that. It's just not gonna fly. It'll be either too [inaudible 01:07:17] ... we need to [inaudible 01:07:21] the structure so that you actually feel, "It's really deeply worked out." And you can see it and feel it [inaudible 01:07:28] visionary peace [inaudible 01:07:31].

Barbara Marx Hu: I'm thinking about, what's your name?

Doug: Doug.

Barbara Marx Hu: Doug. What Doug said and what we did when we got together with the sacred [inaudible 01:07:40]. And what's happening here, it might be really important to assemble consciously the people we will need to assemble to do this, which include evolutionary high technologist, spiritually oriented people, ourselves, who have a deep dharma and purpose within ourselves.

Barbara Marx Hu: Aiming at ... awakening of [inaudible 01:08:11] together, which Marc and I are very drawn to because you need self symphony, goes right into this. Awakening. We are actually coded with the journey here. So I would like to assert that one of the things that's most important to me is to find a way to make this truly

clear and available and take a stand in a major public media outreach. Using the internet, using whatever we can in the media, [inaudible 01:08:46] and finding people to participate in giving the gift as unique self as part of the symphony.

Barbara Marx Hu: I am here to vocalize ... a moment with all of you and anyone who feels drawn to. I'd like to [inaudible 01:09:04] for a few more things and then we'll take a break as we have a major thing to do. Yes.

Speaker 10: It just makes me think that Elizabeth Lesser would be a wonderful person to talk to about this. She really helped coordinate [inaudible 01:09:16] new art seminar [inaudible 01:09:18]. And she's at Omega, very accessible through there. And she's done this. She got 15 million people on her webinar for consciousness. Different than what you're talking about, so different.

Barbara Marx Hu: But it could be done. That's a very good point.

Speaker 10: She did it.

Marc: Elizabeth's down a great job.

Speaker 10: Great. [inaudible 01:09:32].

Marc: Yes. [inaudible 01:09:34].

Barbara Marx Hu: What's her last name?

Marc: Lesser.

Speaker 10: L-E-S-S-E-R.

Barbara Marx Hu: Yes. So, what we really need to do is assemble the larger team and have functions that people actually are willing to do and capable of doing at high level.

Barbara Marx Hu: Yes.

Speaker 11: So, I'm just kinda brainstorming with this. One of the things that comes to my mind is what Eve Ensler did with three billion rising.

Barbara Marx Hu: Yes. Yes. That's right.

Speaker 11: Which was incredibly powerful and that ... Is everybody familiar? You know about this?

Speaker 11: So, she was organizing around women against violence again women. She just did this in this brilliant way. She offered ... it's like a dance. It was a feminine way. It was like, "We're gonna claim our bodies," and she put out this motto,

which was basically inviting ... I think it's three billion women are victims of abuse, I don't know, every year. It's just ... this is [inaudible 01:10:46]. She put out this invitation and she provided some support and she had this incredible song, and a choreography, but the invitation was for people to organize all over the world in their unique way.

Speaker 11: And then she had a platform where they would have their big gathering and do their dance with their performance and then the video, she posted it on her site, so then they could make these whole collective things that were like, "Here's the women in Africa. Here's some women in Africa. Here's some women in India. Here's some women in China ..." boom, boom, boom, boom, boom, boom, boom. And it was like ... yeah. And there was the Hawaiian version and the ... and it was like, oh my God, the [inaudible 01:11:39] was just incredibly brilliant.

Marc: Beautiful. Thank you Caroline. [inaudible 01:11:45] one thing and we'll [inaudible 01:11:46]. In terms of our division at the center or [inaudible 01:11:52] wisdom school and we'll work together with the foundation, I can't speak for the foundation. Our division is, in a certain sense, wildly ambitious [inaudible 01:12:02].

Marc: Now, I kinda say that differently than when I said it a year ago. I kinda feel like we're [inaudible 01:12:09] that I don't want this to die with me. and I said, "I think our very specific focus creation ..." [inaudible 01:12:18] 2020 vision. A year ago [inaudible 01:12:22]. And it had a particular kind of unfolding in the world. And it didn't quite manifest [inaudible 01:12:27] and maybe it will at the right time. But at this moment, I know what we can do. So, I have a very, very audacious but very humble vision, which is there's about 15 hard books [inaudible 01:12:42] and I'm super close to the center, super close to those art work [inaudible 01:12:48] pieces to this puzzle, we've got a very clear vision of what the pieces are. I know that [inaudible 01:12:57] does publishing in the room but there are pieces to this.

Marc: And as we've been talking about [inaudible 01:13:04] for a couple of years and I don't wanna remain ... [inaudible 01:13:07] wisdom school, the greatness of it is [inaudible 01:13:09] that we just started, which are [inaudible 01:13:12] kinda transparent [inaudible 01:13:17] with me Barbara.

Marc: Barbara and I are both [inaudible 01:13:20] the kind of arousing, the kind of evolutionary activism large vision, which I love. We just did successfully [inaudible 01:13:28] and we just started to [inaudible 01:13:31] television. [inaudible 01:13:33] I love that impulse. My feeling now though is for lots of reasons that I can't figure out whether it's exactly or whether it's ironic. [inaudible 01:13:42] my colleague is right I know what we can do. What's unstoppable is we have what it takes to write that set of books and not aware of any other group that does. And that doesn't mean ... lots of people are gonna contribute, and [inaudible 01:13:56] it's not Marc. It's Marc, and Zack, and Barbara, Adam, Laura, that's the whole gang, and Daniel, and right now there's

... We've actually got the vision and we gotta get it down. We gotta land it. We gotta land it. So, to participate at this point ... the best way to participate, all of us together is [inaudible 01:14:17]. There's a critical piece. Barbara [inaudible 01:14:19].

Marc: We stand out [inaudible 01:14:23] one book [inaudible 01:14:24] of conscious evolution, evolutionary Christianity. It's one book but we need two more, three great books. Not good but great and have everything. I even sent it to Sam [inaudible 01:14:35]. Sam's kinda my [inaudible 01:14:36]. Sam can't know it off. It's too good. You know what I mean? [inaudible 01:14:42] can't knock it off. It's too good. It's ground. It can pass the test. Not just kind of a [inaudible 01:14:50] community but it can pass [inaudible 01:14:53] community and [inaudible 01:14:54].

Marc: And we've got that, and that's what's gonna take the change. You can't change your [inaudible 01:15:00] anymore. It's too much mass media. There's too many people checking [inaudible 01:15:03]. There's too much critical [inaudible 01:15:06]. So, the only way you [inaudible 01:15:07], we do exactly what we exactly know how to do. We all over reach but what we know how to do, we know how to do better than anyone 'cause [inaudible 01:15:16] 'cause that's what we do. That's what we're born to do. That's what unique self means. And there's quite a few people in this room who are kind of a piece of that and if everyone can kinda be involved and play that.

Marc: So, it's very humble and it's not all humble because [inaudible 01:15:32] the Bible, which is [inaudible 01:15:33] this time. [inaudible 01:15:35] [crosstalk 01:15:37] [inaudible 01:15:39]. Exactly. That's right. That's right. So, I truly believe and I couldn't say ... Barbara you [inaudible 01:15:47] significant this time? I truly [inaudible 01:15:51] this is not [inaudible 01:15:52] on Friday afternoon. I truly believe that is our journal. I truly believe [inaudible 01:16:02] of a complex response but I didn't believe that. I believe that there a million other things to do. I mean really, there's a million other creative, wonderful fantastic [inaudible 01:16:11] in the world but a vocational arousal creates obligation, right?

Marc: Arouse is not consent but it is obligation [inaudible 01:16:19]. In other words ... so, it's like, "We have to do this." And then [inaudible 01:16:25]. I don't feel like there's [inaudible 01:16:30] I'm not separate from [inaudible 01:16:32]. Wisdom school is [inaudible 01:16:34] but [inaudible 01:16:35] has been just such a gorgeous space for this in the wisdom school and all the people holding [inaudible 01:16:41]. There's such a critical space and this is ours to do. [inaudible 01:16:46].

Speaker 12: [Ben 01:16:48]. I just wanna bring you in what [inaudible 01:16:48] really clear to me when I was at the CIW meeting is one what it means that [inaudible 01:16:53] is actually accomplished is a unique self symphony needs activated unique selves. And independent as an [inaudible 01:17:03] of wisdom school.

We've actually developed a repeatable not charismatic leader dependent technology of a retreat that successfully activates unique selves.

Marc: [inaudible 01:17:16] process.

Speaker 12: [inaudible 01:17:18].

Speaker 13: [inaudible 01:17:20] big fucking deal. We have all these beautiful workout structures but we need people who are like, "That's me. I actually get it that I'm unique self." Rather than, "Oh. It must be somebody else's trip. And to be able to [inaudible 01:17:38] that, get it through a process level, so as a matter of unique self vocational arousal, I'm just naming that on behalf of those of [inaudible 01:17:50] [crosstalk 01:17:52].

Speaker 13: No. It's the bottom [inaudible 01:17:54] piece.

Marc: Yeah. [inaudible 01:17:56] and you deal with that tomorrow and just what Jeff said, and the same thing you're doing [inaudible 01:17:59] in terms of [inaudible 01:18:00] perfectly, it's gotta be a non charismatic [inaudible 01:18:05]. It's a lie to itself. And so, therefore it's repeatable and we spend, I don't know, what eight, nine, 10 sessions, full days working on that process together, which came out doing 100 hours together of work. And each person is gonna take a piece. So, for example, if Tanya doesn't take [inaudible 01:18:30]. Then, you and I have talked about it, it's not gonna happen. [inaudible 01:18:36] and we need to [inaudible 01:18:38] piece, and we need all the piece of the conscious evolution ... and together, and I think everyone sees, that [inaudible 01:18:45] hoped everyone would see how conscious evolution and [inaudible 01:18:50] a whole dharma vision has the two fit together like a glove. Each one kinda ... it's one [inaudible 01:18:58] and the power put together is just stunning. And I think it's the most exciting thing since the bible. Actually no. That's not true. Democracy. It's the Bible, democracy and this new world deal. It's a big, big, fucking deal. [inaudible 01:19:16]. Yeah.

Barbara Marx Hu: I totally agree. And that is actually what we're working on is the books, is the dharma and how to replicate it. And the only thing I'm saying about mobilization not that we have to stop everything and do that but it [inaudible 01:19:35] emerges. Because of the crisis on earth. And we're being told you have only x number of years before we go down into devolution, so I think it's really powerful to know that all these books and-

Marc: We need books.

Barbara Marx Hu: And I would almost like to say they come forth out of each other. [inaudible 01:19:55] big events and then heres the books. The books are calling for this. The books are showing this is necessary. And I'm just saying one last word about the Bible is the whole idea of the Pentecost. After Jesus was crucified was very [inaudible 01:20:16] and the disciples met in this so called upper room and the

Galileans began to speak in their own language but everyone heard it in their own tongue.

Barbara Marx Hu: So, then he got out and says, "How could this be? So, did the [inaudible 01:20:31] in their own language?" So, Peter got up and said, "This is what has been prophesied but the prophet [inaudible 01:20:40] in whoever he was. In the last days the [inaudible 01:20:44] all flesh. And [inaudible 01:20:48] visions in your [inaudible 01:20:50].

Barbara Marx Hu: I believe that [inaudible 01:20:53] first scene right there and now the disciples went out with the powers of an actual Christ. They were so uplifted by that Pentecost. An and be here I mean in their own language. They went out and they started to be able to break the [inaudible 01:21:08] of prison. They were able to baptize, they were able to start this entire thing.

Barbara Marx Hu: So, I really believe that the inspired individuals that come with the books and with the dharma but those inspired individuals can change the world wherever they go.

Marc: I think that [inaudible 01:21:27]. Barbara I'm as in your place. I need you [inaudible 01:21:30] and I think we have to force ourselves and it's my natural inclination. It's never like ... it's always just speak, and talk, and inspire, and I think we have to force ourselves to get those books. If you get ... gotta get those books out.

Barbara Marx Hu: You know what? We're gonna do that. Certainly as far as you and I are concerned we're writing books all the time.

Marc: And I'll show up to [inaudible 01:21:57].

Barbara Marx Hu: Nevermind the big events right now [inaudible 01:22:02].

Marc: You might catch [inaudible 01:22:04].

Barbara Marx Hu: No. The big events will happen when it's ready. Is there anyone who wants to say a last word before we break? Yes.

Speaker 15: Yeah. I just wanna throw in a piece of me. I feel the potency of the book as the anchor especially with all types of the mass media where there's so much [inaudible 01:22:22] to it. But I think there's challenges of how do we evolve what was the solidity of the book into the public conversation? How do we create books where the conversation weaves in and out of their referential source. [crosstalk 01:22:37].

Speaker 15: So, we have to be actually technologist and involve the medium because the media, the Facebook medium creates action. It invites the person into a toxic

behavior. We need to shape a different medium that encourages the unique self behavior.

Barbara Marx Hu: That's exactly right. It's a [inaudible 01:22:53]. Yes. Thank you. Anybody else? Back there Paul.

Paul: To extent that it really is the question if you [inaudible 01:23:01] in the book. It arises here. Among us mainly. And if I'm reading a book by myself, right, all this dharma [inaudible 01:23:18].

Marc: The Bible did it well, right? You're totally right brother. It's why wisdom school is so important, it's why the sacred [inaudible 01:23:25] is so important 'cause the book has to arrive not as an academic tract [inaudible 01:23:29] almost never have transmission but a book that has, if you will, the book itself can have transmission and once the book is out there, and Barbara I'm sure you had this with conscious evolution, I certainly have it with unique self, it just finds its way. And it had a transmission if it rises ... and it's what we talked about yesterday, it's all ... if it arises out of outrageous love, if it's a good book it's not gonna ... if it rises from outrageous love and we're in it together ... and ultimately there's a book we call the universal love story, that thing needs to be written. We think it needs to be written by 50 people meaning it's a book that's signed by 50 of the greatest [inaudible 01:24:07] alive today called the universal love story, which actually downloads like a bomb into culture. In the most unsuspecting [inaudible 01:24:15] of every different diverse discipline. All kinda signing on it and it's the core of [inaudible 01:24:22] structure of the whole story and then that has to be kinda launched in a large [inaudible 01:24:28].

Marc: [crosstalk 01:24:31]. Yes. Yes. Yes.

Paul: And then we're [inaudible 01:24:39].

Paul: How do you use this global conversation? How do you created a space in the global conversation for that to happen and it isn't just [inaudible 01:24:52] videos. It's this. [crosstalk 01:24:55].

Barbara Marx Hu: Yes. [inaudible 01:24:56] informing and believing this. And I forgot to tell you that the message I got when writing this about the Pentecost is that I was writing on the Armageddon scenario. It's absolutely horrible. To order to bury Satan alive because evil grows in human heart and you can't get rid of it. But I got, as I'm writing along just following not ... following inspired guidance from higher mind. Basically Barbara there is now on earth a surprising rise of people whose consciousness has already changed. And what is needed now for the planetary Pentecost is to use the media to connect the people who are already awakening. Such that we can avoid the destruction that was foreseen. Barbara, go do this. This will not just go tell a story as a person but to connect those who are already awakening like the people in this room.

Barbara Marx Hu: When I got started I never met one person like me. Now they're everywhere. It's like it's crop in the spring. They're all coming up, [inaudible 01:26:15] are arriving. So, all I'm saying, Marc, is that we should do the books and then have a big event.

Barbara Marx Hu: I think the doing of the books cultivates people coming together like this, and they go out in this very unexpected ways.

Speaker 17: Will you speak to the islands of coherence? I really feel like that's an important-

Barbara Marx Hu: Yes. [inaudible 01:26:39]. Islands of coherence in a sea of social chaos can affect the structure of the universe. I studied the morphogenetic field. When you create a new structure you're creating the way the structure works. And so you're changing it. So, every time we have an island of coherence and a sea of chaos ... when we're intentional like this ... so, it's small groups, it's the books, it's the media, and it's all of us together doing what we can do best. What you said, Adam ... okay. One more.

Speaker 18: What about healing the subversive [inaudible 01:27:19]. What about-

Marc: [inaudible 01:27:21].

Speaker 18: How can they hear it, how can we hear it if we're caught up in the ... it's a second group of the subversive [inaudible 01:27:32] and it's so separate from the type of sexuality. It's so far away.

Marc: That's completely right, which is why, again, we're doing today so perfectly, what we'll have to get to at some point is to weave this all together. If you weave the whole day together, nurse the structure then we can kinda hold, just jump in for a second. Just jump in on Jacqueline, just for one second. Just hold ... because [inaudible 01:28:05] you spoke exactly how I was thinking it and you literally spoke it. I was thinking, "Wow, we didn't connect it back to the sexuality question, which we started with," and you literally spoke it beautifully 'cause it's all connected.

Marc: In other words, how [inaudible 01:28:20] not our other bloom. [inaudible 01:28:23] but [Harold 01:28:24] wrote that the most [inaudible 01:28:26] person in the 19th century kinda [inaudible 01:28:30]. It was just a sniffle. And he thought [inaudible 01:28:33] solutions were wrong but [inaudible 01:28:35] gotta workout the sexuality issue. We can't skip it. You can't bypass it. It's actually ... you gotta [inaudible 01:28:44]. The relationship of the [inaudible 01:28:46] intimacy we're gonna talk about tomorrow. Pleasure. And it's why that piece of the dharma there's desire to go around it.

Marc: And sometimes I'll just say, Barbara personally joining [inaudible 01:28:59] for a second. When I went, I wrote "Mystery of Love" I did a lot of work in [inaudible 01:29:05] and I just said, "You know what that's too much [inaudible 01:29:07].

I'll [inaudible 01:29:08] but I'm just not gonna write about this. 'Cause I don't want to write my unique self, which was the piece that I couldn't write about, which actually worked. Unique self, unique self symphony as kind of kosher, clean, mainstream, beautiful unique self symphony. [inaudible 01:29:23] and it was really that direction. And me, I kinda have a [inaudible 01:29:29]. They kinda live together in it. I kinda think [inaudible 01:29:33] is too much trouble. [inaudible 01:29:35] and the Goddess said no. [inaudible 01:29:40] you gotta work it all together. And if [inaudible 01:29:44] stands for anything, if [Jery's 01:29:47] vision stands for anything it's about work it out together. You can't bypass around it.

Marc: I mean, just look at where America is today. Look at the Western Culture. We need to work out a sexuality plan. The plan [inaudible 01:30:00] won't happen without that and we need to claim a new vision. And the [inaudible 01:30:05] that we did together, which was actually sexuality, Eros, unique self, evolution impulse, awakened [inaudible 01:30:15] it's all one. I know what Barbara did this afternoon right in conscious evolution [inaudible 01:30:20] universe joined genes, right? Joining genius, the new power we have and the new opportunity, the new vision, and the coding of the new vision, it's all gotta be one integrated vision. We can't leave anything out. And it just literally [inaudible 01:30:34] you were just kind of a perfect voice and it hasn't [inaudible 01:30:37] in a while. We need to tie it all together. We just tie it all together. And that's exactly [inaudible 01:30:42] Barbara believes that I believe that we both believe that it's gotta all come together. We can't bypass the sexuality and talk about super sex. We're talking about super sex 'cause Barbara talks about it so beautifully together with this [inaudible 01:30:55] notion of the [inaudible 01:30:56] sexuality in the relationship and they all gotta come together.

Barbara Marx Hu: Thank you so much for saying that and just on a personal note, when I decided to join [inaudible 01:31:08] here with Marc at the very same time of this consulate that was arisen, which we will go into later. Almost everybody around me said, "Don't do that. Why would you?" And even though I felt personally involved, I realized deeper then why would I do that? I really asked God and the answer was this is your work to stand for exactly this together with Marc and others. But because of the criticism being so lethal, so violent, so abusive, the standing in the face of that it gives the impulse perhaps since [inaudible 01:31:57] transformation and problems with evolutionary driver basically God said to me, "You got the crisis part."

Barbara Marx Hu: Now, [inaudible 01:32:07] reveal the truth because the crisis brings attention to the whole thing.

Marc: It's beautiful. It's beautiful Barbara.

Marc: Barbara said it so beautiful and you can feel something move in the room. I think it was moving my heart. It's so true. And Barbara it's been ... what a ride we've had since you and [inaudible 01:32:29] talked on the phone 10 months ago. And we need each other. We need each other. And that's that ... that's

when [inaudible 01:32:38] moving towards planetary awakening, we need each other, right?

Marc: And I [inaudible 01:32:43] Jesus says to Mary, "I can't do without you." We can't do without each other. We need each other. And I get to a point, often in the last few months, I said [inaudible 01:32:52] I was gonna leave and said ... I have this kind of [inaudible 01:32:55] really kind of overwhelmed. Laura and I would just kinda talk to each other only in child voices. Adult voices are just way too hard. [inaudible 01:33:06] at six years old, so there's a [inaudible 01:33:09] underneath the house. Let's stay home. It's safe here. And now that's the world, brutal. The world's a fucking brutal place. I'm sorry. It's fucking brutal. [inaudible 01:33:21] got killed, by what? [inaudible 01:33:23] died in prison. Jesus got crucified. It doesn't go well. And I was completely [inaudible 01:33:31] superficial popular rockstar, have a nice time. Who needs all this shit? And of course that's [inaudible 01:33:39]. We wanna go all the way in but we can only go all the way in together. And it's what we mean by need. We need each other. We all need each other.

Marc: And to say I love you. Not at [inaudible 01:33:51], you get it? Not at [inaudible 01:33:54]. It's the delight of surrendering to each other. It's the delight of outrageous love. Now we're losing our time. We're transpersonal not pre-personal, full autonomy, full integrity, full freedom, full [inaudible 01:34:08] and yet we figured out how to do the [inaudible 01:34:18] not the regressive cult, the transpersonal [inaudible 01:34:21] a band of outrageous lovers. I think we're radically committed. We can actually fucking transform [inaudible 01:34:27]. Unstoppable. We're unfuckable. In a kind of fundamental way. One unfuckable. And that's our power. Our power is not money. We got some of it but [inaudible 01:34:37], power is not [inaudible 01:34:38] if we got some. That's not our power. Our power is the unfuckability of the [inaudible 01:34:44]. We love each other. No words that can't be spoken. We're moving forward together, and nothing fucking is gonna stop us 'cause we're absolutely radically committed and we're gonna make it happen period.

Marc: That's unstoppable. It's unstoppable. That's the one thing in the world that's fucking unstoppable.

Audience: [inaudible 01:35:04]

Barbara Marx Hu: I'm 100% in agreement with that. I think that ... it's quarter to six. What should we do in terms of the original Chakra and the practices? Should we postpone it? Should we do it later?

Marc: No. I think we should take a 10 min break now-

Barbara Marx Hu: And come back and do it?

Marc: And we should come back, we should do it.

Barbara Marx Hu: Okay. Well, we have a great surprise for you. Wonderful comeback in 10 minutes.

Barbara Marx Hu: Everyone back at 05:54.

Marc: Everybody for 10 seconds just hold on. Rachel's [inaudible 01:35:43] and center of the circle.

05-Friday Afternoon - Part 2 – Edited

Barbara Marx Hu: The evolutionary journey from the mind of God all the way on up through the billions and billions of years of creation of new form of greater consciousness, freedom, and order. And what we're going to do in this meditation is remember, from the mind of God, this multi-billion year story, experiencing it as an impulse of evolution running through the whole spiral of creation. And then we're going to take that impulse that has come up through the billions of years and bring it consciously through every chakra of our being. We'll start with the lower chakra and then we'll go into the generative organs and all the way on up to the ... you know, the third eye and the highest self and back down. And this time, as we go into a chakra with the impulsive evolution, we are awakening ourselves as unique selves. Giving our intention to the chakra at that particular ... to the impulse at that particular chakra, because the impulse is responsive to request.

Barbara Marx Hu: God is creating co-creators. Conscious evolution is the age where evolution itself becomes conscious choice. This meditation, for the very first time, is going to stop at every chakra where you will have the intention to state what you choose for that state of being that the chakra represents, and do a practice of sharing that will be guided by [Tevit Anchelli 00:02:08]. And we'll go all the way on up and all the way down in terms of embodiment. [inaudible 00:02:18]

Speaker 2: I want you, before you come to the group, please let me know.

Barbara Marx Hu: Yes.

Barbara Marx Hu: Just take some deep, deep breaths, realizing you're now going upon the journey of creation as a conscious evolutionary for the first time. We know that evolution has been evolving for billions of years, but the creatures were not aware of it. We know that in human culture we have been evolving for thousands of years and we were not aware of it. We are the first generation in the history of humanity to be aware that we are incarnating the impulse as unique evolutionary selves given the capacity to intend to choose to co-create with that impulse in a new way. We are accepting this as a great gift from God, as a great breakthrough for humanity to be born in this generation.

Barbara Marx Hu: Put your attention on the creative source of universal evolution. The God force, consciousness source, awesome mystery ... knowing that that moment in eternity is coded in each of us now, and then remember the amazing story of that first flaring forth, that first two to three seconds so perfectly attuned that energy, matter, and life could be born from that impulse of creation. The ever-present Big Bang is in every one of us, sourcing us out of the eternal now. And briefly, let us remember this journey for the multiple billions of years as evolution was able to attract quark to quark, electron to electron, proton to proton, single cells, multi cells, animals, humans, up the chain of complexity for billions and billions of years, awakening now to the remembrance that that is the source of our creation. And then every cell of our body remembers the genius of evolution that has been creating us.

Barbara Marx Hu: So we're breathing up now from the mind of God, from the origin of creation. For the billions and billions of years, just allow yourself to journey on that journey recognizing that every atom, molecule, cell, and brain of your being is created by that journey. And take one more deep breath from the mind of God up through the 13.7 billion years of evolution, visualizing the impulse of evolution as a golden arrow of creation. And now invite from the mind of God, up through the billions of years, invite that consciousness force, that golden arrow of creation, into your lower chakra, experiencing that chakra as being held by the security of the 13.7 billion years of genius rising up now through your consciousness, through your lowest chakra. And now begin to feel the security of that upon which you are based now.

Speaker 2: So the next in breath, full in that golden arrow. And on the exhale, relax your root and open. Breathe in. Entering your body. Exhale and then relax. Open into the safety of 13.8 billion years of genius and the design of your being.

Barbara Marx Hu: And experiencing that golden arrow of evolution coming up through your base chakra of security, begin to experience the level of security that this offers to you when you hold it this way. And this is what we are now going to share with one another: how this feels.

Speaker 2: Speak with each other of the sensation of that experience of safety in the first chakra. [crosstalk 00:09:07] And in short form, right? Symphony time, right? So in short form, meaning a few notes, but if we could hear just from two or three people in this moment, what does that feel like? Just to get it into the larger space.

Speaker 3: Not reincarnated, but all of the oneness of 13.8 billion years in my core.

Speaker 2: Actually, can we let the [crosstalk 00:09:37]-

Barbara Marx Hu: Very beautiful.

Speaker 2: ... conversations come to conclusion and Barney, do you mind [crosstalk 00:09:43]-

Barbara Marx Hu: That's very, very beautiful, what you said.

Speaker 2: ... the room.

Speaker 3: Not reincarnated, but the core of my oneness, of all the continuum of the 13.8 billion years in my root that [inaudible 00:09:56] of myself.

Barbara Marx Hu: Anyone else have a sharing?

Speaker 4: There's something about the inevitability of the unfolding of the love of [inaudible 00:10:10].

Speaker 2: The inevitability of the unfolding [crosstalk 00:10:13]-

Speaker 4: ... the unfolding of form.

Barbara Marx Hu: You couldn't stop it if you wanted to.

Speaker 2: Yeah, Steve.

Steve: It's the same impulse for all of us, no matter what we imagine our capacity or accomplishments or lack of ... no matter what we imagine about ourselves, it's the same impulse for all of us that animates us so-

Barbara Marx Hu: Beautiful-

Steve: ... throughout this period.

Barbara Marx Hu: Beautiful.

Speaker 2: Miss [Miriam 00:10:48].

Speaker 4: It feels like union, not just with the, by tribe and mind but with all of Gaia, all of creation, like that's now the foundation [inaudible 00:11:01].

Speaker 2: Connection with Gaia herself.

Speaker 4: Everything.

Speaker 2: Thanks-

Barbara Marx Hu: Yes, there's one here.

Speaker 6: I gave up my tight ass.

Speaker 7: Just like that, huh? Wow.

Speaker 2: So, just in terms of flow, like just so you get a sense for what we're gonna do with each chakra ... and now we're gonna move to the second, right? So we get a flavor, and then we dance again.

Speaker 7: So, I'm gonna invite everyone to shift their bodies for this next chakra and move the [inaudible 00:11:38] off of the mats. And I'm gonna ask everyone to come into a tabletop position.

Speaker 3: What's that? What is that?

Speaker 2: It's the hands and knees ... supported with your hands and ... as if someone could serve a meal on your back. Tabletop.

Barbara Marx Hu: Alright, now-

Speaker 7: So everyone can stay in the silence of presence and let the giggling fall away, and allow your eyes to close. And just begin by allowing your belly to drop and push away from the floor and let your root go toward the ceiling and then pressing away from the floor, arching your back like an angry cat, and in your own pace continue this wave of your spine feeling the awakening in your second chakra.

Barbara Marx Hu: So, breathing up now, once again, starting in the mind of the creator, all the way on up to the billions and billions of years of evolution and up through your base chakra now, in which this golden arrow of evolution is now providing you with the base security.

Barbara Marx Hu: Allow the impulse to enter your generative organs ... and in that space of the evolution of our species, of procreation, of Eros, invite the process of degeneration to move toward regeneration because you have so much to fulfill.

Barbara Marx Hu: Invite the process of procreation to expand itself to include co-creation. Turn those generative organs on with your own experience of intention.

Speaker 2: As you were moving, and feeling, the power of your generative organs, find a way to make movement so that you come in some contact with your partner, just that you feel his or her body in some way from this place of the generative energy.

Speaker 2: Allow yourself to keep with the motion, rippling of your spine.

Barbara Marx Hu: So, the invitation now is from your own unique self, your evolutionary unique self. Invite your generative organs to do as you intend if you choose for them to move towards your regeneration, then ask. Internally, ask. And what in particular might regeneration is about? What creativity is arising in my

generative organs that can create a baby? Now they're creating a new human and a new world.

Barbara Marx Hu: Invite that intention to be made clear to you.

Speaker 2: In gathering that intention, alright, Eros meeting intention. The generative act as a unique self is Eros meeting intention, and find that statement, what in this moment is yours as a new human to generate, to birth, and speak it in simple form to your partner.

Speaker 2: So if you take just a couple more moments [crosstalk 00:16:13] in the dyad, and when you allow that conversation to come to a conclusion ... [crosstalk 00:16:21]. So, allowing that conversation with the two of you to come to a conclusion.

Speaker 2: [crosstalk 00:16:28] Thank you so much. By really allowing it to come to a conclusion. [crosstalk 00:16:39].

Speaker 2: [crosstalk 00:16:39] We open our awareness to the symphony, actually. Right? We go from, what's the nature of my one heart? Even to feel the eagerness, right? Alright, that's part of the awakening, to being a unique self, is: Hey, here I am. Right? And I wanna be known. I wanna be revealed in this form of the new human. So let's, in that symphony way, with few people speaking to the room, what is that generative possibility that you just touched? You move away from degenerative or devolution and in that drive, what is the contribution that you found?

Speaker 8: The mountain of Eros. The rising up to meet, filling me, overflowing me, and flowing of others. A fountain of Eros.

Barbara Marx Hu: Beautiful.

Speaker 9: I'm gaining more clarity on the shadow side of service and the shadow side of my spiritual path, so that it's, so that it can be more integrous with who I really am. [inaudible 00:17:55].

Barbara Marx Hu: It breaks up the shadows. It does.

Speaker 2: Yeah, so that the birth can be more integrous. The birth of what's coming next.

Speaker 9: Right, to see what I had didn't see before.

Speaker 2: Yeah. Yeah, [Annette 00:18:15].

Speaker 10: We saw, it was like the [inaudible 00:18:17] birth of the new architecture and she saw this whole, like a whole-

Barbara Marx Hu: Speak a little louder please-

Speaker 10: It was, I had this kind of phrase, it was like the birth of a new architecture, and I just saw this whole vision of like a city or town or ... and I just saw how it was built and how ... and it was like the thought of New Jerusalem came to me, just, ah.

Barbara Marx Hu: New Jerusalem, oh!

Speaker 10: Thank you.

Barbara Marx Hu: Beautiful!

Speaker 2: That's quite a second chakra.

Speaker 2: Yeah, [Carolina], yeah.

Speaker 11: So I was experiencing being in nature, as a leader, and inviting people to get right down on the grass or the rocks or whatever, and move their pelvises and really open up to that, you know, the erotic energy and you know the energetic flow coming from the earth and let that happen.

Barbara Marx Hu: I felt the erotic energy being guided toward the next stage of its Eros and its expression and I never done this in a collective this way, so I was feeling so much more of it, like being together like this.

Speaker 2: Maybe, maybe one more? Yeah, Peter.

Peter: Well it immediately took me right to the present. I'm engaged in locating in water and droving a well in Oman ... right now. So, it's interesting, it's not a future. It's-

Barbara Marx Hu: You're actually doing that now.

Peter: Yeah.

Speaker 2: So, 13.8 billion years of genius flowing through time to generate water for people who need it. Yeah.

Barbara Marx Hu: So, as you evolve, your own essence up through that, it gives you more empowerment to do exactly that. [inaudible 00:20:32]

Speaker 2: [Carol 00:20:33]?

Speaker 6: Experienced a release of shame ... There's an honoring of the evolutionary power and blowing away the smoke and the dust and the ... of shame, of all those years of pretending I'm not sexual, as a young Catholic woman. And even,

you know, the ways in the world that I don't occur as sexual. It's not saved, it's not ... There's just shame about being sexual that's in our culture and I think that that's released.

Speaker 2: Right, I said it's precisely liberating Eros from its exile. Right?

Speaker 6: Yeah.

Speaker 2: [crosstalk 00:21:25] It's only when Eros is in your exile that it's a shame experience, right? You get it that your Eros is the 13.8 billion year creative Eros of reality itself.

Speaker 6: Right, right.

Speaker 2: Right? Where's shame in that? Right?

Barbara Marx Hu: And it comes out through everybody's generative organs, so it completely re-contextualizes sexuality. It creates the new child. It creates the new world and when you move sexuality up to create a new person and a new world, you can see the fulfillment of sexuality because we can't have maximum numbers of babies ever again. We cannot!

Barbara Marx Hu: So, therefore, this generative genius needs to be called up. Eros and supra sexuality.

Speaker 6: [crosstalk 00:22:19] Yeah, wow.

Speaker 7: So for this next one, can everyone rise up to their feet?

Barbara Marx Hu: Alright. [crosstalk 00:22:32]

Barbara Marx Hu: And we could have the right music to go with this one day. Oh! Alright.

Speaker 7: [crosstalk 00:22:39] Find your feet firmly planted on the ground. [crosstalk 00:22:42].

Barbara Marx Hu: Alright, now. Taking a deep breath, once again, go into the mind of God, into the source of creation, and let your breath draw that impulse of evolution all the way on up through the billions of years through your lower chakra now with the security with that whole source of creation, through your generative organs now empowered as you have chosen to be regenerated for your life and for your work.

Barbara Marx Hu: Now bring that entire impulse of evolution up into your power center. Feel the power of that impulse within you, coded with the genius of evolution, now being guided by you as a unique evolutionary self inviting the impulse of

evolution to empower your gift, your genius, your expression, all the way into the world as far as it can reach.

Barbara Marx Hu: So breath up into your own center of empowerment and allow that unique impulse of creativity in you now to be fully, joyfully, unabandonedly, empowered.

Barbara Marx Hu: Wow. And as much as possible to experience the nature of that impulse as uniquely yours ... out into the whole world.

Speaker 7: Stay in the mystery of this power center in you. Notice if your tendency is to avoidance here, if there's emptiness here. Stay in that emptiness until it fills with your full power, that power fills in its fullness. Allow it to find its expression as you share what God wants to manifest through you and through your power. What is your power?

Speaker 7: [crosstalk 00:25:34] And coming back, bring your attention to the full room. [crosstalk 00:25:37] And let's open the space now for some folks to share into the whole room what you experienced in your power?

Speaker 13: I experienced the coming up and then the power of focus of sort of the entirety come out and then the ability and power of focus and with that pleasure, which was interesting. [crosstalk 00:26:07].

Barbara Marx Hu: Focus and pleasure. [crosstalk 00:26:07].

Barbara Marx Hu: Wow, beautiful.

Speaker 14: At first, I felt the sun, but very, just one dimensional with rays coming out, you know, just like that. And then it grew and gained dimension, and my body got hot and just like ..., so I think that it's a go forth and do something ... not sure what that is.

Speaker 7: It feels like you becoming the sun, right? [crosstalk 00:26:40]

Speaker 7: And becoming the radiance.

Speaker 2: The radiance. [crosstalk 00:26:47].

Speaker 7: Beautiful. Thanks, Clara.

Barbara Marx Hu: And one thing to notice is that when you let it go all the way out then you bring it back in, but that means that your chakra there, your empowerment chakra, has already experienced the reality which empowers it to feel a flow toward it.

Barbara Marx Hu: So, bring the feeling, whatever you felt when it was being fully expressed, bring it in as a reality so that your internal knowing has been coded now. This is true. That's how it gets it.

Barbara Marx Hu: From a longing to an experiential reality.

Speaker 7: [inaudible 00:27:37]?

Speaker 11: So, yeah I tend to be, you know, I have a strong will that's not- but that's kind of more strong will isn't where it's at for me-

Barbara Marx Hu: Right, right.

Speaker 11: ... right now at all and so, what was really happening for me was really experiencing spirit telling me that it's like, you know ... So, I'll will and I'll go into a situation where I'm pushing my boundaries and I'm feeling a risk and my anxiety rises and so it's like saying, "Remember, you know, I sent you on this mission. I'm with you! I'm totally with you!" You know? It's like- [crosstalk 00:28:16] you're so ... yeah, yeah.

Speaker 11: [crosstalk 00:28:19] Yeah, it's like [crosstalk 00:28:25] you came up with this but where the hell do you think can't [crosstalk 00:28:27]-

Barbara Marx Hu: A billion years is that it wants you to [crosstalk 00:28:34] do this-

Speaker 11: Exactly! [crosstalk 00:28:34] Exactly! So it's like I got these-

Barbara Marx Hu: It's intentional.

Speaker 11: ... big forces, it's like, you know, yeah, let go of this illusion of-

Barbara Marx Hu: Separation. [crosstalk 00:28:40] You're not separate from the impulse-

Speaker 11: Yeah, yeah!

Barbara Marx Hu: ... that's really the truth. [inaudible 00:28:46].

Barbara Marx Hu: It's a-

Speaker 15: I'm grateful for your words of encouragement about emptiness, because there was an emptiness for me that you encouraged me to flow out and fill ... gave expression to what happened, so that was [inaudible 00:29:05].

Speaker 7: And you were able to stay in the emptiness?

Speaker 15: Oh, yes, yes.

Speaker 7: And it did in fact fill?

Speaker 15: Yes.

Barbara Marx Hu: What did it fill with?

Speaker 15: It felt like a filling of ... when I was done, I felt solid. I felt like-

Barbara Marx Hu: Wow.

Speaker 15: Like I was knit together well, I guess is a better way to put it.

Barbara Marx Hu: Beautiful.

Speaker 2: And maybe, one more, [Kaya 00:29:37] said, suggestion-

Speaker 4: Oh, I had this feeling, I had my hand up like solar plexus and it felt like a porthole that I was looking through and I saw all the way out, you know, into the infinity, into the beyond, and so that was the visual. The words with it was that my job is to hold yes to all that is.

Barbara Marx Hu: Oh, to hold yes to all that is. [crosstalk 00:30:04]-

Speaker 4: And part of that was because the grounding was strong when we did first, you know, root chakra and up here this, you know, home territory, so.

Speaker 7: Right.

Barbara Marx Hu: Yeah [crosstalk 00:30:16].

Speaker 4: So I was very aware that my solar plexus was directly in the center of the grounding of the earth and [inaudible 00:30:25] place.

Barbara Marx Hu: So if you have the grounding, then you have the generative organs moving into regeneration and co-creation. Wow. Then it goes up to empowerment of the impulse as you uniquely. You see, this is the intention of the impulse if I could speak on its behalf.

Speaker 4: Thank you.

Barbara Marx Hu: I'm being a little bold, but I'm pretty sure that that's true.

Speaker 16: [crosstalk 00:30:51] 13.8 billion years-

Barbara Marx Hu: ... I mean that's-

Speaker 16: ... the energy evolved, so-

Barbara Marx Hu: ... that's enough to go on.

Speaker 16: You can trust that.

Speaker 2: So let's go ahead and find a way to sit again and ...

Barbara Marx Hu: Emotions?

Speaker 2: Hm?

Barbara Marx Hu: Emotions. Emotions. Okay. [inaudible 00:31:15]

Speaker 2: Allow yourself to really feel that you can relax, heal yourself [inaudible 00:31:22] alright? However you're seated allow yourself to really feel yourself here and [inaudible 00:31:30].

Barbara Marx Hu: Taking a deep breath now, placing your attention in the mind of the created intention of universe, allowing the consciousness force to rise up through the billions and billions of years creating every life form there is on earth and now arriving at the moment of the conscious evolution of humanity, the triumph of those billions of years incarnate as you, rising up through your base chakra to give you the source of security, rising up through your generative organs as you become an expression of regeneration and co-creation. Rising up into your empowerment center, the same power that creates the universe empowering your unique expression when you say yes to it.

Barbara Marx Hu: Now, allowing for the mind of God all the way on up through all the chakras and go to the place where emotions dwell. [crosstalk 00:32:45] With a local self, the egoic self, the vulnerable self, the hurt self, all the parts of our emotional body that can be hurt and wounded and angry and distressed and confused. And loving them, knowing them, being tender with them. It hurts. It's confusing. But I am bringing now the whole impulse of creation coming through the fragmented emotion like a magnetic field of orientation to those impulses of separation. And that magnetic field coming up through the impulse goes through my emotional body directly into the lower heart of unconditional love, where the emotions get oriented from there confusion and get healed as they incarnate fully in love-

Speaker 2: Moving with gentleness-

Barbara Marx Hu: And allowing that- [crosstalk 00:34:01] heart space to gather all the emotions of separation-

Speaker 2: ... of our experience.

Barbara Marx Hu: The wounds and the desire to win and strike back. All of it. Being oriented in love and take a moment now to allow that impulse of all the emotions with

their power to create to go into your heart and send out a vibrational field from your heart of unconditional love to those you know to those they know to those who others know. Six people removed from anybody in the world.

Barbara Marx Hu: So take a moment now to allow those conflicted emotions to come into the heart and send out an impulse of love as best you can to all that you could connect with in your consciousness now ... realizing that the impulse of evolution has profound direction and intention toward ever greater Eros and love.

Barbara Marx Hu: So when you are intending that with your own emotional body and your heart, you are picking up on the most powerful direction of creation.

Speaker 2: And actually, from this space, right, we're in the flow of outrageous love, right? The love itself that originated the cosmos? [crosstalk 00:35:50]

Speaker 17: It's the unique self ... great longing [crosstalk 00:35:52]-

Speaker 2: Alright? So, we're actually just gonna feel that in the room-

Speaker 17: ... There are love acts-

Speaker 2: ... And Barbara is now gonna invite us-

Speaker 17: Not gifts, only-

Speaker 2: ... into the next chakra.

Speaker 17: You-

Speaker 2: [crosstalk 00:35:59] And for this one, we'd like you to stand again. [crosstalk 00:36:02] No sharing.

Barbara Marx Hu: They're gonna share right after this 'cause they almost go together and I want you to know I'm making up these chakras.

Speaker 14: [crosstalk 00:36:14] Yay!

Barbara Marx Hu: Yes, I am. Alright, so. Breathing from the mind of God all the way on up to billions and billions of years of the genius of evolution through the lower chakra, to the generative organs, turning from [crosstalk 00:36:32]-

Speaker 17: Not just the eyes. [crosstalk 00:36:33] Use your eyeballs-

Barbara Marx Hu: ... procreation into co-creation and regeneration-

Speaker 17: Look all over. Not just the eyes-

Barbara Marx Hu: ... and the absolute power center in powering the impulse of evolution as you, breathing up-

Speaker 17: [crosstalk 00:36:46] find the perception of yourself-

Barbara Marx Hu: ... into your emotions that get conflicted and afraid-

Speaker 17: ... you give, you get.

Barbara Marx Hu: ... and bring them up into the lower heart of unconditional love which is the Eros of evolution [inaudible 00:36:59]. So your unconditional love is empowered by the entire process of creation.

Speaker 17: This is the cosmos [crosstalk 00:37:06]-

Barbara Marx Hu: ... And bring that in the upper heart of now to vocation. Your gift of love into the world. [inaudible 00:37:17] your calling.

Speaker 4: I see you're in this too.

Barbara Marx Hu: From the impulse running through-

Speaker 17: And now go ahead and speak-

Barbara Marx Hu: ... you uniquely as you-

Speaker 17: ... to each other about [inaudible 00:37:25]

Barbara Marx Hu: ... through the heart space of unconditional love, allow yourself now to focus on your gift of love into the world.

Barbara Marx Hu: You know, I just wanna make a little observation that I have felt when I let that happen is that in order for there to be any contact, we ourselves have to be like this. It will be no contact until our resonance and our impulse is incarnate as this. And then the signal will be heard, will come out of the planetary body. It's being born, but until we are being born we are like a baby in a womb. We can't get out yet. But what you said is exactly how we'd be getting out. That's why the books and everything get us out.

Barbara Marx Hu: [crosstalk 00:38:10]

Speaker 6: Get us out of the womb.

Adam: I'll share from me.

Barbara Marx Hu: Yes.

Adam: So, going back to the beginning with the second chakra, I had an experience ... I asked for the power to inseminate the world with ideas. [crosstalk 00:38:37] And as we, in the power center, I felt also the sun, a golden disk like over an Egyptian temple, reflecting rays everywhere in light and opening. It was perception. And when we got to the heart, lower heart, I had fear and anxiety because you drew attention to my pain and I figured I would not be able to get through it, but a, like a stem, grew up into my heart like a tulip bulb and opened up-

Barbara Marx Hu: Wow.

Adam: And when it began to radiate and send love to everyone in that I, sort of, that I care about. And then in the upper heart, you asked, you know, to gesture, I held out my arms and my message was "Come all and I will help you to express yourself".

Barbara Marx Hu: [inaudible 00:39:53] So, Adam, that is an expression of you incarnating an impulse fully. Fully.

Adam: I've never felt more true to my ... to the note that vibrates inside.

Barbara Marx Hu: That's so true, as you said it. I mean I felt it coming far from here.

Barbara Marx Hu: He went all the way!

Barbara Marx Hu: It's there, you see, we're not making it up. It's all there. You just have to invite it. Thank you.

Adam: I wanted to inseminate-

Barbara Marx Hu: [crosstalk 00:40:26] You know, I just wanna make a little observation that I have felt when I let that happen is that in order for there to be any contact, we ourselves have to be like this. It will be no contact until our resonance and our impulse is incarnate as this.

Adam: ...the entire world-

Barbara Marx Hu: ... And then the signal will be heard, will come out of the planetary body. It's being born, but until we are being born we are like a baby in a womb. We can't get out yet. But what you said is exactly how we'd be getting out. [inaudible 00:40:58] [crosstalk 00:41:00] That's why the books and everything get us out.

Barbara Marx Hu: Get us out of the womb! Yes.

Barbara Marx Hu: In the fullness of time, and what I'm sure of [crosstalk 00:41:10] this is the fullness of time.

Adam: And so, going back to the beginning with the second chakra-

Speaker 19: In the field of publishing, when get a lot of books [crosstalk 00:41:17] around the market-

Adam: Experience, I-

Speaker 19: ... you're inseminating the world, so [crosstalk 00:41:19] that's an idea.

Barbara Marx Hu: This is why I'm doing it. Beautiful.

Adam: Ideas.

Barbara Marx Hu: Yes, yes ... And [crosstalk 00:41:28]-

Adam: As we, and then in the power center, [crosstalk 00:41:32] I felt also the sun-

Speaker 20: So, in my lower heart [crosstalk 00:41:39]-

Adam: Reflecting rays, everywhere-

Barbara Marx Hu: Wow.

Adam: The light and everything-

Speaker 20: It was, despite all of these experiences about [crosstalk 00:41:42] pain, hurt, betrayal, anger-

Adam: ... and opening. It was perception.

Speaker 20: [crosstalk 00:41:49]. We never happened in this life, in other lives, people I love around me-

Adam: ... I had a fear and anxiety because you drew attention-

Speaker 20: ... there was still love burning there. It couldn't get stamped out. It was still there, I could always find it. It would always trump that. And then I could-

Adam: ... to get through it-

Speaker 20: Pass [crosstalk 00:42:05] love is far greater than any fearful thought.

Adam: ... a, like a stem, grew up into my heart, like a tulip.

Speaker 20: Or feeling from inside of my upper heart it was like-

Barbara Marx Hu: Wow.

Speaker 20: I have so [crosstalk 00:42:15]. I feel like one of my spiritual powers is always to access love immediately. Just [crosstalk 00:42:21] and create experiences of love and connection.

Adam: And then in the upper heart, you asked, you know, to gesture, I held out my arms and-

Speaker 20: [crosstalk 00:42:24] I got it. I'm here, you need some? Come home. I got you. For myself and anyone else that's here and continuously show up-

Adam: my message was "Come all and I will help you to express yourself".

Speaker 20: ... and free that experience of growing connection that I feel like is so me. No matter what, it's so me.

Barbara Marx Hu: So, Adam, that is an expression of you incarnating-

Barbara Marx Hu: That's so you. That's the truth, you see.

Speaker 17: And so let's now shift, seat ourselves again and-

Barbara Marx Hu: That's so true, as you said it. I mean I felt it coming far from here.

Speaker 17: -this time, let's be comfortable but also really be mindful of your spine being as straight as possible, right?

Barbara Marx Hu: It's there, you see? We're not making it up. It's all there. You just have to invite it. Thank you.

Speaker 17: The way we talk about it in a meditation practice, so your root is grounded and you've got a sense that you've got verticality.

Speaker 2: One, two-

Barbara Marx Hu: Okay, we have this one and one more to go-

Speaker 2: [crosstalk 00:43:20]

Barbara Marx Hu: I said we're starting once again and [inaudible 00:43:23].

Barbara Marx Hu: And I can tell you that behind a God is [crosstalk 00:43:31]. To experience that the [crosstalk 00:43:34] are becoming co-creators and negating the awareness of conscious evolution as evolutionary unique selves, so I'm bringing into the process the awakening-

Barbara Marx Hu: So talking about Jesus for a moment, “ye will do the works that I do and greater works than these will you do in the fullness of time”. And what I'm sure of, this is the fullness of time.

Barbara Marx Hu: This has been-

Speaker 19: In the field of publishing, when get a lot of books [inaudible 00:41:17] around the market-

Barbara Marx Hu: So far-

Barbara Marx Hu: That's it, that's his way of doing it.

Barbara Marx Hu: Join me with every [inaudible 00:44:17] could be dully empowered. We're doing through the heart, and through the upper heart, our gift of love, our vocation of destiny-

Speaker 20: So, my lower heart-

Barbara Marx Hu: ... and take it up now into the throat.

Speaker 20: ... was, despite [crosstalk 00:44:36]-

Barbara Marx Hu: Take the entire impulse of evolution up as a vibrational field into your voice-

Speaker 20: ... rain never happened in this life, in other lives-

Barbara Marx Hu: ... knowing that when you speak [crosstalk 00:44:47]-

Speaker 20: There was still love burning. It didn't get stamped out-

Barbara Marx Hu: As the impulse articulating as you, the frequency and vibration of your voice activates the impulse-

Speaker 20: The capacity of love [crosstalk 00:45:00] thought or feeling.

Barbara Marx Hu: [crosstalk 00:45:03] Only are you asking yourself to speak of your own impulse, but it is the divine impulse as you speaking in a vibrational field of resonance such that it communicates vibrationally over and beyond the exact words-

Speaker 20: The self or anyone else who's here-

Barbara Marx Hu: [crosstalk 00:45:24] So now allow this impulse to go into your voice and be prepared to speak as the impulse as itself.

Barbara Marx Hu: [crosstalk 00:45:37] It's so, it's so-

Speaker 2: So you.

Barbara Marx Hu: It's so you. That's the truth, you see. [inaudible 00:45:45].

Speaker 2: So let's now shift to seat ourselves again and this time, let's be comfortable but also, really be mindful of your spine being as straight as possible, right?

Speaker 2: The way we talk about it in a meditation practice, so your root is grounded and you've got a sense that you've got verticality.

Barbara Marx Hu: Okay. We have this one and one more to go. So we're starting once again in the mind of God and I can tell you that the mind of God is now aroused to experience that the creatures are becoming co-creators and are gaining the awareness of conscious evolution as evolutionary unique selves, so I'm bringing into the process the awakening of the [crosstalk 00:46:41] you might say, the joy of the creative force of intelligence.

Barbara Marx Hu: And we've talked about the tears of God, but also the joy of God.

Speaker 7: Share with your partner.

Barbara Marx Hu: This has been God's purpose so far. And so, upward through all the chakras now we're going, remembering that we are now joining with every [inaudible 00:47:09] to be fully empowered. We're going through the heart, and through the upper heart, our gift of love, our vocation of destiny, and take it up now into the throat.

Barbara Marx Hu: Take the entire impulse of evolution up as a vibrational field into your voice, knowing that when you speak as the impulse articulating as you. The frequency and vibration of your voice activates the impulse in others, so not only are you asking yourself to speak of your own impulse, but it is the divine impulse as you speaking in a vibrational field of resonance such that it communicates vibrationally over and beyond the exact words.

Barbara Marx Hu: So now allow this impulse to go into your voice and be prepared to speak as the impulse as you. [inaudible 00:48:26]. A symphony of creation now.

Speaker 7: [crosstalk 00:48:31] The 13.8 billion years coming all through your voice and let's make space here from endless to few people of what is that that wants to be said? What's the essence, the vibrational speak essence through you? [crosstalk 00:48:54].

Barbara Marx Hu: And don't think [crosstalk 00:48:58] from higher minds. Don't think.

Barbara Marx Hu: And don't think. Speak from higher mind. Don't think.

Barbara Marx Hu: The higher dimensions of being-

Speaker 16: All worlds are revealed.

Barbara Marx Hu: The billions and billions of life forms [inaudible 00:49:20] beyond us.

Speaker 20: Joy!

Barbara Marx Hu: The holy spirit. [crosstalk 00:49:27] It enters and comes through you now to give you the highest expression of the process of creation.

Barbara Marx Hu: And I don't mean that you have to not think at all. I meant don't ... there's higher mind and mental mind. Now, higher mind knows so much of your intention and sometimes mental mind is trying to figure it out, and what I've learned, if I want to speak direct, is to allow what I know to speak, without editing it prematurely.

Speaker 16: So that, what's speaking for me is not my words so much, this past year, it's how I'm living my life. Like what I'm [crosstalk 00:50:18]-

Speaker 2: This is actually what it is to be in wisdom school-

Speaker 16: Creating as a place to live, as relationships, as gardens. That's what's speaking.

Speaker 2: Mind of God.

Barbara Marx Hu: Yes, yes. Your way of being is speaking through you.

Speaker 2: And your mind are actually one and the same.

Speaker 20: [crosstalk 00:50:33] All my song-

Speaker 2: And wisdom-

Speaker 20: Dance on my lap [crosstalk 00:50:38]-

Speaker 2: Comes through you [crosstalk 00:50:40]-

Speaker 20: ... all my laughter, all my dreams, all my inspiration-

Speaker 2: And is available in the world-

Speaker 20: ... all my expression is for you. All of it ... is for you. All of it.

Speaker 2: Torah is not complete without your letter.

Barbara Marx Hu: Evolution wants to give its beauty and genius forward [crosstalk 00:50:57] into the world-

Speaker 2: Each of us carries an intricate piece of the infinite truth [inaudible 00:51:05].

Speaker 17: Let's enter the last-

Speaker 2: So, as you allow yourself to clarify in this moment what is revealed-

Speaker 17: In this time-

Speaker 2: Whether the letter in this Torah.

Barbara Marx Hu: Alright.

Speaker 2: revealed to you in this moment.

Barbara Marx Hu: We've been on a mighty journey-

Speaker 2: Speak to your partner.

Barbara Marx Hu: We're on this journey every second, every instant, and the more we are aware of it, the more it is aware of guiding us. This is a relationship of the human and the divine. Now incarnate at the next stage of evolution as co-creators. [inaudible 00:51:45].

Barbara Marx Hu: So we're breathing up through the entire story of our creation. This is all our story. It's going up through all our chakras now and coming into our third eye. Mystic. The harder dimensions of being. The billions and billions of life forms being born.

Barbara Marx Hu: The Holy Spirit, however it comes through you now to give you the highest expression with the process of creation now as you.

Barbara Marx Hu: Oh, yeah, beautiful!

Speaker 2: Wow.

Barbara Marx Hu: Mass forgiveness. Radical forgiveness. Radical forgiveness.

Speaker 16: Radical acceptance. [crosstalk 00:52:48].

Barbara Marx Hu: Let's go the whole thing from the mind of God through billions and billions of years taken up through every chakra now [crosstalk 00:52:58].

Barbara Marx Hu: Right, and I've even gotten over the word mistake. You don't really know. First of all, there have been five mass extinctions before us and billions of species extinct. How many mistakes was that? Or is that the struggle of creation?

Barbara Marx Hu: You know, if you think of God as an all powerful dictator, then you could blame all of this on God, but if you think of the creative force as actually creative ... not all powerful to make everything work exactly as some entity believed, but actually experiencing creativity. If you think of God as the creative force going through us and now coming out into the light of our intention, not as an external deity, but as an internal impulse, just I'd like to honor right now how God feels.

Barbara Marx Hu: I am experiencing the gratitude of God. And I remember one day I was noticing all of this in some particular place and I was saying, "Thank you God, Thank you God, Thank you God", and I heard this little voice said, "Thank you Barbara".

Speaker 20: Yeah.

Speaker 2: No.

Barbara Marx Hu: Well, here's Barbara thanking God, but here's God grateful that one of his creatures is aware. So, I'm gonna say thank you ... speaking from the point of view of God, "Thank you, all of us". From the point of view of the creator of the universe, this has been the intention of creation. For this little planet. And so, we're so grateful to be able to fulfill this intention through our own awareness and choice and love. Thank you.

Barbara Marx Hu: So, as we leave, one more time, let's go the whole thing from the mind of God, through the billions and billions of years, take it up through every chakra now remembering your intention as you go all the way on up through the third eye and coming out of the very top of the head, fulfilling the impulse of evolution as you and bringing it back down knowing now we embody, we incarnate, we express the process of creation as us. Thank you.

06-Friday Evening – Edited

Marc Gafni: Good shabbos everyone. Good sabbath, good sabbath, good sabbath. What an extraordinary 24 hours we've had. What an extraordinary ... I loved last night, I loved this morning, I loved this afternoon. By the way let's just start with the afternoon, what an awesome evolutionary chakra meditation. I was there for the whole thing just kind of drinking it in and then I kind of, the last second ducked out to get some tuna fish before everyone came inside and went for a little nap. So I got [00:00:32] but what an awesome, how'd everyone do? It was awesome right?

Speaker 2: Yes absolutely.

Marc Gafni: That's fantastic right?

Speaker 2: Yes.

Marc Gafni: Completely awesome, what a beautiful conscious evolution. Evolutionary chakra meditation and all of the sudden what happens is the [00:00:46] of evolution, that lives as evolutionary unique self, which calls us, the yearning to move towards greater and greater uniqueness. Evolution desperately seeking to have a Barbara experience. Evolution desperately seeking to have a Nina experience. Evolution seeking to have a Marc experience, and when evolution's trying to have a Marc experience that meets Barbara it's like, whoa. It's trying to have a Marc experience and it meets Barbara. Barbara [inaudible 00:01:16] Marc and Adam experience meets Ray, gets confused. When evolution's trying to have a Ray experience, it doesn't want to hear from Barbara or Marc or Adam or Tonya or Ky, not even Sana. Just Ray. That's Ray, which is why we get to be in devotion to Ray. Because we know that there's nothing that any of us that I just mentioned or anyone else in the room can do when reality the universe wants to have a Ray experience. And the universe for 13.7 billion years conspired breathed in and out, as Barbara said beautifully at the beginning of the meditation to breathe into the mind of God. To breathe into the mind of God. To feel into the mind of God.

Marc Gafni: As I went upstairs I didn't sleep, very little last night so I was just kind of desperate to get a little sleep so I went upstairs and I was kind of dreaming morning and afternoon and Eros and dharmic and chakra meditation, conscious evolution. I just kept feeling into this conspiring. The universe is breathing together to manifest Rayness. There's a quality of Rayness that no one else in this room can do, only Ray can do it. The universe desperately seeks to have a Ray experience and the universe is seeking to have a Ray experience and instead it has the person in front of him Shelly, the person behind him Adam, and the universe says, "Shit man this sucks." Kind of vernacular right? And that's called the exile of the [00:02:49] or the exile of Eros. You get it? That's why we get to be in devotion to each other. We're delighted, we get to be delighted with each other. I sat with Shelly and I was literally, where's Shelly? She's over there? I was just delighted, just watching the evolutionary chakra meditation unfold with Jeff, Barbara at the center, right Shelly? Kind of moving back and forth as we went through the chakra's.

Marc Gafni: We get to delight in each other. How awesome that is? And we can't join genius, unless we get to delight in each other. There's no other way to do it. Unless we get to have radical delight in each other, we can't join genius. So what a delightful day we had. Like wow right? Wow. We could've spent all of course afternoon and all of tonight and all of tomorrow just unpacking the morning or just unpacking what we alluded to last night. So I know there's a lot in the space. There's a lot in this space and we're going to go the next step, big huge leap tomorrow. It'll be like we're starting anew, but building and everything that we did. So here we are. We are Eros come alive. The sexual models the erotica doesn't exhaust the erotic. Reality is allurements all the way up and all the way down. In that allurements we know that reality yearns, it yearns towards its fullest uniqueness, expressed as your unique self, my unique self, personally incarnating at the evolutionary impulse. Then we begin to get a sense of what we're going to talk about tomorrow, we get a new sense of what it means to live in an eminent universe.

Marc Gafni: We laid the ground today in our deep dharmic dive into the core linchpins of Eros, the sexual, the erotic, the faces of Eros. How they play the relationship between the sexual and the erotic. The new vision, reality is fuck all the way up all the way down, new reality is [inaudible 00:04:54] is Eros, is allurements. And only my when we say, the

moment's waiting for you to fuck it open, when the moment's waiting for you to love it open, what we mean is that the impulse of reality, that evolutionary impulse can only love it open through you. You get that? But once we get that we get to join genius. You see, now I want you to really get it in realtime. Then we're going to go into like our night and just kind of stories and lions and tigers and bears we're going to just relax and laugh. But I want you to get it okay? Because it's so subtle, there's no way that I could do Jeff's job. Jeff has been in the dharma for seven, eight years. Seven years and we work together Jeff and I and Tom and Ellen, Shelly but Jeff really architected it kind of a deep way.

Marc Gafni: We constructed this unique self retreat. Now it's his job to blow that away in the world. He's got to blow it away. Now if I want to do those unique self retreats our relationship is shattered. That's what happens by the way all the time in spiritual communities, but I don't. Because I'm in devotion to Jeffness. So I'm ecstatic that Jeff's doing unique self retreats. Just blows my mind away, just makes me ecstatic. Just literally just my whole body right? There's no way I couldn't do the evolutionary chakra meditation. I could go through the steps, I could do it, it's not mine to do. You get it? So once I get that I can be ecstatic, what's Shelly saying? Wow that was great, that was great, that was awesome that was funny. It's like wow, right? And Barbara well the morning that's not what she does, she does a different version she has her own version of it. But then when we do that, when we actually own our unique self, I want you to get the implication, the implication of owning unique self is we get to love each other. As long as you're not in your unique self you can't actually genuinely collaborate or join genius because you're always trying to steal genius. You get it?

Marc Gafni: You're always grasping, you can't actually delight in someone else. If there's one thing people around me will tell you, I madly delight in people's genius. There's very rare that I can join genius with someone. Those are two different things. Barbara has a unique quality both in her being and in the dharma. In the conscious evolution teaching and everyone see just what we had in mind? Just by being with us today? How those two worlds fit together seamlessly. How many people kind of saw it during the day? Kind of got it right? It's like wow, it's like wow. So really the first in seven years, Barbara's the first guest we've had at wisdom school in this kind of capacity and we're just so delighted to welcome you. And I actually felt better as I was sleeping, but the whole time it was kind of like I was sleeping and my mother was mad at me because I didn't stay to tell you how great it was afterwards because I just fell asleep. So I apologize for that, but it was wonderful it was ... awesome. We're just complete delights, welcome welcome welcome welcome welcome welcome. Yeah.

Marc Gafni: Good shabbos, good shabbos, good sabbath and this is by the way, there are three pilgrim festivals. One is [succote 00:08:10] tabernacles. The other is passover, the third is [00:08:15] which starts tonight. Which we generally sacrifice a Christian boy. It's me, but we've given up that practice recently so we're not going to be doing that tonight. Yeah we did it like a few wisdom school's ago and it didn't go so well. So yeah. Just feel in tune, always [inaudible 00:08:42] we just tell stories. We're going to tell stories, we're going to hear some awesome music from a kind of angel descended from the sky. So let's just say a word and tell a story. Here's just the word. And it kind of came up at different points today in the morning and the afternoon, but it's all about this

movement right? Feel it this way okay? What does evolution yearn for? That was our question this morning. That was our practice this afternoon. You get it, it was all one. It's all one dharma, it's all one. What does evolution yearn for? It yearns to become conscious. Unconscious to conscious evolution. It yearns for outrageous love, but outrageous love exists always, but outrageous love is unconscious.

Marc Gafni: Do you know what that means? An outrageous love is only becoming conscious in literally this generation. Outrageous love, the experience of, feeling the outrageous love that moves corks into molecules and molecules into complex molecules and complex molecules into cells and cells into complex cells. That outrageous love that's the urge urge that Whitman talked about. That drives the entire process, was always unconscious. Does everyone get that? It was always unconscious it just did what it did. For the first time in human history, outrageous love awakens as us. We're actually able to move from ordinary love, strategic move over the ego to gain comfort and security, which is legitimate and holy and beautiful. I just can't take you home. If you want to learn, how do you live with an open heart? You can only truly live with an open heart in an aroused and sustained way in any situation. When you actually access the quality of outrageous love and realize that it lives in you uniquely. That you're a unique expression of that outrageous love intelligence. Outrageous love becomes conscious for the first time. Then three, uniqueness becomes conscious. There's uniqueness all the way up and all the way down Blake.

Marc Gafni: A grain of sand is unique. Unique self isn't actually just a human being, everything's unique all the way up and all the way down. But uniqueness becomes awake at a certain structure of consciousness, certain level of conscious and it becomes awake. And all of a sudden for the first time, I begin to be guided by that unique incarnation, that unique impulse of evolution. That is those allurements that drive me to my destiny. Of course unique self and outrageous love are one in the same. You get it? There's no split between them. To live my unique self is to be an outrageous lover. And Jeff alluded to one of the key distinctions in the dharma, what does the unique self do? A unique self commits the outrageous acts of love that are hers to commit. That's what unique self does. Those outrageous acts of love are needed by all of reality. Right? So we're going to dive into this whole story again tomorrow, but we're going to dive in through a different door. So in some sense you might say we'll be telling the same story. But we're going to be telling the same story through a different entry point and the entry point's everything. So we're going to be entering again but not through the door of Eros, but through the door of intimacy.

Marc Gafni: We're going to talk tomorrow about what for the first time what we call the 20 tenants of intimacy. We're just trying a new vision of cosmos. Based on entering through the door of intimacy. So tomorrow's all about intimacy. We're going to practice intimacy, we're going to dharma intimacy, but all the way up, all the way down. But for now, we're going to talk about a baby carriage. Because this a night for a baby carriage. So you remember that the masters, the masters, what they would do is they would bring a holy player to open up the gates of holiness. Once the gates of holiness were opened they would tell a story to enter the gates. And they would say to holy text the great [inaudible 00:13:13] masters, in my lineage they would say, "[foreign language 00:13:18]." It says in the holy verse, [foreign language 00:13:20] and now [foreign

language 00:13:23]. Bring for us a menstrual, a player of flutes [foreign language 00:13:31]. When the player of flutes, flutes her flute [foreign language 00:13:37] and the spirit of the divine dwells. There's something that happens right when the player of the flute actually becomes the flute.

Marc Gafni: When I'm playing the flute I'm playing the flute, but when the player of the flute becomes the flute, and the spirit of the God dwells, and the story enters in that gate. Amen. Thank you love. So the two [foreign language 00:14:14] the two disciples were traveling and they were traveling [foreign language 00:14:19] and a visit as emissaries of their master. They were fundraisers, [foreign language 00:14:28]. They would collect money for the master's court and for the study of the [cavalistic 00:14:33] mysteries and the master's court. Their master, the great master was the [hosa 00:14:41] the seer of [Lublin 00:14:40] who could see from one end of the world to the other. And it was a [inaudible 00:14:51] in the tradition we would say yet cities, he could make things happen. He could make things appear, he could grant wishes, thank you Nance. So these two [foreign language 00:15:01] they come to a particular [foreign language 00:15:04] a particular hamlet in eastern Europe. And there's this wonderful innkeeper who's there with his wife and their devout disciples, of their master. Not close disciples not in the inner circle but they've been right with the [foreign language 00:15:20] court for at least three generations.

Marc Gafni: The husband and his wife, the innkeeper and his wife say, "We have to send up a [kusha 00:15:32] we have to send a deep deep deep granting of favor asking your master for a boon, to intercede for us on high. We want to have a child. We've never been able to and you haven't come by, we haven't been on your route for the last five years and we haven't had a way to get a message to your master. But now you tell us you're going back soon to [Lublin 00:15:56], right? So go back to [Lublin 00:15:59] and please bring this [foreign language 00:16:03] to your master." And I was walking a few years ago through the streets of [Lublin 00:16:06] and you could still feel the seer there. The holy seer of [Lublin 00:16:12]. It was the teacher of my teacher. Anything, he could just open the gates of the heaven. So the [foreign language 00:16:22] say, "We'll bring the request back to the master, absolutely and we'll do our best."

Marc Gafni: They go to sleep and the next morning they hear this great rejoicing in the inn. The woman, the innkeeper's wife Fagala, she's gone out and bought this new contraption that just came into existence then, in its new form which was very very very expensive, she bought a baby carriage. She was kind of you know, just delighted going back and forth with her baby carriage, just all excited about the baby she was about to have. Now these two [foreign language 00:17:00] love their master but they'd been around for a while and they knew that not every request that came in was fulfilled. And Fagala, the wife of the innkeeper had just went and spent all of their savings to buy the most upscale, I don't know what kind of baby carriages you got in eastern Europe, but whatever the most upscale version was, she'd gotten it. And that [foreign language 00:17:28] that was like baby carriage heaven. She had bought this unbelievable baby carriage and practically bankrupted them. But she was ecstatic because she knew she was going to have a baby. So they say, "Mazel tov, mazel tov." What are you going to say right? Mazel tov and they didn't mean be in Eros, they meant mazel tov, congratulations it was a simple straight mazel tov.

Marc Gafni: They got out of there as quickly as they could. And they travel on to the [foreign language 00:17:49] and they get to the [foreign language 00:17:55] and they pass on whatever [foreign language 00:17:58] whatever requests they had received during their travels. Among them was the request of Fagala and her husband, [Avremala 00:18:07] Abraham, to have a baby. The master takes the request and then they keep traveling. They travel again through their whole circuit and that circuit of [foreign language 00:18:18] of hamlets in eastern Europe. It turns out that about nine months later lo and behold, they come to that same inn, that same hamlet. And they realized they hadn't quite intended, like their journey you know how happens, kind of took them there. The way kind of invited them. And they get there and they're not sure what to do. They kind of do a quick calculation of time and they realize how much time has gone by and if she's had a baby, they're going to be like the heroes of the town. But if she hasn't had a baby, and the time's gone by and it's been nine and ten, right? Then it's just not a good place to show up after they spend their entire fortune buying this baby carriage.

Marc Gafni: So they go up to the inn and lo and behold, it is the day of the [briss 00:19:11], the eighth day after baby boy has been born to this couple. And when they walk in the door the entire place just erupts with mazel tov! Mazel tov! Mazel tov! [foreign language 00:19:25] everyone's dancing. It's like wow, like these two angels of the great master have come and they've come precisely, divinely appointed at the exact right time to be there to rejoice. And the two [foreign language 00:19:38] are just delighted and they begin to dance and they're lions, and tigers and bears oh my. Right? And the evening goes on but if you look closely, at one of the two [foreign language 00:19:51], you see that he has little tears running down his cheeks. The whole time he's dancing and he's crying. He's dancing and he's crying, he's dancing and he's crying. And they finish the celebration and he hurries back to find his master. He asks for an immediate audience and the audience is granted, he's been in five generations. His father was a disciple of his father [inaudible 00:20:16] right? So his family's been in discipleship to this dynasty for five generations so he's ushered in and he's in the close inner circle and he says, "[foreign language 00:20:24], how could this be?"

Marc Gafni: My wife and I don't have a child. And I'm your closest disciple and I come to you year after year after year and I give you a [foreign language 00:20:36] for a child and then this innkeeper's wife, I bless her, you don't know, right? Who you've never met, gives you a [foreign language 00:20:44] as a child 10 months later. How could it be? I've been so loyal, I've been so good I've prayed so hard. Friends [foreign language 00:20:53] open your hearts. [foreign language 00:21:00] looks at the [foreign language 00:21:00] and he says, "Lamecil, I'm going to ask you one question, did your wife ever go and buy a baby carriage?" That's the whole story. It's like wow. Right? In order to realize the unique incarnation of the evolutionary impulse, there's a unique risk that I have to take. And this is a story about unique risks. And there's unique risks that if I don't take it, then that risk is not foolhardy. It's the unique risk that I'm invited to take. And to actually live into that [foreign language 00:21:41] that voice that vocation, that seeks to emerge and be aroused in me, which is the incarnation of the voice of God as me. That's what the whole thing's about.

Marc Gafni: Jeff talked about one of our distinctions so beautifully are you a unique letter in the scroll of the Torah? What does that mean? So we have a book of the Torah called

Deuteronomy [foreign language 00:22:05] Deuteronomy, which is these are the words that Moses spoke. And the only time though in the entire Torah where it says these are the words is the book of Deuteronomy and that's called the word of God. Stay with me for a second okay? But Moses is also the person who comes before God, the story of the burning bush and God says, "Go be my messenger." Moses says, "I'm not a man of words." [foreign language 00:22:29] I'm not a man of words. So in Exodus at the beginning of the Bible, he's not a man of words, but by Deuteronomy the fifth book of the Bible, he's this is the man of words. These are the words that Moses spoke. So how did the person who's not a man of words become the man of words? What happened? And not only to become the man of words but actually those words are the words of God. These are the words that Moses spoke but that's the Torah. The Torah's the Bible, it's the word of God. How did Moses speak the word of God?

Marc Gafni: [Zohar 00:22:57] beautifully, [Zohar 00:22:57] the book of illumination and [Zohar 00:22:59] means best Eros. The book of the [Zohar's 00:23:02] like the book of Eros, it's the best translation of the word Zor. The book of Eros. It says, "[foreign language 00:23:08]." The goddess, she Eros speaks from the voice of Moses. What does that mean? Usually the master said that Moses was so clean, so pure, he was a channel for the divine voice. He got so out of the way that God could speak through him. But my master said no, my teacher said no, he said no. That's not what happened. It's not that Moses got so out of the way, it's that Moses was so Moses he so was the incarnation of Mosesness, that his voice became the voice of God [foreign language 00:23:57]. Wow, you hear that? That's Eros. That's called [foreign language 00:24:01], the erotic merger with the goddess divine. That is when the erotic evolutionary impulse incarnates as me, that's non dual humanism. That's what it is. Moses is ... Shelly is so Shelly that her voice is the voice of God. It's not that Shellyness gets out of the way and she becomes a channel. No, Shelly's so present, the fullest of presence of Shellyness is the divine voice and that's what Jeff referred to when he said that's what it means that Shelly is a unique letter in the scroll and the scroll is incomplete without all it's letters.

Marc Gafni: So God waits for me to complete her. She waits for me to evolve her. She waits for me to merge erotically with her but in order to do that what do I need to do? I need to be willing to buy a baby carriage. Before I took my pregnancy test right? You get it? There's no big [foreign language 00:25:04], no big wisdom to buy a baby carriage after you took the pregnancy test. That's not a unique risk, that's just getting ready right? But to actually buy a baby carriage and take that unique risk I'm going to buy a baby carriage because my entire aliveness comes from, having that Eros move through me and awaken as that unique incarnation of the impulse that lives in me as me and through me that could only live through me and all of evolution intended that incarnation in me and evolution massively desperately desires to manifest through me. Now what do you think happens to my life when I deny that? Falls apart. Falls apart. Become de eroticized. Ethics collapse, relationships collapse. I become lonely, devastated, so the only risk in the unique risk is not to take it.

Marc Gafni: See the paradox of the unique risk is, it's the one risk that the only risk is not to take the risk. That's the paradox. Unique risk is actually my utter obligation. Wisdom is to take risks that are my own, yet not somebody else's. Got to take my risks. Taking somebody else's risks is egoic. Is grasping, is foolhardy at best, is wildly irresponsible, is reckless.

Not your risk, not yours to take, not yours to do. But your unique risks ... you're the only person who can take it and your entire life depends on you taking it. Everything weighs in the balance and you might think that it happens in public. We think that unique risk is about a job, it can be about a job for sure but unique risk is just as often private because you see, to be a hero is a private category. Heroism is private. It's the decisions we make that there's a thousand reasons not to make them, but we show up anyways. John Mackey sent me a couple weeks ago, a quote from I think it was Edmond Burke, famous quote which is, all's it takes for evil to triumph is for good people to do nothing.

Marc Gafni: But here's the story, good people do nothing for a thousand good reasons. Good people don't do nothing because they're on the beach. Good people do nothing because there's a thousand very wise justifications for doing nothing. You get that? Lot's of good reasons, there's lots of interests that we're always protecting to allow ourselves to do nothing. We've got really good explanations for doing nothing but actually, that's when evil triumphs. We all have a unique risk. We can all explain to ourselves why we shouldn't take it. But actually and only ultimately you, there's no guru there's no teacher, there's no psychologist there's no therapist who can make this decision for you, that's where radical autonomy comes in. If anyone tells you they can make it for you, don't study with him or her. That's a violation of your autonomy. But you can't fool yourself. When you start losing, how did you say it right? Barbara? A joy compass, and when you start losing your ... a compass of joy, when you start losing your aliveness you know you haven't taken a unique risk. Want to know how you haven't taken your unique risk? You start losing your energy. Your aliveness, your vivacity. Your sense of just life being self evidently meaningful.

Marc Gafni: See when you've taken your unique risk, no matter how hard it is, life is self evidently meaningful. You don't have to search for meaning, it's just right there. Your life is meaningful. The [foreign language 00:28:51] masters laughed at the search for meaning because they said, "[foreign language 00:28:55]." All is God and God is all. All is thick with meaning. Every movement every gesture, every motion. What does it mean your [inaudible 00:29:03] what's that mean? It's all divine all the way up all the way down. It's how every second is meaningful. [Foreign language 00:29:12], I'm just here and breathing but I'm smiling, I'm opening. I'm choosing to open and not to close in this moment wherever I am. It's massively, radically, ecstatically meaningful. But I've got to take that risk. I've got to buy a baby carriage. It's like our invitation, my invitation to myself and our invitation to each other and my invitation to you. And your invitation to me and our invitation is we look around. Our band of outrageous lovers. So we should all buy a baby carriage. But buy the one that's yours, for your pregnancy. For your birth, for the birth that seeks to happen through you. And that's not a metaphor, that is not an analogy, it's not a simile, it's not a homily this is reality.

Marc Gafni: This is how reality works. Without taking unique risks without leaping, the net doesn't appear. You've got to take your leap. So just, I just want to welcome to that. Welcome to that and we're going to be distributing baby carriages tomorrow. Right? So we're going to make a little [kiddish 00:30:17] and drink a little L'Chaim. Will you help me out a little here Sonny, you okay there? Thanks love. The holy cup, this is the grail. Where's Nina? We've got our grail. We have our grail. As the wine goes around I come to the holy [halla 00:30:39], the holy holy [halla 00:30:41] and we ass the [halla 00:30:42]

towards the middle of the room. [inaudible 00:30:45] in the first third, the second [halla 00:30:47] in the last third, and as we all know, we're going to take two [halla's 00:30:50] and we're all going to be touching either the [halla 00:30:52] or someone touching the [halla 00:30:54]. So I've split the [halla's 00:30:55] up so there's two of them. I'd keep one kind of around you and pass the other one back. Keep one [halla 00:30:59] around you love. Thanks Carol.

Marc Gafni: Here we go, then pass the other one back. Then everyone kind of connect to Carol or to the back [halla 00:31:07]. So everyone's either touching with [halla 00:31:09] or touching someone that's touching the [halla 00:31:11]. Okay so the holy unique self symphony joins. Alright we got Nance back there. Yeah, yeah awesome. Well stop the wine just for a second then I will keep passing. Yeah awesome. Everyone takes a piece of bread we kind of break the bread and rip it but you don't feed yourself. Take a piece of bread and feed the person next to you. Take a little piece so there's enough for everyone, kind of split them up. Take a little piece and feed the person next to you. No no, you feed them. Actually feed them. You don't feed them the whole [halla 00:31:42] you don't put the whole [halla 00:31:43] in their mouth. Take a little piece off and feed the person next to you. People have done this many times, show them how to do it. Split it in two [inaudible 00:31:50]. Split it, feed the person next to you.

Marc Gafni: What do we got there? No too complicated. Split it in half and throw it around. Just make sure everyone's got, split it. Feed the person next to you. No no no no no who are you feeding? Who are you feeding there? Got a little feeding going on, there we go. Feed the person next to you, there we go. Feed the person next to you. There we go. Feed the person next to you, there we go. There we go. Awesome. Yeah. Michael you got a little [halla 00:32:26] there, did you get any? Covered? Okay. Awesome. Awesome. Good shabbos good shabbos good shabbos good shabbos good shabbos good shabbos good shabbos good shabbos. The last word before a holy angel comes and kind of brings us all together and lets the spirit rest. We often say Friday night ... and [inaudible 00:33:00] something like this, and it's the same thing every time. Because it's true every time and it needs to be said. A core distinction that Jeff talked about last night right, we say sometimes, we say something sometimes not for information but for invocation. Words and foreign words invoke. So this is invocation you know this.

Marc Gafni: Lou Blin, the great master he's not here anymore. His court dissolved and got destroyed. The great Tibetan masters, not really here anymore. You go to Dharamsala when I went to visit the Dalai Lama and you go to the monasteries, it's not happening. It's not happening. We need to create the new courts. We need to create the new lineages. And they're going to be different than the old lineages. They're going to be unique self symphonies. But the place it's going to happen is not just by invoking the old masters. We invoke the old masters in order for us to become together the new masters. The body of Christ is not the church. The old church isn't the body of Christ, we're the body of Christ. We are the [sanga 00:34:23] that's what we mean when we say it's our turn. It's our turn. In the end, the picture of the [foreign language 00:34:30] dancing, some place in eastern Europe in a [foreign language 00:34:33] that Martin Buber wrote about, they're beautiful. But you know what, they're not thinking about the evolutionary future today. They're actually not doing it. That's not where they are, they're beautiful, they're holy, and I miss them madly by the way.

Marc Gafni: But they're about something else. They're about a certain kind of maintaining, they're about a certain kind of beautiful, holy, exclusive, [encularity 00:35:00]. And they're doing what they should be doing. But we're the [foreign language 00:35:05] masters, us together. It's our [sanga 00:35:09], it's our job to actually hold that vision. And it's our turn to be the people who say, "Wow how do we stand at the abyss of darkness and say let there be light?" How do we bring down a new Torah? How do we actually envision a new utopian dream? What becomes the dream that orients our vision? What's the new myth of family? What's the new sexual narrative that we articulated today? The evolutionary Eros moving in you. What's the new articulation of identity. I can become, I can move from separate self, disambiguate my false self. Realize my true self, awaken as unique self then as evolutionary unique self and evolutionary unique self is a [inaudible 00:35:56]. Which takes responsibility for the whole thing because you are responsible for the whole thing because where were you when the big bang happened? You were right there where else could you have been? You did it all. You did the whole thing.

Marc Gafni: So it's yours. The whole thing's yours. There's no place else. That's the truth. The truth is you did it. You did it, no one else. So it's ours we are the new human. The new human is born in rooms like this. Let no one say it's just their room, beware if people say it's just their room, starts getting a little weird. But there's not a lot of rooms, that's absolutely true. There's not a lot of rooms, there's not. This room matters wildly, enormously. It's like wow, the dharma's alive here. The practice is alive. The holy [sanga's 00:36:51] alive. And our outrageous love is alive. That is we said this afternoon, when I kind of eased my chair over to Barbara in the middle of the afternoon, that's where we're unfuckable as outrageous lovers. No words that can't be spoken, we're going to make mistakes. But we're going to make mistakes in the right direction. Making mistakes in the right direction's a very big deal. We're in the right direction, I'm sure of it. We're doing the right thing, we're doing what needs to be done. How am I sure of it? I'm staking my life on it. [inaudible 00:37:28]. Wow, wow, wow, like it's our turn. It's our turn, it's ours to do.

Marc Gafni: It's ours to do and she waits. She waits us, yearning for us. She's desperate for us to do it. She comes, in some deep sense if you want to really get it, really get it in the deepest way, our life our unique self, our unique self that we live that inscription is God signing her name. Evolution signing her name as an outrageous love letter written to us as us. Then what we do with our lives, whether we give those unique gifts, whether we inseminate reality the way that we need to, that's our outrageous love letter back to she. You know what? She goes to the mailbox every day. When we're born, what she's saying is, that's what a birthday is. A birthday is when she tells you I can't do without you. That's what your birthday is. Your birthday is when she said, "I can't do it without you." When we're born she made a declaration, I can't do without Doug. Can't do it. Everyday she says, "Has Doug written me an outrageous love letter back?" And she waits. She waits to receive it. Perfumed, [swock 00:38:44] sealed with a kiss. From Doug to she.

Marc Gafni: yeah. [inaudible 00:38:50] the menstrual take her holy instrument and we close this holy day, this holy holy day. We enter into the night of sleep in the world of dreams and we hold the thread of the dharma and the thread of outrageous throughout the night, whether in the hot tub or whether we're walking or sleeping or dreaming, or in her

embrace tonight, we're in her embrace, we're in the space in between. She's holding us, she's dancing with us can you feel her? She's been dancing with us since last night. She's dancing with us. Yeah how many people can feel her dancing? During the day? How many of you? Yeah. Yeah. She's dancing with us. Yeah. Thank you love in the center of the circle. And Shelly tells us what time we come together tomorrow morning, what a delight. Yeah, good shabbos. Awesome, amen, amen. Bow everyone. Amen. Amen, shalom shalom shalom. Have the most gorgeous night ever, and sleep. Sleep everyone.

07-Saturday Morning - Leveled

- Marc Gafni: So Akiva, talks about entering in peace and leaving in peace, so we enter in peace. There are four masters who wanted to enter the orchard, the holy Orchard, which is the orchard of enlightenment, the orchard of realization, the orchard of waking up. And this text, 2nd century, is the canonical text of the Hebrew and Christian mystical traditions that says [foreign language 00:00:35]. Four entered the orchard; one went crazy, the other betrayed his country, the third died young, and the fourth, Akiva, my teacher, [foreign language 00:00:50]. He entered in peace and he left in peace.
- Marc Gafni: So how do you enter in peace and leave in peace? So the first thing we do is how we enter. We bow to the God in the center of the circle ... Amen. And when we finish today, we step out of the circle. We bow to the God again in the center of the circle in order to leave. And I remember that place that [(Kai) 00:01:28] and I were talking about, I think on Thursday night, where's [(Kai) 00:01:31]? I was sitting with [(Rahmdas) 00:01:33] in his room and I was sharing with him this text, and he talked to me about his LSD experiences and he basically said the amount of people that got lost, jumped off roofs or just kind of destroyed their lives in any manner of ways, was enormous and it was always not about what happened during the experience but at knowing how to enter and knowing how to land. Right? Which is really entering in peace and leaving in peace.
- Marc Gafni: So we enter in peace. We bow to the God in the center of the circle and we step out in peace and then we're able to kind of take with us everything that happened. So that's one of just a few, kind of, weaving where we are today.
- Marc Gafni: Right, second, and we're doing a ... this is a wisdom school version of church announcements. Just kind of what do we wanna ... And just kind of weave in the space, right? And the second is just the word Dharma. Just one second on the word Dharma. Why do we use it? What do we mean by the Dharma? And just kind of reset that. What is the Dharma?
- Marc Gafni: The Dharma is, and the reason I started using the word was because I wanted to convey the idea that there's things that we know. In other words, the spiritual movement, the alternative spiritual movement of America basically said that

certainty belongs to the churches. Dogma's certainties. And we're the people who dance beautifully in uncertainty. That was very attractive and true because the religions had over stretched, over claimed their certainties. And so spirituality became the place to dance in uncertainty which was a beautiful corrective antidote.

Marc Gafni: And again what I'm concerned with in this first group of announcements is, is we're calibrating. When we want to evolve the source code, it actually requires ecstasy and I'm all about ecstasy, and it requires precision and both and what do we need to evolve the source code. What needs to happen, right? There was a moment in which the dancing in uncertainty was a beautiful antidote and a balance on, to these over claimings of uncertainty. But then what happened was, is we lost our connection to our certainties. We actually know things. It became all about what I don't know, as opposed to this ability to dance between certainty and uncertainty together.

Marc Gafni: So we call it Dharma because what we're saying is there's that which we know, and we need to actually rest in our knowings, and our knowings come from different places. There's interior knowings, but interior knowings are knowings. We know things with the eye of the spirit and the eye of the heart, if I can borrow that phrase from U of Lincoln in medieval Christianity. Just as well as we know them with the eye of the mind and the eye of the senses. The eye of the mind, the eye of the senses, empirical knowing, rational, logical, deducto knowing overtook reality and reality got disqualified.

Marc Gafni: I began to live in what Lewis Mumford called a "disqualified universe". So we need to re-qualify the universe. We re-qualify it by reclaiming knowing. So we have Dharma and by Dharma we mean ... and it's just a way of creating a word that can just kind of access that. We're not just making it up. Dharma means it's the best take we have on reality today, based on the integration of the best insights of pre-modern, modern, and postmodern knowing. We're brought together in a seamless integrated hall from all the great disciplines of knowledge. That's a big deal. You got that? That's a big deal. That's a big thing.

Marc Gafni: So we say Dharma, that's like wow. So when I talk about Dharma, I never put into Dharma some clever cute idea. We've been really rigorous in 13 wisdom schools, and mystery schools. By the way, is there anyone here who's been to mystery school? I don't think so. No. So mystery school's more like a performative art. It's a performative art form. So mystery school is, you know, there's like eight movies coming at you every hour. There's movie clips and there are songs, and it goes into dance and it's kind of more of a ... Right? So mystery school's a performative art. Wisdom school's a Dharma conversation and it's very specific and it took us ... you remember the first year or two? Right? I remember Christian's first kind of sitting in Dharma. It was like oh my God, I'm gonna shoot him. And then three years later, four years later, we're seven years in and there's an art form to this. We got to be really precise to keep calibrating the form.

PART 1 OF 6 ENDS [00:30:04]

Marc Gafni: We're not at a human potential weekend. We're in wisdom school. Therefore, our goal is, in Time 13, is we deepen the distinctions around Dharma and so, therefore, I'm really rigorous. If I've got some new clever idea, I don't throw that in as Dharma. That's not Dharma. That's a new clever idea, and new clever ideas are fucking awesome, but they're not Dharma. Dharma means it's gone through a test of time and sources and meditation, in study, in ecstasy, in rigor, in practice, and then it might come out as a simple sentence, but it's Dharma. It's Dharma now.

Marc Gafni: Does that mean that Dharma becomes dogma? No. And if it evolves and we know that 25 years later, we have a higher vision of whatever that was, then it deepens and we've seen here, those of you who are really tracking, there's at least ten people in the room who are tracking closely, saw that yesterday morning we evolved four or five major frames. Sean, [inaudible 00:07:50] right?. Major frames in the Dharma.

Marc Gafni: We actually saw subtle evolutions of them in changes and shift. A unique gender is one of the key evolutions of the Dharma in the last year. But that's what we mean by Dharma. By Dharma, we mean something very specific, and the only way we'll change the source code is through Dharma, and we might not call it Dharma. We don't need to refer to it as Dharma in all of the ways it appears in the world. So to change the source code, we need Dharma. And Dharma's based on four things.

Marc Gafni: There's four components, Dharma ... Barbara and I were just talking about it right before. First component of Dharma is there's a gestalt. There's a one, there's a world view. That's the first piece of Dharma. And world views are everything. Okay, so that's one. Two, the world view is not just an insight or an intuition of the whole but it's based on a rigorous set of distinctions. Whether it's the five selves ... what I mean by set of distinctions, five selves, separate self, false self, true self, unique self, evolutionary unique self. For example, (Kathy [Brownback] 00:08:55] who sent us all a bunch of texts this weekend, so with her husband Harvey, who's having a hard moment now. So, she took this five set of distinctions put them into Exeter, created a course based on them to download into the source code of Exeter. Right, this new vision of identity. But, she couldn't just do it with a worldview. Get it? She needed the five selves.

Marc Gafni: Or, the ten laws about righteous love, which we've actually never done as a wisdom school yet. But, we have the core distinctions between outrageous love and ordinary love. Those are distinctions. Or distinctions between pre-personal, personal, trans-personal, pre-tragic, tragic, post-tragic. Whole sets of distinctions.

Marc Gafni: Five levels of pleasure. 20 principals of pleasure. Seven tastes of sexing. It's not just that we like numbers, but there are actually sets of distinctions. And those sets of distinctions actually distinguish reality for us. Discernment. Okay?

Marc Gafni: So, Dharma's based on ... You need a worldview. I'll give you an example. Landmark education is distinctions without a worldview. Did everyone get that? Right? They've got some good distinctions, there's no worldview. As a matter of fact, their worldview is that there's no worldview. I spoke to one on the phone a few weeks ago, and he said very beautifully, "The world is empty and meaningless. And the fact that the world is empty and meaningless is empty and meaningless." That's basically his, right? That's the height of [inaudible 00:10:22] position. And since it's empty and meaningless, so let's create all the meaning that we can. And he does a gorgeous job of it. But, it's basic distinctions without a worldview. And the worldview is that there's no worldview. You get that? That's the worldview, and that's why it's so powerful in its impact. Because no one has to buy in to a worldview.

Marc Gafni: But actually, we don't believe here in this room that you can actually evolve the source group without a worldview. And that's what we mean when we say you can know something. You don't want a dogmatic worldview. You don't want a totalizing worldview. But, there's a worldview. And there's a worldview that we can all live in. And there's a worldview that has many instruments in the symphony. It's got many religions. It's got many systems of thought. But, we can create a shared spiritual language, which is a worldview, which is that we're going somewhere. That we live in a telerothic universe.

Marc Gafni: The universal love story, for example, is a worldview. Unique self, unique self symphony is a worldview. Conscious evolution is a worldview. They're all part of the same worldview. It's actually all one. Those are all expressions of this same worldview.

Marc Gafni: So, there's a worldview. There's distinctions, that's two. Three, you need experiences. You need to be able to access experience. You need to have the felt incarnational experience of that reality. We do that through [inaudible 00:11:44]. It's the evolutionary Chakra meditation. It's an experience. Now watch. An experience without distinctions doesn't work. Cause you can have an ecstatic experience, "Heil Hitler!" That's pretty ecstatic. I remember being recently in Germany at the place where he did that rally. You can feel it there. Right? So, you can have ecstasy, and then turn that ecstasy towards utter destruction. For sure.

Marc Gafni: That's what we say when we say you've gotta not only wake up, to an experience. You've gotta grow up in your level of consciousness. So, there's a level of consciousness which is the prism through which you experience what you experience. So, for example, love won't heal the world. That's a lie. That's a big lie. Love won't heal the world, because love can be ethno-centric consciousness. And I send my children who I love to blow up buses in the middle of whatever country I happen to be in, for the sake of love. I love my God, and I love my people, and I love my country. Love heals the world. No, love does not heal the world. Huge mistake.

Marc Gafni: That's why I call it distinction. What's the distinction between wake up and grow up? I can have a state of consciousness. But my state of consciousness is interpreted through my stage of consciousness. Am I ethno-centric, or am I world-centric? So, my experience of love ... so sex, for example, is a state. How I interpret that state is from my structure of consciousness. Wake up and grow up. That's a Dharmic distinction.

Marc Gafni: And finally, we need practices. And practices are a mini experience. Practices are a mini experience that I do. And a practice can be a place where I access the experience again, or a practice can be a ritual. We've kind of abandoned ritual. It's the fundamentalist world. But, bowing in is a ritual. You may, when you bow in, get a kind of shot of experience of kind of finding your way in. Or, it may be a seemingly empty act in that moment. They are both good. You get it? Because a ritual holds the memory of the experience, even when you can't access it in that moment. Did you get that?

Marc Gafni: So, what's the Passover Seder? The Passover Seder is the last supper, is a ritual. Now, most of time, it's family arguments, every past surface issue that's never come up in a Jewish family, comes up at the Passover Seder where everyone fucking kills each other. It's a disaster and you can't wait to be done. It's this kind of comical, crazy, and sometimes beautiful, of course. But, what really the Passover Seder is, when it works, is you access the experience of freedom. At the ultimate level, you actually re-experience going free.

Marc Gafni: The goal of the Passover is to be a full experience. But minimally you access the memory of what it means to be free. So, if you are in the middle of the Gulag Archipelago, in Solzhenitsyn's time, in Russia, and you do it by yourself in your cell, as [inaudible 00:14:47] describes, your Passover Seder. You're remembering by doing that Seder, that you're free. You're accessing the memory of the experience of leaving Egypt. Not as a historical event, but as the complete challenge of tyranny. The complete challenge to the status quo, because Exodus is about the idea that the status quo doesn't reign. That we can change. That we can transform.

Marc Gafni: Let's just summarize. So, what do we need to change the source code? What do we need? We need a worldview, one. Two, we need distinctions. We need clear, rigorous distinctions. We need Dharma. Three, we need experiences. And four, we need practices. And the practices serve two purposes. Practices are both one, mini experiences, and two, they are rituals. And rituals either offer a mini experience, or they're a memory of an experience that was once had. That's codified in the ritual and transmitted. Now the fact that rituals often become empty and meaningless is empty and meaningless, to borrow Warner's phrase. Like everything, sex becomes empty and meaningless. And everything is what we invest in it, obviously. It's how we engage it.

Marc Gafni: So, those are just kind of in short order form. I was just thinking about it before I walked in. What do we need to change the source code? And this is just since we are in wisdom school. So, I'm not sharing this, if you really get it deep inside

it's actually inspiring. But, I'm actually not sharing it to inspire you. I'm sharing it for the sake of the integrity of our space. What are we doing? So, that's what we're doing. We're concerned with all of them. And what happens is, if you notice, different movements tend towards one of them. There's worldview people. There's experience people. There's Dharma, very little Dharma, actually. It's, "Hey! Oh My God! What rolls in." Oh my God, I'm [inaudible 00:16:49] of experiences, or Dharma. Awesome! That's awesome!

Marc Gafni: Let's introduce Zak Stein, Zachary Stein, the Academic Director of the Center for Integral Wisdom, among other many vaunted titles. It's great to see you.

Zachary Stein: I've been driving for four hours.

Marc Gafni: Four hours, oh my God, just sit down, man. Awesome. Awesome. So, it's those four that we need. I'm just gonna say them one last time. Just so we locate them. Right? Worldview, distinctions ... three, anyone? Experience. Four, practices, which can be either a mini experience, or ritual. Okay. Boom. That's it. And you can literally do a topographical map of what's happening out there, as people kind of pick different ones. If you pick only one of the ... you need all four to change the world.

Marc Gafni: I mentioned yesterday, [inaudible 00:17:42] Shelling had this extraordinary vision of evolutionary spirituality worldview. They had no practices. It disappeared from Germany, literally without a trace. It's kind of shocking historically, how this worldview just fucking disappeared. Had no practices, right?

Marc Gafni: You need all of it together. So, our job at wisdom school is to do all of it. So, that's why we always do a wisdom school weekend with someone doing experiences, with doing Dharma. We try and locate a practice. But, then there's also ... the entire thing's an experience. There's a transmission. And then underneath all of it, last piece, what's the Meta? The ground is outrageous love. The ground is a band of outrageous lovers. Right, the ground is that practice that we keep doing. Before we finish I'm gonna ask us to recommit to it. I actually forgot yesterday ... I was very tired ... to remind people. I woke up remembering that I had forgotten that. And so we'll kinda just come back to that. So, this kind of just gentle, gentle, gentle, kind of church announcements. Kind of calibrating. Kind of where we are, what we're doing.

Marc Gafni: Okay, good? Good? Any questions? Yes, Steve. [inaudible 00:18:50] No. The answer is no.

Speaker 1: Is there any distinction between reality and God, or love, intelligence, or all that is?

Marc Gafni: No. Same. It's synonymous. Exactly it's a great question. Reality is reality. Right?

Speaker 1: I thought so, but I-

Marc Gafni: Great question. That's a great question. So, let's just go again, [inaudible 00:19:13] We don't have standards here. Thank you. One is enough. Let's kind of just tap in for a second. Just relax, we haven't started. We're just hanging out. Right? And just kind of tap into what we did yesterday. Just to kind of see where we are. Then, we're gonna kind of dive in all the way. We've got this huge, crazy, fucking, awesome day. Right? Together, all of us.

Marc Gafni: Morning, we're doing twenty times of intimacy. In the afternoon, we're gonna be dialoguing and working together. Big conversation afternoon. We're gonna all kind of talking the whole thing out together. In a big, large kind of dialogue. And in the evening, we're gonna talk about [inaudible 00:19:59]. What stands in the way in public culture of intimacy.

Marc Gafni: And then tomorrow, we're gonna get to what we promised, the politics of it. What's the kind of global politics of intimacy, of outrageous love, conscious evolution? We're gonna talk about what that means, and what [inaudible 00:20:16] symphony. And Barbara's gonna actually enact Unique Self Symphony, through the Wheel of Co creation. As we're kind of enacting what social synergy looks like. So, it's not ... it's like wow. It's been a day and a half. We're at about mid-point. It's a good time to breathe. To kind of check your energy. And just kind of wow. Okay?

Marc Gafni: So before we [inaudible 00:20:37] we're gonna ... We just arbitrarily decided what we call [inaudible 00:20:41]. We're kinda in the middle of [inaudible 00:20:44]. But, just a couple more words. Just so we kinda know where we are. We're just kinda relax. [inaudible 00:20:50]

Marc Gafni: Good morning. Good morning. So, what did we do yesterday? Just kind of relaxed and easy listening. Okay? What did we do yesterday? So, what did we do? We looked at the temple, sexuality, sex in the temple, strange set of texts. We realize temple is temple-consciousness. Of the sexual stuff, the erotic. Right? Eros. And being the nature of reality. We looked at four faces of Eros.

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Marc Gafni: Being on the inside anteriority. We looked at fullness of presence. And the distinction between Eros and Pseudo Eros. And the erotic and the ethical. Pseudo-Eros being in the form and shape of addictions. We looked at three yearning the third face of Eros. Participating in the yearning force of being. We said that an exterior form of yearning is called evolution. It's a shocking sentence, right? The interior of evolution is yearning. So, what's evolution yearning for? Evolution yearns for more and more complexity. It yearns for more and more consciousness. Yearns for more and more creativity. Yearns for more and more love. Contact. Yearns for more and more, anyone? Uniqueness. Right?

Marc Gafni: So, move from unconscious to conscious uniqueness, which unique self becomes the strange attractor of evolution. The move from unconscious to conscious evolution. When I wake up, as conscious evolution, as a unique expression of the evolutionary impulse. Then, in the afternoon, I'm gonna ... We did one of our [inaudible 00:22:40] activities. I'll get to it in a second, which is back in the afternoon. So you understand what happened. When we go back and recollect yesterday, when we recollect it, when we remember it, it becomes real in a new way.

Marc Gafni: So, that's kind of a little review. The actual ritual act, this is a ritual act of recollecting, of remembering, actually makes it real. When I don't recollect it, it actually dissipates. For example, any great Talmud class begins with what's called [00:23:06 foreign]. Before you learn anything new, you review whatever happened yesterday. It's a classical practice. If you don't, and I remember it deeply from my days of studying 18 hours a day, studying Talmud. If you don't spend the next day reviewing the day before, even ten minutes, you literally lose it. It's gone. It becomes kind of ephemeral experience in your life system, and it's just not there anymore. So, the act of recollecting, it re-collects, it remembers, so it becomes alive. Memory comes alive.

Marc Gafni: So what did we do in the afternoon? I'll get back to the four face[inaudible 00:23:38] in a second. In the afternoon, Barbara took the third face of Eros, the interior of evolution is yearning. Evolution is the exterior of interior yearning. Evolution yearns to wake up. To move from less to more consciousness. We awake from unconscious to conscious evolution. We are unique singular expressions. Unique self evolutionary makes unconscious evolution with the unique gift to give. And we went and accessed both that worldview of conscious evolution. Remember? And then, all seven levels of consciousness, which we just call Chakras. We said what does it feel like to actually practice, actually accessing breathing into evolutionary divine points. Right? Pouring into me, every one of the seven levels. Remember?

Marc Gafni: So, what did we do? We practiced accessing that living incarnational experience of that worldview alive in my body. Wow. Wow. Exactly. Precisely. And the fourth face of Eros was wholeness or interconnectivity, which is boundary breaking. I break ephemeral boundaries. I realize that all boundaries are soft. There's always exchange, and all boundaries are part of the gestalt of a one. But, the boundaries come to see our separations exist in the mind of that. Yet, then we understood, we brought it back [inaudible 00:25:18]. In the afternoon, he did really beautifully bring us back again, and again, and again. We brought it back to the sexual. I think the sexual models the erotic, just exalts the erotic. And if I look to the sexual to fulfill all of my Eros, the sexual collapses under the burden of a weight it can't bear.

Marc Gafni: Once I get that, I get the sexual model of Eros, I get ... and we talked about that in some depth. I get that the sexual is not as my colleague Esther suggests, Esther Karl. It's not transgressive per se. It's subversive. Completely different. Right? It's transgressive structurally. When I look at how [inaudible 00:25:59]

society, as an exterior. But, the essence of sexuality is, the essence of reality because God is father. Reality is allurements. Same thing. All the way up and down, the reality [inaudible 00:26:11] allurements. We use it interchangeably all the way up, all the way down.

Marc Gafni: It's the nature of reality. It stops, for sure. So, if I really get that, I get that sexuality is clinging to the deepest level of truth and reality. Just one example, giving and receiving are one. As opposed to these two distinct things, which all politics and commerce is based on, either you're putting money into your account, or you're taking money out. It collapses giving and receiving. It collapses the entire structure of society. No, no, no. There's another way to do it. And there's a better way to live. That's what sexuality is saying. There's a better way to live. Sexuality is subversive. It points towards a deeper vision of what it means to live in the world, in which surrender is huge. And yet at the same time, there's an exercise of power and power plays. And there's giving and receiving, and there's radical vulnerability. And there's thrusting forward, and there's opening.

Marc Gafni: And we begin to see sexuality not as transgressive. Eros is not transgressive. The essential model is the erotic. Eros. Sexuality, as it's modeled is subversive. The distinction between the two is everything. Right?

Marc Gafni: Then, we went the whole afternoon, which was this deep gorgeous unpacking of this worldview and this experience practice of awakening, as the unique expression of the evolutionary impulse. Then [inaudible 00:27:38] last second, beautifully brought it back to when we articulate this worldview, we can't bypass sexuality, which is always what we want to do. Right? We can't bypass it. When you bypass sexuality, the system collapses.

Marc Gafni: We need actually a new sexual narrative. We actually, in essence, all yesterday articulated that new sexual narrative, which is not sex positive, not sex negative, not sex neutral, not sex sacred in the sense that sex creates babies. But, the sexual is an expression of the evolutionary Eros itself. That's what it is. That's an affront to shame. The drive to contact is part of the fabric of reality itself. And the sexual expresses that evolutionary Eros at one level. Then at deeper innovation will express that evolutionary impulse. Evolutionary Eros. And then, transformation looks for us at that evolutionary. Right? But, the sexual is the core expression of the drive for contact that creates new and deeper reality, because contact always creates something new. When it's a sperm and egg contact means you create a baby. But, all contact ... whenever there's contact, something new is created. Contact is generative, it doesn't, as Barbara did in the second chakra, it doesn't degenerate. It regenerates. When there's genuine contact, we regenerate.

Marc Gafni: That's yesterday. Does everyone get it in their body now? It is practice of [00:29:06 foreign] of reviewing. So, with a show of hands, how many was that valuable for? Fantastic. Beautiful. Right? It's practice. Just notice, you gotta be a little bit, I know kinda rigorous here. And I apologize insincerely for that. Right?

With complete insincerity. Or sincere insincerity. Right? But, it matters. That's why we're in Wisdom School. That's what we've worked so hard to create, is to kind of really be in that space. Okay. Enough of all that.

Marc Gafni: We're ready for today. What time is it? Somebody got a timeframe? [inaudible 00:29:47] Perfect. Perfect. Perfect. Perfect. Okay, so let's do like this. We'll start at 11:00. We'll just spend five minutes just kind of tapping in yourself to anything you want to tap into in the morning, the afternoon, the evening.

Marc Gafni: Anything you want to tap into in the morning, the afternoon, the evening. And in the evening, of course, we were in Holy Somber, we were in sacred space. The flute held us. We kind of got to chant, play, dance, and bring unique risk into the space, behind the baby carriage. So here we are, take five minutes for the first next two, just kinda tap in to any part of your experience here. And the experience could be the space in between, I mean, the space in between which where the practices happen, it could be a piece of the dharma, it could be a piece of the experience. But, just tap into a five minute conversation.

Marc Gafni: I want to ask everyone just to hold the rigor, not to use this time to talk about, when am I leaving on Monday or Sunday, we're kind of in the space, we're on the inside of the inside, we're in the Holy of Holies, we're in the deepest of the deep, we are done with easy listening for the morning, so here we go. We start at 11. Awesome. Four minutes.

Marc Gafni: Good morning! Good morning, good morning, good morning, good morning.

Marc Gafni: Okay. And Carrie Kish just texted us and said, "I wish I was with you, I was at school. I'll come next time." Thanks, Carrie. Okay. So here we go. Who is awesome, Carrie's awesome.

Marc Gafni: Here we go. So we are excited, are we excited? I'm excited. I'm really excited, I am like massively excited because we're doing a new dharma this morning. Okay, which is kind of a new dharma, all new dharmas are based on old dharmas. Right, so it's a new way of telling the same story because it's only one story. Right? So we're going to tell the same story in kind of a new way, and I'm moving between being cold, which I always am, and by the way, if you wanna know how to determine who you should be with as your true, intimate partner in the world, the only thing that really matters is you like the same temperature in the room. If you don't like the same temperature in the room, no matter what you do, it's not gonna fucking work. Okay. So I'm just giving a little piece of advice. If you do like the same temperature, everything else is workable. I'm just saying. Okay. That's from experience. That's from experience, so I won't go into that, oh my God. Freezing in the room, okay, but we gotta deal with it. Okay.

Marc Gafni: Yeah no, the first time when I started going out with Lori, I was visiting her in St. Louis, and she likes the room to be about 40 degrees, right? So I got sick the first four visits. Like, I'm like dying, right, and we haven't yet worked out this issue. In

any case, she's always very happy when I travel. Oh, the house will be the same temperature when she leaves the house, right, in the morning, I turn it up to like 90. Now I've got to figure out, at what point during the day, this is my big challenge during the day, for everything else, it's just details, at what point do I need to turn it down so that she wouldn't know that I turned it up? Because I told her I'm not going to turn up during the day. So, please don't share that. Any case. Here we go.

Marc Gafni: So our topic, naturally, is intimacy. Okay? Intimacy, that's our topic. Now intimacy, it's a door in. I was talking to our brother, Daniel Schmachtenberger, who's also kind of the director of R&D for the think tank, who is now in a deep dive in his kind of, start company moment in life. And so we do a kind of a weekly dharma talk, somewhere around midnight on Tuesdays. And we're talking about, you know, and we had Zach, and myself, and Daniel and a couple of others, and you're welcome to join us. We Vox each other. So we can never get each other on the phone, so if anyone wants to join the Vox club. Vox is great. This little thing where you kinda leave a Vox? We leave Voxes usually about ideas. We can never catch up, so we download a Vox of ideas, and then get a Vox back. So that's one of the kind of secret mechanisms of the think tank, is we Vox. Whatever that means about the world, I don't know.

Marc Gafni: So, I Vox Daniel about six weeks ago, and Zach, long pieces on intimacy. As intimacy was kind of coming down. And Daniel Vox backs, read something very beautiful, which is, that the door of intimacy's is kind of gray, because it's hard to go wrong in it. And there are mistakes you can make in intimacy. But if your prism is power, for example, which is a legitimate prism to look at the universe, power is a very legitimate prism, it's really easy to go wrong. Your prism is intimacy, it's a good direction.

Marc Gafni: But what we're going to do it, we're going to basically paint a world view, right? A new piece of the dharma, it's through this prism of intimacy. Now yesterday we did Eros, tomorrow we're doing integrity. Alright but intimacy, it's a new way in. And it's a new way in which is as old as reality itself, and just in the last four or five months, I've been thinking about this, it's a new way of thinking. And actually, I've been just kind of contemplating, the last four or five months, what causes failures of intimacy? Thalia and I were talking yesterday a little bit about, who lets you down? Right? You know like, I love people madly, and sometimes I think, you know, never underestimate people's ability to disappoint you. Even when you love them madly.

Marc Gafni: Or like who lets you down? Right? So I've been kind of thinking a lot, the failures of intimacy. And sometimes you're surprised at who, right? You're kind of surprised at who shows up, and you're surprised at who doesn't show up. You know, to give you an example ... just kind of finding a way in, there's a woman, I'm going to kind of give her just enormous, you know ... enormous love and honor, named Ariella Leery, who was in in my community in Israel, it wasn't really a community, it was kind of a loose, kind of movement, kind of doing events. But she would come to events, and I would say the same thing with her

in the room, no words that can't be spoken. No, she showed up in a funny way in the room. You know those kind of people who show up in a funny way in the room? She showed up in a funny way in the room.

Marc Gafni: And the truth is, I always gave her a hug, she was always lovely, but truth is, I didn't give her a lot of attention. And I didn't, you know, focus on her, she didn't quite catch my eye, it was kind of a busy time, and she was just kind of a little bit, just off in the room. Which is completely fine, I love, I'm off, we're off in the room. I love all off people in the room, let's all be off in the room together, you know what I mean?

Marc Gafni: So that was totally awesome, it just didn't, in other words, and I didn't kind of get curious enough and add enough time to actually find out who she was. Right? And after I went through, you know, this kind of very difficult experience in Israel a decade ago, she showed up! And she showed up for the last ten years, she's called me for the last ten years, or written me about once every six weeks, once a month, without fail. Right? Consistently. And always has something to say, which is always insightful, intelligent, loyal, in not a mafia way, you understand what I mean? But not a kind of mafia loyalty, but a kind of second-tier loyalty, meaning just integrity, and she's blowing me the fuck out of the water. Just with who she is.

Marc Gafni: I completely missed her, right? You know, so that happens. And it's just like ... and so, I never see her. I saw her once, when I was with Gedalia with my kids, and a lawyer nine years ago, she and a couple other people from Israel came and we hung out in Cyprus for a week. So a week in Cyprus. About which a book shall be written in the next incarnation. But in other words, she showed up. And she doesn't ... there's nothing that she particularly wants. She just wants to show up, right? And it's funny how, the people you think, right, will definitely show up because they say all the right words, in the world. And they're dharma who they are, whether they're a he or a she, is all about showing up, and yet they're just not quite there! And there's a failure of intimacy, a breakdown of intimacy. And other people, that you didn't actually have an intimacy with, but they were actually holding a deeper intimacy than you were. Right? And then they show up, and you learned something. Which is enormously important. And so, just kind of ... as a way into this world of intimacy.

Marc Gafni: So we're going to go through 20 tenants. And I'm just going to basically go through them, right? We'll talk about them, like ask questions on them, I'm not going to go straight for 20 tenants, we'll open up a question, and I want to just kind of land them in the room. Okay? Good? We good, we in? Okay, awesome.

Marc Gafni: So first tenant of intimacy. The first tenant of intimacy is, and maybe just one thing for the sake of intimacy, because we've all done introduction and gotten to know each other, so I just want to say a word about the new person in the room, which is kind of an intimacy thing to say, right? So Zach is just a total brother, I love him madly, right? He's a just a gorgeous human being. Just a gorgeous person, everyone should get to know him. Say hello to him, welcome

him. He's been, lives up in, I don't know, some cabin without running water, somewhere in the Northeast, you know ...

Marc Gafni: That's not exactly true, but intimacy doesn't require precise truth all the time, you know, they might have just gotten electricity, but he lives there with his wife, Lady M, as I refer to her, and with your permission, she's actually been sick for a few years, and she's an awesome being, so he's been kind of in caretaker mode, she's on the road to recovery, which is awesome. Right? So he actually doesn't get away much, so I'm just delighted that he was able to break away, that's actually why I was so ecstatic to see him.

Marc Gafni: He's also you know, one of my kind of key partners, Barbara and I, we'll talk about it later this afternoon, right in terms of kind of joining genius with Zach. He's the academic director of the center, you know, he's kind of one of the leading authorities in the world on metrics and on levels of development. That's his field, he did his doctorate with Kurt Fischer, and then later with Gardner, and we're doing some fantastic fantastic work together. Right? At the center in some key areas. We finished one book, we're starting another right now, and it's, you know, and there's a third kind of sketching out along the way, and it's one of the key foci of the center. Right? You know, I'm really excited for Zach to meet in person, Tanya, and Adam, like a whole bunch of you have met on the phone, I think you've never met in person. I don't think ... Have you met in person?

Speaker 2: Just on ... video.

Marc Gafni: I don't think so. Also Victoria, Shawn, been on video. Actually, so good on video you'll think he's there.

Speaker 2: Yeah.

Marc Gafni: Yeah. Barbara, Zach and I have done quite a few great conversations, we're kind of deep in our trinity. We have our diads and our trinity, so it's just great to have him in the room and in the space, so total big welcome in. Yeah.2

Marc Gafni: First tenant of intimacy. The first tenant of intimacy is ... We live in an intimate universe. This is a great fucking sentence, which makes you feel better about the world, right? But it's true! The nature of reality is, right, the nature of reality is, and again ... if anything is in the way now, let it go. If I'm in the way, let me go. You've got some other issue on the way, let it go. Let's just step in now. Okay? Awesome.

Marc Gafni: We live in an intimate universe. What does that mean? So it means automatically, you get it's like what we said about Eros, right? And as I said yesterday, Tom Robbins points out gently, there's no synonyms. So Eros and intimacy, don't try to think a lot about the connection to them, they're inter-included. They're different faces of the one. We're now entering the door of

intimacy, right? So the same way we talked about the exile of the erotic? Okay so, intimacy is exiled! We normally think of intimacy as a human experience. We're intimate, or we're not intimate. We're intimate, right? But it's not! Right? The human expression of intimacy collapses when we exile intimacy only to the human realm. It's powerful. It's a complete reframing of intimacy. And not only do we exile intimacy to human experience, but we exile intimacy and language often to one form of human experience, I had intimate relations with someone. Right? Or I didn't. Bill Clinton, I was not intimate with that woman, or whatever he said. Right?

Marc Gafni: We exile intimacy to, not only human experience, but to sexual human experience. Right? Intimate relations, were you intimate together, means a particular thing in classical language. So there's again, look at the structure of it, a double exile. There's an exile of intimacy to the human realm, right? The anthropocentric hijacking of the intimate. And then, there's the sexual hijacking of the intimate, within the anthropocentric realm. And it's within the human experience, right, intimacy is sexual.

Marc Gafni: So merely by saying the sentence, we live in an intimate universe ... what happens? We've liberated intimacy. Intimacy is a quality, a qualia of reality itself. Okay? So the universe feels, the universe feels intimacy. Okay, so intimacy is not hard to find, intimacy is impossible to avoid. Intimacy is the nature of reality. Now you got to get how important that is. This is a world view, right? Bea, what we were talking about before we trying to ... right? We got it right in the room now, right?

Marc Gafni: So in other words, so if I have a neo Darwinian world view, how can you possibly intimate? Adam is right in front of me, so I apologize using him, he's right in front of me. If Adam and I are both struggling for survival, we're fucked! So we can't be intimate. The best we can do is use each other, in a mutually advantageous way. It's the best we can do. Publisher, okay, we need to publish some books, Marc's got a sort of creative world, interesting, right, can we kind of get together, we'll each give each other something. Is there an exchange? Of course there is!

Marc Gafni: But if that's the basis of our relationship, we are fucked. We can't love each other. To be intimate, we gotta fall in love with each other. We have to be in devotion to each other. Which means, I'll tell you what it means ... I'm going to add this experience with John, with John Mackey.

Marc Gafni: When I first met John, our relationship was non-intimate. John is rich. I needed money. Right? He was a source of money. I was happy to go to him to get money! It was a very simple exchange. I mean, that's why you go to a wealthy person, let's just kind of state it for what it is. That's what it was! And it was completely legitimate, it was respectful! I went into Whole Foods, drinking my diet Coke, kind of a little bit asleep, not realizing you shouldn't walk into John's office with a diet Coke, not the best way to make a good impression, but I did.

Marc Gafni: He kind of looks at me like, what the fuck is this dude walking into office, drinking a diet Coke. But I didn't notice what he was consternation was about, I put my diet Coke down kind of filled with, excited about out meeting. He gave me a half hour, we talked for five hours. And I tried to lay down a kind of, world view, right?

Marc Gafni: You know, and he, we walked, and John became the co-board chair, the board chair of the Center, so he did it for a year, he did it for four years, and he's been gorgeous! He's, by the way, been a person who showed up, gorgeously. Total integrity and intimacy. At this period of time, at a certain point, in about a year, it took us about a year, we fell in love.

Marc Gafni: We just did. I fell in love with Adam the same way, right? And so John decided, right, to go live on an island. And, you know, give away all of his wealth, right? I'd still do my regular calls with him, and they'd be highlights of my life. I love him madly. Right? We fell in love with each other. That's what falling in love means. You know, if I decided to stop doing the think tank, and all the work I'm doing, Adam would still love me. And if Adam decided, I'm going to leave publishing and become a fisherman in the Antarctica, which he may be considering, you never know! That may be up! I'd be in love with Adam, and I'd want to talk to him regularly. I want to see him. Right? Right? It doesn't change.

Marc Gafni: Now, there's Eros to share to creativity. For sure, that's something else. But the basis of our love, is I'm in love with the person, with their unique self, and whatever way it expresses. Okay? So we live in an intimate universe, but if we're in a neo Darwinian, we live in a non-intimate universe. The very definition of a neo Darwinian world view, is that the world's not intimate, we're struggling for survival! So the best we can do is I it exchange between us, and do the best expression of mutual using we can, right? And have a little conviviality along the way. That's the best you can hope for from the world. That's a pretty tragic world, right?

Marc Gafni: We live in an intimate universe undermines both the neo Darwinian world view, which is a world view which is a dog-tooth-eat-claw world, right? Which is ultimately empty of intimacy at it's core, and it also undermines you know, Warner's world view, which is kind of agrarian world view which is also, to me, it's the best expression of it. You know, when he asks his hero, how do you pronounce Meursault? Begins the book, *The Stranger*, "Mother died today ... Or was it yesterday?"

Marc Gafni: Remember that? If you don't remember it, just nod. We have a rule here in wisdom school, whenever we make a literary reference, and I say, do you remember that? Everyone just says yes, so the room feels better? So let's try that again. Do you remember *The Stranger*, everyone

Group: Yes!

Marc Gafni: Right, right, right, it's unbelievable right, the beginning ... I was reading it yesterday, as a matter of fact ... So mother died today ... Or was it yesterday. And what's the point, what's Camus' point? There's no intimacy. That's his point. His point is, you want to re-fucking title that book? We live in a non-intimate universe. The Stranger. Strangers are we, errant at the gate of our own psyche, says Steiner. And we're not even in it with ourselves.

Marc Gafni: So we live in a non-intimate universe. That is the declaration. The declaration, right, of French existentialism. And then their heroic quest is, can I rest intimacy out of a non-intimate universe. You get that? Which is what's so fucking heroic about existentialism. The only problem is in the end, it doesn't work, which is why so many existentialist thinkers commit suicide. I mean that not tongue in cheek by the way, I mean that totally seriously. If you take it seriously, right? How can you stay in? Right? And of course the scientific world view. It's the three dominant world views of our time. The scientific world view is, we live in a world, even when we're talking about systems theory, of inner connected its. And inner-connected its are not intimate! Fritz Copper's world is not intimate. At least on the surface of it. It's interconnected its.

Marc Gafni: So the scientific world view, which says we disqualify the universe, which means we de-eroticize, the world's not intimate! So think about this for a second. The three dominant world views of the last hundred years, are neo Darwinism, the scientific world view, and deconstruction, all make one proclamation: we live in a non-intimate universe. It's a big deal! It's when we say we live in an intimate universe, that's not a small thing to say. That's a ... we're making a dharma assertion. That's actually verifiable. That's true.

Marc Gafni: If you take into account all fields of knowledge, and you look at the orienting generalizations, which emerge from the deep structure of thought in all fields of knowledge, you actually will conclude that we live in an intimate universe. It's a big deal. Okay? That's a very big deal. So we live in an intimate universe. And there's ways that it expresses itself. So let's give you one example, just one little example.

Marc Gafni: How many people have heard of attachment theory? Attachment theory? Fantastic. Okay. So attachment theory, just in a word is, that there's three styles of attachment, not going to go into them. Lori's major field is attachment theory, her and Mark, her partner, have written kind of key articles in the leading, maybe four or five leading practitioners of attachment theory, right, in developing it in the world, it's a big deal. Okay?

Marc Gafni: But attachment theory is that the qualitative your attachment to your caretaker, affects and dramatically impacts the quality of your attachment to everyone else in life. Okay? In attachment theory, rooted in Bowlby's work, right, you know, after the war, three volume works, huge work separation and loss, right, which kind of was that, it's Mary Einsworth kind of moved out of, but that kind of basic work was basically the basic gorgeous idea, which kind of shocked us, although it was obvious to everybody, it just never got documented in a deep

way ... that is a baby is taken care of, functionally well, right? Fed, clothed, nourished, but not held ... the baby doesn't experience love? Says Vinny, thumbs fucking down. Thumbs down. Thumbs down.

Marc Gafni: By the way, the guy who made this research, if you remember, some of us can date ourselves, who remembers Leo Buscaglia? Remember Leo Buscaglia? Leo made this research famous. Leo is actually a super smart dude, teaching at a University in Santa Cruz, where else would Leo Buscaglia teach, obviously, in Santa Cruz. Right? And no, he's kind of doing his teaching thing and he's doing a seminar called Love, where he's actually gathering the research on attachment theory. That's actually what he was doing. And he published some of that research in a popular forum in a publishing phenomena, right, that book called Love.

Marc Gafni: Right? What it's about is attachment theory. And it's basic point is, wow, if you're not radically loved, you die. Or you, cited in all the longitudinal studies you can kind of check, what does that mean? If the world is a neo Darwinian world, that shouldn't be true! You get it? If the point of the world is survival, well then if you've got everything you need to survive, why would you collapse because you were missing this cuddly thing? That's weird. Unless, the universe is a love story. And we live in an intimate universe. So therefore, right, if you're not nourished by intimacy, which is the very nature of reality itself, your actual physical systems, ultimately disintegrate. At some fundamental level, your social systems disintegrate. Because not to be held in the arms of intimacy, that is a violation of the nature of reality. The universe is a love story. It's beautiful, Right?

Marc Gafni: So that's just one example of how you can take something called attachment theory, which seems to have nothing to do with the conversation, has everything to do with the conversation. Right? And there's lots of ways to kind of look at it, on the exterior. We talked about yesterday, the exterior form, electro-magnetic attraction. We talked about the cushion. How many people remember our quick cushion mediation? How many remember? Cushion meditation? If the cushion is not a cushion, right, it is live it and learn it. And I said it's a meditation, I do every single day. The cushion is, or every other day. Is it every third day?

Marc Gafni: I did it once, like back in ... I try to do it every day. Right, it's actually what keeps me going. And we're actually experience the cushion, the cushion is, right, electro-magnetic attraction. It's pulsating, erotic allurement. That's what a cushion is, that's what my chair is. My chair is this dazzling dance of allurement that I'm sitting on. You know actually, just feel into it right now, see if you can find it mystically, or extensionally, or emotionally. Or cognitively, does it feel like ... I'm sitting on a chair, I'm sitting on a cushion, and that cushion, that chair, is a dazzling, pulsating, exciting, awake, alive dance of allurement.

Marc Gafni: That's what it is, that picture is, that's what the floor is, what the screens are, right? And then, move up from the physiosphere, from the physical level, into

the biosphere, the world of life, and look around you and you'll see that every person in the room is a dance of allurement between 75 trillion cells, with a million miles of nerve cable. I mean, do you begin to get what's going on? Which is radically unique and distinct, and this ultimate dance, right? Of intimate, right, relationships between all the cells, that coordinate kind of perfectly in a self-organizing system, right, as this unique expression of the love intelligence which is called you, and all of them are sitting in the room functioning perfectly in this moment.

Marc Gafni: Fucking A. Right? It's like wow, Camus couldn't answer that. He couldn't access that, excuse me. He didn't have the science, and he didn't know his way into the science, because for him science was an expression of a dead universe. Science was governing principals of a dead universe. That's not what science is, right? The exterior of science describes how things work. But gravity, for example, okay ... So we talked about electro-magnetic attraction. Talk about gravity. What is gravity. What's underneath gravity. Shawn, you're a scientist, what's under gravity, what explains gravity? Nothing.

Shawn: Right.

Marc Gafni: Right! Everyone thinks gravity is this scientific idea. Gravity's not a scientific idea. It's just what we call a reality. There's no science explaining gravity, does everyone get that? Everyone thinks there's some science, there's no science the explains gravity. There's nothing underneath gravity. What is gravity? Allurement! It's literally what it is. Not shitting. That's exactly what it is, right? Ask everyone about gravity, I'll blast you up and ask about gravity, and everyone assumes that underneath gravity, that's a set of principles, that those principles explain gravity.

Marc Gafni: That's not how it works. It's just not true. Gravity is ... There's nothing beneath it. Gravity is allurement. It's the nature of reality. Same with electro-magnetic attraction. Right? So electro-magnetic attraction is at the subatomic-atomic molecular level, then it rises into cellular attraction, at the biosphere level, right? At the celestial level, we have gravity, and we have attachment theory, you begin to see that? And we live in an intimate universe. It's actually the nature of reality. That is a very big relief, right? So, my intimacy ... Here's the difference. In a neo Darwinian world, intimacy is an uphill battle. You get it? And if you actually read your classical New York Times articles, all the articles on intimacy, basically intimacy is an uphill battle. You've got different interests, different agendas, can you somehow piece together something which we vaguely approximate as intimacy. But actually in an intimate universe, intimacy is a downhill. It's downhill. It's just the nature of things. You're aligning with the nature of things. Okay?

Marc Gafni: So ... So that's just kind of the sense of it all. Okay? Maybe one more thing, for the first principle. We talked about, I think it was the day before yesterday, and that's our core practice, we talked about falling in love. Okay? Falling in love, and we talked about, right, the exile of falling in love, to the merely romantic. Or

the exile in falling in love, to the exclusive romantic. Meaning I only fall in love with a person that I have an exclusive romantic relationship with. But actually, lots of us in this room have written outrageous love letters to each other! Right? At least ten of us in the room. Right? Now they're wild, they're beautiful, and they're true. And we fall in love with each other. Why?

Marc Gafni: Well because that's the nature of reality, because it's true. Now, let me be really specific and clear, it's not generic falling in love. It's very personal. It's very intimate. It's very specific. Right? It's irreplaceable and irreducible. And completely private and completely public at the same moment. It's falling in love. So romantic falling in love, is one gorgeous domain of falling in love, but it's a pointing out to what's possible. Now, here's the point I want to make about intimacy thought, that was just kind of a quick reframe of what we've done. How do you feel when you falling love? What's the basic feeling of falling in love? Anyone.

Speaker 3: Ecstatic.

Marc Gafni: There's an ecstatic part to it, what else?

Speaker 4: Alive!

Marc Gafni: What else?

Speaker 5: Expansive.

Marc Gafni: Right, there's an expansive sense to it, what else? Say again?

Speaker 6: Joyful.

Marc Gafni: Joyful, on a good day. Right, right, right ... Joyful, right, totally.

Speaker 7: Intense.

Marc Gafni: There's an intensity to it, what else?

Speaker 8: Divine.

Marc Gafni: There's a divinity to it, right?

Speaker 9: Frictionless.

Marc Gafni: Right, there's no resistance, which is why we resistant it, right right right, but what else. There's an expansion of awareness which is actually true, we expand our awareness. There's something that underlies all of that. Say again?

Speaker 10: Security.

Marc Gafni: Security, what is it? What is there? Just find it. There's a sense of what, what's our feeling relevant? How does being in love change our experience of being in the world?

Group: We feel like we belong!

Marc Gafni: Right right, I believe it says we feel like we belong. We feel like we belong! And it's when we're in love, we're at home in the universe. Does that make sense?

Group: Mm-hmm (affirmative)

Marc Gafni: It's like, ah, right. Right? And when we're in love, and by the way, sex is love in the body. Right? Christina texted this morning and said, give me one sentence for the day [inaudible 00:59:00] Sex is love in the body, [inaudible 00:59:02] Right? Now that doesn't mean, it means that sex is I'm ... it's love, in the body, the drive for contact. Right? The drive for contact. Which of course as we said yesterday, to be expressed in all the right perimeters, all the right, afflation of autonomy, correct boundaries, et cetera. That's all of you in the room.

Marc Gafni: But what sex is is not a kind of, it's not a survival urge. It got reduced, by the evolutionary thinkers, right, this drive for survival, as if, by the way, survival was apart from love! And Zach and I had a long conversation about this about two months ago, what is survival? Survival is self-love! Does everyone get that? All survival is is, I love myself. Right? Survival is the exterior expression of the interior experience of self-love, right? Tanya-ness is worth perpetuating in the world, so they can fucking survive! That's not a crass new Darwinism thing. Jack-ness should be perpetuated in the world!

Marc Gafni: Crafts new dominating thing. Jaqiness should be a professional in the world. Jaqiness can do anything she can in the world to survive. It's not only a given by the way, that every living creature, right, makes a million moves to survive. But, not yet at all.

Marc Gafni: Survival is a big word, drum roll, survival is a, ten seconds, is a Theos. Survival is an interior purpose. It's not an exterior structure issue. Survival is a purpose that lives in reality which is rooted in intimacy, which is intimacy with self. It's the natural understanding, right, that I am dignified and worthy of surviving. I am committed to that survival.

Marc Gafni: Now, at some point, that survival might clash with another intimacy. A mother; sometimes, heroically, sacrifices her life for a child; because, there is an intimacy that overrides that first intimacy. Survival is actually an interior. It's a toast. Its self love, right?

Marc Gafni: When I fall in love with another person, right? That gives me purpose to close our circle. It gives me the experience of being hung in the world; because, why?

Because, not because it's an illusion, but because at that moment, I'm aligned with the true nature of reality.

Marc Gafni: Realities always fall in love with itself. Corks, electrons, all the time. There's a woman falling in love, creating new stabilities, right? New realities, which create brand new origins. It's happening all the time. So, when we fall in love, right, the reason feel at home in the iniverse because tht's actually the first time we aren't alienated from reality. It's not just a weird pseudo-romantic thing happening by strange essentialists. In the romantic period there's actually hundreds that try sensationalism in which they kind of have this excessive sentimentalism that gets critiqued by people coming later.

Marc Gafni: That's how it is. Falling in love is to align with the right to have reality awaken in me. `Not fall in love. That's what reality does; so, I am now aligned with reality which precisely says, I am not falling in love. I am actually disassociated right and alienated by natural reality itself. Now, imagine then what happens when you exile falling in love to hormonal experience dictated by social societal structural norms that are foreign. In essence and happens once to you in your life, when you are twenty and never cease and then you are supposed to live it your entire life. What kind of society will that produce?

Speaker 12: Boo.

PART 3 OF 6 ENDS [01:30:04]

Speaker 11: Dead.

Marc Gafni: Right. It's a complete fucking disaster. Then we wonder why is it all a disaster 'cause we've exiled the core experience. Of reality, in it's nature to a one time experience, at a particular moment in life which isn't even falling in love. It's ordinary love, right. it's social societal structural conformist. Then here's what's even worse, then if you don't stay with that you're fucked up. There's something wrong with you, you get to maybe do it twice. You get a divorce once you get maybe to a second there's like a couple passes. Basically the best society can give you is keep doing that same thing, again. You get it?

Speaker 12: Yeah.

Marc Gafni: Okay you did it once at twenty, do it once at fifty, do it at sixty. Do the same thing again. Then of course you're bearing the weight of the shame of gotten raw four times, right? Which of course affects who you are going to choose the next time, right? We are locked into that pattern, and we say not to fall in love. We wonder why society is breaking down. It's unbelievable, right? I mean, it's a big fucking deal. There's a world view. There's a world view. Everybody get it?

Speaker 12: Yes.

Speaker 11: Yes.

Marc Gafni: So, we live the first [inaudible 01:03:50], right? We live in universe that we will not spend the same amount of time-

Speaker 11: With the same basic principles.

Marc Gafni: You would think we do on your life, correct?

Speaker 11: Right.

Marc Gafni: There we go. Peter? Let's speak to Peter for a second.

Peter: Can you relate this to the impulse to bypass?

Marc Gafni: The impulse that Peter says. Let's just kind of find a voice inside us. Peter says can we relate this to the impulse to bypass.

Peter: Can you talk about the sexual bypass the sexual.

Marc Gafni: Great. Great. Yes. Yes. That's right. The impulse to bypass the sexual, right..right? Is when we actually reduce the sexual, right, to be, right, a miscreant urge. Or an urge solely related to survival. We don't understand that sex is love in the body. Sex is love in the body. Again, that doesn't mean-

Peter: Now that really, really affects us.

Marc Gafni: That doesn't mean that all sex should be had. Just like not all love should be expressed, right? There's certain kinds of love that you reserve for certain people at certain times, right? I don't walk over to someone in the street. I stop someone in the street, that I don't know, and I start hiking up, right? Right, that's assault and battery. I don't have the right to violate your space. Not only that. The truth is you need some context to express that love. Right?

Marc Gafni: If I stopped someone in the street and said I am madly in love with you that's harassment, right? Of some form. Right? 'Cause I need a context, right? To have permission to express that love, right? Sex and love in the body doesn't mean, right, that it's appropriate, right, to love everyone all the time. It means that the core movement of sex is love in the body once I get that there's no crime to shame and there's no reason to bypass the sexual. If we bypass the sexual it makes us undermine our vision of ourselves, right, as and in control separate self moving towards fulfillment of exterior success, right? Sex undermines that. I'm going to ask you a question. This is a between us question, Okay? Just, a question between us. How many people would be happy to have a picture of themselves masturbating, right, on a video at the New York Times, tomorrow morning?

Peter: What? There we go?

Marc Gafni: There we go. We are going to do the following sessions tonight. Now the question is why. It's not just because it's socially inappropriate. So I am not suggesting it. Your wife might not be ecstatic about that. There's a deeper reason. The deeper reason is we don't want to shut ourselves in that impulsive control, right? In other words, what true intimacy is is to let someone-else witness your surrender.

Speaker 12: Right.

Marc Gafni: In intimacy I let someone-else witness my surrender. I'm not letting the whole world and the New York Times witness my surrender. It's not intimate. The reason is not to be there and it also violates my identity as a purposeful and in control directional human being. Surrender. It involves surrender. There's a list of reasons. Okay. Okay. Yes, please.

Speaker 13: I want to say one thing about my family. It occurred to me that I got married in '61. I realized that a nuclear family and nuclear bomb came in around the same time.

Speaker 14: Uh..Huh.

Marc Gafni: Right.

Speaker 13: Before that, there was the extended family.

Marc Gafni: Right.

Speaker 13: What happened recently is we lost the extended family. Everyone was following uniqueness and they went off to do their life's purpose like I did. All my children went off, I had five children, eight grandchildren, one great-grandchild, none of us lived together.

Marc Gafni: Hmm.

Speaker 12: Hmm.

Speaker 13: Yeah, that's almost an aberration. What my family used to be. At this last point in order to compensate because we aren't going to live with our biological families like we used to do. I think the evolutionary family is coming in.

Speaker 12: Yes.

Marc Gafni: Mm-hmm

Speaker 13: What we are doing here is an evolutionary family creation. That is better than just your biological family living near each other.

Marc Gafni: Yes. Yes.

Speaker 12: Mm-hmm

Marc Gafni: Yes.

Speaker 13: That at least sustained you.

Marc Gafni: Yes.

Speaker 13: Then we went through the ball and the family and now we are building a new culture.

Marc Gafni: So, let's take a look at the, right? Just one conditional look at and so we can stay on track so that DeeDee asked just one recommendation for following their uniqueness without being separate. Big decision, right? When you really follow your uniqueness. You and I follow our uniqueness it connects us. Uniqueness is the courage to connect us in the preciseness of the word when people are following their separateness. They are separated out. They are following their separate self dream. 'Cause the unique self reconnects you, one. Two, what Barb says is so important. I just want to say one word on it; because, it's a huge other conversation. I don't want to associate it to it. I just want to say one sentence. The same when we place on the sexual a brute to fulfill of eros the sexual collapse under a burden it can't bear. When we place on intimacy, interpersonal intimacy, right..right.. the requirement to fulfill our entire need for intimacy collapses underneath a weight it can't bear.

Marc Gafni: Three.. when we place on the nuclear family the need to be our entire community of intimacy than the nuclear family itself collapses underneath the burden of a weight it can't bear. We need to redraw and expand the life of intimacy what we are doing here is providing the source of structure for providing that. Meaning, the fact that we live in an empty universe means that actually we can have. I will get to this much later.

Marc Gafni: We can have evolutionary intimacy. Evolutionary intimacy will birth, what I call evolutionary intimacy will birth what Barb calls evolutionary family, right. Actually, if we just look around the room we actually are an evolutionary family. Our tightest, closest bond are actually both. We have some real bonds with our classical, biological which are real and holy and beautiful. We have bonds that are equally often much more compelling. Much more compelling right with our brothers and sisters on the path. What we need to do in that is. This is what I was trying to tell you about last night, we need to see if that is real.

Speaker 12: Mm-hmm

Marc Gafni: One of the things that is kind of a super fucking deal to me is. Is that we really show up for each other. Otherwise, it's just words. You know what I mean. It's very easy to do like when the person wants the omega hug. The person will walk up and hug you for a really long time and that particular kind of thing slowly goes up the person back and down this exchange of chakra energy going up and down. It's the-

Speaker 15: Wow.

Marc Gafni: Omega hug. It's the new age Omega hug. Does that Omega Hug translate.

PART 4 OF 6 ENDS [02:00:04]

Marc Gafni: Bless you. Only one, please. Thank you.

Marc Gafni: Does it translate into commitment. 'Cause we are going to get to this much later which is why I am trying to be rather rigorous in our order. If this makes sense. I am kind of jumping and jump back. Intimacy creates obligation.

Speaker 12: Mm-hmm

Speaker 13: Yes.

Marc Gafni: Intimacy creates obligation. Sex creates obligation. Sex in and ideal world, there is no such fucking thing. Pardon that double tantra as casual sex. Does it exist? Sex creates obligation. Why that's true, I'll get there. Intimacy creates obligation. Brain, I want to take everything we just did, filter that out and get back to it.

Marc Gafni: Two.. Two.. now we're going to kind of move.

Speaker 12: Okay.

Marc Gafni: What time do we got?

Speaker 14: We got about ten-

Marc Gafni: Okay. Good. Two..Drum roll in the room. Drum roll in the room.

Peter: How about that drum roll now.

Marc Gafni: The second principle that means enlightenment. Principle two. Enlightenment means intimacy with all things. Okay, enlightenment means intimacy with all things. I am actually present in reality, and I am related to all things.

Marc Gafni: What that means is, let's say the drive for fame. People magazine, what's the goal of people in People Magazine? Being famous. Period. Check the broken

heart rate essay on fame. Fame is the desire to impress myself on a reality forcably and pretend I am not really present. So I can summon a long convolute essay. That's basically right. Everyone get that? I'm famous. I have fifteen minutes of fame. Meaning I'm present. I'm here.

Marc Gafni: When people see themselves. When people appear in newspapers. First time they appear in newspapers what do they do? What'd they do. They actually find their space kind of drop it. Let's kind of drop it. They send everyone a clipping. They send everyone internet posts. They send everyone a link. All of a sudden, I've showed up in reality. I'm utterly excited that I've just appeared on the news. It's a big deal. Of course, it comes from a sense of - I'm not really present. I'm that excited for showing up. I've arrived fifteen minutes in the world of fame. That means, all the rest of the time - other than that fifteen minutes - I'm living in a dead, desiccated reality. It's pretty fucking tragic. You get it?

Speaker 11: Yeah.

Marc Gafni: Fame is an attempt to impose myself on reality. Now if fame can merge the natural expression it gets, that's beautiful. That's not what it is. Now there is heroism. Presence is a private category. Maybe that's why fame becomes an addiction. Fame is a form of [pseudo-heiress 01:14:20]. It's a big deal. Sometimes what you need to do by the way is get a [Sioux Crest 01:14:28] to work through your addiction. It doesn't work with heroin. It does work with fame.

PART 5 OF 6 ENDS [02:30:04]

Marc Gafni: There's a bunch of us in the room who have had our fifteen minutes or thirty minutes of fame at different times. Right at the national television show for quite a few years. It's a rather small country; so, you're famous. You get really quickly how a terminal it is and how tragic it is the person who was kind of the huge icon, initially. Tamar Yonah. I doubt anyone in this room would know that name. Tamar Yonah was the single most Israeli at the time I was doing my talk show. He was doing his own talk show. He committed suicide last year.

Speaker 12: Oh.

Marc Gafni: When the dude committed suicide. I mean, oh my fucking God. I mean now there's fame has it's own tragic traps and it becomes a form of desperate addiction. Truly desperate addiction. Some of us get a firm hold on life then realize it's not real, and you can actually drop into what is truly authentic.

Marc Gafni: Enlightenment means intimacy with all things. That means. Alright, here's another sentence. Enlightenment means there are no externalities. Those of you who go to work, externalities, to work in the economical. So a company has externalities. It doesn't go with the environmental impact. It doesn't go with the

social impact. It goes with its bottom line profit. How it shows how it is now, which is the show for this.

Marc Gafni: House of Lies, Don Teal, twenty-eight minutes at a shot. Cooper management consultants. Don is hilariously funny in it. It about the ultimate channel of business and it's actually frightening to watch. Don Shiel has some opportunity to say some ultimate bad advice to companies that didn't need it. Charging them and enormous amount of money for it. Having a crazy amount of sex along the way. Most of it by Don Teal himself. He managed to give a speech on every show that basically said we are responsible for the bottom line and the shareholders. That's our responsibilities. Anything-else Don Teal says with much fervor is and ethical violation. He's got to be literally a asshole. That's how he does it so well. Unless, it's Don Teal it's an awesome dude. Basically, that's precisely wrong. That's a non-living in the universe.

Speaker 12: Right.

Speaker 11: Yeah.

Marc Gafni: In other words. There are no externalities. What enlightenment means is there is no externalities then every consideration is what our friend Daniel likes to call omni-considerate. Meaning I am always considerate of everything. It's omni-considerate, it's what I call enlightenment means there's no externalities. It's a big deal. How many people saw the movie. If you want to see a movie about non omnis the best movie of non omnis that has as structurally economic movie is a movie called Bay Shore.

Speaker 12: Oh yeah.

Marc Gafni: What's that movie? No omnis. You're precisely not omniconsiderate. What do you do? You rebundle bad bonds. You repackage them, but when they are repackaged they are now called good bonds. Nothing has actually changed. You've just shifted them around, repackaged them, and you're completely unaware of the upstream or downstream effect of your actions. There's no upstream, there's no downstream. There's only the shadow of being your present moment. The exterior of the present moment. The big shore and the entire system collapses. The guy who didn't see. His name escapes me. The semi-assburgers do in the movie. You remember? What was his name? [crosstalk 01:18:26] He was omni-considerate. What? Did you see the movie?

Speaker 13: Yeah.

Marc Gafni: You got to see it. How many people saw it? Anyone that didn't see it, please, please, just leave now. Get it? He's omni-considerate. He's caught in the system, okay? It's powerful. So when we modify something and we reduce it to it's abject value, we've made that thing an externality. Whales. Whale oil, before electricity, so whales almost don't exist. It was actually the light bulb that saved

whales. What's his name? Stewart Johnson, brought us the greatness in this. Now the light bulb saved whales. Because, we didn't care about whales anymore 'cause they created whale oil, which was a commodity. In other words, and by the way. Spirituality, Barbara, we were talking about that the other day. A person can connect and try to own spirituality. We can modify voices.

Speaker 11: Hmmm.

Marc Gafni: The relationship between the teacher and student will be violated. The teacher won't even get the names of their students 'cause spirit itself has been comodified and the sacred relationship has been disqualified.

Speaker 11: That's true.

Marc Gafni: We can comodify spirit. Spirit becomes a commodity. Thereofre something that threatens my commodification of spirit I will behave preciselfy as I do in the corporate world. Since we're in the world I'll need to disguise it.

Speaker 11: Oh, dear Lord.

Marc Gafni: That's how it works. That's how it works. That's deep structure. It's good to see you.

Marc Gafni: Three. Let me reiterate. Enlightenment ends with all things. Enlightenment means there are no externalities. Means I am always omni-considerate. Movie is Big Shore.

Peter: Three. Drum roll all around. Drum roll all around. Drum roll all around.

Marc Gafni: Three. There are two. The first quality of intimacy.

Marc Gafni: Alright, Shellie be ready wherever you are.

Marc Gafni: The first quality of intimacy is the quality of being. The quality of being. Being is a quality of intimacy. What's beingness? Beingness means if I live in and intimate universe there's a dimension which is there's no place to go. There's none that need to be done. This is a quality in which being. Being is the quality of resting. The quality of being at home. You want to be with someone tht you don't always need to do something together you can rest together. You can just, being is the quality restful amazement when I see you. There's nothing to do. I don't have to do nothing with you. I am just trying to commodify with you. That's what the other impulse does, try to commodify with you.

Marc Gafni: Really it's being. I'm radically amazed by the unique. I'm just like, wow, having a trophy wife is to commodify beauty. You get it?

Marc Gafni: Donald Trump. One of his tragedies is and he has some real perceptive dimensions. Some real ruins which is why he became a candidate. A candidate with nothing going on. One of his tragedies is, and he's got quite a few of those. Is he commodifies speech. He commodifies speech. He does something to bullshit speech. It's a commodification of reality. Which is tragic in a real way. One of the things that people find gorgeous about Trump. They feel, track this for a second. That we live in a non eminent universe of sound lights except for there's never authentic contact with the candidate. The candidate always has a problem showing like Jeff Bush, et cetera. Hillary Clinton, et cetera. There's a feeling with Trump. Ah, you ready for this, pseudo intimacy. I feel like I am actually talking to the fucking dude. People are ecstatic by it. So, there's no static, but a refreshing experience of intimacy. They don't even care what he says.

Speaker 11: Yeah.

Marc Gafni: You get it? I mean it's actually kind of shocking. In other words, all the policy that's correctly articulated by putting it in a noninternet context may actually people don't want to hear it. What they feel about Trump is all nice is all script. Like he's actually present with me and that's so radically refreshing for people that the motherfucker actually got the Republican nomination of a major party. Then hijacked and entire movement of brilliantly articulated ideas on many levels. Through or rather hijacking our need for intimacy. It's shocking.

Speaker 11: Yes.

Speaker 13: Mm-hmm

Marc Gafni: It's not actually intimacy, it's pseudointimacy. Pseudointimacy is better than nothing. Perfect. What's the big deal? All this affects everything. It's abstract of course it's understanding how it works. The third quality of intimacy is the quality just being radical amazement when we can rest. We witness dazzle you. When we move. When we rest in each other's presence. Being is the quality of dipone that wells up from meditation. Rest for eternity. Wells up from gazing at art, or gazing at beauty. That's the quality.

Marc Gafni: Shellie give us a kind of musical take on it. We'll just kind of do it as a meditation. Just for a second. Do we have that quality?

Peter: Yes. We just have to take you off mic.

Marc Gafni: Good. Just take that prayer and so far as. Just shake out your body for a second. Shake out your body. We're going to go mixed hours. Like boom. Hold the space. Shake it out a bit. Bah. Blah. Ah.

Speaker 11: Blah. Hah.

Marc Gafni: Just hold the space and time. Okay. So for drum roll. There we are. We're inside. We are in our inner universe. We're in, Barbara, our beloved evolutionary family. We're on the inside of the inside of our peaks. We are in the Holy of Holies. The Dharma is alive. She's alive. She's dancing. We're inside.

Marc Gafni: So the fourth quality of. The fourth tentative of intimacy. The purpose of intimacy is being. You do a lot of work in being in that tentative of being. I am always explicitly in wisdom school inviting you to the farthest quality as well to merge them.

Marc Gafni: Which is intimacy is the fourth quality, the fourth tentament of intimacy is that intimacy is becoming. Intimacy is being. I rest in your presence. Intimacy is becoming. Let's create something together. There's a particular quality of intimacy which says if we're going to love each other we'll be able to share with partners let's create something together. That's an expression of intimacy. It's not just a strategy for being together. It's an expression of intimacy. If I really love someone. I want to be your evolutionary partner, I want to create with you. In the old world that meant we're going to create a baby. In the new world it means that we are going to create.

Marc Gafni: In the old world intimacy to the you world was limited to what we call role mates. Role mates, we are going to play a role together. That was not just outrageous love. That was ordinary love. Normal love meant survival. The survival of matter because survival was self love. Survival was a good value to not only me but my family. We've got to survive.

Marc Gafni: My friend John Rake told the story about his father had a whole series of affairs. It's public. It's wrote in a book. It's public domain. His mother thought his father was such a great guy. Which he was for not leaving. He fulfilled his job as a role mate. He felt that she was such a great person. Though they never really had many roles of intimacy because she was a great mother. She raised the children. She took care of the home. They loved each other. It was real. They were good role mates.

Speaker 11: Mm-hmm

Marc Gafni: Something happened to the world. The late 50's, early 60's right that whole biblical idea. That troubadour idea. Early Catholicism idea when it comes back full force. All of a sudden it's 1963 in New York and Fiddler On The Roof is playing on Broadway. The classical role mate relationship began to sing to each other -

Marc Gafni: Do you love me?

Marc Gafni: Do you know what the response back was?

Peter: Do I what?

Marc Gafni: Right. Do I what? Will they what? Married for 25 years. I've been a fantastic role mate. What are you asking? It makes no sense? That play goes on and something's happening to our culture. Watch what unfolds in culture. Barb and I wrote an entire book about it. It's a beautiful book. It's a little bit too long. It's 23,000 words. Now, we're oppressed. Now we are all role mates. Then seven years later, it's 1970. What's the big movie in 1970, everybody? Love Story.

Speaker 12: Love Story.

Marc Gafni: If you haven't seen it. Go see it. It's a rerun. It's fantastic. It's worth seeing. The people in the movie are still together. [inaudible 01:28:49] they're still together.

Speaker 11: Oh.

Marc Gafni: Yeah they are. They are still together. They are still in love It's quite beautiful. So, what's Love Story about? Love Story's main character's role mate moves through and entire huge dharma. We'll do it quickly now. He goes from role mate to soul mate. What is soul mate about. Soul mate means it's and intimacy concept. The wording wasn't used, but it was appropriateness was to be a good role mate.

Marc Gafni: In soul mate relationships we have to share our wombs together. We have to work with them. What Love Story is about is working our mutual wombs. That's what the whole story is about. Their first meeting. They meet Their second meeting, right before they make love the first time. They have to acknowledge some form of wounded. On her death bed, she says to him don't you go feeling guilty. Don't go creating another wound from this. Love heals wounds. Love heals wounds.

Marc Gafni: Right? Love heals wounds. Right, love heals wounds. That we're even acknowledged to the role mate world, who the fuck talked about that, right?

Marc Gafni: The rules were untransformed because they weren't important. So all wounds were untransformed. It's just what was. And the soul mate world, right. All of a sudden, you've got a series of books, right. My friend, Victoria, that dropped me off here a few times, Harville Hendrix. Harville wrote a book called, Getting the Love You Want.

Marc Gafni: What does he mean, getting the love you want? Meaning, don't just be a role mate, alright, be a soul mate. And it takes the communication guide. Our other college, right, [inaudible 01:30:37], John Gray writes a book, Venus and Mars, Communication Guide for Couples. Another book, the third book, there are three books that kind of define this culture, was, The Five Love Languages. What's the five love languages? It's about how do you get intimacy. It's my love language gift, it's my love language touch, it is my love language projects, right, whatever it is. If I don't have the right love language, we miss each other in intimacy.

Marc Gafni: So you've got three major books, all which sell an enormous amount, because they're showing people how to make the transition from role mate to soul mate. Does everyone get that?

Group: Yes.

Marc Gafni: Okay, so what do soul mates do?

Marc Gafni: What soul mates do is they look deeply in each other's eyes, right? They look deeply. When you're a soul mate you look deeply into each other's eyes. I promise at some point you need glasses, right? Do you get it?

Marc Gafni: But at some point it like, it doesn't work. And at some point, this is, no ones allowed to sail out. That's what we spend the whole book trying to say. At some point it's no longer personally fulfilling, right. When your goal together is only personal fulfillment. And that is the shock that no one will sail out today. And that's what this whole book is based on. It's just not true.

Marc Gafni: And your not allowed to say it. It's the fucking sacred grail. Right, it's all literally like greed. It's the one violation you can have to believe. Let me ask you a question. Do you think Bill and Hilary look deeply into each others eyes? I don't think so. But I think they love each other. Now, why? It's not just that they're, there's a category for it, they call it a power couple. That's the cynical dismissal of Bill and Hilary. Now, I don't want to go into the Bill and Hilary question, that's way to complex. But they're pointing to something, there's lots of people who point to it. Let me give you a better pointer.

Marc Gafni: Let's go to a different movie. Let's move from Love Story right into the new period where you move from soul mate to what I call, whole mate. It's a power that I call whole mate. What's a whole mate? So a whole being in a relationship, in which you don't start by looking deeply into each other's eyes.

Marc Gafni: You look together at a shared horizon, right. You become evolutionary partners. You look together to share a horizon. And that might be a romantic relationship, right. Or it might be an evolutionary partnership, which actually has a soul mate dimension. Or it might not have a soul mate dimension. It depends. There are different type of whole mates. What it means, though is you're looking at a shared horizon together. And that is ecstatic and erotic. That you're creating together. You're joining not jeans, as Barbara would say, but genius. Right, you're moving from soul mate to whole mate.

Marc Gafni: Now, in the ultimate expression, a whole mate includes role mate and soul mate because you transcend and include. You bring them all. But there are many different configurations of whole mate that exist in the world today. We're coming together in evolutionary intimacy to create something together and that is a powerful relationship.

Marc Gafni: Now with that first book, whenever a [inaudible 01:33:46] emerges, its not mean. No one knows how to call it. We don't know how to identify it because it's also going against our sacred greed, which is soul mate. And soul mate is today our grail. Anyone who challenges soul mate deserves to be shot.

Group: (giggles)

Marc Gafni: But actually soul mate's not working. And I'll prove that it's not working. There's two ways to prove it. And it's a bit shocking. Two ways to prove it.

Marc Gafni: Number one, in what's called the middle class of America, not the upper middle class, the class of no class, kind of the blue collar working America. Women are exponentially surging ahead, in terms of education, in terms of jobs in 11 out of 13 [inaudible 01:34:27] sectors. Women are kind of just blowing it away. And many, many more households have a household where the woman are the primary bread winner. At least there's a whole set of literature that suggests that in one generation, the majority of American households the women will be the primary bread winner.

Group: Wow.

Marc Gafni: That's a big deal. That's a very big deal. Actually I never said US, on that. It's a big deal. That means that the basic contract of male, female primary bread winner, home maker, protector, nurturer, that contract has been the deal. The deal is off. Do you get that?

Marc Gafni: It means the old deal is off, right? It's such a monumental change that it's almost passing unnoticed. It's almost passing unnoticed. It's a C-essential structural change in everything, in everything. Now just look for a second, if a relationship is a soul mate relationship, that was sufficient for a relationship. No problem, right? Okay, so you know, she's making the money. He stays home takes care of the kids, easy, not a problem. It's not happening. It's actually not happening. That's actually not what's happening.

Marc Gafni: Actually what we're seeing is, right, that the women in the manufacturing sector, nearly 70% of America, are saying that they don't want to "marry down." All over the place, they don't want to marry down. Now there are exceptions, many, many exceptions of more kind of enlightened advanced thing happening. But there's this huge issue in which soul mate's not enough.

Marc Gafni: The women want the man, now here's where it gets [inaudible 01:36:20] for a second, so what the literature suggests, like what's her name, Hanna Rosin, in her book very lovingly titled, The End Of Men, with a yellow background, and big orange colors, very feminine book called The End Of Men. And then in small at the bottom, And The Rise Of Women. Imagine someone writing a book the opposite, you'd be shot, The End Of Women. You'd be dead.

Group: (Giggles)

Marc Gafni: There's no way you could write that book and ever survive in any, right. There's no problem in America, by the way. When is enormous to write a book called The End Of Men, not a problem. No one even bats an eyelash. Sure, not a problem. [crosstalk 01:36:58]

Marc Gafni: It's like, what is wrong. It's just so shocking, right? I mean it's like, there's another book by Liza Mundy, which they kind of worked together on it. And Liza called The Richer Sex, which basically makes the same arguments with a slightly different set of data. But basically what Hanna Rosin says is that men are going to have to learn to kind of become more feminine. Give up their masculinity, what was there reported masculinity. And actually adapt and men aren't adapting. And she's precisely, partially right, but mostly wrong.

Marc Gafni: Because actually what she assumes is, is that what women want is for men to make a lot of money. Now lots of women want men to make a lot of money for sure. That's not the essence of it. Women want a man that's a man, which means he's on purpose. Means he's got some drive, meaning that he's passionate about something. He's engaged. And when you actually look between the lines, and I read so many studies, no one says this but like a foot note there, lying there, I gathered them all. You realize that the emergent picture is, is actually a whole mate, meaning what a woman wants is, is I don't just want a man who's a nurturer, I want a man whose got some presence, whose got some drive. Who's got some impulse, who's going somewhere.

Marc Gafni: Now, his going somewhere doesn't need to be that he makes a lot of money. That's actually only one way to quantify going somewhere. But actually going somewhere means he's got to pass you, he's got a purpose. And there's nothing sexier for a woman than a purpose driven man. And there's nothing less sexy for a woman than a man that's complete adrift. Being complete adrift is not sexy. How many women agree with that?

Group: [crosstalk 01:38:48]

Marc Gafni: Here we go. I think we have every hand in the room. Okay so not sexy.

Group: [crosstalk 01:38:56]

Marc Gafni: That's fucking hilarious. [crosstalk 01:39:10]

Marc Gafni: But it's creating press, I'm writing a book. [inaudible 01:39:14] wrote a fantastic book, which I read. Now we're going somewhere. It's a big deal. So that begins to usher in this new category which is whole mate.

Marc Gafni: So in other words, you would have thought that if just soul mate was enough, so the fact that women were making more money, they just have great soul mate

relationships with guys, big deal. No, it's not working. Women want men to have a quality that allows for sense, purpose, and direction.

Marc Gafni: But the other 30% of America, is egalitarian couples. Egalitarian are when both college educated, both meant to make some money. And in those relationships paradoxically, let's look at this for a second. The a more egalitarian a relationship is, more there is no sense of distinguished roles, whatever they are. And there's kind of masculine side that's becoming the feminized role. In at least four or five major studies, the less sex. Direct correlation, because sexuality is based on polarity. And there's no polarity anymore.

Marc Gafni: Now, let's just be soul mates, have soul mate sex. But the answer is, soul mate, when you're soul mate to soul mate, soul mate always included some dimension of role mate. When you don't have a dimension of role mate included, when he's not purpose driven, or doing, or protecting, and there's lots of ways to be a protector. One way to be a protector is to make money. There're many ways to be a protector. So the protector role, the purpose role is actually important.

Marc Gafni: What we're moving towards is this new relationship. The new HUH, which is HUH, is fast and deep is purpose together. Shared purpose and the image of shared purpose is HUH, which is why it's painful when we don't have it. Now, we can not have it at times in a relationship. We can have a truly soul mate relationship, we can have five years where one of us is not well, so you are a caretaker. And one of the things that's so painful, in those kinds of years is that we're in one dimension of the relationship. And it's in miserable pain. And can be excruciating. It can all be in imagination, but I'm talking about the archetype.

Marc Gafni: What's the strange attractor? The strange attractor is the new HUH, is we're whole mates. And whole mates doesn't mean stay with me till we start a business together. Doesn't mean we do a project together. It means that we're committed to a journey together. We're on the Magical Mystery Tour together. So it could mean that we're committed to transformations together just like soul mates. The difference is that my commitment to transformations together is not just for ourselves, we're not just committed to healing our wounds, so we do better together. We're committed to healing our wounds for the sake of all be. Or committed to healing our wounds as though we're selfless. We're committed to healing our wounds so we can show up in our unique selves. So you can be in a whole mate relationship and never do a shared project. I want to get that clear.

Marc Gafni: Whole mate is not another name for shared projects. One expression of whole mate relationship might be to do a horse together. But another expression might be, we're never going to do a horse together, but we're actually going to journey together. And in our end relationship transform our wounds so that we can each individually show up in our unique selves and we're in devotion to each other's unique self and our shared journey empowers that massive showing up. You get it? That's a whole mate relationship.

Marc Gafni: We're radically devoted and in any whole mate relationship you move between them. You move between shared projects, shared vision, shared manifestation, which used to be kids. You get it? And role mates, the shared manifestation was kids. But since many, many relationships that's not the shared manifestation. We need a new shared manifestation, which is we go on a journey of transformation of wounds together for the sake of each others unique self and for the sake of the larger we. For the sake of participating in the evolution of love. And we create a ship together. Or we create a ship together. There are lots of possibilities.

Marc Gafni: So this is the fourth quality of intimacy. It's the quality of becoming. The fourth quality of intimacy is not being, it's the desire to become. The desire to become is not sweet, it's not all sweetness and light as we're auto set. It's not, I said maybe four times in this room, my biggest argument with Jerry was over the word urgency. I mean, Jerry, at this point in his life, he's [inaudible 01:43:54] about being. And anyone that's not coming, actually makes him angry. Right now, I wouldn't say the same thing is true about Barbra. Would you say that Barbra's just about being? Has no interest in becoming at all? I don't think so.

Marc Gafni: Barbra's massively on impulse. It's completely the way I see it. It's a different quality. So the quality of becoming is a quality of ecstasy, but its ecstatic urgency.

Marc Gafni: I speak for you, right? Its ecstatic urgency. Urgency becomes not about a negative, but it is the evolutionary impulse waking up in me as ecstatic urgency. And when ecstatic urgency is placed in the framework of a relationship you get whole mates. Does everyone get it?

Marc Gafni: It's a whole new world. It's literally the next level of relationship. Where ecstatic urgency is not, it can express itself in sexual, and it doesn't need too. That's not, it would be a bypass, Peter. That means this relationship is not about sexual, it's about the ecstatic urgency when expressed in, in what Barbra would call the super sexual. It's radically erotic, radically alive, has a full sense of Whitman's urge, urge, urge. But the urge is to [crosstalk 01:45:10]

Marc Gafni: The urge is to create a new reality. And through the contact between whole mates, an ultimate level, a new reality's created. And might be a public reality. It might be a private reality. But something new is created. Okay, that's the fourth quality of intimacy, which is the quality of becoming.

Marc Gafni: Okay, so I would say it like this, soul mate are focused on more of the third quality of intimacy, being. They want to be together. Whole mates are focused more on the becoming quality of intimacy. Ideally, if you want to create the ideal vision, you want them to come together. Where in cinema did they come together? The Matrix.

Marc Gafni: So Lana, formally Larry, we sat for an entire night in Chicago. Lana Wachowski made The Matrix, and I tried to analyze his movie for him because why would I think that he knows more about his movie than me?

Marc Gafni: [crosstalk 01:46:10] we all know that art doesn't belong to the people that made it, right? And so for sure, and Lana has a couple of loves in life and one of them is comic books. He loves comic books. He loves original philosophy, Schopenhauer reader of original philosophy. He has these written public love domination submission in black leather. And there you have The Matrix, and that's what it is. Oh, and he loves karate moves, kind of like in Kill Bill.

Group: Great.

Marc Gafni: And so The Matrix kind of brings them all together, kind of Kill Bill karate scenes, you've got this kind of comic thing, you got kind of [inaudible 01:46:41], you've got a lot of black leather. And then Matrix one, two, three. Okay, so who are the key characters, Neo, and hello, Trinity. Neo and Trinity, so let's just say for a second. When in Love Story, what are their names again in Love Story?

Marc Gafni: Oliver and

Group: Jen.

Group: Ally.

Group: Jenny.

Marc Gafni: Oliver and Jenny. It's Jenny, because that's her name Ally McGraw. But it's Oliver and Jenny. So let's do a little textual analysis for a second, here we go, drum roll, okay, [crosstalk 01:47:14]

Marc Gafni: Ready, so the first meeting scene between Oliver and Jenny, they met at the library. And do they talk about any larger context? No. They're just meeting in the library. And I think Oliver says to Jenny, or Jenny says to Oliver, just some smart ass thing to get him to have coffee, which makes fun of him and gets through his defenses and says basically, you're a dumb preppy but have coffee with me. And she says if I'm a dumb preppy, why should I have coffee with you, and she says that's a dumb question, or whatever.

Marc Gafni: But somehow she gets him to coffee. So what's the context of their meeting? For themselves. That's just given, there's no other context. Before they make love the first time, what's the context? There's this enormously poignant conversation, and they talk about wounds. If we actually open up and share our wounds, but the camera cuts to them in bed. So they're sexing but it's connected to their wounds. And there's a death scene, and in the death scenes she becomes very sick, he's with her. And they go back and forth and finally she says, hey preppy, you're just looking for another way to be wounded and feel

guilty, but if you're going to feel guilty get out of my room right now. So it's a very dramatic scene.

Marc Gafni: And he makes this promise not to feel guilty. That's his promise to her. It's kind of shocking, but on her death bed I promise not to feel guilty.

Marc Gafni: Neo and Trinity, switch scenes, Neo and Trinity, even though Lana didn't express it that way, but he had a vision intuitively, which is what is great, this is a different vision of a relationship. And he might of not even have known that himself, but it's just there in the movie. So Neo and Trinity, when they meet, she says, I'm Trinity, you're Neo. He says, how do you know who I am, we're both asking the same question.

Marc Gafni: That's the reverse meaning. They're both, they're not looking at each other, they're both looking at the same horizon. So their first meeting has a completely different context. They're both asking the same question. And that's one. Do you remember the great sex scene, the great make love scene in the first Matrix? How many people remember it?

Marc Gafni: We'll see, there's that huge room and that huge party.

Sean: That's the second. [crosstalk 01:49:31]

Marc Gafni: Oh, that's the second, thank you, Matrix Two. [crosstalk 01:49:31]

Marc Gafni: In the Matrix two, they're in that huge room, and there's this huge, I wouldn't want to call it a party, it's like a rave/party/drama. And everyone's kind of coupled out, or dancing kind of insanely. There in kind of like an alcove. And the scene cuts back between the kind of rave pounding community music cause it's a mode that they think a kind of redemption is at hand, and Neo and Trinity making love.

Marc Gafni: So what happens? So all of a sudden making love is no longer privatized. There's this moment where it's available. And they're making love as part of the rhythm of the community moving towards liberation. So it's got nothing to do with their wounds. It's an expression of this larger impulse and the camera beautifully cuts between them and the between the larger scene all the time, cool?

Group: Yeah.

Marc Gafni: And then three. Three there's a missing scene in Love Story. And of course it appears in The Matrix. What's the scene? I'm not going venture which Matrix it is. But in one of the Matrix's, I don't remember which one.

Marc Gafni: There's this moment where Neo and Trinity walk into Agent Smith's headquarters, as it were, and they're both kind of dressed in leather black

carrying their machine guns. They're kind of passing guns between them, ch, ch, ch, ch. And they're operating as one unit. Is that Matrix one?

Marc Gafni: Here we go, we got one going down. A good text replay, that's Matrix one. So that's a scene that doesn't exist in Love Story. There's nothing like that. They're never doing that well together. There's no shared whole mate vision. There's no evolutionary partnership. It's just an absent scene in Love Story cause it wouldn't make any sense. She's doing one thing, he's doing another thing, and there's no meaning in their shared vision.

Marc Gafni: And finally the fourth text which is the third common text is the death scene. The death scene appears in which Matrix? Do you remember?

Group: Three.

Marc Gafni: Three. Death scene in Matrix three, here we go. Three, death scene Matrix three. That makes sense right. It wouldn't work in two. So what happens in the death scene, does anyone remember?

Marc Gafni: So the death scene happens, basically they're flying high and they crash and Neo, at this point is blind, but he can see. So he's got this kind of deeper vision. Trinity is badly injured in the crash. And she's fully going to die. I had the text in front of me, I could read it to you. It's actually one of the most beautiful texts. And it's a place where you can actually see what happens.

Marc Gafni: So in this death scene, what the incentive is, she's saying you've got to go on and fulfill our mission. You've got to fulfill our mission. So there's this huge sense of whole mate. And she says, as this is where soul mate and whole mate come together, and she say's and I would give anything just for that time that we kissed. And that's not exactly her line, but she goes into the purely private time. And she brings together in this gorgeous way, kind of this whole mate relationship.

Marc Gafni: And this whole mate relationship, and she dies. But if you actually compare the inner interior quality of that to the interior quality of the Love Story scene. The Love Story scene actually seems pale. It just seems empty. It's like, it's emotional, it's poignant, but it just doesn't have ...

Marc Gafni: Does everyone get what I mean by that? It just doesn't have the fullness. In other words the whole mate in this vision of whole mate, Neo and Trinity, in which, Neo and Trinity both are unique gender, which we talked about yesterday. Neo says when he meets Trinity, he says, you're Trinity who broke into the X data base? Remember what he says? What does he say? I thought you were a guy?

Sean: Yeah, a guy.

Marc Gafni: Because hackers, engineers are supposed to be, as Barbara said yesterday, guys. But she says lots of people think I'm a guy. So she runs fast, she's driven, she's angular, sleek, strong, confident. She's got all those things that we inappropriately associate with the masculine. And yet she's this profoundly feminine figure who kisses him back to life. At a particular point brings him food, etc.

Marc Gafni: And Neo is completely open. He's open to receive and transforms, he's a profoundly feminine masculine figure as well. They're both unique genders. And there's these two unique genders that attract each other. That's just a [inaudible 01:54:08]. Okay. So there we go. There we are. Our fourth quality of intimacy is becoming, is becoming.

Marc Gafni: Drum roll in the room. We got to breath for a second. Drum roll in the room. Now I'm going to go kind of fast. We're running out of time.

Marc Gafni: What number are we up to?

Group: Five.

Marc Gafni: Five, five, five, Sean, we're at five.

Sean: We are?

Marc Gafni: We're at five, it is. What were we trying to do this morning? What was our goal this morning?

Group: Twenty.

Marc Gafni: Our goal is, we might get to do 12. I hope we get to 12 or 13. But our goal, we want to actually bring it in. We want to see the big picture. Just know that we are going to work with each one of these things. Literally each quality is a full seminar. Does everyone get that?

Group: Yeah.

Marc Gafni: So we're not unaware of that.

Group: Yeah, we get it.

Marc Gafni: Each one of these is a full world. What we're trying to do for the first time is, in the digity, in the mystical quality of (Songa), is what can appear in the world. If it doesn't appear in the world it isn't true. We're going to do it some place. We talk about it, it becomes real. It becomes alive. And then the next five essentials, we can work it. All afternoon we can work it.

Marc Gafni: So now we're intentionally, we're flooding, we're flooding with Darma. And so don't have an expectation, well, it's a totally legitimate, I want to stop and think about that, how to precisely tie it to my life in ten different ways. Intuition, that makes perfect sense to me. Right, but it's not what we're doing in this moment, but we've done many moments like this with the flow of lasting change whenever something new structure is emerging.

Marc Gafni: So we good.

Barbara Marx Hu: Yes.

Marc Gafni: Okay, awesome. So number five, number five is, and I'm going to actually pick up the pace for the next five or so, each four or five. Each one of these is a world, but I don't want to get them mixed up. The gorgeousness here is to see a picture. And see, and this is one thing Victoria said to me, you know at the end of yesterday when we kind of started doing questions. She almost didn't want to do questions and answers because you loose connection to the full picture.

Marc Gafni: So the goal here is not, you can go down a million holey rabbit holes here, which are beautiful, but actually the practice here is trying to be omni-considerant. Trying to hold the big picture together. Good?

Marc Gafni: Vaughn, you good there? Awesome man.

Marc Gafni: Okay, so number five, Jack, we waited for you, is, number five is the following:, so we said yesterday in our third base pair off, we said reality is not a fact but a story. Reality is evolution. Remember that?

Marc Gafni: We said evolution is the exterior expression of an interior, which is reality urns. Okay, reality urns. So we said, what does reality urn for? And we wrote about this, Zach and I extensively, reality urns for, and our trajectories of evolution, but it urns for more creativity, more complexity, more conscientiousness, more uniqueness, more love.

Marc Gafni: Those are the urnings of reality. All of them are good?

Group: Yeah.

Marc Gafni: Let's add them, okay.

Marc Gafni: So reality urns for intimacy. So here's a sentence.

Marc Gafni: Evolution is the progressive deepening of intimacies. That's big. Evolution is the progressive deepening of intimacies. That's an entirely different evolutionary struggle. Evolution, right, so untransformed wound block's intimacy, in my life and since I'm a unique expression of evolution. So I'm part of evolutions progression of intimacy, so I need to do my mantra at Shalom, which is not in

the wisdom's form [inaudible 01:58:14] but in mantra mode, because the mantra allows me to work with my untransformed wound, which then in the conversation I had with Tom, about six, seven weeks ago. You in the mantra, the prism of intimacy.

Marc Gafni: I think Jeff kind of got in that conversation at some place, as Shelly did, I think you did Shelly as well. We reframed the mantra to this prism of intimacy. That's what we were doing. Because what mantra does is let me work with my untransformed wound, which blocks my access to intimacy. So all the physiological work that I do is critical because I've got to work with my untransformed wound, and who among us is not wounded?

Marc Gafni: I don't want to make my wound my story. That's the point. My wound is not my story. I'm not an addict, it's the great tragedy of, not an act. I'm a unique self story. And I don't work with an addiction, I'm working with a wound. And I'm not my wound. And it's part of the collapse of identity. Did everyone get what happened?

Marc Gafni: So I used to be, we talked about it yesterday, I used to be Jewish, or a Roman, or a Celtic, or at a [inaudible 01:59:24] I was French. I was American, but deconstructed, went 100% from worlds center. Did you get what we replaced it with? We replaced it with only the individual was left. The individual was either narcissistic, or was really egocentric, and occasionally an individual was world-centric. You with me so far?

Group: Yeah.

Marc Gafni: So one thing happened, we needed identity. And egos had an identity. I need to thicken that identity if I'm world centric, but still, where am I? So we located our identity and our wound. But replaced being French.

Speaker 16: Replace being French was, "I'm wounded." Not even a wounded Frenchman is wounded, you get it? That became my identity. That's not my identity. The next step to identity is, "Ingrid self." Which is how we create a politics. And what are the social miracles that's phrasing. That emerge from from that new vision. It's exciting. Evolution is the progressive deepening of intimacies. Okay, number five...number six. That was short, right? That was short. There's hope here. Six? Drum roll, drum roll. [inaudible 02:00:55]. So six is just two sentences. It's not just that when we describe evolution from the outside we see that it's a progressive deepening of emphasis, but that's number five. That's what it is. That's an empirical description. Actually, the interior, we're going to make the exterior stay so we can see what happens. From the interior perspective the strange attractor of evolution is what pulls evolution forward is ever increasing intimacy. Evolution is a drive towards ever increasing intimacy. All of a sudden, the wheel of pro-creation then makes sense in this context.

Speaker 16: These are the under pinning contexts because evolutions moving towards ever increasing intimacy. That's it's stranger tractor swing to manifest those forms or collapse. Our unique self is an expression of that ever increasing intimacy. That's six. Okay, drum roll we're going fast. Drum roll, drum roll, drum roll. I see you over there. I know I'm going fast, but we can write. That's okay. Okay? Now let's get to God. I'm sorry to short change God because it's a little late but let's just kind of see how this works. God, I take that sentence back. I don't want [inaudible 02:02:31]. You've got all the time in the world [inaudible 02:02:32] what can I do? Don't get mad at me. Okay, we're good.

Speaker 16: Normally, we talk about God in terms of power. God's the infinity of power. All the [inaudible 02:02:52] talk about God and His power. Is that legitimate, of course it is...of course it is. There's a video clip that we showed at Ministry School by a fundamentalist preacher who is very, very verse on science. He is a good scientist. He basically talks about the exponential increase of power in the world. He says, "Okay, your lifting weights. You have a certain amount of power. You do fifteen pushups. You have power." Then, he goes into larger and larger power. Jet engine, more power. A sonic boom, more power. A supernova, more power. And he goes to exponential increases in power. Barbara, one of your foci is a new emergence of power which was your story, the Atom Bomb. What was it two million? I forget.

Speaker 16: Power. God is the infinity of power. That's absolutely true. It's not the only truth. God's also the infinity of intimacy. I said to Jeff, "Cynthia Burjoe", who I met when she ran Accents which she called [inaudible 02:04:03]. It's a big sentence. God's merely the infinity of power, God's the infinity of intimacy. God's merely an infinity of power turned to, talk by God in Christ. If God's the infinity of intimacy, how can believe in a God who doesn't cry? That's beautiful. This is the text that we are looking towards that we haven't quite gotten to. It's like, the entire Christ notion. This is where [inaudible 02:04:34] Christification of the Earth gets hijacked and completely misunderstood by the technological world of hijacking. The Christification of the Earth means that we realize that we're living in a universe.

Speaker 16: One expression [inaudible 02:04:52] which is a major concern [inaudible 02:04:54] is of the Earth. The Earth is alive and that's a big part of your life's work. Hell is alive and... sorry I didn't want to [inaudible 02:05:09] I apologize. I'm hanging out with Gaya, but I'm not hanging out with Gaya in a reductive sense. Which often misses the Gaya [inaudible 02:05:18]. Gaia's not reductive. Gaya is sentient all the way up, in fact it's all the way up. The hills are alive. We're not going to marry them because they wouldn't be good in an ongoing dialogue, but they hold me in a genuine way. And when I think of it, we can't even talk. We can't. I actually heard you saying that as I said that sentence.

Speaker 16: Christification of the Earth though, is I when get that reality strives your inquiry. Reality, God. Reality is infinite. The Christification of the Earth is the infinity of intimacy. The Christ move in Christianity, comes from a particular move. Deep enough to break tradition which is [inaudible 02:06:07] Isaiah. I am with you in

your pain. To really be a friend, we have so many friends and so few friends. A friend can be with you in your pain. Not only in your pain. A friend can be with you in your pain, pure jealousy. And, a friend can rejoice at your success. By the way there's slightly more friends, very few, that will be with you in your pain as supposed to your success. When you are truly successful, to really rejoice in someone else's joy until they are gray, requires genuine intimacy. Because there is that block that they have to unblock. It only comes from being your unique self. When I'm in my unique self, I get to delay and release radical generosity. You get it?

Speaker 16: Radical generosity can only emerge from your unique self context, meaning self consciousness. This quality of intimacy, this seventh tenet of intimacy, is that God is not only the infinity of power but the infinity of intimacy. The Christification of the Earth is that there's intimacy all the way up and all the way down. Intimacy of sentious? All the way up and all the way down. There's infinite intimacy everywhere. It's intimate universe. That lead visioning of the divine, chooses everything. Because Christ, emergent of Isiah, says, "I am going to die on the cross for you because I love you so much. I love you so much, I'm going to die on the cross for you."

Speaker 16: I am fucking God. I'm yelling. I'm God. I'm infinite power. Infinite power says I'm going to be infinite until the end. That's the Christ move. When infinite power discloses itself as infinally infinite, Christ is born. Wow. Did you like that? Okay. Scott's not really an infinity power guy or infinity of intimacy. Again, we could talk for ten hours. We're going to be God's infinitators. That blistered hole over there. Do you know what that means? People make their lives of quiet desperation. If I'm awake, I never live a life of loneliness or desperation. Because of the personal face of essence. God called it Christ, called it the second face of God. Call it a friend who is always there with you and that should never matter to anybody. I see loneliness as an illusion. [inaudible 02:08:58].

Speaker 17: This would require the face of God to, sort of practice [crosstalk 02:09:03]. Which is my weakest.

Speaker 16: Exactly. One of the things I'm trying to feel over the last fifteen years in the spiritual world I would say has been two things. One is to restore uniqueness. We made mistakes that sacrifice our vision of identity and the social vision that you were talking about Zach. We talk about this unique self. Zach was trying to store this notion of a relationship, an intimate relationship with source. This afternoon we did lots of practice. [inaudible 02:09:46]. That practice, believe it or not, has a name. It's called prayer. It's prayer for post moderns. It's not dogmatic prayer to a constantly machining God. It's run by a particular ethnocentric franchise that dominates you and demands that you have to be in every dimension of reality. The more blind you'd be, the better it is which was [inaudible 02:10:11] of a rebellious fit. God's disciples believed that it didn't exist. You hear that? The [inaudible 02:10:22] didn't exist. There was a caricature in the exterior vision that the churches sadly sold to the world. Just like that. Okay, thank you Steve.

Speaker 16: Eight. Drum roll, drum roll, drum roll, drum roll. We are drum rolling. Thank you Mary for the lady drum roll, thank you. If we get the [inaudible 02:10:50], we're on a fire side chat here. In fact, I adore the chat and want to see the whole picture together. If we get that God's infinity of intimacy, then all of a sudden we understand that evil is a failure of intimacy. Does everyone get that? It changes fucking everything. This evil is not a theological problem. It's not a theo-. One God. Theo, theism, not a theological that we have to work out. What's the logical problem? If God's initially all knowing, God's omnipotent all powerful, and God's good; those cannot work together. They can't be both good, all powerful, and all naughty. What do we do? We try to get rid of one of them. All intellectual history in the last two thousand years, which one of those are going to go? In a new age movement, [inaudible 02:11:52] God's power. But, God's doing His best. That's the conversation we had two weeks ago at great length. Myself, and Barbara, Patricia. The rest is history.

Speaker 16: No. Evil is not a theological problem. God is the infinity of intimacy. If God's the infinity of power, then he has a theological problem. If God's the infinity of intimacy, then He was a failure at intimacy. The job is to the darnedest, to restore intimacy. We are living in a world of outrageous pain. It's not common sense. We live in a world of outrageous pain. The appropriate response to outrageous pain is outrageous love. Because that's what restores intimacy. Love stays with us. Put that in a space where evil is a failure of intimacy. Let's put one more sentence in the space. Therefore when I challenge God, as it were. When I ask the question. When I'm the French existentialist philosopher, I said to another guy yesterday. When I challenge the very possibility to articulate a language to a God that allows suffering, that itself restores intimacy. It's the question itself is the answer.

Speaker 16: Jack and I don't have a relationship. I challenge Jack. Jack looks like this dude who is a stalker on the street that says, "Get away from me." But if we have a good relationship, we know each other. Jack challenges me or I challenge Jack, that challenge is real and is an expression of our intimacy. When I challenge God, when I hold a question the question only makes sense at the timing of intimacy. If there's no intimacy, there's no question. There's no relationship. I'm saying it's not fair. What do you mean it's not fair? [inaudible 02:13:54]. It's a deconstructed post modernist world. As a science in any world why would you...Bless you. Why would you think that that would be fair? Where is that expectation from? However, it's not Catholic of an expectation. Where does the expectation come for the world to be fair?

Speaker 16: From the intimate universe. God's the infinity of intimacy. You get it? Let's roll here. I don't want to diverge just because of time. Just going to hold there for a second. The question is the answer. That's number nine. Which means number ten...I'm going to say ten in one sentence. [crosstalk 02:14:27]. That was eight? There we go. Number nine is, which we already said in eight. Number nine is therefore the purpose of the dark and the purpose of theology. The purpose of all the thinking we do is not theological, but the restoration of intimacy. That's ten.

- Speaker 18: Can you say that again?
- Speaker 16: The purpose of the dharma. The purpose of theology is the restoration of intimacy. The enterprise of arriving new thought is restoration of intimacy. We are the restorers of intimacy. Okay.
- Speaker 18: [inaudible 02:15:16].
- Speaker 16: We will, we will, we will. We're up to ten. Ten drum roll on ten. [inaudible 02:15:27]. Now we take off because now we are at perfect time. We make a big move here. This is big move time. We got to put a whole new dimension here. We did ten or did we do nine?
- Speaker 17: Ten.
- Speaker 16: We're up to ten. Here we go. Ten kind of changes the game in a particular way. I want to get through at least the next two or three. Ten says that all intimacy is unique. That's a big sentence. All intimacy is unique. Why is that a big deal? Because normally, how do we think of intimacy? Intimacy is abandonment of me. By becoming intimate, I'm becoming like you. As the more we like each other, the more we fuse. The more we're one. The more intimate we are. Which is precisely not the case. All intimacy is unique. This is a huge idea. In other words the second there is fusion, there is no intimacy. The second the one disappears, there is no intimacy. There cannot be intimacy which is why as much as the class practice to look through someone's eyes, we disappear in your eyes. You want to disappear in your eyes as unique self. True selves. There's a level of falling in love with yourself. You can't have full intimacy with yourself because the total number of true selves is one. True self is the singular that has no plural. [inaudible 02:17:04]. This thing really has no plural.
- Speaker 16: When there's one, you can't have intimacy. You just can't. It's not possible. You can only have intimacy when there's two. When there's two, they are reaching towards oneness. Intimacy happens in the space... Yes Trey you remember a little more space? Intimacy happens in the space. Karen was right in the count of fairies appearing out of the rocks. Intimacy happens in the space between the germs. Isn't that beautiful. You never see what happens in the spaces between the germs. The germs are moving towards each other. There are two germs. The second you collapse boundaries into fusion, you have a pre-personal cult. You have a guru relationship. You collapsed a certain kind of boundary which is not what you are intending. It's the boundary of your autonomy.
- Speaker 16: You never collapse. You never collapse that boundary because that's non-ended paradoxically. If the boundary is up too high, you got Sig Freud's wall. I can date myself [inaudible 02:18:12]. Sig Freud's wall is like [inaudible 02:18:15]. The dropping of all boundaries, no boundary consciousness, no boundary collapse. Intimacy happens in the space between boundaries and no boundaries. Between closeness and distance. Actually all the way up and all the way down,

there's attraction to repulsion. That's actually the nature of reality. The core sights. The entire emergence of The Big Bang and the first intersections of creation of reality. All the early stages of the lithosphere is always the movement between attraction and repulsion.

Speaker 16: Supernovas are the movement between the traction and repulsion. Traction and repulsion is where intimacy happens. Repulsion is a repulsive word because you don't quite know what it's doing in particular with autonomy. I don't want to merge with you. You get it? I'm madly in love with Shawn. I want to merge with him. Now, I'm going to be Shawn less because the second there's not Shawn ness, we can't be in love with each other. Which is why even the teacher/student relationship-we exist on newing self. Newing self means there's always autonomy. The teacher emerges because it's a dual relationship. Because a dual relationship becomes friendship. It exists with transmission and then it goes to ten stages.

Speaker 16: It can evolve, transmute, and move until it disappears entirely. Then, reappears in another form. You can't have an orthodox about these things. You need a flex-doxie. A flex-doxie is emergences that are happening. We've got this idea that all intimacy is unique. That means... let's just go one more step here, okay? One more step. That means that each side has to on one hand serve your autonomy, which we just pointed to. At the same time each side needs to surrender [inaudible 02:20:32] to the other. In a certain sense the autonomy is resident in the room, but it doesn't [inaudible 02:20:39]. Remember, unique self Steve?

Steve: Is the obligation.

Speaker 16: Right. We'll get to that. It doesn't work without surrender. If we don't surrender to each other, it just has no amnesty. It's just not. You struggle and struggle and struggle. There's a level of relationship which is power struggle. The level of relationship effecting intimacy also goes through three levels. The first level is called submission. Submission is we fall in love with each other. We fall in love. We're in love. We've fallen in love. We give ourselves up in this gorgeous way. Whatever you want to do, I want to do. Whatever movie you want to see, I want to see. You want to move to Alaska? Let's move to Alaska. Wherever we're going, we're going. Submission.

Speaker 16: Second level is called Huskanaw. Huskanaw submission. The second level is Havdala. The great master says that this trinity is imprinted in reality. Second level is Havdala. Separation, individuation, autonomy. The third level is the gorgeous dance between the two which breaks a higher reality. This is called Han taka. Sweetness. A word that we know which means innocent. That's where it happens. It happens in that space. Just a beautiful story about intimacy. [inaudible 02:22:24]. This great master who spends all the money that he gets. Whenever he gets beer, he spends. His wife [inaudible 02:22:34] is not happy about this. By the way, wives don't fare well in [inaudible 02:22:39]. It's true. I

hate to be re-written, but you always have this master and the wife is somehow caste as the wife is trying to waste the fucking kids.

Speaker 16: This wife in this story is not happy. He's just giving away money. His thing is he gives away money. That's what he does. He doesn't hold anything because God will always provide. He trusts. The notion that we withhold the money, is an indication of a failure of trust. Finally some of his disciples who were a little wiser than he is tell his wife. They say, "We're going to take care of it. We're going to bring you back a lot of money. It's your husband. We know that he always spend the money. We are going to bring it to you. We'll give it to you an you'll be fine." She says, "Thank you so much. Can we make a time?" Somehow or another, she gets the time wrong. She's not there when the disciples come. Who's home? The master.

Speaker 16: He says, "I get it. You think that I spend all the money. You want to give it to my wife. You don't want to give it to me. I fully understand. I promise you. You have my word. I promise. Give me the money. I'll give it to my wife when she comes home." He looks at his empty pockets like, "Fine. We all know which choice [inaudible 02:23:57]." He gets all the money. It happens to be around the holiday of Sukkot. A Tishri holiday where you take what are called the four kinds. You take a citrus fruit which is called an etro. It's this bright yellow fruit. The citrus fruit represents the goddess of Asti. To buy the most beautiful, it's called Hadar. The most beautiful center piece which has a particular shade and particular mounds. It's a whole erotic thing. To buy the most expensive one is an act of ecstatic devotion. He's walking to the marketplace in the middle of the night and his caught a beautiful etro. This beautiful citron ripped yellow fruit. And he goes, "Is that Arcada? Because that's the mist." He takes out all of the money.

Speaker 16: That's the most expensive one and without thinking buys it. He's dancing in ecstasy with this most expensive...he's about to do the mist for a blessing. He's enwrapped with the goddess. His wife, the other goddess, walks in. She sees this most expensive etro ever. She knows it's not really bad. She grabs the etro and she hurls it and smashes it against the wall. It's dripping from the wall. Their standing looking at each other. This story is written up in Yiddish on the back of one of his books. He takes it into his arms and he says, "We don't have the money. We don't have the etro. We have each other." And they begin to dance. That's the story and it's Yiddish.

Speaker 16: It's a beautiful story. It's about they both have a control on intimacy. His is that she can't trust him. Hers is her happiness in this case. She needs to be nurtured. In each one when you give up your control and vision, that there's this moment in this person that I always loved. I read this story I Surrender. The etro is dripping from the wall. The money is not there. Oh yeah, this is what we have. There's this moment when you give up the power struggle where autonomy can emerge and then something happens. That's that quality of intimacy. The principle, the tenent that obviously we're talking about is the tenth tenent of intimacy. Intimacy is always unique. Intimacy is what makes us. All of... I don't

know who remembers this. Zach if you remember Hiker. Hiker's whole tilt in intimacy was impossible. You cannot, you cannot create intimacy. It's never possible because Hiker only envisioned a world of separate selves.

Speaker 16: You cannot create intimacy between separate selves. You cannot create intimacy between false selves. Remember the false self process? False self cannot create intimacy because you're not yourself. You're not your authenticity, so it's false self being false self. True selves create the beginning of intimacy because we're part of the same one. But you don't actually get to intimacy. You get to a sense of oneness, but there is no intimacy. This inner thing happens when uniqueness's meet. When uniqueness's meet and that puzzle piece way, that's where intimacy happens. When unique stuff meets unique stuff, you have the beginning possibility of intimacy so that [inaudible 02:27:14] all intimacy is unique.

Speaker 16: Okay. I think this is a moment to give up a controlling vision. We're not going to get through all eight of the twenty tenets of intimacy. We are going to go through a couple of more that are necessary. We're going to be on time for lunch which is at one thirty. We're going to use that time for a practice reform. Let's get into a few more. What number are we on? What number are we on?

Speaker 17: Ten.

Speaker 16: Can we have a drum roll for number eleven. We love number eleven. Are we excited about number eleven? Yes we are. Good morning Vietnam. Here we are. I had a significant argument with our colleague Ken. Ken came over to our desk. We changed the formula. This is a big deal. The original formula makes up...which is in the first two weeks [inaudible 02:28:08]. Now I'm operating and I know where's Ray. Ray knows a bunch of pieces in an opposite room for an interview. Have you read [inaudible 02:28:15]?

Speaker 19: I read some of it.

Speaker 16: You got a piece of it. There's a few pieces for something for Ray that are not in the rooms. Just pull [inaudible 02:28:21] and get the approximate. Okay? The classical form of unique self that we articulated in the book is true self. We did part of that one. True self. Total number of true selves are one. True self plus perspective equals unique self. That's the calculus of unique self. That's the calculus of unique self. The reason that we did it that way is because it works for anyone. Even if you're an atheist there's perspective. True self can be for any of the systems there. That would be one way to do it. If that's interiors then true self, plus perspective is your unique perspective. It's your unique space or location. The space time continuum is your perspective from a material vision. Your perspective is also your unique viewpoint of the world. Your unique placement. As [inaudible 02:29:10] would say, where were you standing in relation to the Mountain of Sinai when the Torah was given.

Speaker 16: Last night was the holiday of Shovel Oath. Until about a decade ago, I would teach all night on Shovel Oath because that's custom. Stayed up the entire night to receive the torah and then the mystical traditions because the Jews fell asleep the night it was first given. We're trying to correct the mistake whatever that means. Different conversation. Last night is the night of Torah as if it were given in the mystical calendar. Because everyone is located with a different angle in relationship to the mountain, that's you're unique perspective. That's you're unique leather in the scroll.

Speaker 16: True self plus perspective equals unique self. What I realized about three or four years ago, did another version of unique self that which we gave the success of it. We changed the formula there. You can't exhaust a person by there perspective.

Marc Gafni: You can't exhaust a person by their perspective, right? It's too cognitive. It's not exactly right, right? A person is not just their unique perspective, yes?

Marc Gafni: A person has a unique quality that they don't see. I call that a taste. So for example, right in front of you, we've got the taste of Jack, the taste of Peter, the taste of Adam, the taste of Tanya. They taste different. When I say taste different, get that out of your mind. We're not licking them. We're not kissing them. We're not hugging them. Okay?

Marc Gafni: It's not red. It's taste. Acquire taste and see that God is good. There's a taste. Take up, Adam, Zack. Different taste. I don't confuse Adam and Zack. Think about how Zack taste. Taste of Barbara, taste of Nina, taste of Jack, taste of Mark. Right? You could pull up a person's taste in an instant. You get that? There's more you get access. You get in one second, kindness, right? Right? I feel the quai of just go to the bathroom. You see how deep, intuitive I am? Right? Right?

Marc Gafni: It's true self, your unique taste is your unique quality of intimacy. If I sit in silence with Doug. If I sit in silence with Aliyah. There's going to be two different qualities of silence. Then, if Tanya sits in silence with Aliyah that's going to be another quality of silence. You get that?

Speaker 20: Yes.

Speaker 21: Yes.

Marc Gafni: Right? It's not the same silence because Tanya's particular quality of intimacy that meets [inaudible 02:31:36]. That means Alifus. That means Enus. That means right Vegas. Right? So Vegas right that's a quality of intimacy and when we meet each other. So here's the formula. True self plus unique perspective plus unique quality of intimacy equals unique self. This next tenant is your authentic identity is the realization of your unique quality of intimacy. My

authentic identity is the realization of my unique quality of intimacy. That's a lot, good?

Speaker 22: Hmm. Mmmm.

Marc Gafni: Alright here we go, let's go fast. Twelve drum roll. Twelve drum roll. Twelve drum roll. Twelve drum roll. I am that. If you are right you can pass drum roll. Okay?

Speaker 23: That's nice.

Marc Gafni: So here we go, I know it is nice. So, here we go. Right, so eleven is-

Speaker 24: Twelve.

Speaker 25: Twelve.

Marc Gafni: Twelve, right. Thanks. I'm just going to say twelve. I'm not going to unpack it. Like we did yesterday. I am going to say it for two minutes.

Speaker 20: Uh..huh.

Marc Gafni: Just so we get it. Right? Twelve is that intimacy is always about a uniquely calibrated me between your line and circle qualities. Right? Line and circles are what we've done at great length here we spent four days on line and circles. Right?

Marc Gafni: But line and circle but way beyond masculine and feminine, line and circle I have not a male brain and a female brain, I have an intersex brain anatomically which is the exterior expression of 'I am a unique gender', right?

Marc Gafni: We talked yesterday about how unique gender heals pain. Part of our vision of evolutionary love right, that Zach and I are working on, is a chapter of unique gender. Without unique gender there is a fundamental loss of identity. Okay, everyone. There's a fundamental loss of identity so unique gender is the interior intimacy created in me by a full identification with all my line and circle qualities and their unique calibration expression, that self-intimacy. Beautiful self-intimacy, that's self-intimacy.

Marc Gafni: The second, the dimension of my line or circle is in shadow, then part of my unique self is in shadow. Remember that in 2012 we did an entire a unique shadow conversation, shadow is a function of my unique self's unfulfilled nature. Shadow is my unlived life, we complete took on a kind of blind philosophical notion of shadow, shadow's my unlived life. Shadow is my unfilled unique self, shadow is unique self-distortion.

Marc Gafni: And if unique self is expressed as unique gender, then to the precise extent that there's a dimension of my unique self, aka one of my line circle qualities, that are missing, or they're mis-balanced, they're imbalanced, they're not calibrated in the right way. I'm gonna act out because there's an imbalance in my unique gender which is an expression of my unique self. So to be intimate with myself is a properly identified, calibrated unique gender.

Marc Gafni: When I don't do that, I go to have a sex change operation. I'm gonna say this politically incorrectly that I shouldn't fucking be having, right? Does that mean that no one should have a sex change operation? Of course not, of course that's not what I mean, but do I think, I state on that, that people are just confused about identity.

Marc Gafni: We don't have the idea in culture, we don't have the emergence of unique gender, since unique gender doesn't exist as an emergent there's no strange attractor to myself, you get it? The only thing I got left to do is, is to have an operation and if I should have an operation that's beautiful, once again I'll be really precise. If that's appropriate, gorgeous. And Mark Schwartz, Lorie's partner for twenty-eight years was the kind of authority on all the first operations that took place when he was at Masters & Johnson, when I was talking to him, the complete change, the evidence has completely changed it's much more loose, right. It's not this kind of inner drive. 'It's like I don't have an identity. I've never heard of the word unique gender. I don't even know what that is, but I feel like I'm not quite a man'. And I said, 'I often feel like I'm not quite a man, right. I often feel like...I like women, I love women, right, right and I love man but I'm madly in love with being woman'.

Marc Gafni: Got to find unique gender. There's many women in this room, who I know are madly in love with being man as it should be. So intimacy with self requires, the right calibration of the line and circle qualities. Self-intimacy is unique gender. That's the next part as well, that's twelve.

Marc Gafni: Everyone guess each one of these is a whole five days.

Marc Gafni: What we're doing now. Remember that thing we do once every couple Wisdom Schools, we're sending new ones in the room we're trying to see the whole picture together and we're sacrificing, diving in for the sake of the whole picture. That's our trade off. We got a drum roll in the room, I think we do.

Marc Gafni: This is one that Barbara brought and I sent it in response, I didn't want to come to until later. The number thirteen Shawn?

Speaker 26: Yes.

Marc Gafni: Thirteen, intimacy creates obligation. It is a big fucking deal. Okay, intimacy creates obligation. Intimacy creates obligation. So remember all intimacy is unique. Okay, all intimacy is unique and if remember unique self, theory of

obligation, right. You remember that obligation derives precisely from uniqueness.

Marc Gafni: I was with, where's Mary, I was with Kathy Brownback your friend, our mutual friend and we were in some place near Exeter, near Peter [inaudible 02:38:00] around there and we were having dinner with a woman from Harvard Divinity School, a teacher or professor there, I'm not sure precisely. Her basic point at dinner was, there was lunch wraps, was that there is no way in the modern world to articulate a theory of obligation. It's a source of a structural issue, right? That's just not true. I articulated for her based on the unique self principles and theory of obligation. This just blew her out of the water. It's simple, we all know it, in the room we've all worked with it.

Marc Gafni: Five [inaudible 02:38:33] of obligation. One, right Mother Teresa I know right. You hate her, you're the only person who can feed her, remember, right, right? So you got an obligation to feed or don't you. This is kind of skipping all of the story, you have an obligation to feed her. Ninety-nine percent, why because a) there's a need, two it's a genuine need, three you recognize the need, four you have the capacity to meet the need, five you're the only one that ever was, is or will be that's the capacity meet I need.

Marc Gafni: That makes up obligation and if you get that unique self is the unique expression of the evolutionary impulse alive in you, that you get that to be awake as unique self is to know that Mother Teresa kind of contrived reality is actually the nature of your reality every day. That's actually true all the time, that's what we said yesterday, in a kind of conceited universe or non-dual [inaudible 02:39:31] universe, right. As opposed to a kind of deconstructed universe where there's an emphasis of meaning, right. In a kind of non-dual universe where you get the [inaudible 02:39:43], we live in an intimate universe, there's a platitude of meaning, right. So the whole search for meaning is [inaudible 02:39:53], right.

Marc Gafni: What I mean by that is, you don't have to search for meaning because life is so intrinsically meaningful that just by training over to Julie is meaningful. By opening up space, everything is meaningful. The notion that you gotta go do something out there that's meaningful is absurd, the entire thing, it's all meaningful all the way up and all the way down. Live in any universe, everything matters.

Marc Gafni: All of a sudden, it's alive in this kind of stunning way, it doesn't matter whether my foot heals a month earlier or later, but I want it to be earlier of course. Right, but it's just like what I'm doing in that process is as meaningful as I would accomplish five more papers, right. It's a circle sense and maybe not a line sense within me. It's all meaningful, it doesn't matter and once that happens you can't kill it, it can't be destroyed, right. It's all meaningful, it's a stunning realization.

Marc Gafni: Uniqueness creates obligation. Intimacy, what is intimacy? I'm going to talk about intimacy now in a personal sense and this is number thirteen, right Shawn?

Speaker 26:

Yes.

Marc Gafni:

So intimacy always creates a newly space. So the space between, Mark and Peter, between Peter and Adam as they get to know each other. Between Jack and Adam who I saw talking, I felt as I walked I felt the quality for a second of your conversation. I just caught it for a second, oh there's a new intimacy that's what it is, a new intimacy. When Peter and I get new intimacy, when Jack and I have lunch, new intimacy. When Enus and I have breakfast tomorrow morning, she's buying, right new intimacy. There's always right, every we-space is a new quality of intimacy, okay, which means that every we-space is unique and creates a new obligation.

Marc Gafni:

The deeper the intimacy, the deeper the obligation. Now that doesn't mean that you have to marry the person, that's one form of expressing obligation that works for particular times and is gorgeous and it has a massive place but what's happened is, that's the part where we built nuclear family, we exiled the obligation to the nuclear family. We're only obligated to the nuclear family. No, we're obligated to each other and I take that so fucking seriously. I mean that's real, that's not just a word.

Marc Gafni:

I was obligated to lots of people in this room, in different ways as I am to my two children. That's a dramatic example, I'm madly in love with my [inaudible 02:42:32]. It's funny I have four kids, I was thinking about the two boys I spend most the money on, that said I write to the IRS, like how much money do I spend this month or financial calculus, right. I'm actually financially involved with all four of my children, right. One not all now, right we just finished it was a delight to help her buy an apartment and you know I support Zion, my little son, right. I was financially involved deeply til they were twenty-two, twenty-three with my two kids, I'm now re-involved with them financially, parentheses by the way. That doesn't prevent being written on the web, 'He's never paid any child support to any of his kids'. [inaudible 02:43:10] right? Do you think I'm bitter about that? Not at all. It's okay, it's fine.

Marc Gafni:

To kind of get that sense, every intimacy's unique, you got that. Every intimacy is unique. So intimacy creates obligation. Now here we go, ready. This is our [inaudible 02:43:32] yesterday's [inaudible 02:43:34] this one says sex creates obligation.

Marc Gafni:

There's no free sex. Sex is a form of intimacy therefore it creates obligation. The minimum obligation of sex is here don't distort what happened, don't revise the memory, that's the minimum obligation. Of course we all remember things differently, I know all the neuroscience of Kandel also, I'm not talking about fundamental distortion. Don't destroy what happened, but there's a deeper obligation.

Marc Gafni:

We were vulnerable to each other, protect that vulnerability for God's sake, right. Because otherwise you destroy, what we are doing in America is we are destroying the sexual space, we're literally destroying the sexual space. It's not

great, there's no trust, right. And men who have been, let's be really clear, most men, most of the time don't sexually harass and don't rape. So we live in a love culture, not a rape culture. It's just not true. I wanna be very clear about that. When you run a course statistics and research very carefully just aren't true either. Men are not rapists, not true, men are protectors, men are wild lovers, love is the sense of protecting, nourishing, taking care of in a thousand ways and some men, some men abuse. Some even be abused. Some men sexually assault, obviously.

Marc Gafni: And obviously we've come to a point in culture where that's not excusable. That's an evolution of consciousness, evolution of love. We used to look the other way in sexual harassment, it was a given. Tally Kempton [02:45:23] describes when she first started working and right [inaudible 02:45:26] sexual harassment was just a given, it just wasn't. We've had this enormous evolution of consciousness, we have zero tolerance for sexual harassment, that's awesome. That's awesome. So there's this place where women can actually find their place in the space and know that there's an impermeable boundary in terms of sexual harassment. That is a gorgeous evolution of love that we all stand, a hundred percent with.

Marc Gafni: Then we need another evolution of love where men and women. I'll look at it from a male perspective now need to trust that what happens in a relationship won't be distorted, right. Regret is not rape. Arousal is not consent. You get the size of it. Arousal's not consent, right. Ironclad, arousal is not consent but regret's not rape. We need to create a space in which sexuality can emerge, once gorgeous form of intimacy and we're kind of regressing.

Marc Gafni: We're regressing to a purist and that'd be [inaudible 02:46:43]. We're not, purism had rules, it had a set of canons that it operated in, we're regressing to a neo-purism that actually has dogmas, we're not sure who articulated them, we're not sure what they are but if you run afoul of them, you're dead. It's shocking.

Marc Gafni: Clint Fuse, he's doing some fantastic work came across a case at Yale, I don't know if you guys caught it like three, four weeks ago, in which a Yale professor, it was a professor of ethics at Yale was accused of sexual harassment. On Buzzfeed, they kind of list the entire set of accusations they don't publish his response, right, right. There's no room for his response, he tries to put it on Buzzfeed, they wouldn't put it up. Clint actually got it up through kind of a back door because he was kind of in the middle of it. It's like, 'Hello' and the professor writes, he said, 'Basically what's happening on the internet today,' he said this is what the professor writes, 'It's basically a form [inaudible 02:47:35] it's the same basic phenomenon'. It's shocking. So we need to create a space for intimacy, right.

Marc Gafni: And of this is, is unique, tenet thirteen is intimacy creates obligation, solomancy creates unique wess. And part of this is sexuality creates obligation. Sex creates obligation because sex is a form of intimacy, it's a model just like the

sexual models the erotic the sexual model is the...intimate. Right? So sexuality creates obligation, there is no free pass in sex. There is no casual sex, it doesn't exist. There are some types of sexuality right, and there are levels of obligation that's created through sexuality that can be mutually agreed on and negotiated between people, right. I would say my minimum ideal world, right, my minimum ideal world you have a relationship with every person that you have sex with.

Marc Gafni: That'd be minimum ideal world and therefore you would create both in the masculine and feminine, by the way that the feminine only wants one part and the masculine wants many is stupid. It's just not true, that's a big lie. How many women think that's a lie? Let's just check in the room. See, okay, lots. Okay.

Marc Gafni: There's this neuro-exies, there's this disowning of feminine desire, which is huge, right. They created a machine to identify the nature of desire. It's always the army that creates these machines, they used it in World War II because men were trying to avoid the draft of World War II by saying they were gay. That was the big move which was World War II [inaudible 02:49:14], right. So they had this machine attached to the male genitals, and they would show gay pornography, that's what they did, they did, right. If the male was aroused, of course they didn't understand patterns of arousal doesn't reflect sexuality, they didn't understand anything but that's what they were doing in World War II, right. If a man was aroused, he's gay, he was out of the army, if he was aroused he's in the army, okay. That's how they developed, that was our first structure.

Speaker 20: D.

Marc Gafni: A lot of D. This was [inaudible 02:49:42], nature of society.

Marc Gafni: They've developed in the last ten, fifteen years, a group of sex researchers have developed, I can't pronounce the name of it but it's a much more sophisticated device which is attached to the female sexuality, sexual organ, to the vagina in case you didn't know what that was. Basically, they'd do this set of tests in which women, Daniel Perker has written about this, he's collected the data where they show women images and they're given a pen and paper and asked to rate their arousal, right. You know between one and ten. Not only are they rating their own arousal, right, the machine is rating their arousal. The gap between the self-rating and what the machine says is enormous, right.

Marc Gafni: So women rate their own arousal by classical heterosexual [inaudible 02:50:34], right, arousal, arousal, anything out of that, no, no, no, no, no, no the machines kind of going off the roof and the other ten kind of scenarios. The point of, there's three or four women who are leading the sexual research is that there's an enormous disowned feminine desire. Whenever people talk about men being adulterers, I would always wonder, right, my friend Warren Phalar would always say to me, 'Who are they committing adultery with? Right, themselves, right. Hello,'. One of the things that needs to happen is, we need to stop infantilizing the feminist and their feminine desire.

Marc Gafni: The way we kind of set up the structure for relationships now is the man got sex and the woman gave it. So she's giving something up and he's getting something. You get that's literally the structure today in society. Why is that the structure? First of all that's a big devaluation of men, what are we chopped liver? Hello, why isn't there an exchange of pleasure and love? An entire structure is he got it, she gave it. As opposed to a mutual exchange of power, right, intimacy. We need to evolve, right in our conversations around intimacy but for now we just need [inaudible 02:51:52].

Marc Gafni: Intimacy creates an unique we. Intimacy creates obligation. Intimacy always creates obligation. There is no intimacy without creating obligation, number thirteen.

Marc Gafni: Let's do one more. No, not doing it, we'll stop at thirteen. Let's do one last thing. You know let's notch 131. Let's go like this, let's hold here. Let's just rest for a couple seconds. Rest in the space.

Marc Gafni: So we did take a thirteen tenants of intimacy which is awesome, which is awesome. Wisdom School, right the thirteen tenants that you'll see. Let's just relax in this space. First I wanted to thank you, I know whenever we do, this kind of new dharma, it's a real stretch to stand, to track it. You guys were awesome, just beyond awesome. I was tracking with everybody in the room. We're all just gorgeous and beautiful. So thank you, thank you, thank you, thank you, thank you. Thank you for the dharma or the beginning of one.

Marc Gafni: You've begun to articulate this as a vision as reality based on intimacy. That's enormously exciting, enormously exciting it's moving. So thank you.

Marc Gafni: I just wanna end with a practice for lunch. So we're gonna do the same core practice, [inaudible 02:53:27] practice but we're gonna add a piece because we're getting daring because we're past the half way point of Wisdom School.

Marc Gafni: I'm gonna finish with this interior of intimacy, what's intimacy feel like? So intimacy means you feel me and I feel you. You feel me and I feel you, that's [inaudible 02:53:57]. So the evolution of love, Barbara's ethnocentric to oral-centric, so ethnocentric I feel love for just my nation and oral-centric I feel love for every human being. It's a false sense of love. So intimacy is you feel me, I feel you. That's level one intimacy.

Marc Gafni: Level two intimacy is you feel me feeling you, I feel you feeling me. That's a whole nother loop of intimacy, that's a different world.

Marc Gafni: Then finally of course it goes on to add [inaudible 02:54:47] a third level is you feel me feeling you feel me, right, you feel me feeling you feel me. I feel you feeling me feeling you. Now those are the, Jeff for example you're familiar with the awareness, awareness need awareness, awareness, awareness, awareness, I can keep going. What we are doing here is intimacy and intimacy and intimacy.

You feel me, I feel you. You feel me feeling you, I feel you feeling me. You feel me feeling you feel me, I feel you feeling me feeling you.

Marc Gafni: Now last step, we are done the sexual models, the intimate, the sexual models, the erotic so in the sexual we get you feel me, I feel you. But the deeper the sexuality is, ready, everybody gets it I don't need to say it do I? You feel me feeling you that's exactly the delight of sexual, right, you feel me feeling you. So we're actually in a vibrational arousal together. It's not just you feel me, I feel you but you feel me feeling you, I feel you feeling me and that's where the delight comes from and when you're in a complete rapture of intimacy of autonomy and communion merged into this higher hall then actually in the sexual you feel me feeling you feeling me and around it goes again. So the sexual models the intimate.

Marc Gafni: What would it mean if we could feel each others' pain and still try to join in the same way? That would be a world liberated, that would be a world indeed. We see that God fucks us open when Isaiah says, 'I'm with you in your pain', and Christ says, 'I'm with you in your pain and joy'. Christ feels me feeling Christ feeling me. And all obstacles are melted away and so it is and the word is good. Amen

Speaker 27: Amen.

Marc Gafni: If you just kind of stand for a second Shelley's just gonna give us a little time frame. I think we're at 134 love so I said.

Speaker 28: Time is almost three thirty.

Marc Gafni: I've got three forty-five [inaudible 02:57:42].

Speaker 28: Fabulous.

Marc Gafni: Okay. Deep bow, [crosstalk 02:57:45]. Deep bow [inaudible 02:57:51] in the center of the room. During lunch we're asking everyone to find three, not two, three people and if you stay in and Wisdom School starts moving someplace if something begins to open up, three people and a minute each, we fall in love with each other. Three people a minute each, we fall in love with each other, create old and deep and old, create new intimacies. You're the most awesome beautiful [inaudible 02:58:19] of the world. Amen. Thank you. Thank you.

PART 6 OF 6 ENDS [02:58:21]

08-Saturday Afternoon_1 – Leveled

- Marc Gafni: Amen, amen. I thought, I thought ... It looks like you were exchanging phone numbers and I saw her, [Tyra 00:00:05] was actually putting her phone number on her as a Band-Aid. Awesome. Deep bow to the god in the center, we enter, we enter in peace. So we're just going to take a few minutes and just kind of talk about ... We're going to pass the microphone back and forth, is that how we're doing it here?
- Speaker 2: That's great, use [crosstalk 00:00:25] use the other one.
- Marc Gafni: Awesome. Okay. We're going to talk about intimacy. Maybe, Barbara, we'll start with you. Just what reflections and what are you thinking? Is that an okay place to start? We would love to. What do we like to hear, what do we like to hear?
- audience: Yeah. Woo, woo.
- Marc Gafni: We'd love to.
- Barbara Marx Hu: Oh, a lot. I've been thinking a lot because I am experiencing it. That's why I'm thinking a lot about it, and I have been experiencing the intimacy of co-creation at a level that I have not experienced it before. So what I've noticed about it, when it gets to a level of you have a creative intention and somebody else has a creative intention, and they begin to join is that the impulse of evolution within you is a frequency, and the frequency also exists in the other person, and these frequencies are holding the uniqueness of the divine, if you take it really literally the way we're teaching it here.
- Barbara Marx Hu: So that intimacy when it goes into co-creativity, joining genius to express something that is profoundly deep in the soul of each person, the frequencies begin to vibrate together, independent of conversation, independent of what people are doing, independent even of how things are going. So I am assuming there's a godhead intimacy when you are actually activating the unique self to create together, in my word tele erotic is telos, high purpose and eros, juicy love, coming together, and perhaps when these frequencies start to do this, and you are feeling it with two or more, but let's just take two, that the evolution of what we're calling the new human is beginning to happen to the joining that wouldn't happen without it.
- Barbara Marx Hu: So, I'm feeling that the intimacy you're talking about, Marc, so brilliantly, and being related to the godhead within, as people begin to experience deeper and deeper intimacy I believe we're going to be experiencing deeper and deeper evolution of each human being involved, and that the birthing of what we're calling the new human is deeply related to intimacy.
- audience: Great, that's beautiful.

Marc Gafni: That's beautiful, Barbara. I mean, that's fantastic, and I think it's ... What we'll do is we'll go back and forth and we'll open up. So, we'll go back and forth, open up, back and forth, open up. Let me just comment on that, because it's so great. You have a great sentence which is, crisis is an evolutionary driver. It's a beautiful sentence. Now in Hebrew, something Zach and I have talked about this particular word, we've written about it. The word [mashber 00:03:50] or [shabar 00:03:52], crisis breaking, also means nourishment. So the crisis gives nourishment. We all know, you've written about it, other evolutionary authors have written about it, but it's a beautiful example of when you have kind of the oxygen crisis, so we go from single cell to multicellular.

Marc Gafni: What is multicellular? It's a new pattern of intimacy. When we go from single cellular life to multicellular life we've got a new pattern of intimacy. So, now, what we talked about this morning is we talked about the next level of relationships. So, the next level of relationships, let's look at it for a second. It's the first time we're articulating this. We have a new crisis, which is the crisis of this moment in time, which threatens our existence. We have governments, structures, corporations unable to meet it. We need to unleash a kind of fierce creativity to meet this crisis. So, what's going to meet it? What's going to meet it always is a new pattern of intimacy, and the new pattern of intimacy is no longer the nuclear families. The nuclear family actually created civilization, but now we need a new structure of intimacy to go to the next step, which might well be evolutionary partners, homeotic relationships which, ultimately, we'll get to that tomorrow. We'll emerge in [inaudible 00:05:09] self-symphony.

Marc Gafni: We begin with this new structure of people actually coming together in a genuine intimacy of whole mate, of the evolutionary partner which is the next level of relationship. That existed only in the elite teams which get together to make alliances, because they realized they had to. Human beings were in their very limited structure, we actually begin to realize we've got to step out of our pods and create new evolutionary relationships and, ultimately, new evolutionary families. That's exciting.

Barbara Marx Hu: A comment to make on that, there was a man called Krafft Ehrlicke who was known as the Darwin of technology and I met him through the space program. He was pointing out that these single cells that were for billions of years just dividing to reproduce suddenly began to run out of energy. It could have been the end of life after a few billion years. What apparently happened, it's very complex, but solar energy was captured and the solar energy required the cells to create multicellular life, or they would have all died from the solar energy, which was the energy that could evolve them. That was the trigger was the danger of solar energy. Krafft Ehrlicke went on to say that he felt humans had faced this with the nuclear age, that suddenly we had a power to destroy life on earth which was, he said, was going to force a new entity of cooperation due to the possible misuse of a power. What I'm seeing now ...

Barbara Marx Hu: Krafft Ehrlicke didn't know anything about intimacy in this, but if we're going to be the Darwin of social technology for the moment, we could say that this world

situation cannot be solved without the joining of intimacy in the two or more to tap into the inner impulse of creation. I'm making a jump here. What Krafft Ehricke might have known had he lived, and he wrote the book called The Extraterrestrial Imperative, because this was about the space program, but this is really the evolutionary imperative. So, it's not just the nuclear energy we faced it's the breakdown of all the systems, the climate change, the possible devolution of our life support system, is now requiring a new level of intimacy to be intelligent enough, loving enough, to tap into the wisdom that would be needed.

Marc Gafni: Let's try and land it and then open it up. That's fantastic and, actually, it's something that we didn't actually talk about in the tenets that you really bring to the fore, which is so important. So, crisis is an evolutionary driver, one. Every crisis creates a new form of relationship. We're at a point of crisis now. The way we respond to crisis is with the new form of relationship. So, just like we went from single cellular to multicellular life at this moment of crisis, a crisis will both generate a new form of relationship, and the new form of relationship is the response to the crisis. It's stunningly beautiful and elegant. If we're at this place of crisis we're going to generate a new form of intimacy and that's, of course, what's happening.

Marc Gafni: Ranging from The Pill which splits sexuality and reproduction, to all of our social mobility, to all, I mean, if we go through the 30 structures, but clearly relationships are going to a new level. Something else is happening, so a new form of intimacy is happening. That requires new relationships, and the new relationship will address the crisis.

Marc Gafni: We'll get back to more of that tomorrow, but that's fantastic. Maybe just add one thing, just add one thing, love, which is something like this. We have a lot of work on systems theory already, systems theory, Ervin, is like the ultimate systems theorist, so everyone knows their systems theory is this new idea, which we've always known kind of theoretically, but now we see, we've unpacked with enormous depth, that everything's interconnected.

Marc Gafni: Think about this for a second. Interconnectivity is the exterior, the interconnected universe. The interior of interconnectivity is intimacy. Did everyone get that? That's kind of beautiful, right? The interior, right. Intimacy is the interior of the interconnected universe, because you could have an interconnected universe, we have a series of interconnected its. That's what Ervin kind of did in Quite Right, or didn't quite address that. No, that's just interconnected its. For example Ervin, his kind of interior comes out when he talks about music, he's this brilliant musician. But, when he talks about the system it's a system of interconnected its. But, if you add intimacy, meaning there's always an exterior and an interior, so intimacy is the interior of interconnectivity. I mean, it's very beautiful.

Barbara Marx Hu: [crosstalk 00:10:15] a point out of this about God. Doug and I were trying to figure this out quickly in the break. I said, "I don't see how God could be eternal

and not evolving." That was my challenge to Doug, and we were trying to get at it. But, here's what I feel about what we've talked about God and intimacy being connected. If the crises is requiring the relationships that deepen intimacy, and God is inherent in intimacy, the beauty of this thought is that God is enlarging in every one of us. However, we want to explain the godhead as evolving and eternal, simultaneously perhaps, is what I'm feeling inside myself, actually, is the inner impulse of creativity is the god internalized as me. There's a non-dual reality to God that I am receiving by saying, "yes," to the impulse. If you get into relationship of two people having an impulse that's connected, I'm just putting forward the idea of evolution of God.

Jeff: Barbara, would you say that again about the saying, "yes," is a non-dual experience. I didn't quite get that.

Barbara Marx Hu: Well, when I have experienced inside myself the inner impulse of evolution, and it has things to do, like I had to leave Santa Barbara and come to Berkeley, as one small example, or I had to get a divorce with five children and move all the children to Washington D.C. That was a better one. So, to do that I had to make a choice between depression or the impulse. I discovered the impulse was that divine impulse in me. I discovered that from [inaudible 00:12:20], that the impulse for me to express my uniqueness, since I didn't have those words then, but I could see far from that being neurotic that was the design of evolution inside of me. That turned me on to saying, "yes." That was my first big yes. Oh, if this impulse in me to be more, love more, create more is not neurotic, as I was analyzed by a Freudian analyst, but is actually the impulse of the divine inside me, the first big "yes" I said was to that.

Barbara Marx Hu: Once I said "yes" to it, it began to come up to consciousness, of steps that I could take toward a further expression of it, and it has never ever stopped. I've said "yes" many times since then, and I just recently said "yes." I said "yes" to being a co-creator with Marc which is a totally unexpected reality. When I said, "yes," it was a true yes.

Jeff: So, you're saying that the yes itself is the non-dual experience?

Barbara Marx Hu: Then the yes it deepens your internalized experience of the impulse inside you, and that the inside within you is God.

Jeff: That's beautiful.

Barbara Marx Hu: If the inside within you is God, then the non-dualism occurs when you and the impulse feel as you are one. I feel one with the impulse inside me, because I've said, "yes" so many times.

audience: You recognize it.

Barbara Marx Hu: I recognize it, and I can also tell when I'm off, so I follow the compass of joy, because the compass of joy can tell me when I'm off that impulse. There's so many things I could do right now, and how do I know which one is the more deep impulse? Is it to be here at the Wisdom School, or should I be writing a paper for the United Nations? How would I know? The impulse has to guide me, and I've tuned in fairly well to the impulse, and the compass of joy is why I'm here, not necessarily as wiser or better from anybody else's point of view, but from inner impulse I say, "yes."

Jeff: That's great. Thank you.

Marc Gafni: That's great, great. Thanks, Jeff, and to pick up on a thing Tonya just said now, and so it's two pieces together and that's fantastic and kind of goes to your yes, Barbara, to move out of that yes and to kind of relate to Jeff's inquiry and Tonya's comment, something like this. The Big Bang itself, Cosmogogenesis, reality is saying, "Yes." The existence of reality, and where's Doug? At the very existence of reality is the huge yes. It's a kind of unrelenting positivity. In other words, the divine says, "yes," to reality, divinity doesn't need reality, divinity is beyond reality, so the very existence of reality is a resounding, "yes." That's what the Big Bang is an ecstatic, orgiastic yes. Right now that was as it were God's unique risk. God's unique risk was to create the world, but God had to do it because it was for her unique self right?

Marc Gafni: Then Tonya adds to this and she says, "Okay, well every time I've got a "no," saying "yes," I've got to say "yes" to my unique risk. That's exactly a great discernment. That's the point of unique risk, that you don't say "yes" to everything. If you say "yes" to everything ... You have to "yes" to something which is an expression, as you said so beautifully, to the unique incarnation of this impulse that lives in you. And, [inaudible 00:16:13], by the way, as you so correctly said, he didn't get uniqueness. That wasn't his conversation. It wasn't for lots of reasons, but it's actually uniqueness is the one that guides you, and to know what to say, "yes" to, because especially in a world with multiple options. Four hundred years ago there was barely a yes available. There was so much stratification. Today there's so many yeses available. There's this multiplicity of options.

Marc Gafni: In the simplest way, do you remember ... When I was growing up there were three television channels. There was ABC, NBC, and CBS, and then there was the PBS station that you would watch. In Columbus, Ohio it was channel 34, and that was it. There was Walter Cronkite and there was ... Whoever they were. Now, narrow casting, there's like no more ... You got to say the options are so ... How do you chart it, so you chart it based on your unique self, your unique risks, and then, Barbara, your compass of joy is deeply related to this idea we talked about the first day, which was a great conversation, which we called Quantum Hedonism, meaning evolution evolves because it feels good.

Marc Gafni: [Stewart Conklin 00:17:23]'s wife wrote a paper called Quantum Hedonism. I apologize if you're listening to this tape for calling her [Stewart Conklin

00:17:30]'s wife, I just don't remember her name. She wrote a paper on Quantum Hedonism, which is how basically the structural idea that evolution moves forward because it feels good. That's what we call our unique allurements.

Marc Gafni: My unique self is the unique ... It's my unique allurements ... It's not just follow your bliss, it's not quite that, it's that you've got unique self, which is your obligation, your allurements traits are obligation. Please.

Barbara Marx Hu: Yes, along those lines, in order for you to follow your allurements, life purpose has to come in there some way, because the people I know, particularly some of my family, they were half-brothers who had too many options. They had so many options and four of them are dead. They took drugs, they knocked themselves out completely. So, one of the deepest needs, because we do have this much freedom, and this unique self-impulse does not come out, tell you exactly what to do either. It doesn't say, "Now, Barbara, you go down here and do this or that." It's not only the compass of joy but tacking like a sailboat, you have to really ... I'll ask you the question, Marc, in order to get at the deepest life purpose of the unique self, without which you get stranded in a world of too many choices, how does the unique self come forward expressing and guiding you out of the multiple possibilities that you could be doing?

Marc Gafni: Right. Good question. That's fantastic. That's a fantastic inquiry. Do you want to answer that?

audience: That's a whole new Wisdom School.

Marc Gafni: Right, right, right. We'll do a quick piece here. Go ahead, we'll come right to you, Barbara. You okay, love?

audience: I phrase this, I think it originated somewhere here, it's Shalom, this we're being dreamed by the dream. If you pay really close attention to that it almost demands as a way of achieving, a guidance, concerning the impulse.

Marc Gafni: No, that's great. That's great. That's great. So, let's look at, Israelite, what would a method be, love? I want to just suggest a very, very simple method, okay, and I'll just kind of like cash, sort of be like this. What is my unique pleasure? Make a list. Just take a piece of paper and make a list, Barbara, what are the three things that give you the most pleasure, one, two, three? Two, what's my unique gift? Right, one, two, three, what's my unique gift? Three, what's my unique need in terms of my sacred autobiography, the stories of my life. What do I need? Make a list of three, three things that I need. Four would be, what are the three unique needs in my circle of intimacy and influence? Why those are different, what are the two things I need because of my story of wounding? What are the three things that are needed in my circle of intimacy or influence?

Marc Gafni: I'll just review that. What are my three unique pleasures, three unique gifts, three unique needs, things that I need, and the three unique needs that need to be addressed in my circle of intimacy and influence? You will almost always come up with a pretty good sense of what your unique obligation is.

audience: Three unique pleasures, three unique-

Marc Gafni: Three unique pleasures, things that give you the most pleasure, your three unique gifts. Now, by the way, your gifts and your pleasures might be the same, but they might not be. It happens to be Victoria enjoys numbers. So, she said to me the other day, "Water painting and I can dive into numbers." It happens to be also in her circle of intimacy and influence someone who does numbers with an enormous skill is a need, but it could also be that Victoria would hate numbers, possibility, detest them and that need might still be there, in which case you'd have to evaluate it yet. It's very lucky when your unique pleasure and a unique need mesh, but they don't always. So it's your unique pleasure, your unique gift, your unique need.

Marc Gafni: Let me give you an example of that. A unique need might be, some people need just a certain amount of just respect, because they didn't get respect in their youth, so they need a certain level of achievement just to feel okay. Other people don't. Other people grew up in a place where they got so much. I've seen this very often where kids go off to become kind of ... They take jobs where they're gonna become certain kinds of art, or certain kinds of beautiful social workers. I often trace back the best ones, the best artists, the best social workers where their parents gave them so much respect in such a beautiful way, they just don't need it in the same way from the outside world, they just know who they are, so they actually have a freedom in choosing that other people just don't have, so they're unique need is, what's the unique need you need to be in the world? Everyone's got ... That's a different barometer for everybody.

Marc Gafni: Then, what are the three unique needs that are the needs that the world needs from you, which are not meta. It's in your circle of intimacy and influence, what are the three unique needs? Finally, number five, which is what are your unique allurements? An allurement is not quite the same as a pleasure. A pleasure is what gives you pleasure, an allurement is you're drawn to. There's a draw, there's an intoxication, there's an enchantment, there's an invitation. Now, those are your three unique allurements.

Marc Gafni: So, you've got five. Now, when you mesh that up you get a very, very good sense. Now in each one ... Here's the philosophies, in each one you have to do what we call [inaudible 00:23:29] means couple up, radical couple up. It means clarification of desire. You got to clarify it. It's not that easy to write down what your three are. It requires a clarification. What's my pleasure? Knowing your three pleasures is a big fucking deal, it's not so easy.

Marc Gafni: What are my three pleasures? What are my three allurements? That takes something to fill that out well. Go with my three needs are that takes [inaudible 00:23:57]. It takes knowing your emotional cartography. You got to be a cartographer of your own inner reality for sure. So that's the process. You could do an entire seminar, right, right, I mean maybe Maybe Tonya and I will, right, right, just this piece. [inaudible 00:24:18] piece. That was awesome. Fantastic, just run with it and tell us what happens. Give us feedback. You'll know it much better than we will, right? Fantastic, fantastic. Barbara, what else do you got?

Barbara Marx Hu: Well, this is a statement of faith that ... Well, not quite yet. I don't think it's matured into a creed. It's that everybody is needed. Now, that's a faith statement, and that everybody born has somewhere inside them a unique expression that, as Jonas Salk said to me, "It's not survival of the fittest but survival of what fits-est."

audience: I like it.

Barbara Marx Hu: If you are fortunate enough ... Like, I know the difference, because I wasn't fitting at all in Lakeville, Connecticut. Everywhere I went I called myself Miss Fit, because I really thought there was something wrong, because I couldn't fit in The Church Women United, or the General Federation of Women's clubs, or whatever it was, because I was an evolutionary, and I'd never met one. Then, when I finally met one and I was guided to meet others through this one person, I began to see I fit somewhere, but I had to find my own kind of person. Then, it took a long while through [inaudible 00:25:39] to see there was a uniqueness I could do that seemed to be exactly what I'm capable of, so the journey is a very long journey, but let's assume ... We'll talk about it tomorrow with the evolutionary politics. I believe, and I will talk about it tomorrow, there's a way of grounding the question for everybody, and here is the question you need to ask to know what it is. This is my desire to create?

Barbara Marx Hu: Not what I know how to do, or what I'm really good at, but there's a yearning to create the seed. Then, the next question is, What do I need to create it that I don't have? If you can articulate what you need to create then you will probably attract what you need. But, if you never ... That's a question most people don't ask.

Marc Gafni: That's great. I just want to gently, and lovingly, disagree with just one thing, which is that I don't think it's a statement of faith. Faith means something that we're kind of making a leap of faith. The idea that every person is unique and has a unique gift is actually a scientific reality. No, needed. No, no, no needed. Everyone's needed. I want to stay with that. This is really important because, actually, it's one of the things we've tried to really work out in Unique Self Theory. Moving it from a statement of faith to a statement of the realities of nature makes it more accessible to the rest of the world, which why I think it matters, which is uniqueness implies need. That's what uniqueness does. Uniqueness, by its very nature, means need. Reality manifests something

unique because the structure of reality is because it is needed by reality. That's true on the organismic level. It's true in the physiological level.

Marc Gafni: We might not always be able to on the physiosphere and the biosphere, we may have to work to identify the need. Mostly the need is obvious. In Systems Theory we actually get precisely what need it has in the system, and it's unconscious, it goes to it unconsciously. We need to wake up and become conscious ... There's a phrase you could use, like Conscious Evolution. That's good. You write that down.

Marc Gafni: When that happens then all of a sudden you've got this sense of like ... So, unique implies need is a big deal, it's a big deal. The last sentence and then just we'll open up again, which is to be a unique self is to know that reality is ... Remember, because love is a unique self-perception. To live right, or the desire to be seen is the desire to be ultimately seen by reality itself. A human being who sees us, who loves us, is a stand in for reality, an expression of reality. To be your unique self is to know that I'm seen, I'm loved, means I am seen, I am loved, I am chosen, I am needed. I am seen, I am loved, I am chosen, I am needed, which is a fantastic meditation.

Marc Gafni: We won't take you into meditation now. That's a meditation which is a core meditation. I am seen, I am chosen, I am loved, I am needed by reality itself. That's what uniqueness actually means. What's so great about uniqueness is that it's why we're so excited about it, is that it's structural. Uniqueness is not an assertion of faith, paradoxically, it's in the very nature of what is, and it's our job to draw the implications out of it, which means we can create a wider community of knowing. Does that make sense?

Barbara Marx Hu: Yeah. This is so important and it does make sense and yet it's a real practice.

Marc Gafni: It's a real practice.

Barbara Marx Hu: It doesn't just go on in your head ...

Marc Gafni: Absolutely.

Barbara Marx Hu: ... obviously, and what I'm seeing is when you move from this into tomorrow with Evolutionary Politics, I believe that synergistic democracy will be a process whereby people are really empowered to find where they're needed to fit best, and that takes a search currently, because just a very quick story, Marc. When I went to Bryn Mawr College I was 17 years old, and there is all the courses that I could possibly take. I mean, pages and pages of courses. The question was, What do you want to major in? I had no idea what I wanted to major in at 17. That would mean deep vocational knowledge. I had no idea. My roommate, who just happened to be sitting there, person I didn't know at all, she said, "Let's go to Washington and get a job." I said, "Okay, major in politics." Actually,

it turned out pretty good, but major in politics for no good reason. The other one was economics, because it goes with politics.

Barbara Marx Hu: Well, I'm just pointing out that I went back to Bryn Mawr 50 years later, I think, whatever number of years, and I said to the young women, "How is it now to help you find which course you want to major in, where you want to go with all of these choices? It must be better now." I said, "Please raise your hand and tell me how is it in finding your vocation now?" They said, "We have no idea." We don't know how to find our vocation. What I'm saying is, Marc, this is a huge educational opportunity.

Marc Gafni: Barbara, that's so fantastic. This last thing, we'll kind of move to a close here, but it's ... What we've been kind of pointing towards these last three days, and we haven't spent an entire session to talk about the word identity, but we've said, betwixt, between, time and again, is that the deconstruction of identity is the collapse. In other words, when you lose a sense of identity, when you deconstruct identity, you create ... This is Gerard, right? He calls it Diffusion of Identity creates scape goat A. I've got to put someone else on the outside in order to create an experience now on the inside. We, basically, lost identity. As we said many times, I'm not a Jew, I'm not a Frenchman, I'm not Chinese, I'm not anything. Once I'm not anything there's this deconstruction of identity, then my entire life collapses in its interior and it begins to fail, right?

Marc Gafni: We've talked many times about your brothers. I get it. Our major job at the Think Tank, and the Wisdom School, at the foundation, we want to reconstruct identity. The core of the reconstruction of identity is unique self. That's why it matters so much. Unique self is unique incarnation of the evolutionary impulse. It's one meshwork, and that's what the mean when we say it's a source code move. We're not saying it to be cute. It's the very source code structure, and when I get that I'm a unique self I get, as you say, that I'm needed. Once you get that you're needed you actually get it.

Barbara Marx Hu: Find out where they actually need you.

Marc Gafni: Right, and how to do that's a big deal. We're not too easy at all. We'll talk about that tomorrow. That's actually the process you're gonna do tomorrow.

Barbara Marx Hu: That's right, that's right.

Marc Gafni: That's tomorrow. Let's hold here. Let's just see a couple questions in the space, and then we're gonna kind of go with Jeff and Shelly to the next step.

audience: I'd like to ask this question of Barbara.

Marc Gafni: Please.

audience: Barbara, so, if I look at my own life, because I'm very much into the impulse, but that impulse ... Most of the most pivotal things in my life have, in retrospect, seemed to be like the most amazing serendipity and grace without really consciously understanding what those moves were leading to. I just throw that to the room for you comment.

Barbara Marx Hu: I love that question, that comment, because synchronicity is at some point a revelation of design. I have discovered that if you take a mountain like this, if you're down at the bottom of the mountain you have no idea. Synchronicities could be accidental, but the further up the mountain you go you're meeting everybody else who is going further up the mountain, and if you really keep climbing you're going to meet almost everybody else who's kept climbing to say, "Oh, this is amazing." There are more and more synchronicities. I am discovering right now that synchronicity is appearing as design of evolution and that that's probably because the impulse is clear enough in me to be attracting to me the people that I most need in order to fulfill this internal design as a design ... It's an attractor. It's a straight attractor.

Marc Gafni: That's great, that's great. That's great. I thought synchronicity, chronos is time. I thought sin-chronicity was like to sin at the right time. Anyways, maybe that's the problem. Synchronicity. Let's hold here, friends. Let's give Barbara a huge hand, a huge hand for Barbara.

Marc Gafni: [crosstk 00:34:56] second. Do you want to go back there? Do you want to stand and share on the side. What's more comfortable for you. We're going to go to the next stage. I just want to know where you want to be in the next stage, where you want to be sitting. We're going to tell you after you're sitting.

audience: Well, I could go next.

Marc Gafni: Give me just 10 seconds, Jeff, to tell your little interlude thing, just for a second. That's why I want to kind of just help Barbara find her place, water. [inaudible 00:35:23] Jeff and Shelly. They're going to come up here, and [inaudible 00:35:26] Barbara's seat with her permission just for one second.

Marc Gafni: Just one little kind of last church announcement. This is just because a whole bunch of people asked me about it last night and today, and I didn't want to get to it tomorrow morning. So, just if you could give me like 90 seconds of attention. Steve, you and I talked about this. We have this construct. Construct is not the right word, this like holy space, special place we call Holy of Holies. We've created a new piece and it's a private study space, which meets either once a week, twice a week, twice a month, or once a month. We're actually trying to create this new space of just regularly checking in once a month. It's a private study space. It's a kind of a formal space. Leslie runs it.

Marc Gafni: By the way, we got a big [inaudible 00:36:14] to Leslie. Leslie is, of course, going to remain in our [inaudible 00:36:18]. She will be running the Holy of Holies

world that she's been here for five years, this week, and it's a great big deal. It's huge, it's huge. It's actually kind of totally shocking. I speak to Leslie more than any other person in the world. That's her [inaudible 00:36:32] right? So, Leslie's finishing this week. Again, she's going to ... She wanted to finish a year ago and go kind of do stage stuff in San Francisco. I pleaded with her not to, and then she wanted to finish seven months ago, and then we kind of ran into some structural complexity in the world. I said, "You can't leave now." I promised her, though ... When that happened I said, "Give me six months."

Marc Gafni: Again, she'll be kind of working the Holy of Holies and be in touch with everyone in terms of setting meetings, and holding that piece, and she'll be on the Board, and she's going to be doing a project of editing one her writing pieces, so she'll be in the space but not in that space. Let's give Leslie a big hand. Let's give Leslie a huge one. She's awesome. She's awesome.

Marc Gafni: So, those of you who have done Holy of Holies know, so Holy of Holies is, it's a private study space where I do with people, and I'm actually encouraging just a very small group of new people to join at once a month. It's actually a good regularity, because it has a kind of space in it. I spoke to one person just because it was intuitively. We probably have about, I don't know, not a lot of spaces. Leslie kind of texted me three times, right, that I should mention this. I always forget to mention things like that. On the third text she kind of catches me, so tell her that I mentioned it. She'll be proud of me. You really work for your assistant, we all know that. That's who kind of runs everything.

Marc Gafni: It really is ... Let me just kind of say this. I'm even myself, just in my own energy, deflecting its importance now. It's harder for me to talk about something I'm involved with in that particular manner, so I'm not the best presenter of it, but Holy of Holies is almost our most important context. It's a context of private study. There's people I've been Holy of Holies with, a whole bunch of people in this room, for five, six, seven years. It's a beautiful context, and it's the place where most things happen. I would say most of the dharma in intimacy was developed in conversations in Holy of Holies, for example.

Marc Gafni: It's a one-on-one intense context, and it means something completely different for every person. So, there's, for example, one person who does Holy of Holies, literally, who, I won't say the name, a wonderful person who I was meeting for several years, and we sang Christian hymns. That's what we did. That's what we do. That's we do. We sing Christian hymns, and it's great. I know more Christian hymns, right, right, from this particular awesome lady, because that's in her particular life we sang Christian hymns, and that's our mode of communion.

Marc Gafni: Other Holy of Holies are purely, purely textural study. We never talk about anything. We just get on the phone, we open a text, we dive into a text. Every Holy of Holies has its own parameters, so in a certain sense that's why I don't teach too many, because they're actually not easy for me. Each one is its own full world. It has its own rules. It's not a cookie-cutter ... It's not therapy, it's not life coaching, and it's not a spiritual [inaudible 00:39:25] trip, it's the Holy of

Holies. It is outrageous lovers meeting the Holy of Holies. So, if that's something that might make sense to you, just pop up to me ... I probably know your name already, I'm sure I do, but just give me your email and Leslie will follow up. Is that clear everybody? That was good?

Marc Gafni: Okay, Jeff and Shelly, come on in. We're on. What's our time frame? We're good, I think.

Jeff: We're doing all right.

Marc Gafni: Fantastic.

Jeff: Of course, we have no idea how long anything takes.

Marc Gafni: We've got a lot of [inaudible 00:39:54].

Jeff: You're on it.

Marc Gafni: I know, we've been on it. We've been on time today.

Jeff: You're only like 15 minutes behind what I was-

Marc Gafni: That's not bad.

Jeff: Yeah.

Marc Gafni: That's not bad. That's not bad.

Jeff: Real time negotiating. You had said before that you wanted to run through-

Marc Gafni: Yeah, let's do that for one minute.

Jeff: So, why don't we do that. Why don't you just queue it up.

Marc Gafni: Queue it up and pass it to you.

Jeff: [inaudible 00:40:12], and then from there we'll go ahead and take a break.

Marc Gafni: Deal.

Jeff: We'll set up the stage and then when we come back in we'll move with the actual process.

Marc Gafni: Right, right, right, good. Just fantastic, Jeff and Shelly, just everyone just kind of breathe into this. I hope you are kind of feeling just ... Isn't it a spacious afternoon? We're just trying to absorb, to integrate. we're just kind of step-by-step, whole [inaudible 00:40:34]. It's a beautiful way to spend. Just breathe into

the space, okay. So, the queue up that Jeff says is, is two minutes, and then we'll do the break, as Jeff said, but the exercise will actually be short. It's not a long process. It's not a going for two-hour process. We're gonna kind of [inaudible 00:40:49] it around on time, but it's really important to work with, which is role mate and soulmate and whole mate. Simple queue up. We talked about it this morning, role mate we relate based on roles. We all got that, right. Guys are protector, woman's a nurturer/homemaker. He's a protector/provider, and that's the classical roles that have been the deal for the last 100,000 years.

Marc Gafni: Next level, soulmate. Soulmate means fulfilling the role effectively is no longer sufficient to be a good partner. That does not a good partnership make. When we say partnership I'm talking right now about classical romantic marriage partnership, but we're going to move beyond that, everybody. Soulmate means I become a soulmate. I want communication. The manner for communication is new. It's really important to get. Fifty years ago, 60 years ago the demand for good communication didn't exist, there wasn't an expectation of good communication. That's a given. That's part of the soulmate revolution. So, that is the soulmate. We're looking deeply into each other's eyes. It's about vulnerability. Sixty, 70, 80 years ago the notion that you need to be vulnerable to me, I need to feel your vulnerability, it existed in many marriages, but it wasn't a requirement from those marriages, it as about role mates. Soulmate then comes into play.

Marc Gafni: Then, level three begins to happen when personal fulfillment is no longer by itself personally fulfilling. That's level three, and that's what we talked about this morning. That's where we begin to need a shared horizon to look at. What Jeff and Shelly want to do is truly exercise, really seek how this plays role mate, soulmate, and whole mate, not only in the relational space of what we call the classical marital romantic space but, as they will point out beautifully, actually role mate and soulmate and whole mate play in all sorts of other dimensions. We're always in the role mate, soulmate, whole mate game. I'm going to let them unpack that, what that means, so they're going to kind of give us a little bit of a [inaudible 00:43:10] and then take us into a kind of very just delightful self-enlightening exercise of just how I identify what's my role mate piece, what's my soulmate piece, what's my whole mate piece, but in really different forms of relationship. That good, Jeff?

Jeff: Yeah, cued up beautifully. Thank you, Marc.

Marc Gafni: Yeah, we're good. Perfect. Awesome. So, we are now bowing to the god in the center of the room. Deep bowing, and exiting [inaudible 00:43:36] matters. We're taking a break, Shelly, till what time, Love?

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Marc Gafni: So here we go. We are. We are. We are. We are, we are, we are. We are. That basically sums it up, right? We are. That's it. That's the dharma. We are. Ah, ah, ah. You guys look so happy together in that little couple there. I want to just join and sit with you. Okay, we're just waiting for ... who's that? That's Jill. Jack and Jill. Amen. Amen, amen. Shelly's kind of finding her place. How you doing, Ray? Yo, you holding up back there with Marian? Okay. Where's Vaughn? Vaughn's good. Okay. We're going to have that conversation. Okay. Okay. Paul and Carolyn are no longer sitting together. Okay, but they're still doing well. Okay. That's fine.

Sean: Divide and conquer.

Marc Gafni: Divide and conquer. Oh, okay. Okay. Okay.

Speaker 3: Expanding space.

Marc Gafni: Expanding space. Okay. I get it. That big in between. All right. All right. So just all sorts of messages from all sorts of dharma friends. I've gotten like 15 texts from all of sorts of people kind of in the gang. So it's just kind of nice to hear from everyone. From Filippo, and from Claire, and from Carrie, and from Kate. Right. And I got one from Lisa, right? And yeah. All sorts of people. So just nice to ... all sorts of people want to make it next time kind of texting in. Kathy, right, from the hood. Yeah.

Marc Gafni: So, how many people did practice at least once during the break? Okay. Fantastic. Okay. Good. How many people did at least twice? Wow. Fantastic. How many people got to three times? Okay. And thank you for the honest ones as well. Awesome. All right. That's fantastic. That's great. And let's ... next time, let's see if we can kind of just kind of up ... in the right direction up. Right? Then we'll kind of get. We'll get all the way. Okay?

Marc Gafni: So here's what we're going to do. We kind of felt into it. What we don't want to do this afternoon is do an entirely new world because we've done so much that to now overload another system is just system overload. And just, we want to kind of breathe spaciosly into the space. That's what we want to do this afternoon. Okay? Just you want to kind of sense of it. We want to breathe. Okay? Now, tomorrow, after we've breathed, we're gonna do a whole new piece, which is the politics of, right? And we want to go from Eros to intimacy, right to integrity. Okay?

Marc Gafni: So integrity is how I show up as the new human, right? As the new citizen. Right? What's the politics of Eros? What's the politics of evolutionary love? Okay, that's tomorrow. What that might look like. Okay?

Marc Gafni: So today and tonight, I'm just going to give you a little overview for a second. And again, we're just doing, as we usually, little church announcements. We're in church announcements now. Okay? So in church announcements ... that little exercise there? That's awesome. Okay. So ... a little distracting to watch you go up and down. No, no, no. That's okay. No, I'm just teasing you. I'm just teasing you. I could kind of pace with it.

I was kind of going like, up and down, up and down. It's kind of fun. I don't want to disturb you. I just ... it's just kind of boom, boom, boom, boom. It looks kind of fun, actually. It looked kind of fun. We could just all do it together just as an empathy. Okay, so please go ahead. I apologize. I didn't mean to interrupt.

Marc Gafni: Okay, so, so, here's kind of our church announcements. like this. So this evening, we're going to do failures of intimacy on the ... it's called Restoring Integrity on the Evolution of Love in Public Culture. And Lisa Ingalls, who's a total rockstar, has worked with us with Sam and with Philippe, and with Tristan Zohar. And Lisa's hosted a series of 65 videos, right, a long tense on a new website going up, which is going to answer one of my great questions, which is who is Mark Gafni. That's new name of the website, so that's it's name, right? And it's 65 videos. And it's called what Lisa calls Restoring Integrity on the Evolution of Love in Public Culture. Right?

Marc Gafni: And so what we want to talk about tonight is not so much, right? Barbara's going to talk about kind of a hidden story, right, and a kind of sense of how she got here and we ... a kind of short talk. And Zach's going to make some kind of general meta comments on public culture in some kind of way. Right? And I want to talk about, not a kind of ... because we've done that here. I mean, we did the he-said, she-said conversation seven, eight years ago at Shalom at Dawn Manor. There's actually no new news, right, I mean, since we did that conversation, surprisingly enough. Right? And then we did it again five years ago. So we've done it twice. So we're bored with that conversation.

Marc Gafni: So what we want to do is we want to do kind of a conversation about the structures in public culture that allow for a failure of intimacy. How does that work? Right? And it's actually wildly exciting. I'm just going to give you a little sneak preview. So one of the great myths in the world is where there's smoke, there's fire. After you've answered everything, it was about, "What do you mean, where there's smoke, there's fire?" Right, right? But the answer to that's not quite true. Where there's smoke, there could be a smoke bomb. Possibility two: or where there's smoke, there's an ember. And an ember is fanned into a fire by malice. Those are two very different structures, right? Not really getting those is actually exciting. It's actually exciting to see how public culture works.

Marc Gafni: And one of the things the think tank is committed to is the evolution of love, the evolution of love in public culture matters. And we're also committed to ... we were talking about this on the phone: how memetic structures work. When I say memetic, you get what I mean. I mean a meme. How do memes spread? We want to spread positive memes, but we have to look at how do negative memes spread. How does that work? And we actually know a lot about it, right? And we've learned a lot about it. And so we've been able to kind of break down structures, right? And Barbara, when we were recording at the end of the retreat ... I mean, I think you said that we're way far ahead of this, of any curve on this conversation because we've kind of ... we've learned a lot about it in first person. And we've compared it to a lot of other cases, right? Laura Kepness is someone who kind of really gets this in a deep way. There's a bunch of ... but there's not a lot. There's a few thinkers here and there who kind of get it.

Marc Gafni: So that's the conversation of tonight. Tonight's not a kind of he-said, she-said, Peyton Place conversation. Right? It's more of a kind of the evolution of love in public culture

conversation, right, in a context of failures of intimacy. Right? So that's our context, failures of intimacy, and what do we do to restore integrity, to restore intimacy. So that's tonight. Right?

Marc Gafni: Tomorrow, is the politics of, or what's the new politics of. What's this politics of intimacy, right? What's the implication? So now this afternoon, just going to kind of locate ourselves. And where on our ... just to place ourselves because locating ourselves, again, is a practice that matters. We're in our sixth session. Right? I mean, it's kind of ... it's a big deal. All right. We did the ... we had the whole evening introduction, which was a whole world. And then we did kind of ... yesterday morning, where we did a whole onflowing of dharma. And yesterday afternoon, then yesterday evening, right, where we kind of went into the inside in a different way. And this morning ... right? So we're ... we're this afternoon.

Marc Gafni: And we want to split this afternoon in kind of this very spacious, relaxed way, so this is kind of a ... it's a big, pay-attention afternoon, but not a ... it's not a new ... it's just kind of let your body relax. It's not a kind of whole, new world. So we're going to do three things this afternoon, right, with the grace of God. Right? One is I'm just going to finish briefly. Right? And I'm tracking time here precisely because I actually want to have dinner on time. So we actually get to start the evening on time. We kind of don't get to a kind of crazy late tonight. So I want to kind of hold that context. That's also part of loving. Part of loving is actually breaking boundaries; part of loving is holding boundaries, both. Okay, so I want to be paying attention to that. And so you can kind of relax into the ease. You don't need to pay attention to it, because Jeff, Shelly, and I are. We're holding that. Okay?

Marc Gafni: So I want to do three things: one, we want to finish just the last five tenants of intimacy because we kind of realized if we just leave them out, then both ... and our kind of ... our recording, our vision of it, they're going to come some place else and will just be missing. So we need to finish that, those last five, briefly. Right? However many, however many it is, right? Let's not debate the amount. Yeah. There were originally 13 commandments. Something happened. They didn't have enough time, and what the fuck? All right, they came out 10. Okay? So that's all right. So that's one.

Marc Gafni: Two, we're going to kind of do a kind of model of joining of genius. So I'm going to do a ... Barb and I are going to kind of do a conversation, which everyone's going to be invited to join. We're just going to talk about intimacy together, all of us. We're going to have a conversation on intimacy. We'll start it, but everyone can jump in, and it'll be a kind of joining genius open conversation. We can ask, inquire, comment, how's it apply, kind of open space. We can kind of feel the space open up.

Marc Gafni: And then three, right, Jeff and Shelly are going to take one dimension of intimacy, which is one kind of subtopic in one of the tenants, which was the tenant ... if you recall ... which was tenant four where we talked about the quality of intimacy is the quality of becoming. And we talked about, in that context, a subset, drop-down menu. Right? Role-mate, soulmate, whole-mate. Right? So that's a big new distinction in the space that needs an entire wisdom school. We did a mystery school on it. But it needs a wisdom school. That's a lot, right? But at least we want to ... we don't want to put that

in the space without dropping into it. So Jeff and Shelly, right, actually got together two weeks ago and actually worked very hard for a couple of days, right, to develop ... I'm lying now, right ... to develop an exercise that would actually capture this. Right? So they kind of put something together right before we started right now. Right? And they're going to kind of ... just kind of be with them in kind of enacting this exercise in this space, just so we can work that muscle. We can begin to kinda get feedback with each other, and see what does role-mate, soulmate mean.

Marc Gafni: And this, by the way, is the very first ever public exercise in rolemate, soulmate, wholemate. I mean, actually, it's really the first place we've really worked it, you know? When we were in [inaudible 00:09:57] we didn't get to exercise it, because we did all the exercises around unique gender. Right? So that's just exciting. So it's three pieces, right? And they're gonna kinda, so it's kinda a seamless, do you get what I mean by, we're gonna breathe into it this afternoon. As opposed to kinda going in a different direction. Good? Okay. Awesome. Awesome. Right? How many people have fallen in love deeper with someone? Right? I for sure have. Right? It's kinda awesome, right? Right? It's kinda awesome. So we're gonna practice that, also. Right? At some place in the afternoon.

Marc Gafni: Here we go. So do we have a drum roll in the room? Right? And this can be a short piece, piece one. Drum roll in the room. Mmmm, mmmm. There we, there we go. There we go, Jack. I couldn't start without you. Okay. So we're at number ... Sean, what number are we at?

Sean: Fourteen.

Marc Gafni: Fourteen. Okay. So, fourteen is, now these are, each one of these is gonna be brief. Each one is, of course, a huge world but I wanna do so very briefly. So, member we said that God's not merely the infinity of power, right? God's the infinity of intimacy. Right? Good? We also said as another tenant, right, that intimacy is always unique, and then another tenant we said, right? And every we space is a new quality of intimacy. Cause what's we space? A we space is when two unique selves, which are two qualities of intimacy, come together and create a new intimacy that never existed before. That's fascinating, okay? So watch for a second. So, when two people come together and create a new intimacy, Jack, that never existed before, what happens? A new God is created. You're creating a new God. That's what the mystics mean. When mystics talk about, you're literally creating a new God.

Marc Gafni: So if we have lunch, right? In South Street Seaport, and we find a deeper love, right? We've created a new God. But if we just do an automatic lunch, whatever. Right? Right. We go deeper, right? Jeff, you and I go deeper this week, cause we're just kinda we're surfing, and we go deeper, we create new God. Right? So the obligation of new intimacy is an obligation to the intimacy itself. You see, in other words, we said sex is a form of intimacy, so sex creates obligation. Right? Every new relationship which is genuine, creates a new intimacy. Intimacy creates obligation. Who's the obligation to? The obligation isn't quite to the other person. The obligation is to the intimacy itself. You get that? Right, so the intimacy itself, the intimacy is God. Right? It's to be faithful to the

new God. Right? So the obligation created by the new intimacy, is the obligation to be faithful to the new God.

Marc Gafni: Okay? And, I wanna frame it that way cause it gives us a sense of this evolution of God. Right? Right? And as we say, [inaudible 00:12:40]. In the beginning, right? God created Heaven and Earth. The Zohar, right? Thirteenth century, [inaudible 00:12:46]. In the beginning, in the beginning, we created God. Right? So there's this sense, again, that's only one side of the coin. The other side of the coin is, we're absolutely held by the divine that holds us in every second. But there's another side in which evolution evolves, we create a new intimacy, and we're creating a new God. And since we're creating a new God, we have to be faithful to that God. We have an obligation to that God. So our obligation is to the intimacy itself. So I would call this new tenant, right? The obligation created by intimacy is to intimacy itself that is to be faithful to the new God. Right? And that emerges out of, right, this notion that the divine is the infinity of intimacy. But it's an infinity of intimacy that's not eternal, there's not a static amount of intimacy in the world. Right? Right, right.

Marc Gafni: There's more and more intimacy since I created a unique we space, there's more intimacy, right? But also, as I transform my untransformed wound, as I grow up, right? That's growing up, not just waking up, I'm growing up. Right? And so I have more access to myself. I recognize what's going on in my interior. And therefore, right? I become more intimate with myself, therefore I become more intimate with someone else. So actually, to grow up, to evolve through levels of development is to grow God up. Literally. It's not a figure, that's the point, it's not cute. It's literally true. When I grow up, I'm growing god up. I'm evolving God. I'm evolving God because the trajectory of evolution, an earlier tenant, is evolution is the progressive deepening of intimacies. Right? God is the infinity of intimacy.

Marc Gafni: When I, therefore, progress and deepen, I'm birthing a new God. I'm evolving God. Literally. Right? It's like ... Right? I mean just stop there, there's nothing else to say. Right? And so, of course, it creates obligation. It creates obligation because it's unique. It's unique, that means that no one else can do it but me. When no one else can do it but me, means there's obligation. I mean, it just, it's shockingly beautiful and learning means you don't have to look for meaning. Back where we were before, it's right there. Right? There is no search. Right? It's okay, so good. So that's tenant fourteen. Right?

Marc Gafni: Tenant fifteen. Tenant fifteen I'm not even gonna comment on. It, it's actually obvious from all the fourteen tenants before it. Let me just say it. Intimacy is the source of all ethics. Obviously. And tonight we're gonna talk about failures of intimacy, right, which lead to ethical breakdown. But so the matrix of ethics is not the commanding God. It's the commanding intimacy. Right? Right? Intimacy is the source of all ethics. Right? Fifteen. Okay, so it's the commanding intimacy that creates obligation which is the source of ethics. Again, we're literally, we're retelling the story, that of it's very core. That's fifteen.

Marc Gafni: Sixteen. Okay, and sixteen is what we talked about the first night, and again, we begin to see all the strands come together in our kinda sixth encounter, in encounter six, which is, right, every moment is either open or closed. We talked about that the first night, we

talked about it yesterday. And the only authentic decision I ever have to make in the world, right, is right, am I gonna be open in that moment? Myself. I'll open to that moment and therefore, open the moment. Or am I gonna be closed the moment and therefore close the moment? Either I'm gonna fuck the moment open, and I'm gonna let the moment fuck me open. Right? Right. In that masculine/feminine play, I'm gonna love the moment open, I'm gonna let the moment love me open. Or I, in the moment, remain closed.

Marc Gafni: So the only actual decision I have to make, is whether I'm open or closed. That's the only decision a human being actually ever really has. Right? Everything else, is in some form of larger, right, larger determinism. But there's a sense, right, I can, I get to, wherever I am, I decide, am I open or am I closed? Okay? Okay so that's sixteen. So, sixteen is , let me just phrase sixteen carefully. Right? And every moment, right, is either open or closed. The obligation of intimacy is to love the moment open, and let the moment love you open. Now again, at this point, we have enough thickness in the dharma, to get that these aren't phrases, right? They're laid-in with structures of meaning. Okay? Right? The obligation of intimacy is to love the moment open, and let the moment love you open. That's sixteen.

Marc Gafni: Well, actually, that's sixteen. That's sixteen. That was sixteen. That was sixteen. Seventeen actually, you should actually flip them around. That should be seventeen, let me just do this as sixteen. That should be seventeen. Mark that as seventeen. I just did the wrong order. Sixteen should be, it's a simple one sentence. Right? Every moment births a new quality of intimacy. Does everyone get that? Right? Right? There's no extra moments. So you remember Solomon? We talked about him in passing for a second on Thursday night. Who's Solomon? He's the great erotic lover. He's the great master of intimacy. What does Solom say in Ecclesiastes? Right, he's got one book which is the Song of Songs, which is the passionate, intimate love song. And he's got another book with his Ecclesiastes, where he says, and what does Solomon say? What does Solomon say? He says, "There's a time to reap, and a time to sow. A time to make love, a time to make war. A time for peace ..." What's Solomon pointing towards? What he's pointing towards is, is that every moment has it's own quality, and what he's actually saying there is something completely subversive. Completely subversive.

Marc Gafni: In this book, Radical Kabbalah, I try and talk about what the subversive moment here is. What he's saying is, is the law can't tell you what to do. That's actually what he's saying. He's not just saying something cute and clever, he's saying the law can't take you home. Actually, you've gotta become intimate with the moment in time, and it's the moment in time which is gonna be the commanding presence which according to, [inaudible 00:18:37], right, this master, overrides the law, which is why they burned his books. Right? It's a shocking thing to say. They literally burned his books cause he said that. Right? He says, "Actually, no. You've gotta be intimate with the quality of time." So, this afternoon for example, right? Yesterday afternoon, we had enough bandwidth, we were in the right place we could do after a big dharma morning. We could do a big afternoon. Right, where we did a whole new piece. This afternoon, we can't.

Marc Gafni: Why? Just because. It just, we can't. Right, the nature of the quality of the time, right, is that we need to breathe into, right? We need to, right. Why? Because. Right? But it was

always that way, right? So there's not just a unique, there's not just a unique self of a person, there's a unique self of time. Right? Time has a quality, where there's Kairos and Chronos. And Kairos, it's the inner quality of time. Okay? So that principle that's sixteen, is the inner quality of time. Okay? So that principle that's sixteen, we already did seventeen remember? Sixteen is every moment births a new quality of intimacy. And, we did seventeen, that was the every moment open or closed. So now we're at eighteen.

Marc Gafni: So, eighteen. To refuse a new gift of intimacy in a new moment, is to deny intimacy, to deny God, and to deny reality. Okay? To refuse the new gift of intimacy in the new moment, is to deny intimacy, to deny God, to deny reality. Now, what you can do is you can bracket when you're ready to receive it. Right? You can say, "Wow, this moment's got a lot but I can't hold it now, and if I would try and hold it, that would be non-intimate. Doesn't mean I've gotta walk around open all the time, it means I've gotta be aware. Okay I'm not open now, I can't [inaudible 00:20:15], I've gotta become intimate with my own interior. Right? And know what's happening in my interior." Okay? That's eighteen. Again, each one of these is worlds, but enough for now.

Speaker 3: Are you able to say that again?

Marc Gafni: Sure. To refuse the new gift of intimacy. To refuse the new gift of intimacy in the new moment, is to deny intimacy, to deny God, and to deny reality. Eighteen.

Marc Gafni: Nineteen. Nineteen. And this one's huge, and again, it requires a few hours to unpack. Let's just say it. Right? And once we say it, it's obvious. Intimacy itself is creative. So intimacy's not static. Right? Intimacy itself is creative. Right? Intimacy by its nature, births new possibility. Intimacy births new possibility, right, of ever-deepening intimacy. Intimacy's always birthing new possibilities. So Micheal, if someone kinda put a 357 Magnum to your head, I don't wish that on you, but if they did, and they said, "Make my day. Give me a definition of God that satisfies me." What would you say?

Micheal: [inaudible 00:21:28]

Marc Gafni: Right, right. Or if you're Jewish, you know, you're gonna say "Hear, O Israel: The Lord our God, the Lord is one." Right, right. Say the sacred [inaudible 00:21:34]. I'm going out. Right? So, so, try this next time it happens. Right? Just, see, you need like a little back pocket thing to say, right? God is the possibility of possibility. And that's the flip side of God is the infinity of intimacy. Right? Right. You can try infinitive intimacy but you might get shot, that doesn't always work. But God is the possibility of possibility, is cool. Right? Because intimacy always creates new possibility. Right? And of course, we see it in physical intimacy, the sexual models Eros, the sexual models [inaudible 00:22:04] said, "Intimacy creates new possibility, creates new life." But actually, all contact, right? All contact, right, right, if it's genuine contact, creates something new.

Marc Gafni: Now, the deepest contact, can create actually new music. You can play new music together. Right? At the highest level. But there's lots of levels that it happens, right? Genuine intimacy is creative. That's how you know if it's genuine intimacy. And it

doesn't mean you need to do something together. But it means there's something new, there's a newness in the space. There's a, Barbara, a regeneration in the space that's happening. Okay.

Marc Gafni: Finally. Finally, a simple. Right? Finally, twenty. Holiness equals intimacy. Right? Holiness equals intimacy. And to be Holy is to be intimate. Right? So we've just redrawn the world. Right? Based on entering through this door, and there's worlds and worlds and worlds, but I think that's, I think we're good here. Okay? We're good. Now, what I listed as, you know, not really a tenant but maybe it should be a tenant, but we'll call it for now, twenty one is what I already told you. Which is, right, but it's not really a tenant, it's more like what's the definition of intimacy. So there's twenty tenants of intimacy, then we kinda defined intimacy, we did it already.

Marc Gafni: So let me just repeat it and we'll close the first part of the afternoon. Right, so the definition of intimacy we said, right, is intimacy means 'I feel you, you feel me.' Right? Then we did three levels of it, right before we finished. So I'm gonna go through the three levels one last time, but let me just add one little piece to it. To be intimate with a person is to feel them in the fullest nature of their reality. Right? To feel them, a short way to say this, to feel them in all four quadrants. Right? Right. Meaning, I feel your interior, but often I'll find the last six months for example, someone saying, let me, talking about how you feel is completely not helpful to me. Right? Very occasionally there will be a person I can find that space with. Right? You know, in a very beautiful moment. But actually, for me, right, to be intimate with someone that lacks this [inaudible 00:24:06] is to get what's going on with me. Needs to get the social structure happening, and if we're not getting the social structure happening, I actually feel alienated, right, from a person close to me because we're not in the same conversation.

Marc Gafni: Right? So intimacy is to be intimate in what we might call all four quadrants, meaning I wanna be intimate with your, the interior of your eye, right? But I also wanna be intimate with the interior of your cultural space, right, your communal space, right? Then I also wanna be intimate with, right, your physical body. So Aftab Omer, you guys remember Aftab? The president of Meridian? Right? He was a speaker, he was on one of our phone calls, he's a great guy. So Aftab, he kinda contacts me regularly and says, "How's your body doing?" It's very beautiful. And he's kinda defines, he wants like, "How's your body?" So, we all have people who check in on our body in that kinda beautiful way. So, I'm kind of intimate with your physicality. Your actions. Are you exercising? If we asked someone, "Are you exercising?" Right? There's an intimacy with the, the exterior of the individual.

Marc Gafni: And then, intimacy's also, "Hey. What are the, what are the collective structures of your exterior life?" Right? So for example, I'll just give you a wild example. So if you're gonna put up a video critiquing someone, you have insurance on defamation. That's an exterior, right? That's a lower, right quadrant. You got that? Now, it's actually non-intimate not to know that because it's actually a big piece of life. Right? It's a big deal. Right? So, what's the nature of your insurance? Right? Do you have health insurance? How does it work? So, those exterior structures of life, right, are actually a big deal. Right? And there was someone who came to me, I don't know, three or four weeks ago, right? Someone kinda close, who has finished this process of going out with someone

for a couple years, and asked me what I thought this person should do. And I said, "I think you should break up." Right? Right. You know, and I don't usually give advice but I was very firm on this one and I said, "Do whatever you want, but that's mine."

Marc Gafni: And she asked me why and I said, "Simple reason. The person has never asked you, for two years, anything about your financial situation, about all the things that require intimacy that you can't really, they just wanna have a heart contact with you." That's not okay. And actually, right, we need to be intimate in all four quadrants of reality. So intimacy is to feel each other in all four quadrants of reality. That's intimacy. And actually, if any quadrant is missing, there's actually a failure of intimacy. Does that make sense? Okay? So it's you feel me, I feel you. So let's actually make this, Sean, are we up for making this twenty one?

Sean: Sure.

Marc Gafni: Twenty one. We got a "Sure." Twenty one it is. Twenty one, that's twenty one. So intimacy is to be intimate with someone, is to feel their reality in all four quadrants of reality. Right? And when I say all four quadrants, I mean the interior of the individual and your cultural space and the exterior of the individual and your social space. By social, I mean kinda structural/social. And then, in each one, you can have level one of that would be you feel me, I feel you. Level two of that in all four quadrants should be you feel me, feeling you. Right? I feel you feeling me. Then level three of that would be you feel me, feeling you, feeling me. I feel you, feeling me, feeling you. Which we did at the end of, of last session. But now, all the sudden though, that's not just located in the interior of the eye, because that doesn't actually capture my life. The interior of the eye is a piece of my life. There's three other major pieces that play. That's twenty one.

Marc Gafni: So we have now twenty one tenants of intimacy. Right? We are complete. Right? Deep bow to the God in the center of the circle, which we needed to do coming in, so it's a good time to do it right now. We enter in peace. Awesome. So we're about to start into kind of dialogue conversation. Before we start dialogue conversation, just take a moment. Right? Not just, you know, not everything that comes up, but if there's something burning in the room that feels important, that you kinda can't move on without or something just kind of needs to be in the space. Right. Please, Vinny, how you doing man? ... No, I said, I said, if someone asks me how I'm feeling, but it's limited only to how my heart feels at a particular moment, right, which is a beautiful thing, that's beautiful. Right?

Marc Gafni: But for true intimacy with someone close to me, it's insufficient. Right? Because it only captures one quadrant of reality. Which is, well how's the interior of my heart feeling? But there's another quadrant which is, like what's the interior of my 'we,' what's the cultural space? What's going on in my cultural, right, kind of, community? How's that happening? What's happening in my physical body and my actions? And what's happening in the kind of structures of my life? The kind of political/social structures? So to really know me, is to ask about all of those.

Vinny: [inaudible 00:29:08]

Marc Gafni: Right ... is awesome, is awesome. You can't stop someone on the street just pragmatically and say, "Give me a four quadrant kind of run down." Right, right? That doesn't work. Right, right? But in a, the deeper the relationship, the more you wanna cover all four. Right? The more you wanna cover all four. And the more you feel something missing, right, when someone close to you is not tracking one of them, you're like, right, you feel it's kind of a failure of intimacy. Right? And then you've gotta [inaudible 00:29:41] your expectations. Right? Which is a whole different conversation in terms of a, how the trajectory of intimacy works. Anyone else, anyone else before, yes?

Speaker 7: [inaudible 00:29:57]

Marc Gafni: A failure of, well, that's fantastic. It's brilliant, actually. That's fantastic. You're exactly right. Evil is a failure of intimacy, and failures of intimacy are what breed evil. Right? That's exactly right. Which is actually our topic for tonight. And probably worth, it's probably, let's put that in with, let's put that in with, right, with intimacy is the source of all ethics. Right? So let's add to that sentence that we just said, we can add it there which is, right, failures of intimacy create breakdown, create evil. Right? It's absolutely true. Right? That's what we mean when we say intimacy is the source of all ethics. 1000%. It's beautiful. That's beautiful. Jeff?

Jeff: But as a requirement, not all failures of intimacy are evil?

Marc Gafni: Correct. Well, well, wait, wait, wait. Let's just go slow for a second. Right? All failures of intimacy, right, are a violation. Right? Now, there's appropriate intimacy in every situation. Right? In other, every situation has its own appropriate intimacy. Right? So for example, right, overextending intimacy or reaching for intimacy which is inappropriate to a situation, is a failure of intimacy, is a violation of intimacy. Right? Now there's, and a violation of intimacy is not only too little intimacy, it could be too much intimacy. Right? Which is inappropriate to the context.

Jeff: But my concern is, [crosstalk 00:31:23] around what is evil, if any violation of, any failure of intimacy is evil, that seems like a watered down evil.

Marc Gafni: Well, let's change that. I get what you're saying. Okay, so let's call it creates breakdown. Alright, creates breakdown. Right? Extreme breakdown creates evil.

Jeff: Fair enough. [crosstalk 00:31:41]

Marc Gafni: Totally good. Totally good. Creates, and, you would say [inaudible 00:31:47], creates the rooted evil. Okay, so let's call it creates breakdown. Let's call it creates breakdown. So let's, and who's scribing here? Is someone writing here? Someone got that sentence down? I did not. Yeah, ten seconds, Vinny. Is there anyone who wants to volunteer who got kinda the whole thing down, just to write out the core twenty one tenants and send it to me and we'll send it around to everybody? Anybody up for that? Anybody up for that? Yeah, Than? Yup.

Than: I'm up.

Marc Gafni: You're in.

Paul: Paul too.

Marc Gafni: Okay. Paul too. Let's go for two, actually. That's great. That's great, that's great. We'll have that, a line and a circle. [crosstalk 00:32:23] two unique genders. Okay? Got it, got it. I got Jeff, I got that covered.

Vinny: So, so, the failure of intimacy leads to a breakdown, but for it to become evil, someone then has to do something? Cause if it's just a total breakdown, nothing else happens.

Marc Gafni: Someone's gotta do bad shit.

Vinny: Somebody's gotta do some bad shit. So, you know, there's gotta be an action [crosstalk 00:32:50].

Marc Gafni: That's right, but then, it's sourced in something. It's sourced in something, right?

Vinny: Right. But a complete and total breakdown, it's, that's the end [crosstalk 00:32:56].

Marc Gafni: Well, your point's a very good point. Right? Meaning, meaning, it's on the other side as well. Right? In other words, a person can't excuse, right, pathology, based on only failures of intimacy because you can't really look at failures of intimacy and have it be pathological. Meaning someone's gotta do something.

Vinny: Right.

Marc Gafni: Okay? Now, to what extent we decide or not decide to do something, we're gonna bracket that question. Okay? Right, right. How much freedom do we have? I think we have less than we think. But, we have to assume that we have all the freedom. And that's way too big of a conversation for now. So let's hold it there. That's great, Vinny. That's fantastic. That's fantastic, right? Yes?

Artie: You talk about each moment being either fully open or closed. I'm struggling with [crosstalk 00:33:47].

Marc Gafni: It's either open or closed.

Speaker 12: Or closed, right. I'm questioning leakage. [crosstalk 00:33:55]

Marc Gafni: That's good, that's good. That's actually good. That's a good, I didn't mean to contradict that. That's a better, sharper way to say it. That's why the little conversation is helpful. It's a sharper way to say it. That's great, all right. And so what Arie's saying is that the way we formulated it to like, it's a sharp either/or, and Artie's saying things are never quite an either/or. Right? There's a continuum. Right? There's creations, that's

absolutely true. Right? In other words, when you feel like everyone is either open or closed, and [inaudible 00:34:22] in a sense, but if you wanna kinda, get to a more granular description, you're absolutely right. Does everyone get his adjustment? That's very, that's a great point. That's good, that's good. Yeah?

Speaker 12: Just a really partial thing, but I'm just kind of struck with this whole notion of failure of intimacy, you know. In this conversation about how it's, you know, so problematic, whatever, and so, failure of intimacy seems like a description of the status quo.

Marc Gafni: That's exactly right.

Speaker 12: I mean, [crosstalk 00:35:00]

Marc Gafni: So, let's just, let's check out the status quo system. Status quo's, this is very, very important. Again, especially if you've been in the dharma for a few years. So what's one of our core sentences in dharma? Normal consciousness is insane. Remember that sentence? Okay? So failures of intimacy produce a world where 17,000 soldiers die a day. Like of starvation, or [inaudible 00:35:24] related diseases, I rest my case. Right? Failure of intimacy, that is at the status quo, which is why the status quo is so completely [inaudible 00:35:30]. Right? Exactly right. Yeah, John?

John: Yeah, just [inaudible 00:35:36] what he was saying with the open versus closed. You know, what came up to me is less about the state of open versus closed versus like the trajectory. Right? Like, to say that I am opening or I'm closing in each moment, not that I'm at one or the other [crosstalk 00:35:49].

Marc Gafni: Nice, nice, nice, nice. These are all really important points. Every point, actually every comment everyone's made has been super, super rational. I wrote a couple of them down myself. That's great, great points. Trajectory is a big deal. Right? And the [inaudible 00:36:05] right where it's heading. It's a big deal. And then Artie's comment, right, about kind of the, the kind of continuum is a big deal. A couple of [inaudible 00:36:18] that I kind of.. Failure of intimacy leads to, and really kind of adjust it, leads to breakdown. Right? Which then gets to evil. And of course, Vinny points out it requires an action. Right? That's also related to [inaudible 00:36:34]. And as much as these are kinda, really important, anything else that's particularly [inaudible 00:36:38] for a second?

Than: Can you just slash something out for me a little bit more? Intimacy is the source of all ethics. So, the absence of that frame that one?

Marc Gafni: Right, right. So, the absence, it's like, and again, remember what we said that the other day. Right? We said, you know, that yesterday, I think the other day was yesterday, recently. And we said it also Thursday night, that the [inaudible 00:37:00] and the ethical are intimately related. We said that intimacy and Eros are interincluded with each other, they're different bases of the saying. So the same way, right, a breakdown in Eros, a failure in Eros, creates a breakdown in ethics. Right? So a failure in intimacy, right, creates a breakdown in ethics the same way. Right? Because, I mean, [inaudible

00:37:18] horrific, right, example: O.J. Simpson. Right? A failure of intimacy. Right? In other words, crimes of passion are usually because of failures of intimacy. Right? Right, right. I'm acting out into the space. I feel unseen or I feel hurt. I feel out of control. I feel disrespected. Right?

Marc Gafni: And so, whatever the quadrant is, right, in other words, disrespect is actually a form of being unseen. Right? And it's all about, "I'm unseen," but it's all about, "I'm not held." It's all about, "I feel alone," and it's all about, "I feel alienated." And those are all failures of intimacy. We actually get that intimacy's not, intimacy's not this kind of new-age, surplus, good that we get, you know, if life goes well. Intimacy is the essential nature of reality, therefore we don't have that reality [inaudible 00:38:12], right? And by the way, that's true even on the on the structural level. A failure of intimacy on the structural level creates a breakdown. Right? And actually, the way evolution, here's a new sentence, it's a new sentence for us, right: The way evolution proceeds is, is through new configurations of intimacy that create your realities. Right? Isn't that great?

Marc Gafni: And what's a new reality? A new reality is a new pattern of intimacy that created a newer version. Whether that's true on the molecular level, whether it's true on the cellular level, whether it's true on the social level. Whether it's true in a relationship. What happens in a relationship? You're kind of in a breakdown, then you, you find a new way to do something. You find a new, you don't seal a breakdown of a relationship through rules. You gotta find a new pattern of intimacy that works, and when you find a new pattern of intimacy that works, you can actually take the next step. So it's like that, but whenever intimacy breaks down, then there's acting out of some form or another, either on a, kind of, global scale, right, right? Or on an, you know, a much closer of a personal scale. Does that make sense? Awesome. Okay. Let's take a last one and then we're gonna go into dialogue mode. Tyler?

Tyler: Fourteen. Creating new intimacy equals creating new God. So is intimacy God?

Marc Gafni: Intimacy is a face of God. Right? So, stay with me for a second cause I know you're with the illusion. So stay with me for a second, brother. Okay? So, there's always a stantion between the infinite, unchanging [inaudible 00:39:44]. Right? Right, which is before anything and after everything. Right? And, right, the quality of expression, a manifest, the Buddhists call it the unmanifest and the manifest. Right, right? You know, we may call it the Kabbalah, right? The ein-sof, and the spirit. Right? We may call it you know, the absolute and the relative. Whatever we call it, but intimacy, right, is a quality of essence, which is the [inaudible 00:40:14]. That's its core. There's always a dimension of eternity, right, right, that kind of lives beyond. But if you really press me, which we don't have time for now I'd say, but actually at some place they come together.

Marc Gafni: But at some place, God's the infinitive embassy. Right? Meaning, meaning the eternal itself is intimate. Right, and categorically we're [inaudible 00:40:40] of an eternal beyond the intimate. That's too big of a discussion for it.

Tyler: That whole, that truth. That is what the trinity is all about.

Marc Gafni: That's right. That's exactly right. That's exactly right.

Tyler: I guess I would, I would feel more comfortable with those, creating a new God, creating a new revelation of God.

Marc Gafni: Then, then you should totally go with that. [crosstalk 00:41:09] Right, right, right. The only thing is, because God's always new possibility, there's always a new God. Right? And that's, you got a whole other side to it. Right? And it's not a contradiction, you with me? It's a paradox. So on the one end, the divine is everything. Right? All of evolution, everything that unfolds is already in divinity. Right? You with me? There's nothing new. Right? [inaudible 00:41:28] I am God, I never change. Right? Right, right. So that's, that's the eternal God head. Right, the unmanifest in which everything is there. And if you, here's the key: and if you removed everything, God would still be there. That's what you're pointing towards. Right? The suchness of reality itself. Right? Right? Everything's still there.

Marc Gafni: On the other hand, right, there's all that emerges. Right? What I've noticed in, kinda, my own just realization, over the last several years, is the split between them. Is it [inaudible 00:42:04]? But let's hold that there. Right? Okay?

Tyler: I think that's legitimate.

Marc Gafni: Right, that's a big deal. That's a big deal. And for those of you who didn't track that, just press delete. Okay? That's important, that's important. That's great. Okay. Anything last in the room? Yeah, I got, I got, I gotta hit you ready for a second. I apologize. I just wanna see if there's a new voice, just to see if there's a new voice we haven't heard. Just ten seconds. Sean?

Sean: So, so is intimacy reciprocal? So when we went through Eros right? I think I can access that almost intrapersonal, right? Intimacy brings me to the interpersonal.

Marc Gafni: Right. Right, right, right, right.

Sean: So I was just kinda testing the principles against that and that's where that's at.

Marc Gafni: Right, right, right. [crosstalk 00:43:02]

Jeff: So it's a kind of, the way that you were engaging Doug, it seems like, like, intimacy requires at least two parties.

Marc Gafni: Right.

Jeff: Right. And that's what it means to be the revealed face of God. This pure being. It's a pure being but actually not be intimate.

Marc Gafni: Right.

Tyler: That's one of the facets, was it not?

Marc Gafni: So let's, let's just follow this through for a second. So, here's a nice exercise. Right? So you're with someone in a conversation, right? And, you ask them, right, how much of what you're thinking are you revealing to this conversation? And they don't have to actually tell you what the percent is, just say, "Give me a percentage." Right? They might say, "40%." So, that's a fair question to ask. You don't have to say what it is, I'm just curious. Maybe kinda make a commitment, "Hey. Between now and the end of the conversation, can we move from 40 to 50?" Right? Are you up for kind of, up welling? Right? You get that? Right? So that's one, it's a great, great kind of way to kind of barometer of intimacy. Cause usually when we have a conversation, there's this conversation, and there's this other conversation that's not being had, and here a conversation. Right? And when you get to 100% intimacy, we call that, in the dharma, what do we call that? No words that can't be spoken.

Marc Gafni: That's what we mean when we say, no words that can't be spoken. I mean, we got 100% intimacy. Right, there's nothing, we call that, we say, well, to be a band of outrageous lovers, we need to have a standard of intimacy which is no words that can't be spoken. At the same time, all words can't be spoken at the right time, in the right place. Right? Doesn't mean you speak all the words, all the time. It just means that ultimately, in the economy of things, there's no words that can't be spoken. So it's coming right back to you, Sean. Right, so now, one of the reasons people don't share what's going on here, is cause they don't know. Right? Right? They're unaware of it. So it's not just that people are hiding information intentionally, they're actually unaware of what's happening in their own interior because they're not in with themselves. Right? There's a failure of self intimacy.

Marc Gafni: So, in that sense, intimacy is now, there's a relationship to yourself. So you expect that there's a relationship to yourself, you can call that an IL relationship to yourself. Right? But ultimately, just in a kinda simple, structural way, you're being intimate with yourself. Right? So knowing your own emotional architecture is self intimacy. Being unaware, so for example, how you know, the simple [inaudible 00:45:36], what triggers me? You know what, what triggers me? Right? So in a couple, right, you know there's certain rules in couples. One rule in a couple is never be triggered at the same time. [crosstalk 00:45:47] it's a disaster. Cause someone's gotta take responsibility and say, "Okay, that person's triggered first. I'm taking responsibility to hold the steady space." Cause if one person triggers the other person, you got a fucking disaster. Right? So you have to have an absolute rule. You cannot be triggered at the same time. Right? But you gotta know as a couple, so you know how that works. Same thing with self. Right?

Marc Gafni: What triggers me? What triggers me? Right? And there's sure people that trigger us. Right? Sometimes it's people we really love. I'd say the person that most triggers me in the world that's as close to me is Mariana. Who's awesome. She just triggers me. Just makes me absolutely crazy. Right? And so I said to her, like we have a joke, you are the test of my life. But she's awesome, and there's nothing with her. There's just something about her style of being, right, that I feel kind of invisible in. And even though I don't need visibility, right? [inaudible 00:46:37] I'm completely fine. But for whatever reason, I have an expectation for Mariana, which I don't know why I have it, and for whatever

reason, right, she doesn't need enough for her in a way that works for me, I'm triggered. And so I gotta work with that. So I've gotta know my own interior architecture, and one of my kinda private journeys in the last five years is to not be triggered by Mariana, which has nothing to do with her. It has to do with me.

Marc Gafni: I told Lauren, she's taught me more about my internal architecture than almost anyone else has, because there's a trigger there. Right? So knowing myself, right, you know know thyself all the sudden takes on, and [inaudible 00:47:14] takes on a whole different significance in itself . Does that make sense?

Tyler: Yeah.

Marc Gafni: Cool. [crosstalk 00:47:22]

Tyler: Well, no. I think the direction Jeff took with it, it's still, it's still in. So yes, and [crosstalk 00:47:28].

Marc Gafni: It's a relationship to yourself though. To yourself. To yourself, and stay with that, right? It's a relationship to yourself. If you're on a desert island, you can still be intimate with yourself. That's the point. If you are in a, you're Tom Hanks in Castaway, right? You can still be intimate with yourself. Now stay with this for a second, okay? The reason, remember Tom Hanks in Castaway, how many people saw Castaway? Okay. So what that movie's about intimacy. He's on the island, he takes a ball, right ...

Speaker 7: I don't like Tom Hanks.

Marc Gafni: I understand, I understand. So Tom Hanks takes a basketball, right? [crosstalk 00:48:18] He's a UPS pilot, right? And he kinda lands on this island cause the plane goes down, survives, boom. And stuff keeps washing up onto the beach and a basketball washes up and he kinda takes a soccer ball. He takes his blood, right, and he draws a face on the ball. And he's like, in a total relationship, right, with this, right? Cause his intimacy with himself isn't enough. That's what you're pointing to.

Tyler: Yeah.

Marc Gafni: Right? And your point is he can survive on an island for fuckin' ever. He's figured out how to do it, and intimacy with himself is insufficient. Right? So here's a big sentence, Sean. If I'm not in touch with someone else's interiors, life's not worth living. It's just true. [inaudible 00:49:09] If I'm not in touch with someone else's interior, life is just not worth living anymore. I mean, that's, I don't wanna say the name, but that's what the actor in that movie, I know, that's the decision he makes. Right?

Tyler: Tom Hanks traitor.

Marc Gafni: Right, that's right. There it is. Okay.

Speaker 7: Can I just say? So, the intimacy with self. Yes, you need to know your triggers. That's the knowing the negative piece of yourself. But knowing your [crosstalk 00:49:37] is what we're fucking after.

Marc Gafni: Absolutely. To be in and of yourself. But you remember, one of our tenants was, right? What number was it?

Speaker 7: Number eleven. The unique self needs a unique quality of intimacy.

Marc Gafni: Right. And a unique self gets its authenticity, right, is to incarnate a unique quality of intimacy, which is your unique self. Exactly right. Just a precise set that you're an imposter if there's a failure of intimacy. Right? And not just to yourself but to reality, cause reality needs your service. Right? And then goodbye, 16th century. [inaudible 00:50:10]

Speaker 7: I was gonna quote that.

Marc Gafni: I know you were. I know you were. [crosstalk 00:50:22] What else we got? What else we got? Yes, Mariam?

Mariam: So kind of a big question, this whole thing of children growing up. Grow up. Wake up. Grow up. There's an increase in something, by all these generations of [inaudible 00:50:43]. We are usually growing up and learning and becoming aware of interior triggers and all that. Something's growing in that.

Marc Gafni: Absolutely. That's beautiful. It's beautiful. In other words, this is kind of the, it's the multiplication of knowledge. Right? High up. Right? Talks about this in economics, but it's basically the idea of what you're saying is, it's one of the beautiful things about reality, is that we actually, reality records its advances, right? Both in the physiological structure, right? In the genetic structure, and in the cultural structure. Right? We record our advances, but they don't get lost. That's what writing did. Writing fast forwarded evolution, so we were able to actually not have to remember, but to actually record again so [inaudible 00:51:33] right? So there's this multiplication of knowledge which works exponentially through the generations. Right? What that will cause in the end, we don't know. [inaudible 00:51:43] has got one view of it, but there's this exponential multiplication of knowledge which is actually true. And it's a beautiful thing to point to. Thank you. Victoria? You had something? You lost it?

Victoria: Well, no. I'm kind of going back to the conversation from before. I think, for me, I'm having a little trouble differentiating between when we're talking about Eros and we're talking about intimacy.

Marc Gafni: Great.

Victoria: When you go back to the source, the conversation seems to be the same. So ...

Marc Gafni: I was waiting for somebody to say that. Right? Now there's, when I sat and kinda thought about this week and I thought I could actually hear somebody saying that at some point. And you're absolutely right. If you remember I said yesterday, "We're gonna tell the story again tomorrow, from a different perspective." Now, let me answer your question. Just check on this for a second, okay? Did we gain anything by telling the story this morning? How many people learned one thing new from telling the story this morning? We all did, right? Because when we enter through a different door, we're just looking at it through a different prism, so in some sense what I would say is, love, and I try to come up with a very sharp distinction between them, right, in order to answer your question when you asked it. But I don't wanna offer one yet cause it's not, none of them quite work. Right? Now there's Eros and intimacy are, there's a phrase we talk a lot which is [inaudible 00:52:56], which we translated as interincluded. They're interincluded with each other.

Marc Gafni: Now, Eros evokes something else, right? Living an erotic life evokes one thing, and living the intimate life evokes something slightly different. Right? Something slightly different. One is, you know, I almost don't wanna go into it. One is a little bit softer. One's a little bit gentler. One has a little more tenderness. Right? But of course, you could say that tenderness is a quality of Eros as well, which could be a quality of Eros. I understand that.

Victoria: Right.

Marc Gafni: Right? But now there's telling the same story, right, through a different prism, is very, very helpful and you get a more complete story. Now that's what I referred to when I said Tom Robbins says there's no sentence, and of course there are some. Right? But Eros and erotic aren't quite. They're telling the same story, right, they tell the same story sufficiently differently that you actually illuminate reality into a complete different performance of reality. Right? Right, so and I'm super glad that you brought us back to that.

Victoria: Could one be line and one be circle?

Marc Gafni: No.

Victoria: Okay.

Marc Gafni: It's too, well I thought of that, right? It's too, right, it doesn't work. Right, right? Eros, of course, has both line and circle, and intimacy has both line and circle, of course. Right, right? And on that note, we got a little something. So let's hold here, and it's a good place kinda to hold. So we've kinda done two things: we've finished the last six principles, with plenty of time to just kinda talk about it, question and answer. Let's take a kinda, short breakdown, and we're gonna come back for a dialogue, big conversation exercise. Okay? We're gonna start with Celeste. What time is it now? [inaudible 00:54:26] So, by the way, Tom, sends all of us big love and big hugs. Thank you, Tom. Okay? He's with us.

Marc Gafni: So, just kinda, why don't, let's just bow around the center of the circle, bow down. We're gonna hold the space, and as we breathe spaciously, this intimate afternoon. And I'm gonna ask you to try and do the following, okay? And this just an interquality. The spacious but rigorous, right, so in other words, don't let the thread kind of, you know, fray. Just kinda stand in the space , just kind, we gotta be in the fullness of it. But hold it, kind of, the rigor in the spaciousness, as our interior quality. Awesome. Michelle, what time are you back, love? It's 5:01.

Sean: It's 5:10.

Marc Gafni: Yeah. It's 5:10 it is. 5:10 it is. Awesome.

11-Sunday Morning – Leveled

Marc Gafni: Good morning. Good morning. Oh my God, oh my Goddess. Are we in session one?

audience: Yes! No!

Marc Gafni: Yeah, no? Are we in session one?

audience: Yes.

Marc Gafni: No, no, no. No we're not. Let's try this again. Are we in session one?

audience: No!

Marc Gafni: Are we in session two?

audience: No!

Marc Gafni: No. Are we in session three?

audience: No!

Marc Gafni: No. Are we in session four?

audience: No!

Marc Gafni: No. Are we in session five?

audience: No!

Marc Gafni: Are we in session six?

audience: No!

Marc Gafni: Are we in session seven?

audience: No!

Marc Gafni: Yes! Yes we are. [crosstalk 00:00:27]

audience: Eight. [crosstalk 00:00:29]

Marc Gafni: Are we in session eight? [crosstalk 00:00:31] I never get the numbers right. Oh my God. We're in session seven, no. We're in session eight.

audience: Eight.

Marc Gafni: Oh my Goddess.

audience: Infinity!

Marc Gafni: Infinity. Yes, yes. And we've got Rosemary and Shauna in the room. Let's give them a huge hand. Oh my Goddess. So good. So good, so good, so good. And we've got Tanya's hair up, kind of a major ... lots of changes in the room this morning. Nance is responsible for my shirt. She says you gotta wear this shirt. She chooses my shirts every morning; that's her kind of you know ... and we are good. We are good. We are good. We are good. We are good. Good morning, Vietnam. Good morning everybody. It's just so great to be here.

Marc Gafni: Doug, you look so happy this morning. You guys are kind of all cozied up there. Yeah. Could we all come with you and rest back there? Looks so good. Oh my God. Good morning everyone. Good morning, good morning, good morning. Yeah Michael, good morning. Yeah. Ah, where's Clara? There she is. Fantastic. Where's Vinnie? Here's Vinnie. Yeah. You're awake. And he's like ... that's awesome. Fucking A. That is fucking awesome. I didn't notice.

Marc Gafni: Okay, so yeah. How many of you believe that Raya is just kind of very gentle, calm. She's like an explosion of energy; she is awesome. We can feel kind of grounding into the next stage of becoming, right? It's gorgeous emergence happening. Steve I'm looking forward total [inaudible 00:02:09]. Yeah. Oh my God, there she is. There she is. Good morning. Hey, Carol. Yeah. Olif, the asker of hard questions, right? Good morning, good morning, good morning, good morning. She is awesome. Right? Alyssa is kind of an incarnation of Ruby. Right? If you know who she is, that's who she is. She's a Ruby incarnation. Right? In the great tradition of [Yenrabi 00:02:32]. That's great. Awesome. Hey, Shawn. Good morning, good morning.

Marc Gafni: Ah, so Shawn, we wanted to announce, is gonna become the managing director of the think tank. Victoria, did he not tell you that? Right, he's leaving the

corporate world. He's decided fuck that shit, you know what I mean? Enough. He may be actually opening up a new pharmaceutical company with Zach, which is another possibility. [crosstalk 00:02:58] there's a lot of possibilities in the space. Peter is going to be running for Prime Minister of Rwanda, right? And Adam is going to be in four years from now, the Republican presidential candidate, so we got it all covered. Tanya is going to be playing Madison Square Garden, and Barbara is going to be in space with Richard Branson, so it's all good, right? We're all going where we need to go. It is good. It is good. And the Lord said it was good. Amen. Amen, amen, amen.

Marc Gafni: We got a bit morning, okay? So just to kind of feel into the space, right? We are at the beginning of an enormously exciting two hour seminar. Right? We're in session eight. Also we're at the beginning of two hours. These two hours are wildly significant, and they're the last piece that kind of emerge out of everything we've done. I know we're talking about in our trajectory, right? Eros, intimacy, and integrity, and particularly integrity in identity, right? What's a politics of us? What's a politics of [Nicksof 00:04:04]? What's a politics of outrageous love or a politics of evolutionary love? That's what we're interested. 'Cause we're always interested in the polish of it. In other words, if it doesn't translate into a politics learning ... good morning.

Marc Gafni: Let me say something about Lorn just before we go on. He looks like he's this kind of calm, gentle ... and he's all of those things. But if you just look in that guy's eyes, he is a wild man. I'm just saying. That dude is a wild man. Is that true, Julie? He's a wild man. [crosstalk 00:04:35] we see that in those eyes there. Man I'm telling you, I gotta find out some family secrets. Okay. So here we go. Okay.

Marc Gafni: So we gotta create a politics out of it, right? It's one of weaknesses of the hidden potential movement, and of alternative spirituality in general, is that it's been radically focused on the individual. Right? And Christopher Lasch wasn't wrong when he wrote his book "A Culture of Narcissism." Right? There's a kind of ... there's kind of this sense of this enormous self-involvement. We're on our journey.

Marc Gafni: Now in once sense, that was beautiful, part of the emergence of the individual in the centrality of my journey. And for an entire generation, Joseph Campbell's "Hero's Journey" became the model, right? We're on the hero's journey. The problem is the hero's journey at some point becomes non-heroic, right? When it's only about you. You can't just be a hero of your own life, with all due respect to Copperfield. It's not just that these pages must show whether I've been a hero of my own life. Have I been a hero in my time, right? And we're at a place in which there is no more local. Global and local have merged. The notion of there being someplace to go, someplace to hide. Everything's on Google Earth, for God sakes. Right? I remember when I realized everything was in Google Earth it was a frightening thought. Right? Just because there's no way to go. We can't hide in our private space. Everything affects everything.

Marc Gafni: If you think that's a metaphor, just ask the 3,000 plus people who went to work one morning in Manhattan, in lower Manhattan, just ask if that's a metaphor. There's nothing metaphoric about it. Right? I mean everything affects everything. We have this sense in America that we're immune, which 9/11 shook, but we're back in that same complacent sense, 'cause we forget very quickly. Right? No one's immune. Our destiny is the global destiny, which is actually the way it's always been. But now, right, the realization of the interior sciences, the interior enlightenment traditions, that we're all interconnected, in some essential, fundamental way. And that you can't be separate from the one. Everything you do affects the one in every way, right? That which was an interior realization which made no sense, actually, when you thought about wow there's Indians in America. We're in Nepal and we're all interconnected? I don't think so.

Marc Gafni: Right? It's like it didn't make any sense, but it was this claim that you can validate in interior realization, but was completely not validated in the nature and the structure of the world. All of a sudden, we have complexity and general dynamics theory, and system science, which actually it's completely apparent that that's absolutely true in the most essential scientific way. And that actually, no one's outside the system. Everyone's in the system. Everyone affects the system. And then it's not only true scientifically, but now for the first time we see it's completely true politically. It's politically, socially true. There's no such thing as being outside the system, right? So we need, actually, you can't actually be a human being today without having a politics. I mean how do I address the community? What's my polis?

Marc Gafni: So if we're going on our kind of individual journey, right? So we're engaged in a glorified form of masturbation. Now, I don't want to knock that. You know, Woody Allen did say, sex with someone you love and good cuddling afterwards, so it's good, but we want to be making love. Right? So in other words, masturbation has its place. That's the subject of a different mystery school or wisdom school, but we want to be making love with reality. Right? So we want to kind of ... we want to be engaged, we want to be engaging. We want to fuck reality open and be fucked open by reality. So how do we ... what's the politics of the unique self, a politics of Eros? And what's a new intimacy that's possible? That's our topic this morning.

Marc Gafni: And this is ... needs to be the subject of an entire wisdom school, obviously. The notion that we're gonna figure this out ... but at least this morning we want to kind of take some of the dharma that we know and create some directional visions. This is something that many of us in the room are deeply concerned with. Right? Zach and I were writing on it intensely. Barbara and I are writing, the three of us are talking. Clint's [inaudible 00:08:49]. We're intensely engaged in this. And over the next period of time, a couple of years, we want to try and articulate this. So I want to start with a piece that we know this, that a frame.

Marc Gafni: I'm gonna turn it over to Zach, who's gonna kind of work deep and play in that frame, and then turn it over to Barbara, who's in some sense, would say

Barbara, a major piece of your life work has been what we're gonna call social synergy, which Barbara is going to talk about. Social synergy really means intimacy on a global scale. I call it evolutionary intimacy; that's my name for it. Barbara calls it planetary intimacy. It's one of the places where we're talking about the same thing. Barbara's actually worked deeply in the sense of how to create, what does synergy mean? Synergy means there's an intimate movement, which creates a new configuration of intimacy, which allows for a new possibility. Okay? All right. There's a particular protein structure called cytochrome c, right? Which allows when we eat, we transform that which we eat into nutrients for the body.

Marc Gafni: Now that took a billion or so years to develop. The way evolutionary science looks at it is, right? Well there were all these failures, all these failed mutations. Then one worked, and then the one that worked, that that's the one that allowed us to kind of take food and convert it into energy, which allows us to be effective human beings. It's not quite true.

Marc Gafni: Actually, what cytochrome c is, is a new configuration of intimacy. All the configurations of intimacy before it weren't random, right? All those protein blocks kind of organizing, they weren't random. They were actually configurations of intimacy. That ... stay with me ... didn't yield this particular result. Now these next four sentences, or the last three, will actually change your worldview if you actually really get it. So what does all of evolutionary science really say? Here we go.

Marc Gafni: Evolutionary science says, "Oh there's all these random mutations. And then one happens to work. By chance, and then when that one works it's maintained and then it's transmitted." That's half true. But the assumption is, stay with me that all the earlier mutations of protein structure molecules didn't work. They just didn't work. And now this one works. That's not true. Right? So let's say ... let's just take a couple. Shawn's sitting in front of me, Victoria is there. So these guys happen to be married. So do you guys ever talk to each other? Occasionally. Occasionally there's a little conversation. Okay?

Marc Gafni: Now, do you have conversations that only yield a result and new program? Or do you have conversations that don't always yield a new program? Got both. Gotta have both. Right? Do you also have both, Petraia?

audience: Yeah.

Marc Gafni: That's nice. Same couple. It's nice when you get the same story. Would you say, and this is very simple ... it's very beautiful, though. Would you say all your conversations that didn't yield a new pattern of intimacy in the way you do your marriage, those all failed. The only one that succeeded was the one that yielded a new way to do the marriage. That'd be stupid, 'cause actually all the conversations are intimacy, right? But only one of them was designed to produce a particular result. If you get that, we just changed all of evolutionary science. You get what just happened?

Marc Gafni: Meaning when protein is trying to organize itself in a particular molecular structure, those are configurations of intimacy. That's what it is. It's literally, if you actually look at, how a molecules ... but those are literally a configuration of relationship. The fact that they didn't yield a particular result does not mean they were unsuccessful; it means they were having conversations that were not changing the structure of the relationship. At some point you have a conversation, which says, "No, no. Let's change ... how we do it. Okay?" No we're not gonna send Selena abroad. We're gonna lock her in the house for six months, 'cause it's more appropriate. That's the Mennonite way, let's do it that way. Good. New solution. Right? Not a great one, but new solution.

Marc Gafni: So that's a new configuration of intimacy, but what evolutionary science did, influenced by the shadows of capitalism, not capitalism, the shadows of capitalism, that said only when you produce a result of a particular kind, is that considered a successful mutation. Did everyone just get that?

audience: Yeah.

Marc Gafni: It's actually shocking when you get it; it's shocking. And what they do is, they then dismiss all the previous configurations as failures, when actually those were new configurations of intimacy that just didn't happen to yield that particular result. You get it?

Marc Gafni: So, evolution self-organizes to higher and higher levels of intimacy. It is a self-organizing system. That's how it works. And then it moves up toward higher and higher levels of uniqueness, right? So that love intelligence organizes towards more and more intimacy, all the way up the evolutionary scale until we create ... if we had a lot of time we could go through like 10 examples of it. We don't have a lot of time now, so let's just take it all the way up to human beings.

Marc Gafni: So we're now human beings. We're self-organizing. We're now at the human level. So what keeps driving self organization forward? How does the human world self-organize? Right? What happens, what pushes? What does self organization mean? New configurations of intimacy created all the time, and that some of those new configurations have impact in the world, and they create new structures. Okay? That's how the world works; that's the structure of the world. So we start with one person, then one person and another person, and then you've got kind of a little family and then you've got a clan. Then you've got a tribe, and then you have a little kingdom. Those are configurations of intimacy on the human level. That's how it works.

Marc Gafni: So what organizes it? What drives configurations of intimacy on the human level? What drives new emergences, right? What drives the entire evolutionary process? Evolution years for uniqueness. When humans appear, humans want to manifest their uniqueness. They want to give their gift. They want to create unique relationships with a unique other person or you relate to a unique interior. We create a new quality of intimacy. Right? So it's the desire for uniqueness to be seen and for uniqueness to be recognized, to be received in a

relationship, and for uniqueness to manifest as insight, as ideas. Those ideas start to have sex with each other. Human beings start to have sex with each other. You've got idea sex, human sex, you create civilization.

Marc Gafni: That's the story that happens. Okay?

Marc Gafni: Now what's a human being? And I'm going to do this in a very short, but 10-15 minutes. What's a human being? So what's the definition of human being? The human being is what? What is human being? Human being is a ... is a what? Give it to me. Is a configuration of intimacy. That's what human being is. Human being is a unique quality of intimacy. When we say a quality of intimacy, we mean a configuration of intimacy. What does that mean? Stay with me.

Marc Gafni: So if you want to forget everything we say this morning, if you want to step in now, now's the time to step in. Everything else was kind of a little surplus. Skip everything else we said. Now step in. What's a human being? A configuration of intimacy. Good? What does that mean? Step two. One, human being is a configuration of intimacy. Step one.

Marc Gafni: Step two: what does that mean, Doug? What does that mean? Right, Karen, what does that mean? Paul, what does that mean? It means in the body number one, there's a particular configuration of intimacy. If we take sitting right in front of me, Adam's immune system and Mark's immune system. You put them on an overhead projector. Even though they're kind of two males around the same age ... he's a little better looking, but basically two guys. His unique immune system looks completely different than mine. That's just true. Right? So it's a different configuration of intimacy.

Marc Gafni: If you look at the molecular and atomic structure of atom-ness, his atomic signature, and then his cellular signature, it's completely different than Shawn's. Two guys, same age around, both white boys kind of hanging out, kind of upper middle class, sort of. Gentry. But their actual systems, the dance, of cellular reality and atomic reality, and Shawn is completely different. It's stunning, than the dance in Adam, than the dance in John, the dance in Mark, the dance in Jack, the dance in Tonya. Meaning there's a unique configuration of intimacy. That's the exterior structure. Now I know it happens inside of us, but it's an exterior structure. Good, Edie? That's an exterior structure. That's the structure. Edie-ness is completely different than Vinnie-ness.

Marc Gafni: Then, there's another configuration of intimacy, which is Adam and Shawn's interior. Their interior, I don't mean their inside physically, I mean their whole interior world is a unique configuration of intimacy. That's how it's structured. So, Shawn is a unique expression of the love intelligence of reality; that's what he is. He's a unique configuration and quality of intimacy. That's who he is. What drives him? What moves him? What moves him is, right, right? To be an incarnation of that love intelligence. What do we call it? That's step two.

Marc Gafni: Step three. Step three. What do we call [inaudible 00:17:55] love intelligence? What's it called? We call that outrageous love. That love intelligence, which is the initiating, animating Eros of all that is, we call that not ordinary love. That's fucking outrageous love. Not ordinary love. So far so good?

Marc Gafni: Three. Three. Okay? Four. Give me a drum role on the rim so we can kind of wake up into this. Right? Four, four. So Shawn is ... who is Shawn? He's a unique configuration of the love intelligence ... he's a unique configuration of intimacy, of the love intelligence. That's the animating and driving Eros of all that is, that lives in him, as him, and through him. That's who he is. Okay? So that means he's an outrageous lover. Right? He's an expression of that love intelligence. So you get that's not a clever idea. When we say we're a band of outrageous lovers, that's not cute; that's true. That's the whole difference. Cute is cute. True, you live your life by. Right? So he's an outrageous lover. That's who he is. He's an outrageous lover, who is a definition of an outrageous lover, who is a unique self. Because that's what it means. He's a unique configuration of intimacy. And all of a sudden, that sentence ... you all know the exact sentence I'm about to say.

Marc Gafni: That's our core, guiding sentence in the Dharma, in the Dharma of Identity, makes perfect sense. Who are you? You're a unique self. What's a unique self? You're an irreducibly unique expression of a love intelligence and love beauty. That is the initiating and animating Eros of all that is, that lives in you, as you, and through you. That ever was, is, or will be ever again other than through you. And as such, you have an irreducibly unique perspective and an irreducibly unique quality of intimacy. That perspective and quality of intimacy manifests Paul, your unique insight and your unique gift. And your unique gift is your unique capacity to address a unique need in your unique circle of intimacy and influence, right? Which is your unique obligation, which is the essence and joy of your life. That's who you are. Okay? That's unique self. Wow. But that's what it is.

Marc Gafni: But now, we get the structure pieces of it. So therefore, what should Shawn be doing? What should Mark be doing? What should Victoria be doing? We want to express ... what does an outrageous lover do, right? Give me the next sentence. Somebody, what does an outrageous lover do? What does an outrageous lover do?

audience: Love!

Marc Gafni: What does an outrageous lover do? An outrageous lover, we skipped one [inaudible 00:20:05]. What does an outrageous lover do? An outrageous lover, what does he do? What does she do? [crosstalk 00:20:08] commits outrageous acts of love. That's what an outrageous lover does. Which outrageous acts of love? That's step five. Which outrageous acts of love does an outrageous lover do? Rosemary, right in the back. Which ones? The ones that are a function of his or her unique self. Great.

Marc Gafni: Now stay with me for a second. So what happens? You've got a world in which there is outrageous pain. We live in a world of outrageous pain. It's Sunday morning. It's gonna all come together now. The only response to outrageous pain is? Outrageous love. So what do we do? We awaken as an outrageous lover. What do we do as an outrageous lover? We commit outrageous acts of love, because that's not because we're not nice. Not 'cause we're charitable, not 'cause we're philanthropic. Because that's the fulfillment of our identity. Our identity is we're evolutionary lovers. Right? If I was saying this in a corporation, I'd say evolutionary love. Right? But let's say it for real. It's outrageous love. It's outrageous. It drives everything. It's awake in me. I commit outrageous acts of love because that's what my identity is. I'm an expression. I'm a configuration of intimacy, internally and externally. That is unique. That can commit outrageous acts of love. That can be committed by me and me alone. And if I don't commit them, there's a corner of the world which is unloved, Marian. It's unloved because I was asleep.

Marc Gafni: It's unloved 'cause I was a separate self. It's unloved 'cause I was living ordinary love. It's unloved 'cause I was contract into my narcissistic ego. It's unloved because I didn't awaken as my true identity, which is as an outrageous lover ... committing outrageous acts of love that can be committed by me and me alone. And if I don't commit those outrageous acts of love, there's no one else that can do them. So, there's nothing that Mark or Shawn or Tonya or Adam or Zach or [inaudible 00:21:49] can do, if Clara doesn't commit outrageous acts of love. We can't do anything. We can do whatever we want; they're yours to do. We can't do them. There's nothing we can do. This whole room can be doing their outrageous acts of love. If you don't awaken as a unique self, as an outrageous lover and stand in the abyss of darkness and say, "Let there be light," which is the unique configuration frequency of light, which is your essence, and from that place commit outrageous acts of love, that's the light you were talking about, Von, last night. Right? Which Zach said we've gotta take the structural realities into account. We can't just pour out light. You've gotta do outrageous love, which is unique and we should all be doing it. Okay? That's where we are. That's what we know. What's the problem?

Marc Gafni: The problem is, it's not happening. Okay? Why? The problem is, everyone's living their life; everyone's doing the best they can. But actually, people are not out there saying, "Oh my God. It's fucked up. I'm gonna step in. I'm gonna commit my outrageous act ... " some of us are. Some of us are, it's beginning to happen. But actually, in terms of kind of a mass movement, in terms of kind of global politics and national American politics, it's actually not happening. So if I just stop here, we're kinda lost in Pollyanna's land. Had a nice time at Shalom, which was a good experience. Good, food was awesome. Great Dharma, fun, great. Right? Let's go home, let's get real.

Marc Gafni: So let's go home and get real, let's get back to the business of the real life. Right? We just had a Pollyanna weekend. Have a nice time. Right? Not a good thing to stake your life on. Pollyanna's not a good place to stake your life.

Marc Gafni: So what's the problem? Why isn't it happening? 'Cause we haven't closed the gap. Right? There's a gap. Why aren't people out there committing their outrageous acts of love, which are a function of their unique self, which is by the way, parenthesis ... Ms. Joy Compass, the only thing in the world that will make you happy. Nothing in the world will make you happy other than fulfilling your identity, and your identity is to commit the irreducibly unique outrageous acts of of love that are assigned us to commit them. Mark can't commit. Nothing else is gonna make it; nothing else is gonna bring you joy. We all want joy. Why isn't everybody doing it? The answer is: there's a problem. This is the problem. Let's just state the problem; we know it, but let's just state it.

Marc Gafni: The problem is: what's the problem? The problem is suffering is too much. There's too much shit happening. It's too painful. The pain is too outrageous. And we don't actually feel like we can make a difference. We actually feel like it's just too much. Right? I'm not the president. I don't have the power. I don't have access. I'm gonna do what I can't, but I do it kind of through my job, through whatever. But I just don't ... I don't have it. I can't ... to be outrageous you gotta feel you can really impact. And we feel fundamentally, and lots of us in the room are kind of way ahead of the curve on this. Even we feel it. But the world in general, people in general, fundamentally impotent. You get it? I'm impotent. Right? I'm not potent. I'm not powerful. I can't change it.

Marc Gafni: Right? I mean you go see Superman. You feel great. Whenever I see Superman I walk out kind of wearing my cape, kind of feeling like I miss my real job. And any real guy that goes to see Superman kind of feels like, "That's kind of my job." You feel like, that's me. Right? Right? When I say real guy I don't mean man or woman; I mean the masculine in us, the lion quality. Right? In us? Right? That says, "I want to change it all, I want to transform it all." That's my job I want to do that. Right? I'm gonna access, but we don't access our superpowers, right? We don't access them and we live in this shut down way. Why?

Marc Gafni: The result is what I would call and I'm gonna give it now a formal term. There's a global action paralysis. There's actually a global action paralysis. There's a national action paralysis, which stems from a sense of the citizenry, right? Which on the one hand, Barbara, right? In the kind of beautiful and Pollyanna-ish view, right? The idealistic view, connected. A billion people on Facebook on one day, but none of them have any interest in this conversation. Right? There's a billion people on Facebook, that's true. But no one of them are out there saying, "What outrageous acts of love can I commit?" I mean Zach said a new technology platform will point us in the right direction, but actually we've gotta shift something in the interior.

Marc Gafni: The notion that a technology platform will solve it just ain't true. That's what Shawn, you pointed out last night. Technology is a neutral structure. Only interiors, only a shift in a transformation in identity, merged with a new technology platform, that's what you and I believe in, that merger, so passionately. Only that's gonna change it. So what's gotta shift? What's gonna shift to take me out of feeling impotent, to take me out of the global action

paralysis? There's gotta be a transformation of identity. It's only a transformation of identity that actually at every point in history, what changes history, what is a transformation of identity that spreads like a social virus. That's the only thing that ever changes history.

Marc Gafni: There's a new vision of identity. The Protestant work ethic created a new vision of identity. There's new emergence of a human being with individual rights, with inherent dignity. That's a new vision of identity. That vision of identity spreads like wildfire and there's an emergence of human rights democracy. You know, right? Edmund Burke, modern political thought. It's only a new vision of identity that transforms reality. Nothing else does. So what's the new vision of identity? I'm an outrageous lover. But we just said all that. I'm a unique self. So why's it not working?

Marc Gafni: Because that new vision of identity is met with this experience of impotence. It's too much; I can't change it. I've gotta do the whole thing. And in the gap between our ability to feel the pain ... And we feel the pain of this generation like no other generation. We know about suffering today what only God knew 100 years ago. Does everyone get that? 100 years ago God knew what we know today. We're more wired than any other generation in history. Internet. CNN. Presence know things first on CNN before any security agency. That's happened five, six times I've read, right? Reagan's watching CNN. He finds out what's happening.

Marc Gafni: We've seen ... In this room, more images of suffering collectively than any other generation in human history. Did you ever notice that? That's literally a new phenomenon never existed. It's a new structure. We've seen more actual images of suffering in more places in the world. We have more availability to it. We see it more clearly in an unmediated way than any other generation in human history, ever. Right? I'll say it again. Only God saw that much 100 years ago.

Marc Gafni: So what's our response to it? Our response to it is, is to turn off. Right? Right? We can't tune in and turn on and drop out. What we gotta do is we gotta tune out. We've gotta tune out. We gotta turn off and get busy with our own lives, to at least wrest some meaning out of the existence, 'cause those images of suffering are so fucking overwhelming that we can't hold them. And I remember I was 10 years old. I'm watching Biafra. Remember Bangladesh? Biafra, remember when that all happened? I remember watching that.

Marc Gafni: We date ourselves, those who remember it and don't. I remember watching it. I'm in a basement in Columbus, Ohio. It had bad blue paneling. I'm watching it happen and I'm devastated. My mother comes by and she sees me watching. She turns off the TV. She says, "Don't watch that." Then about 15, 20 minutes later, I remember this like today. I get ... I'm reading my Nancy Drew mysteries, which is what I read then. I get a paper cut. My mother comes down, a good Jewish mother. "Oh my God, paper cut!" She fusses over me for like 30 minutes. I remember just thinking ... I'm like nine, 10 years old. This is absurd. I just got a

fucking paper cut. I didn't express it that way then. And my mother's completely absorbed. We just saw these skeleton human beings. She didn't even address it. She just turned it off. Like what the fuck? Right? What is that?

Marc Gafni: I remember just being ... and I couldn't articulate it. I'm just like how could that possibly be? Right? So what happens is, is we feel the pain. But we can't heal the pain; we don't know how to heal it, so we feel impotent. So in the gap between our ability to feel the pain and our ability to heal the pain, we close our hearts. Get it? We have to.

Marc Gafni: Ordinary love is only enough to handle my daughter, my wife. Maybe in a good case my former wife. And maybe my uncle, maybe my ... a few, couple of friends since college. That's it. We can't handle more than that, right? It's overload. Because we can't impact it. In the gap between the ability to feel and the ability to heal, we close our hearts. We stop doing our outrageous acts of love, because we say the whole thing is too much because here's the last step and then I'm gonna turn it to Zach.

Marc Gafni: But the last little step, but it's the step. So what's the deal? The deal is actually that closing of the heart that we do, because we can't heal it all Paul, 'cause we can't fix it all, because the gap between our ability to feel and our ability to heal is too great, that very move is the most sophisticated strategy of the ego. It's a sophisticated, clever, brilliant egoic strategy. Why? Because it's not my job to heal all the pain. Not my job. Not my job. When I make it my job, I take on a job so big that I have an easy out. Can't do it; it's too much. I shut down. I shut down so I don't become paralyzed and dysfunctional in my own life. Only problem is, it's a ruse. It's a strategic ruse of the egoic structure.

Marc Gafni: See it's not my job to fix the whole thing. What's my job? My job is to be a unique self. What's the job of a unique self? It's my job to heal the pain that exists in my unique circle of intimacy and influence. Right? It's to take my unique gift to address a unique need in my unique circle of intimacy and influence, but to do it not sweetly, but to do it fucking outrageously with all the passion, with all the energy, with everything I have, radically awake. Right? I'm gonna heal, address the pain. At least I'm going to address the pain. I'm not gonna shut my eyes to the pain in my unique circle of intimacy and influence. That's within my power to do. But then when I start doing it, and then I align with another person who's overlapping my circle of intimacy and influence, and then another person, and then a pod begins to be formed. And then all over the world, people begin to wake up as unique selves, because that becomes the definition of identity, and my vision of success is 3.0.

Marc Gafni: I'm successful in myself only if I'm giving my unique gift. I'm waking up, I'm growing up, I'm showing up, and then gradually those notes of music begin to come together, and a new structure begins to emerge, which is called a unique self symphony. Unique self symphony. What's a unique self symphony? A unique self symphony is the power of the self organizing universe, that self organizes towards uniqueness, in which every unique self and ever group of

unique selves synergize their unique capacities, in order to address the unique needs, in their unique circles of intimacy and influence.

Marc Gafni: So in New York for example there's a number. What is it? 311? What's the number that you call when there's something kind of-

audience: 911.

Marc Gafni: No, no, no, no. [crosstalk 00:33:15]

audience: It's 311.

Marc Gafni: 311, right? 911 is for an emergency. 311 is a new system in New York, which is a self organizing system in which the city decided we can't figure out what needs to be fixed in the city through the bureaucracy. Let's actually involve the whole city. So they created a phone number where the whole city gets involved and actually begins to guide policy. And now, knowing what's happening New York, what needs to be fixed and what needs to be addressed, happens through a self organizing system emergent from below. The national academy of arts and sciences, a couple years ago, they spent about \$157 million funding the arts. Kickstarter funded \$200 million. What happened? All of a sudden, the self organizing system bypassed the government. Right? And began to manifest ... now the self organizing system is the possibility. When we self organize not in an internet mob, right?

Marc Gafni: We self organize not as separate selves. We self organize in residence with this new structure of identity, which spreads memetically through the social virus system, which evolved the fundamental memetic structure of identity. And we download into and deploy into the source code of culture, right? The essential notion of unique self, who is a unique expression of that irreducible love and intelligence, and therefore to be successful, I need to play my unique instrument in the unique self symphony, because that's not a religious idea; it's not a spiritual idea. You get it? That's why I said unique is not an act of faith.

Marc Gafni: It's not a spiritual idea, it's got nothing to do with spirit at all. We don't care about spirit. Right? It is the definition of my identity. That's the politics of evolutionary love. That's the politics of unique self. We actually download the source code structure of identity of unique self, which why we don't call it soul prints anymore. Too religious. It's unique self, it's a simple world. It's permeable every place. And unique self creates not a Pentecost. Right? It creates a unique self symphony. Right? Why? Why do I say not a Pentecost? Same reason I say no soul prints. I want to get rid of Pentecost and I want to get rid of soul prints. One of yours and one of mine. right? Why? Because we want something that actually is permeable with reality.

Marc Gafni: The second I say soul print, I lost half the people. I say planetary Pentecost, I lost the other half. Right? But if say unique self symphony, that's a social structure,

that I can actually talk about at DuPont. That I can talk about it at the highest levels of government up and down, I can talk about it in any country. Any place, anywhere. And that can begin to catalyze what Barbara calls planetary awakening. Right? That's the unique self symphony. So what we gotta do is, we gotta download that structure of identity. And all of a sudden, I begin to close the gap between my ability to feel and heal. Because, I'm potent again.

Marc Gafni: Why am I potent again? Because I don't need to heal the whole thing. That was a strategy of the ego. I am completely free. Do you get that? Right? You are free. You do not need to heal the whole thing, it's not your job. But once you free yourself of that, then you step into the gorgeous, stunning, sacred obligation. In Hebrew, the word obligation and love is the same word, right? To act not sweetly sauna, not with some, but outrageously you're a fucking outrageous goddess, right? Blowing it away in the world by committing those outrageous acts of love that only Tonya can do. And there's no one else in the world but Tonya who can actually stand in the abyss of darkness and let there be light. She's gonna be a fucking outrageous she-demon. Right?

Marc Gafni: All of us, right? John steps up. He says, "Actually I've got outrageous acts ... " No one else can do them. That's shocking. That real realization is shocking and I don't have to do the whole thing. It's not my job. As a matter of fact, that lets me off the hook, 'cause that lets me kind of sit in the convenient complacency of impotency. You get that? There is a convenient complacency of impotency. 'Cause as long as I am impotent, I'm not responsible. You get it? You know here's the simplest way to say it. The price of impotence, right? Is innocence. The price of innocence is impotence. They go together. I want to stay innocent. I was innocent. Right? There's one close friend I have. She always says to me, "I was innocent." I say, "No you're not." Not that you're guilty. But you're powerful. You're responsible. You're fully aware. You're wise. The price of innocence is impotence.

Marc Gafni: If I'm innocent, I'm impotent. No, we're actually complicit. I don't believe in shame. I don't believe in shame. Right? I'm against all forms of shame. I believe in guilt. I'm Jewish, after all. Right? But by guilt what I mean is, "Yeah, I'm fucking guilty." I mean I should've done something, not guilt in this neurotic, weird, fucked up way. But not shame. Shame is toxic; shame shuts you down. Right? But innocent and guilty? No it's I'm culpable.

Marc Gafni: A better word than guilt is, let's get serious now, is that I'm accountable. I'm accountable. There's accountability. What am I accountable for? The day of my death I'm accountable for one thing. Not how many books I published and wrote, not how my status, not how many rockstar events I did. Not how many performances I did. I'm accountable for one thing and one thing only: did I commit the outrageous acts of love that are a function of my unique self, that no one else but me could commit? That is the only question that will be asked by reality itself. Nothing else.

Marc Gafni: And when I do that, I take my place in the unique self symphony. And the unique self symphony, last sentence, is the power of the self organizing universe. It's Libertarian if you will. Meaning it's bottom up, not top down. It's not a top down system; it's not imposed. It's the explosion of free human energy, but organized through a new structure of identity that actually has the power to address the infinite challenges that we face with a capacity that no government, no corporation, could even vaguely imagine having. That is the structure of the new politics, the structure of the unique self symphony.

Marc Gafni: Let's hold it for a second. Kind of breathe into it. Right? And just so we're gonna do a seamless symphony this morning so the next note in the symphony.

Zach: It's not exactly the guy you want to take the mic from. It's like all right, I'll follow Gafni.

Zach: So, okay. So I'm gonna walk you guys first through a thought experiment, 'cause what I'm gonna do is, I'm gonna link this notion of the unique self symphony to the western tradition of thinking about social justice. And I'm gonna link the unique self symphony essentially to the kinds of political language we're used to using in our society. This is what Marc was talking about, the kind of ... all right, this is how it works.

Zach: So when Marc was talking about the kind of almost post-religious quality of the language with the unique self, I'm gonna deepen that and tie this vision of the unique self symphony, which is to my mind a deeply religious vision. I mean it's an almost eschatology, right? Yeah. And tied into first some esoteric strains in western philosophy. And then I'm gonna move through and essentially lay out some of the key themes from the book that Marc and I have recently finished on the new politics of evolutionary love.

Zach: But first I want to start with clarifying what is justice? What is justice? And when we think about all the people pointing fingers and thinking through injustice, when you actually ask that question, "What do you mean by justice?" People ... well what the hell? It's actually difficult for some people to answer, but it's quite simple. So I'm gonna walk you through it. So if you, just to clarify it, and then I'm gonna trace back to the history of it.

Zach: So, close your eyes. All right? And so imagine some basic structure that you're in. For me as an educator I think about the school system. But if you're a corporate leader you think about your corporation so put yourself in a basic institution that you're a part of. Imagine all the different roles within that institution. Imagine every perspective within that institution, so every view from Sinai, right? Each unique perspective in this structure. If you're dealing with lots and lots of people in the structure, take an ideal type. Right? So there's this level, there's this level. There's sort of ... so ...

Zach: Now imagine that you have no idea where you are in that structure. Imagine you're gonna open your eyes, and all of a sudden, some matrix type experiment to bring that back. All of a sudden you're gonna be one of those people in kind of a lottery, and you don't know which, you don't know which one. Right? So that's the experiment, so imagine that thought. And now think could I agree to this organization? Could I agree to this institution, not knowing who or where I will be in it? So that's what I call the view from everywhere. Right, it's the foundation of thinking about social justice and it's one of the ways to operationalize the notion of the unique self symphony. When you're thinking about the design of basic structures, political structures, taxation systems, education systems, food systems, urbanization. When you're thinking about these things, could you agree to the policy doing that thought experiment?

Zach: Could you agree to the policy from behind, what Rawls calls the veil of ignorance, where you don't know who the hell you are? You don't know if you're the poor black woman on welfare or the rich guy with stock options. You don't know if you're the learning disabled kid, or the kid who's really good at taking tests. Could you still agree to that system?

Zach: So when you talk about the kind of foundation of social justice, it's that way of thinking. So we can trace that idea, there's a view from everywhere. My kind of ... my master who I never met was John Rawls. You know? I studied his works deeply. What he did was he took this notion of the view from everywhere. What it was, was actually he scrubbed clean the deeply religious notion that is at the core of the western philosophical tradition, that Kant got from Boheme. Right? Which is the idea of the kingdom of ends, which is the idea that ultimately we are, in each of us, an end in ourselves. We are not a function in some larger system. We're not instrumentalized for some other purpose. We are an end in ourselves, right?

Zach: This is the kingdom of ends. This is for Kant, also, when we realize it in reality the corpus mystica. Right? This is the mystical body of God, this is the eschatology. Right? This is the full fruition of humanity is the realization that we're all ends in ourselves. So this is the esoteric western thing.

Zach: In Kant's Third Critique, which is his least read book, which actually sparked romanticism and Heigl and Marx, eventually. He says essentially that listen, that kingdom of ends is also the kingdom of nature if we think about how organisms work, and this was the beginning of systems sciences. So if you read Kauffman, Kauffman says what's an organism? Stuart Kauffman, Santa Fe Institute guy. Kauffman says, "What's an organism? I'll actually look to Kant's fricking third critique from the 1700s and get Kant's notion of it." And so he initiated this form of evolutionary spirituality where human culture is continuous with the evolution of nature, and the trajectories and processes of nature, we ought to mimic and mirror and bring into fruition, right? So the ultimate kind of [tilos 00:45:18] of western civilization for Kant, playing out through world history and the creation of things like the United Nations and global government systems

was the creation of the Corpus Mysticum. That's the completion of the kingdom of nature.

Zach: The Corpus Mysticum. It's the mystical body of God, essentially. And so it's about the Spirit being flesh and extending the full planet. And that notion is buried deep, like I said, in this kind of esoteric of Kant's Third Critique, but it inspired Goethe, right, and it inspired all of the kind of German idealists who birthed this entire tradition of evolutionary spirituality. So to get back to the kingdom of ends. Each of us in an end in ourselves. Fast forward to Rawls. That's his thought experiment, right? Imagine that you're in each of these possible positions. You can't think, look down the ladder and say, "Well that guy's not really ... " Right? That guy's a cog in this wheel that I'm running the machine or whatever. You have to take every view as intimate, right? And imagine, that could fucking be me.

Zach: Fast forward a little bit more to someone like Habermas or somebody who's working on synergistic democracy. And you don't just do the thought experiment in the abstract; you talk to the people. Right? You find a way to build a experiment so that every voice can be raised. Right? So that's again the operationalization of the unique self symphony is deeply aligned with just the core of our western philosophical tradition from the Old Testament, through the New Testament, through the German idealists and the ideal of what we have called American democracy.

Zach: So that's the kind of thread. It's interesting to me to think of the thought experiment and to think about the notion of a basic structure. So I suggest that you put yourself in an institution. But Rawls, this ... and I don't know if you guys know John Rawls. Some of you know him, maybe you don't. He was a philosopher at Harvard ...

Marc Gafni: Try that again. John Rawls?

Zach: John Rawls. People know John Rawls, good. [crosstalk 00:47:25] so you not. Good. Good. Don't read him. Dry, dull, philosopher's philosopher. [crosstalk 00:47:32] And so in any case, he was a kind of a very powerful figure in his day. He hung out with Lawrence Kohlberg and some of his moral developmentalists. The point of his thought experiment and the point of taking the view from everywhere for him was by considering what he called basic structures. This is my transition to the next part.

Zach: When I mentioned basic structures last night, so ... let me take a step back and frame it even better, right? So there are structures of the mind. I've studied human development and neuroscience, and a lot of what can be spoken about is structures of the psyche. The developmental structures that we move through as we go from being an infant to being able to walk, to speak, to learn algebra, etc. So the structure of the mind, archetypal structures, Jungian structures. Right?

Zach: But there are also structures in culture and society. This is what Rawls is concerned about. He's concerned about mostly structures in society and institutions. Things like tax codes. Things like educational systems. He's worried about the basic structures because as I mentioned last night, basic structures are things you enter by virtue of entering society as a whole. And there's a great line by Rawls where he says, "You enter into them by birth and leave them only through death." Right? So it's like the natural world, except the basic structures are entirely created by humanity. They are the second nature. They're the things that are a part of our environment that are non-negotiable, that are nevertheless not natural. They're choices. They're part of a story in human society.

Zach: So the basic structures Rawls says, need to be designed. Think them through. If everyone has to deal with these, then we need to think this through in a different way than we think about say the structure of a club that you join voluntarily. Right? So, right now we are in a place where if you do that view from everywhere on our basic structures, no reasonable person could agree to the design of many of our basic structures, which is to say we live in an unjust society. And, it's important to just see that. This is part of the outrageous pain thing. The outrageous pain thing is witnessing violence, but also witnessing structural injustice. And when you get angry reading ... when you're not physically ... So there's the kind of overwhelm that you get from actually witnessing violent scenes. But then there are things that you just think through sometimes, and you're just furious 'cause you're like, "This is just wrong," 'cause you're implicitly taking this view from everywhere and being like, "This guy is being instrumentalized and getting screwed." And so we live in a society where many of our basic structures are that way.

Zach: And so when we ask why isn't there this spontaneous emergence of unique self symphonies? It's because many of the basic structures are designed to squelch, I mean whether intentionally or not, it's hard to tell; it depends who you talk to. I could tell either story. I can go conspiracy theory with you, or I can go fallible human nature. Long historical arc with you. But the truth of the matter is we have basic structures right now, and the educational system is the one that I focus on, that the unique self expressions that come out are often despite, and sometimes are most glorious in reaction to, what's actually being structurally fostered.

Zach: So when Marc and I sat down to start thinking through this politics book, two things were clear. One was we're at a place with the sciences of evolution where there's actually a new story we can tell about what is the human, what is the self. What is identity. So this idea of having what's called a political ontology, right? Which is to say what is the kind of metaphysics that you are assuming about the nature of what it means to be human that's driving your political organization?

Zach: So for example, as I think is the case, if you don't really trust people, then you set up an oligarchy disguised as a democracy, 'cause you don't really trust

people. That's I think what we have right now. If you really trust people, then you play with messy democracy. So we're telling a story about the universe where you can fundamentally trust people. Now there are people you can't trust. But we're built to be trustworthy. We're built to learn, we're built to be creative, we're built to cooperate. We're not built to be competitive, to kill one another. We can do that. And we do it well. But if you look at the evolutionary record, if you look at the histories of synergies, instead of the histories of competitions, right? If you look at the histories of emergences instead of the histories of extinctions.

Zach: If you look at crises as opportunities instead of crises as tragedies, you can paint a history of evolution and a story of the human that allows us to reimagine the political world, right? Because the key role in it, the key person occupying all these different roles from everywhere, we think of that person differently. For example, the idea that Barbara expressed, which is key to this whole thing: everyone is needed. It's another way of talking about the view from everywhere. No one's expendable. Right? That's the one way to say what social justice is. We live in a society where there are no people who are kind of structurally just dry wood for the fire, right? We are no second class, no first class citizens, right?

Zach: That's how nature works. Right? I mean I hate to be, simplify it or romanticize it. But there are not first class, second class citizens. If you go into an ecosystem there's not like some expendable thing. Everyone's needed. But we have a society where there are people who are treated as if, "We don't really need you; you're expendable." So for example, and this will transition me into talking about the basic structures and social miracles. If you're running a corporation, you actually want to design roles for the key kind of processes that are not unique. Because you don't want to actually have the employee in that role be able to say, "You actually can't fire me. I occupy such a unique position here, I'm such a critical ... you can't take me out and put someone else in." So the way you actually design corporate structures is to make reproduce-able, standardize-able roles, which then ... "Sorry dude, you don't like it? You're out, he's in." Right? Train.

Zach: And so that's really important to see that's a basic structure in the way we design organizations. It doesn't have to be that way, and I know places that done work that way, for example the think tank. Good luck replacing me on the think tank. You know what I mean? And good luck replacing you guys here. So there are organizations that work that way. But, most of the big ones work very differently. Where uniqueness is actually systematically pushed out of the system.

Zach: At the same time, and this is where it gets weird, uniqueness is commodified by the system. Right? So you bring in the remarkable unique stuff, and you capture it. And then you make it standardize-able and accessible to everybody. But you need to kind of bring in the [inaudible 00:55:04]. I can go into that whole thing. Yeah I can weave the conspiracy theory for you, but it's just an example. And

there's many other examples of that. So as we started to write this politics book, [inaudible 00:55:13] would be like, "This is all bullshit. Unless we fundamentally change some of these basic structures." This whole idea that people can express your unique self and the glories of love intelligence, it's like blah blah blah, like most people cannot live that reality. Because they're so deeply entrenched in some of these structural injustices.

Zach: And so the few of us here are the privileged of the privileged of the privileged. Right? It's our obligation to try to change these structures. Because we can't just pour light into the system. We need to actually change the system. You know? And then the light's there. And that's the story is that the light's there. We don't need to build cages to keep people in because we don't trust them. We need to make structures that forget light that's in people. Right? And so the idea of a liberating basic structures, basic structures of society that would align with evolutionary trajectories, right? Basic structures that would for example promote uniqueness. Basic structures that would promote arrows instead of squelch arrows or create pseudo-arrows, like advertising. Right?

Zach: Basic structures that would promote complexity, maturity in individuals, instead of kind of engineering prolonged, commodified adolescences, which is what the American person is. So you have to think about what would that mean, the change of basic structure? There are so many of them. I was talking about the information technologies, food system. There's all these things. Fix what's close to you, you know? And build local resiliency.

Zach: What we're articulating in the book is this broad utopian vision that can hopefully be kind of a shared manual, you know? And so there's 13 social miracles that are the condition for the possibility of the emergence of unique self symphonies worldwide. Which is the idea that if we could tweak these 13 things, and they're miracles, that's what makes them I think important is that it's not gonna fucking happen. We need a miracle if this is gonna happen. Be serious here. This is of course the, I think offhand critique of Bernie Sanders. "It's impossible," right? What I'm saying kind of is impossible in some very important ways, and that's what makes it an interesting experiment, 'cause it shows us in some ways how significant the redesign is.

Zach: It's as significant as the resolution of the oxygen crisis. It's as significant as any planetary event of evolutionary time scale. This is the berth that we're in. We need this deep a transition. So I'm not gonna go through all 13 miracles, but I'll mention a few of them.

Zach: The first one has to do with the nature of money and value creation. And I posit that we need something like a basic income guarantee. And this is actually getting some press lately, the idea of a basic income guarantee. So it's becoming kind of sexy. There's a few countries experimenting with it. And there's two reason to implement it. I'm not gonna spend a lot of time on it. There are good capitalist reasons to implement it. Right? One of the classic crises of a capitalist system is a crisis of overproduction, where you're making all of this incredible

shit and no one can buy it, 'cause we're all too broke, right? So the capitalists are balancing how much do you pay the workers versus how much do you keep for yourself? 'Cause they don't buy the shit ... so we have a crisis of overproduction, you know?

Zach: So if we give everyone a basic income, then people start buying stuff again and prices actually rise. Right. So you need to institute a basic income, not from a strategic economic motive, although that is a motive 'cause it will work. You need to implement it for a justice, ethical reason, right? Which is to say everyone is needed. You have a right to be here. You do not need to be doing anything other than being here. This is the craziest thing to say. But when you have people saying that access to water is not a right, we can commodify water globally, you have to get access through money to something like water, or access ... imagine getting access through money to something like air. Right. Just imagine 200 years from now or something.

Zach: So, what's the message we're sending with the basic structure that says the access you have to the things that literally sustain your being, we put a barrier there and say you need to work for us to get to it. Right? It's interesting. No other species on the planet has a socially constructed barrier to the things it needs to sustain itself. So there's something about the basic income guarantee that is deeply, deeply important. And it's a crazy idea. I mean imagine it implemented. And imagine the way we'd shift the basic structures towards, for example, education. Right? If you don't need a job, what's your job? Your job is to be your unique self to create unique self symphonies.

Zach: There would be a release of creativity. So one more thing on the basic income, then I'm gonna skip ahead a few. This was actually on the political docket in the '60s and '70s in a very serious way. There was an experiment done in Atlantic City where they gave everyone in the city basic income to live on. They studied it. You know? Some of the most important things that they thought would be bad-

audience: Where was that?

Zach: Atlantic City. It's an interesting study. But the idea was that, again, what's your model of the human? Oh humans are lazy and bad. We give them money, they'll just sit on their asses and do drugs and do nothing. You know what I mean? That's racist kind of ideology of why we don't ... 'Cause when you say basic income, like we're gonna give black people money? What are you? Crazy? That's really what the resistance is.

Zach: So in Atlantic City it was not that. Everyone worked. People quit jobs they didn't like, went back to school, right? But everyone worked and stayed productive. They did buy more alcohol. More marriages broke up. But is that a bad thing? I don't know. How many people stay in marriages simply because of the money? So there's a liberating quality to tying ourselves from money. You know? I'm not

gonna get into a discussion of money, but just like justice, money is weird. What is money?

Zach: I remember seeing some commercial where Steven Colbert asked the Secretary of the Treasury that. Like, "What is money?" There's an ontology to money. I have a friend who's an economist. He's writing a book on the ontology of money. He's relating it to Becker, 'cause he's relating it to death. He's relating it to life. Money hits you in the stomach, right? You don't eat if you don't have it. And even if you have it, you worry about it constantly. So anyway, that's the first social miracle. There's a couple others that deal with economics, including the democratization of investment, right? Which is to say that the surplus value doesn't get used by a few people; the surplus value gets thrown back in and we decide what to do with the surplus value.

Zach: So imagine all the profit being made by every corporation getting put into a giant Kickstarter campaign. Instead of being used by a dozen people and handed out to the 700 people they hand it out to. You know what I mean? So ... that's another one.

Zach: But I'm gonna skip ahead to one that I'm just feeling today, 'cause it's so beautiful out and then I'll close. Part of the crisis and part of what we're writing about in the book is the second shock of existence. Some of you maybe are aware of this phrase, and I can't pronounce the guy's name who actually came up with it. Malk. Malk. The idea of the second shock is that it's about this is as serious as the oxygen crisis. The second shock is the idea, and Barbara brought it into the room last night with the atomic bomb. We are responsible for the future of the planet. Right? We are no longer simple participants in an ecosystem. We are now stewards of an ecosystem, period. Right? The Anthropocene. We have done so much on the planet, reshaped it so much in our image, that now we're stewards of it, whether we like it or not. Right? We're mini-gods, right? The question is whether we step into that responsibility.

Zach: So one of the recommendations of the 13 social miracles is the idea of social and legal policy where nature is included as an end in itself. So we ... again, the kingdom of ends continues with the kingdom of nature. So this notion that all sentient life that we encounter is an end in itself. Now some of it we need to use, just like if you're cooperating in an organization and have the hierarchy, there are people who have sub functions. So people can be both ends in themselves and a means to an end, but they're primarily ends in themselves, just like wheat. We need the wheat. Wheat is a means to an end to my stomach. But if we don't respect the soil and we don't respect the seed, and we don't respect ... then the wheat is gone. Right?

Zach: Similarly with the forests, right? We breathe the forests. This is all in Kant's Third Critique. We breathe the forests. The forest is an end, a means to our end, but it's also an end in itself. And one of the things that bothers me that I read and I get mad, is the kind of green washing, kind of disaster capitalism, right? Which is this idea that somehow we're gonna actually make a profit off of

natural disasters and saving the environment. That's the wrong way to think, even if it is true. It's a distortion and a truncation of the real deeper reasons we have for relating fundamentally differently to the biosphere. Nature is an end in itself. This has always been the message of the romantics, right? So that's another social miracle.

Zach: Imagine we had a basic structure where included in the view from everywhere, is the view from everywhere. Not just the human everywhere. That's a deepening of the social miracles. And again, for me that's a non-negotiable thing for the survival of humanity, right? Either we continue to more deeply instrumentalize the natural world and create this very precarious stewardship where like you're paying money for oxygen or something ... or we get regenerative with it. And we go from the Anthropocene to something like the symbio scene, where there's this deep interconnection between humanity and nature.

Zach: And so, that's again another miracle that would facilitate the emergence of the unique self symphonies. And so there are 13 more. The book is coming out. So I'll close with a few words, and then I actually need to go home and drive.

Zach: So, it's been a deep honor to just be here with you all; I don't get out of the house much, and so I just want to thank you for receiving me and listening and giving me the mic. So I appreciate that. It's not every day that you can speak like this and be heard. I mean I'm tracking, everybody's tracking me. You know what I mean? And no one's mad at me. That's the other thing. I tend to piss people off. When I do this at schools, I've got this whole anti-psychopharmacology in schools thing, like the ADD meds. I'm trying, there's always two or three people like, "This guy's a fucking psychol. This guy's gonna blow up the school or something." You know? So but it's just beautiful to be with these deeply, kind of mature post-conventional people so thank you. I'm just honoring the space. That's what I wanted to end with.

audience: I just want to say, I spoke to you earlier and asked that you share the 13 miracles with me, because part of my practice is to call it the field of the miraculous. And even for all of us to hold ...

Zach: Do you want the list of all 13? [crosstalk 01:06:45]

audience: Yeah. [crosstalk 01:06:49]

audience: Beautiful folding the field of [crosstalk 01:06:48]

Zach: I'm gonna read them off. [crosstalk 01:06:51]. I don't have them [crosstalk 01:06:51]

audience: Okay great. If you could share them with us so that we could consciously hold that view.

Zach: I will. I will read them to you now, and then I'll email them and we'll get them around somehow to the list serv. We've got it in here. When you get the number as high as 13 you just can't remember it all. This is my problem.

audience: Well heck, Mark can't get to eight, so ...

Zach: Well that's right, that's right. We're not numbers guys. We're ... less concerned with that. [crosstalk 01:07:27] Slight delay, slight delay, here it is.

Zach: Okay so the first one is the global jubilee, so this is universal debt forgiveness. An ancient Hebrew practice, actually. Every seven years or so, just forgive all debt. And one of the most basic structural injustices we have is this debtor / debtee relationship, both at an individual level and at the kind of north / south / global level. So it's the first one.

Zach: The basic income guarantee, which I discussed. A social ... an integral social safety net. Which I think you can draw that. The integral social safety net is kind of like the ... you know, it's more of an anarchist version of Obamacare. Right? So it's like we need a ... an anarchist version of Obamacare. Like a decentralized social safety net. We need a social safety net. We don't need a giant, dysfunctional bureaucracy, right? It's all there. The doctors are there, the stuff is there, so it's a different vision of it.

Zach: Actual democratic workplaces and governance. So this is as I mentioned, the oligarchy disguised as a democracy. In the workplace, we don't even disguise it. It's just authoritarian. Hired and fired, there's some contracts. Little control often over the policies that affect what you actually do hour to hour. I mean there's obviously exceptions to this, but ... so the idea of democratizing through all the way through to the workplace. So there's another radical idea. But it's the view from everywhere.

Zach: So public oversight of investment, something that I've previously discussed. So just like you democratize the workplace, you also democratize investment structures. It's not a crazy idea. It's actually to me, fascinating to think about socializing the surplus value. Right? So Marxism is like this scary thing, but the idea of socializing everyone's value, even in a more gentle way, just means raising taxes. Right?

Zach: Then we have legal policies, value of nature for its own sake, which I mentioned. So, we have one here on renewable and inexhaustible resources surrounding energy. I wouldn't say this is radical, but it has to do with basic innovation in material sciences, as opposed to incremental remodification of existing basic materials. Right? So we're talking about fundamental changes to the basic technology of energy delivery. This is where [inaudible 01:10:22] here who would give you equations that I just can't. I just hope someone can figure out how to do that.

Zach: Reappropriation of the land, and this is about agriculture and geography. And about what the hell are borders? Where do our borders come from? Who created them? Why are they there? And I'm suggesting returning to a kind of regionalism. Where you have economically functionally, agriculturally, localized. So it's a whole other conversation. Each one of these is a whole book, unfortunately, which is why ... So now it starts to get pretty, again these are miracles.

Zach: So, total planetary demilitarization. And this is one where I lay out an incremental vision of working towards total demilitarization. And so again, if this is about the conditions for the possibilities for unique self symphonies. So you have to think about what do militaries do? Right? The creation of standardized dress and uniform, the creation of standardized measurement infrastructures had a lot to do with the creation of the standardized soldier. Right? Something about military's period and uniqueness that's weird, so that's a deeper issue now.

Zach: A global, democratized police force. Yes. Right? Someone needs guns. The right guys. So mutual respect between all world religions. Again, a miracle. It happens in the upper echelons, right? But we're talking as part of common knowledge, common sense is the perennial philosophy, right? Common sense is all different paths up the same mountain.

Zach: So, you know ... an undoing of systems of oppression based on kind of legacies of race, gender, sexual orientation, that stuff. So this is about history. This is about remembering where this shit comes from. I mean the history of racism in America is tied in intimately with the history of corporate capitalism in America. There's no racism; we made it up. Just like we made up IQ to rank the racists. We have to dig into all that stuff and get that out of the way. And it sounds ... again it's a miracle. It would be a fucking miracle. But if we don't do it, we're gonna just cat fight ... even the most progressive on the left can't get our acts together 'cause we still can't get this shit out of our systems. You know?

Zach: And it includes, 'cause I'm a fucking white guy, but ableism. My wife's been disabled for three years. I'm amazed at ableism. People just assume if you're in this view from everywhere and you're fully abled, you can do everything. So many people can't for all of these different reasons. So it's about universal design for everybody at that level. Dealienation, rehumanization, personal development opportunities bound. Right? So if you have a basic income, you got this other thing you're not worrying about, what are you doing with your time? You're fulfilling your unique self, which means that many of the institutions need to become more explicitly educational. Lifelong learning becomes what the human is about. Complex, intergenerational relationships, right? Complex mentorship relationships, all these different things become possible when you're not just busting your ass to feed your family, right?

Zach: And then the final one is world peace. [crosstalk 01:14:11] But explicitly, world peace as a backdrop for human flourishing and exploration. And this is, Marc

wanted to bring this in. He's like, "It's fucking space travel, Zach." He's like, "Put fucking space travel in there." I was like, "all right. You know?" And it's true. [crosstalk 01:14:27] well no, as a replacement ... so ...

audience: Planetary peace.

Zach: A planetary peace and this is what's interesting about NASA and William James. He wrote, I forget what it was. And I guess it was probably the First World War. He said, "We need a moral substitute for war," which is to say we need heroes, we need villains. We need energy expressed. We need masculine swords ... let's do it for something else, like space exploration or saving the environment. Right? Where there's heroes and there's villains, and there's ... you know? And so that's the world peace and what the fuck do we do with all this energy? Fucking shoot rockets into space and go explore far away, get that energy out. And bring people together in that kind of thing. So that's a final kind of Star Trek miracle.

Zach: 'Cause it's like if we solve these basic social issues, you know ... is it the end of history? No it's not the end of history; it's the beginning, actually of history. This was [Orbingo's 01:15:26] vision of planetization. He's like, "We're little kids. Once we figure this out on this globe, there's this whole other universe that opens up." And so that's some of what the unique self symphony on a global scale is. It's that embodiment of that Corpus Mysticum, right? [crosstalk 01:15:43]

audience: ... produce the miracles. The miracles [crosstalk 01:15:47]

Zach: Right, yeah. It's a loop. It's a loop. That's the kind of platform for the Politics of an Evolutionary Love. And thinking through what it would take to actually birth these unique self symphonies on a grander scale.

Zach: I personally work in education, and see educational institutions as one of the key ones to fix first as a condition for the possibility of kind of fixing the other ones, 'cause right now we're facing ... the simplest way is it's a stupidity crisis. I mean you called it global action paralysis, and it is that. But it's also we're just too stupid to do anything, many of us. And I'm just being honest. This is like a technical term from someone who studied at Harvard's Graduate School of Education, human development, and neuroscience. We're stupid. And we've always been stupid. Right? But we've often been more aware of how little we know. We've often been less arrogant and less kind of tinkering with really foundational stuff, both in our culture and in our bodies and in nature. So ... I could just ramble, so I'm gonna stop, 'cause I want to see Barbara do her wheel [crosstalk 01:16:56]

audience: Thank you for risking sharing your vision with us.

Zach: Yeah. [crosstalk 01:16:59]

Marc Gafni: Let's kind of bring the energy together and invite kind of the translation or a translation of that unique self symphony, [inaudible 01:17:25] miracles into a way we could all practice it, and go into a practice vision with Barbara, the last step, right? Let's see how social synergy works and the beginning of a technology to begin to create it. Let's give her a big hand. She's been with us all weekend. Oh my God, big, huge, awesome. Thank you. Thank you, thank you, thank you. [crosstalk 01:17:50]

audience: Let's do a stretch while she makes it to the chair [crosstalk 01:17:55]

Marc Gafni: Stretch is awesome though. Awesome. [crosstalk 01:18:00]

Barbara Marx Hu: No sitting is not good for you. Stand. Fantastic. [crosstalk 01:18:13]

Barbara Marx Hu: Oh, are they ready to hear me? Okay. Alrighty, Alrighty. Woo! Geeze. First of all I just wanted to say about the 13 miracles, Zach, the only way it's totally obvious it'll happen is the entire story of evolution is a miracle. I mean if you want to think about miracles, you think about from nothing at all, into two seconds design that has emerged over billions and billions of years, and how many mass extinctions, how many billions of species are extinct, that have led to us being the first species on this planet aware that we are evolution, that if you want to put any intention into the process of creation of evolution, it is clearly to create co-creators with it. That the creator is creating co-creators. That's why there has to be freedom in the system. You can't have a robotic universe and do this.

Barbara Marx Hu: You can't have a robotic universe and do a unique self symphony. So that means all the mistakes, so-called, if you do put freedom and they turn out ... you know what? I like to look at the two of you for some reason. You want to move up a little bit? Just because I feel like I'm including you in what I'm saying in some way, I just like to put my eyes on you a little bit. Okay. Thank you. Thank you, because it's coming out of this. And then I wanted to relate to something you said, Marc. About the Dharma of Eros. And that reality is longing. And what is reality ... and reality is evolution, and evolution is longing. Reality is longing. In the Dharma, what is reality longing for?

Barbara Marx Hu: It happens to be all of these things. Reality is longing for greater consciousness. 'Cause you can see the tendency to have produced that for billions of years. So clearly reality is, that's not an idealistic thought. That is the nature of evolution. Reality is longing for greater complexity, in which comes greater uniqueness. The more complex an organism is, the more amazingly unique each entity is within a far greater context than ever before. And that out of ... Reality is yearning for Eros, for love. For joining. To create. So the first thing to affirm here is that the politics of love is the direction of evolution. And it's very helpful to me not to think this is super-idealistic and therefore can't happen, but rather to recognize whenever there's a crisis in evolution, it takes a quantum jump.

Barbara Marx Hu: For billions of years, it creates new, whole systems. One of the great teachers of this is Ilya Prigogine, the Nobel Prize winner for dissipated structures, in which he identified when a system is dysfunctional, it uses more of its energy to mutate, to innovate, but they all look ineffective until there is ... Hey there! Hello there. It looks ineffective until at some point, because it's a tendency of nature to connect to everything that rises is converging. We happen to live at the moment in time when the system is dysfunctional, but not so dysfunctional that we can't get here or travel, or be on the phone, or have our internet work. Just dysfunctional to show up it's not operational. And it's going to fail, and every system is going to fail. Because it's structured wrong; it's dominance and control structure, and the miracles are all in next stage revolution.

Barbara Marx Hu: Okay. So, when this system is more and more dysfunctional, the mutations or innovations get more and more connected by the nature of evolution itself to join that which is emerging. And at some point, I liked this phrase. I think it's from Marilyn Ferguson's book. "There is a non-local, exponential, interaction of innovating elements." Non-local, exponentially speeded up. Because it can't take hundreds of years, or the whole system will collapse. Non-local, exponential, interaction of innovations and the system will self organize, the self organizing universe, to a higher level of complexity. Okay.

Barbara Marx Hu: So, I have worked for many years to invent a process that would mirror what nature does. And I'll tell you briefly how it happened and then what it is. It happened ... Interestingly enough you talked about space. It's in the 1970s I was very interested after the lunar landing and the tremendous technology achievements of NASA. I knew Dr. Tom Payne, and I went into his office at NASA. I saw this huge PERT chart of every technological achievement that it would take to put a man on the moon. It had this one picture at the end of this huge, genius of humanity's technological skill, it just one astronaut. It said, "Bring him back alive."

Barbara Marx Hu: When it said bring him back alive, what Tom Payne told me is that everybody in NASA from the janitor to Werner von Braun would correct any mistake they ever made, because that very mistake could destroy it, as it did actually with the O-ring on the Space Shuttle that blew up. That's when I began to work with these space scientists to develop a scenario ... It's really a political miracle scenario. We called it an earth-space scenario restoring the earth, freeing the people from all these oppressive structures, exploring the universe not just as some wild and crazy deal, but the fact is the materials on the moon, the asteroids, are far greater than what we have on earth. They're the materials of 1,000 earths, right up near us, and I got to be part of the space colony movement, and I was wanting to go, actually.

Barbara Marx Hu: But it didn't happen, but it's there. We're being born into an enormously resourceful universe. So with that, we went to Congressman Olin Teague of the Science and Technology Committee. I said, "Let's bring ... could you bring together the committees of Congress to examine what would happen if we had an earth-space human development goal using the high technologies and the

enormous sophistication of what NASA created for a global goal of greater security-peace-economic development?" And the whole thing. He said, "Barbara, I'm very disappointed to tell you we cannot do that because the committees of Congress cannot come together. They don't ever come together to look at anything together.

Barbara Marx Hu: I said you mean if there's a goal to rescue humanity from the situation we're in, that you could not be reviewed by the US Congress? He said, "No, it could not. You do it." So the you do it ... my partner, John Whiteside, was a chief officer of information for the Air Force in New York. And we realized that almost everybody we talked to thought it was a good idea, to have a earth-space human development program using this vast genius of humanity for a global goal that had all the goodness in it. And so John and I were talking to people. We finally all agreed, but then said somebody else won't get it. So what John did, he drew a wheel on a napkin. And you know the famous napkins.

Barbara Marx Hu: Then we decided to put sectors of the wheel that represented all the basic functions of society: health, education, economics, science and technology, governance, arts, media, relationship, justice ... we had 12 of them. And he put at the center, the idea of media and the news. Now he was a genius at this, really extraordinarily ... Every morning he'd ask me, "What's the vision today?" And then he would develop the PERT chart for this vision. And so, we decided to hold the first wheel in Southern Illinois University in 1972. It happened to be the campus that Bucky Fuller was scholar in residence.

Barbara Marx Hu: This was the day of the hippie students. Everybody was protesting somebody, locking up deans everywhere, and we arrive in to build a wheel. Well, the deans didn't know if this is dangerous or serious or not, but the students loved it. So, if you could ... unfortunately I don't have my graphics here. But you have to just imagine with me for a moment, the origin of creation, the mind of God, and see universe, earth, life, animal life, human life. This turns on the spiral. Now draw a big turn on the spiral and put a wheel in there. And make the wheel in that turn on the spiral so it's not a static wheel; it's actually a spiral turning. And in my mind, we are here, in a part of the wheel. Everybody who has a particular function that you're doing, like health, education, governance, science, business, are in a part of that wheel. So when we did this we put ... We decided to invite the most difficult people you could imagine.

Barbara Marx Hu: This is not the people who would agree with each other. My job was to go out and get the unimaginably difficult, different people. So you had to have the Black Power leader of that moment. Oh yeah. Just show that, please. [crosstalk 01:30:21] yeah. Thanks, Nina. Thank you so much. Can you see this here?

audience: Yes.

Barbara Marx Hu: Okay. So yeah. This, for the people to see. So here's the idea that ... this is the universal force of creation that has gone through the mystery school of billions and billions of years of higher complexity. Greater freedom, greater order. Now,

our turn on the spiral I dated from 1945 when we dropped the bombs. We're gaining powers of Gods. How are we going to use this power? And I could see at the age of 14 that if we didn't ... if we didn't have a better way of the use of power we were gonna destroy the world, 'cause the power was just starting with atom and nuclear, but now it's so much greater. So when we drew this, John came up with some very important insights.

Barbara Marx Hu: He said, "It cannot work if you have a speaker and people in rows." The architectural structure of how you do things make a difference. Because I can talk about synergy as much as I want. But until we get in a circle and change the structure, this is the way it is; there's just no way around it. So we did that, and we also ... He had TV cameras, little handheld cameras at that time in the '70s. And each of these groups, their goal was as a small team, to say what do I most want to create in environment? What do we most want to create in politics? What do we most want to create in health? And then they were to present to an assembly of the whole, 'cause we had maybe 150 people there, what each group wanted to create.

Barbara Marx Hu: Then the next question was, "What do you most need ... what do we most need to create it that we don't have? Is there anybody in this wheel, including the Black Power leaders and the welfare mothers, and the ambassador from Bangladesh, from ... I mean amazing." They all had something to offer. And the excitement was that if a group, like an environment group needed media, it needs economics, it needs education. There's no one structure that can possibly do it without the others, because it's one living system. It's exactly like your physical body.

Barbara Marx Hu: So it happened that ... in the second part of this wheel, environment. Is the people then said, "What group or what individual could help this group, that group, the other group?" And this was a totally orchestrated vocational arousal session. Because you're very vocationally aroused if you have a real need and somebody has a response to you. So the third part of it is mingling. Very, very sophisticated type networking, because you have to network with the person who has a response to a need that you or this group has. And then what John did was so brilliant. He had a TV camera ready for you, if you were creating something.

Barbara Marx Hu: This was the time when the media was used to all the negative protests, that's how you got attention was to process. At the SYNCONs, we called them Synergistic Convergence, the way you got the media was to create. Some people said, "Oh people will be embarrassed or they won't do it." Not at all. People started to say, "Camera! Camera! Camera! I just thought of something with so and so." And so the cameras were rushing around because people love to be communicated.

Barbara Marx Hu: Actually, it's not true that they love to be communicated. That's what we love to do. So, then John, who had been in the broadcasting world, he then designed the new World's Evening News. And it would start out with somebody playing

Walter Cronkite at that time. Today there was this accident and these people were murdering these other people. Meanwhile, at Southern Illinois University, Chief Economists of the US Chamber of Commerce and hippie so and so came up with this idea. And then the news. And the news, and the news, and the news. He designed it like a genuine news show.

Barbara Marx Hu: The people from all these different quadrants of life saw themselves as making the news. And then we also invited really growing edge people, like the Nobel Prize winning scientists, biology people, people who were very, very interested in human development like Jane Houston. We had Irvin Laslow and we had all these very brilliant people to come and say to the social body what their new capacities are. See, almost always we're not taking into account the radical new capacities in these emergent technologies and spiritual, social, and technological.

Barbara Marx Hu: So when you had the interactions between the various sectors supporting each other, you were becoming the news and you were drawing on the vast potential of the growing edge of humanity, which is also another form of ghetto. There's people at the very, very growing edge of science, technology, human potential, don't usually get into social change movements direct. And so, by the time we did all of this we took down ... The students had built these removable walls between sectors that you can see here. And the removable walls all came down.

Barbara Marx Hu: We invited something we called the Assembly of the Whole. The Assembly of the Whole was everyone in their sectors, but no walls. It was symbolic that it was a living system. And then the question was: is there anything that some group deeply needs, that has not yet been resolved? John used to say, "We have to beware of late blooming torpedoes," because there's always somebody discontent. Who can step in the middle and say, "Well, I didn't get such and such?" But in that particular moment there was silence. It was an awesome silence. You had some of the most poor people in the world. The whole Black Power movement was there. The business executives and so on.

Barbara Marx Hu: There was one young man, it's very touching. We also had something called the Council of High Priority Needs. That was for people being rejected. Some people are obnoxious. They couldn't get into a sector of the wheel with their opinion because they were constantly being excluded. So, John said, "Let's create the Council of High Priority Needs," and videotape them making their message so they have to watch themselves. I mean it was so brilliant. The people saw how repulsive they were. Then we sent them back into the wheel. You know, "Say it again now. See if somebody can hear you. A lot of this, you're just obnoxious."

Barbara Marx Hu: And so, but this particular thing was all the walls down. Edgar Mitchell the astronaut said he had come in at that moment. And we had Nichelle Nichols, who was Star Trek, Lieutenant Uhura, singing "Joshua Fought the Battle of Jericho, when the walls came a tumbling down." The people started to laugh, snake around and dance. And John was a Southern Baptist ... he said, "This is a revival meeting. This is not a political session exactly." Edgar Mitchell said if he'd

had a spiritual Geiger counter it would have gone off the charts. So anyway, everybody got seated again. It was an awesome moment, because the potential in that room could have done anything that anybody needed. And the one young man that had been so obnoxious, his great thing was to legalize marijuana.

Barbara Marx Hu: So, he then comes into the very center of this with the entire assembly there for this moment of unification. John and I looked at each other. We said, "oh there. Could this be the late blooming torpedo?" What he did, he knelt down in the silence, clasped his hands, and he said, "I don't think I have to worry about marijuana. This is what we always meant."

audience: Wow.

Barbara Marx Hu: And that moment is imprinted in my mind: "This is what we always meant." This conference was so successful, but we didn't have resources. We didn't have money. I was paying for everything out of from what my father had given me making toys, so at least I was doing well with that. And we did 25 of these conferences, called SYNCON. It worked every time. But then John died, and I couldn't go on. I didn't know how to do it. I did run for Vice President, as I've been telling Marc all these years.

Barbara Marx Hu: I ran for Vice President to see if I could get this function into the Office of the Vice Presidency. And, I actually did get the ... over 200 delegates to nominate me, but I wasn't going to be Vice President; I was just going to make a speech. I told them that. They didn't have to worry about it. I wanted to speak it from the Democratic platform. You can see the speech on YouTube if you'd like to, and I'm going to give it to Hilary Clinton, 'cause she could possibly make it ...

Barbara Marx Hu: So I want to then go down to right where we are now. After all these years, after teaching on shift network, after communicating about this, something new began to develop, and the Foundation for Conscious Evolution began to support this happening, which is to build small wheels. This is ... who was saying, you have to have community. You cannot do this as one big thing. There has to be small groups. So Nina is now working, for example, with doing ... people doing prototype peace room office for the future around the world. Every week we have a Skype call, a Zoom call with them reporting on how it's going so that we can begin to ... We call this from the bottom up.

Barbara Marx Hu: Then, there's a certain movement coming from the top down to try to get the wheel of co-creation as an interactive social synergy system with Don Beck's vital sign monitor, with some major funding to support the SGG goals and more, through the UN. So it's sort of escalated up into a power system. I don't know if that's going to work, but we've written a white paper for the United Nations to present this to, 'cause the Ambassador to the United Nations, Ambassador [Chadre 01:42:03] said to us ... I was just on the phone a friend called me. He said, "Could you help us out? We'd like to do the peace room office for the future." This was Diane Williams, head of the evolutionary leaders. Ambassador

Chadre rewrote me. He said, "Barbara, thank you for bringing to the UN the idea that every ambassador could invite its own country to use a wheel or many wheels to map, track, connect, and communicate what's working in the Congo, in Iran, in Ukraine." Can you imagine? They would be reporting into a central office in the United Nations, which would be a large scale wheel.

Barbara Marx Hu: But it's graphically important, because the structures of every single sector have to be synergized. I'll get to that in just a moment. Then the UN communications system ... this is the plan that we've just written up. The UN communications system is charged with dramatizing through the people doing these projects, in these countries, the story of humanity's evolution. So you don't have to use religious language. You don't have to use even evolutionary language. You can use the language of innovation, creativity, solving problems, resolving terrible issues, and celebrating creativity. Oh my God!

Barbara Marx Hu: All right. This is in the works. I want to tell you what happens in the wheel of co-creation, whether it's done on a local medium or eventually, I believe it can be done through the unique self symphony and a planetary awakening at a scale. And I'm okay ...

Barbara Marx Hu: Here's how it works. If we were doing a wheel here, a wheel like this in the design of these various sectors. And at the very center of the wheel, we call this the sacred heart of the hub of the wheel. And it's a sacred space. It's a new sacred space in the world, in the sense that you're consciously aware that the impulse of evolution has been going for billions of years to higher order. And when you go symbolically into the temple of the sacred heart of the wheel, that impulse is who you are. In other words, the unique self comes through in the heart of the hub of the wheel as one's own unique expression to create, with the feeling of power. It's not only individual power. It's enormous power of evolution is in every one of us.

Barbara Marx Hu: If you do this really well and you can have some music. You can have some prayer. You can have some experiential visualization ... Oh my God. This is really true. The unique self is an expression of the impulse of evolution, incarnate in everyone of us. So when we started going to the heart of the hub of the wheel, there are practices in there that have to be more fully developed. Like heart math is just put your hand on the heart. The evolutionary chakra meditation. You can breathe up from the mind of God and stand in the heart of the hub of the wheel. You don't have to do all the wonderful stuff we did here, but you could. Prepare yourself, actually, to realize you're incarnating the whole process of creation as your unique yearning for reality, yearning and longing for you.

Barbara Marx Hu: And what is it longing for? Unique expression. Unique creativity. Unique connectivity. So, you get in the heart of the hub of the wheel. The next thing you do from the heart of the hub of the wheel, after feeling this, is you say ... you're asked: "What is my greatest aspiration to create?" So you're not just saying, "My project is ... " You're saying, "My deepest aspiration to act and to make it happen ... " It's not just about a visualization, is ... and you've already

been told this wheel has every sector of human endeavor in it. So if it's about evolving the healthcare system, if it's about developing new politics. If it's about restorative justice, whatever is your longing, but you're empowered in this design.

Barbara Marx Hu: And so then, you say, "My greatest aspiration is ... " In my case, it would be to bring forward the worldview of unique self, conscious evolution, toward a planetary awakening in love. I say something outrageous like that. All right.

Barbara Marx Hu: Then where do I go in the wheel? Well I have to pick some place. Because if you're going to do something, you have to have some concrete thing. You can't just have these vague things. So like with Marc, he has books. Regardless of anything else we might do, there's a book. So I am gonna write a book with him. I mean he's persuaded me that writing books is at least one thing that can be done, right away. And so we're gonna write a book. So we go up into the publishing industry. There's Adam! Unfortunately, he's sitting in this sector of the wheel, waiting for me. "Hey there," says I, from the heart of the hub of the wheel. "Good morning, Vietnam." I love that good morning Vietnam. I don't know why it's so funny. [crosstalk 01:48:12]

Barbara Marx Hu: Oh that's radio?

audience: You're talking about books.

Barbara Marx Hu: Oh yeah, books. [crosstalk 01:48:17]

Barbara Marx Hu: I have to say this book that was going to be written, that can actually dramatize in the most beautiful way that everybody's hearts desire, is to express the creativity for the good of oneself and the greater whole, for something more than just an additive improvement of the world, but for something emergent or new. Yes?

audience: Yes. [crosstalk 01:48:44]

Barbara Marx Hu: 'Cause we've been doing it for billions of years. It's not as though it's been static down here. All right.

Barbara Marx Hu: So I'm then saying my aspiration is a book, that Marc and I and whoever else is to be coauthoring with us, let's say. It's actually, it's so stunningly attractive that people all over the world are buying it and saying, "How can I participate?" We have in the book how to form your own wheel. And we do local wheels, etc., etc.

Barbara Marx Hu: I'm getting carried away now. I want to say that [crosstalk 01:49:24] in general, I'm not gonna put myself in the heart of the hub of the wheel now. I think that each person who goes in does state their aspiration. I've done this many times in simple ways. "My highest aspiration is, and what I most need to create this is

... " We do this at the evolutionary leaders movement. Now that's 50 sort of top-notch leaders, but none of them are happy. None of them feel that it's working.

Barbara Marx Hu: So, Diane Williams said, "Do you think you could help? 'Cause we can't even cooperate here all these leaders." So I invented ... I said we'll do a wheel, so people will say my desire is what I need is, and then anybody who has a resource to meet that person's need actually goes up and hugs them. Goes up and interacts with them. Goes up and loves them together. You start building vocational cores by attraction to what people want to create. Then by the time you have done this for a day or so, you have a wheel ... let's say you have 100 people. Let's say we're doing it here. You would be amazed as people state the greatest, highest aspirations you have, and what you most need. It happens naturally in networking, but this facilitates the networking to such extraordinary degree, that core groups form to create almost inevitably in any group.

Barbara Marx Hu: If it's a group of highly charged people like this, you can hardly imagine how much more creativity there is. So then finally in these wheels, we're imagining now ... we don't have John Whiteside, but we should have a media there, which is going to continually communicate the voices of the people creating ... [crosstalk 01:51:28]

Speaker 6: Can I just add one piece?

Barbara Marx Hu: Of course.

Speaker 6: The matching of needs and resources, because we were just at a couple of different events. The stunning synchronicities that show up in the room, so we're really in a place of co-creation.

Barbara Marx Hu: Oh that's right.

Speaker 6: I think that's really something to note as part of it.

Barbara Marx Hu: It is, 'cause I did an event at Berkeley called entering the convergence zone. It's a very simple thing. It's just a gathering. But I stated this highest intention that I have, for unique self symphony, planetary awakening. And I said, "Is there anybody else who has something to fulfill in that?" Since I picked the most comprehensive possible goal, the number of people who had gifts to give as to how to do this ... I mean a man with media capabilities stood up there and just amazed me by having almost ... he thought everything we would need, he thought he had. And on and on. And by the time it was over, everybody who had something to give moved from sitting like this to moving to being in the convergence zone.

Barbara Marx Hu: And in the convergence zone you had the creativity of that small group, and it was immense. It's true everywhere.

Barbara Marx Hu: I'm going to complete this and see if there are any thoughts or questions. So, my intention, our intention in the Foundation for Conscious Evolution, and in cooperation as much as possible with what's happening through CIW, would be in the next years, to plant this with the books, the synergistic process throughout the world from the bottom up, in as many small groups as possible, and communicate that while from the top down, if the funding comes in for this larger activity with Don Beck and myself, and Irvin Laslow at the ... There's like the state of Mexico through Juan Carlos Gitan is interested. How do they respond as Mexico? How does Mexico respond to these STG goals? They're useful.

Barbara Marx Hu: Because everybody knows whatever else you're doing, you should be making some contribution to that. But how? And since all the STG goals like health, education, overcoming poverty, all of them are interactive and can't be resolved ... [crosstalk 01:53:53] should I sit on your lap? [crosstalk 01:53:58] okay you want ...

Marc Gafni: No, no, no. You're finishing up?

Barbara Marx Hu: I think so.

Marc Gafni: I'm just checking. You're sitting here. [crosstalk 01:54:04]

Barbara Marx Hu: Anyway, I'm finishing up. Where was it? Now I'm distracted. [crosstalk 01:54:14] Oh yes, Mexico.

Barbara Marx Hu: So I would like to just conclude with the evolutionary politics. I believe this is a very early phase of synergistic democracy. It's not about voting. It's not about win/lose. It's about co-creating and joining your needs with somebody else's resources so everybody gets more, 'cause social synergy is social love.

audience: Amen. [crosstalk 01:54:45]

Marc Gafni: Thank you so much. And I thank everyone. I'm just gonna kinda dive in now. Right? We're doing a break. Break's over. We got about 10, 15 minutes. We're kind of at the end. Everything's at the end. So let's kind of like, "Wow." We just came in for a 15 minute seminar, so kind of full out ... I ask if you can kind of sit up or find your position, find your place, move around a little bit. Shake it out.

Marc Gafni: As you're finding your place I think we really delivered on our promise this morning. That we said we would actually talk about what's the politics [inaudible 01:55:31]. Now we just began. On each one of the social miracles, we're gonna kinda go through it and really work it out. John's reading them now, John Mack, and ripping them apart from his perspective. We're gonna have ... John's gonna read them and Shawn's gonna read them, and right? We're gonna rip them all apart from a million perspectives, then put them back

together again, so that they come out both as utopian, but as great utopianism, a utopia that can actually be manifested.

Marc Gafni: So the idea is ... when our friend Daniel is not here as one of our inter group working, some of you know him. When he came on board he said to me, "I can't come on board because you won't let me say something that gets John Mackey mad." I said, "You can say anything you fucking want." That is to say, it's a think tank. That's what it is. Right? So actually, right, everyone gets to say what they want, if it's a karate dojo. You can't just say, "Shit." Right? Meaning you gotta actually say it, back it up. Right? Bring it down, make it real, make it alive.

Marc Gafni: What's gonna come out of that ... What Barbara calls conversion [inaudible 01:56:41] is something completely amazing, meaning we want to combine the kind of radical rigor of kind of deep structural thinking with the biggest possible vision. And if you just see ... even just from this morning, we did ... I tried to very briefly, 'cause we've done that piece before. But I wanted to set the stage of these stages of evolutionary love, outrageous love, love intelligence, unique self structure, unique self symphony. Then into Zach, some of the deep, gorgeous structural forms that we're working on, which are gorgeous, into Barbara, whose been holding this social synergistic, conscious evolution vision her whole life and kind of convened with John Whiteside, who I sometimes have a support group with him even though he died.

Marc Gafni: Me and John and Sydney, we all talk occasionally and just chat. It's these 25 awesome SYNCONs right now. I want to try and bring in the next couple minutes, just try and bring the whole thing together. Let's bring Saturday night, which seems like, "Whoa, where'd that come from?" Together with this, this morning, together with Eros, together with intimacy, together with wisdom school, with shalom, with the Foundation for Conscious Evolution, with the Center for Wisdom, which Barbara now co-chairs, which maybe a quarter of our board is in the room. With Jerry Judd, with Lawrence and ... how does it all come together? So I'm gonna start just briefly. We're gonna start and end briefly, and we're gonna do kind of a last process together; we can all just kind of find voice. Okay?

Marc Gafni: Remember we were talking last night. I want to really just be in the mysticism of it for a second. I want to really be in kind of the deep inner evolutionary mysticism of the whole thing. Remember we said last night that Barbara had called me. I didn't say get on the phone with me and Irvin Laslow. I was in Holland. I had three months to write. I canceled everything and I was working about 18 hours a day writing. I didn't wanna talk to anyone, unless they say, "Barbara says you have to get on the phone." As I said, I don't control Barbara. So of course I get on the phone.

Marc Gafni: I was staying in [Shahat's 01:58:55] place in [Benwaudi 01:58:55], right? And I had a deal with the people in the kitchen. They would bring me food three times a day. The deal was you weren't allowed to talk to me. They would bring me food, we would bow, no words exchanged, so I wouldn't lose my concentration.

Right? And we were kind of totally in. The only thing I did in that 30 days that wasn't straight in was that phone call. It was the phone call we did, right, which I said to Barbara then with Irvin Laslow about this vision of doing 20/20, just kind of trace what happened here. I mean it's actually really, the whole thing begins to come together. That's the only phone call we did, and then Barbara said we were excited about the vision, because it was a vision of unique self symphony. Barbara was calling it planetary awakening, I was calling it unique self symphony. We both had a similar social vision.

Marc Gafni: Zach and I were deep in another piece of the same conversation. Daniel was in the conversation. Mackey was in the conversation. Right? ... We were all kind of doing different pieces of it. We were excited about it. We had a whole book vision of how we were gonna put that into the world. And that vision remains. I'd like you to just catch the wave for a second about what happened, 'cause all of a sudden everything we talked about at wisdom school comes together. So I wrote it up.

Marc Gafni: For me it was actually disturbing to step out of my space, but I realized this was so important we need to write it up, and it came out beautifully. We still have it. Right? Right? I sent it to you, Zach. This is what it looks like. We put it out-

Barbara Marx Hu: This is true.

Marc Gafni: We put it out ... this is exactly what actually happened. We put it out, and Barbara called it. Steven died and says you gotta take that down. That's how it actually started. It was in direct ... I mean it's really from a mystical perspective, from how the world works in its superstructures, that's actually what sparked this whole thing, was actually ... how do we translate and take this all together? Put it into the world and in some sense, and when I say Steven, I don't mean him particularly as a person. I mean ... I think it was you said to me Adam, "The source code doesn't want to change." I think that phrase was from you. Want to change the source code, the source code doesn't want to change. A few weeks you said that to me. It was like, "Oh that's a good point."

Marc Gafni: And in some sense, it's really what happened. It's got very little to do with in the end, David's pathologist ... it's about something deeper. Right? Now you can get stuck on the surface of the whole thing, but then you get stuck in that battle. And while there may be some battles to be waged, right? Because that's a necessity, because that's the holy thing to do, that's not where we're stuck. We don't want to get lost in that. What actually happened here is there was a moment when we were in a convergence zone.

Marc Gafni: Whenever you're in a convergence zone, there's an equal and opposite reaction in the other direction. There's an equal and opposite force that says no. We've been talking about yes all weekend. Whenever you're screaming yes, there's always a no. Right? And the no always looks different than you think the no is going to look. But there's always a no.

Marc Gafni: The larger the yes, you with me? This was a huge, large yes. This wasn't a small yes. It was a huge, "Yes!" And so the world shouted back a huge, "No!" Right? The no was a contraction. The no was from an egoic contraction. No was from the old space. The no was not from unique self symphony, it was from the scarcity of egoic contraction. Right? If someone else does it, somehow I won't be it. When actually, what the entire think tank is built on, is actually a symphony of stars, right? We need desperately [inaudible 02:02:35] Victoria. Hold gangers, holding. Shalom. Right? Jeff. He's a dual citizen. He's shaloming and doing everything he's doing here. He's holding that book, that desperately needs to be written, which is how to actually access and identify, and we're deep in that together, which emerges out of unique self process to happen.

Marc Gafni: Tonya's gonna step in and knock out ... we're gonna knock out together 50 pages, unique risk. Like you get ... everyone knows how to do unique risks. Gotta be able to find that. That's where it's gonna happen. That's gonna be it. And then we're gonna have unique voice in evolutionary love, and then right back to evolutionary relationships, and actually what we have to do in the system is, everyone's a star. It's a system, it's a unique self symphony. It's the only way we're gonna actually act a unique self symphony, and Adam's vision of inseminating reality, right? Right, right? Through his maestro ability to figure out and control a vision of publications? Right, right? And this new next stage publishing, and right then Shaw steps in as our executive director. Something begins to happen, right?

Marc Gafni: Now of course I'm teasing about some details of it, but not really. Some of the details yes, but not really. That's actually what happens. And the power of that yes was so powerful, that it literally echoed in the heavens. Right? If you ask do you think I'm just being metaphorical, I actually don't. Actually the best explanation that I can understand of actually what happened is precisely that. I mean it was so powerful that it was so possible, but it was so real. It was so emergent, that it literally vibrated in the heavens. And the heavens said, "Are you really serious about it? Are you really gonna do it? Are you really committed?" I need to see that you're ... you meaning all of us, we're all committed. Because the way we're gonna move forward is not with a sage from the stage.

Marc Gafni: The sage from the stage is the old model. Right? Now it doesn't mean that the next Buddha is a sanga. There still needs to be Buddhas. We need transmission; we need teaching. Otherwise I'd be out of a job. But we need a lot of teachers and we need a lot of transmission, and we need unique self symphony of mega rock stars. And when everyone actually is, it's not a faith statement. It's the nature of reality is, we're all fundamentally needed. Right? And none of us are here by accident. Whether it's those of us in the room or extended family, wisdom school is an essential heart at the hub of the wheel, right? That's what it is. It's precious. Every single person here is precious, precious, just a resplendent jewel that has something radically unique, radically important, radically gorgeous, to contribute to this unique self symphony.

Marc Gafni: And the actual experience in our bodies, in our bodies, as Sauna experiences in her body, I am chosen. I am loved. I am seen. I am needed. That's the four part mantra, right? I am chosen by all of reality. I don't need to wait for a man to choose me. Right, you get that? A person may choose me, or I may go on a path of many beloveds, whatever my path is. But I'm not waiting for one person to choose me, to redeem me from the wretchedness of my existence. I am chosen. Right? I am loved. I am seen, and I am needed. Reality needs my service. That's the beginning of unique self symphony. It's powerful, and jealousy disappears.

Marc Gafni: Anyone's whose been at any of our events, come to ... how many people here were at the board meeting? Right? Is it fair to say at the board meeting that it wasn't just about jealousy, it wasn't a political room? Most board rooms are a mess. There's all sorts of ... the year before, Barbara, you were at John's ranch. Right? You were there the year before. Shawn missed it. But Torah you were there the year before. Jeff and Shelly not quite yet. Right? Tonya, you were there the year before. At that meeting. Right? It wasn't perfect. There were little moments, what instrument to play, how to play it, butted heads.

Marc Gafni: But underneath all of that, right, right? Underneath all of that, right, right? I mean it was unique self symphony. It was unique self symphony. Right? Right? It means you work it out. No words that can't be spoken. Right? 100% transparent, not 60% missing. Right? Two litmus tests of intimacy, right? No words that can't be spoken, one. Two, am I willing to be impacted by other people? If I'm not willing to be impacted by you, I'm not intimacy with you. And unique self symphony, the master hears all the music. I'm impacted by all the music; that's why it's a symphony. And yet, I'm radically committed to playing my own instrument. My mastery comes from my instrument.

Marc Gafni: And, I'm deep listening to all the other instruments at the same time. I'm not lost by listening to the other instruments. I don't lose, I'm not diminished by being impacted by the other instruments, and in fact, my violin shows up in a way that it never could without all the instruments. That's unique self symphony. Right? Like wow. Wow. So our commitment to wisdom school isn't just a commitment to personal transformation; it's not just a commitment to a great weekend. It's a commitment to this vision. I wanna offer into this space that that vision that we began, Barbara, of actually fielding an event that holds all the books, needs to happen.

Marc Gafni: We did a success summit once. We're gonna bracket it there. We're gonna hold it there. We need to go to the next level of event. The next level of event is not another success summit. If anything the last year has taught us, it taught us that. We can't just be about ... in other words, I love the success summit. I dreamed it up; I envisioned it. Right? Created it. Kate joined me and we kind of came together, and it was a gorgeous explosion. It was gorgeous. So many good things came out of that for so many people on so many levels, and I'm ecstatic that we did it. But we can't repeat it. We've gotta do something, actually the next step.

Marc Gafni: The next step is some merger of success summit, of SYNCOM, of some larger vision of how this happens, somewhere around 2020. Where we take the books that are going to be written, which are kind of the explosive, transformative agents. In the end, books matter. Books matter, right? Downloading that source code matters. I would just invite everyone just to be with us in wisdom school. Let's build wisdom school together. Wisdom school doesn't belong to shalom. Wisdom school doesn't belong to me. The center is a partner, but it's really ... it doesn't belong to anyone. Wisdom school is ours. It's our creation. There's no place like it in the world.

Marc Gafni: I want to invite everyone just in this moment, to energetically step up, even if you're new and this is the first time you came. This is our home. Right? It's our home, it's the home of the dharma. It's the place where something happens that doesn't happen anywhere else. Our next wisdom school is gonna be November 3-6. Right? Coming up. So kind of just mark it on the calendar. November 3-6. Invite a friend. Shalom will be expanding by then, it'll be no problem. We have to fit everybody.

Marc Gafni: If you don't have a friend, then join me in holy of holies and we'll try and work that out. Do the best we can. Right? Karen you'll have a friend by then. So we'll try and get everything gift in here. Okay? Right? And like hey ... we can do this together. Right? And we actually can shift something in the source code. It's very rare to be in a room like that. It's a very, very big deal. Okay?

Marc Gafni: So we're gonna close with a simple, simple two minute turn to each other, the way we always do. We have a kind of story that we always close wisdom school with. Right? You can tell the story with me.

Marc Gafni: I tell the story. The first distinction that Jeff put in the room. Let's give a huge, huge hand for their awesome just kind of holding the space, blowing it out. Jeff and Shelly. [crosstalk 02:11:23] Let's give a huge hand to Barbara for showing up with Nina! [crosstalk 02:11:31] Barbara you can. How happy are we that Barbara came? Oh my God. Awesome. [crosstalk 02:11:41] a huge hand to Zach, who just came out and showed up. Yeah. [crosstalk 02:11:47] Rock it out. Rock it out. We thanked and we'll thank again, Sauna and Rosemary who just kind of nourished us, our weekend. Thank you so, so much. Thank you so, so much. A huge hand to Nance, who kind of was holding the entire space. Huge hand to Nance. Huge hand to Nance. Right? A huge hand to ... the man who's kind of opened like a flower bloom, step by step, and he's now in full bloom, John [Tarza 02:12:16]. Yes. Yeah. [crosstalk 02:12:20] it's just so completely delightful and the story you own that goes like this is the master.

Marc Gafni: We have a minute left and we're a minute over time. But let's get the last second, we're gonna bow out. Okay? There's the master. He's on the holy day. It's the day of which judgment is done. The book of life or the book of death. And the master says to those assembled, he says, "There's a way, learned, to cheat the angel of death." There's a way to cheat the angel of death? How could that be? When you think about the angel of death just think, who knows where

all of us are gonna be between now and November third? So much of life unfolds. So much is going to happen between now and then. I really want to bring down blessing for all of us. Bring down blessing for all of us as Asanga. Bring down blessing for all of us on our individual trajectories.

Marc Gafni: The master says, "How do you cheat the angel of death?" And death means not just physical death. It means all the things that kill us. And the master says, "There's only one way to do it. If you're completely focused on your success, on your trajectory or a separate self you can't do it. But if you're willing," and you all know the story. If you're willing to look at the person sitting next to you, and say to the person sitting next to you ... I'm not willing to be written in the book of life without you. And the angel of death is confused. 'Cause the angel of death can only kill the ego. Only the ego dies.

Marc Gafni: But eternity, essence, unique self, can't die. Unique self, uniqueness is the currency of connection. We're connected by our uniqueness. Uniqueness creates synergy and intimacy. Radical intimacy. So I invite you, and we're gonna do it together, to turn to the person sitting next to you. We'll just hold silence of presence into diads. We turn into diads in our last moment. Holding silence of presence ... in ritual space. We're in ritual space, holy friends. Holy brothers, holy sisters. We're gonna do it together. The [inaudible 02:14:13] allow me to invoke it and just repeat the words. I am not willing ...

audience: I am not willing ...

Marc Gafni: To be written ...

audience: To be written ...

Marc Gafni: In the book of life ...

audience: In the book of life ...

Marc Gafni: Without you.

audience: Without you.

Marc Gafni: And then the person, the second person sends the blessing back and says ...

Marc Gafni: I'm not willing ... [crosstalk 02:14:43] to be written in the book of life ...

audience: In the book of life ...

Marc Gafni: Without you.

audience: Without you.

Marc Gafni:

And in silence of presence, in that moment in which the angel of death disappears and possibility explodes, we rise. We rise, we rise together, so we kind of stand up together and just in one instant, we self organize in silence of presence. We self organize in one instant into a circle. We're self organized in one instant into a circle. November 3 to November 6. We'll see you there.