

>> MG: So, the counterfeit of Level Four Pleasure is when you ask Level Four Pleasure to be everything and when you make it the end of the story. No self. True self becomes all of reality, and you embrace detachment as an actual internal posture and not as a strategy. Buddha never actually said, "Don't have desires." In the original Pali Canon, the best reading we had, the Buddha said, "Have few desires but have great ones." That's a much better discernment. Just liberate yourself from the desire of the contraction, from the grasping and experience the fullness of desire, which we're going to explore in the next level of pleasure. Before we go to the next level of pleasure, however, one more piece of the counterfeit. Because we're trying, with the grace of Goddess to lay down these Dharma tracks together. So, the counterfeit of true self enlightenment is the four or five things we've mentioned already. But, remember, true self enlightenment is knowing your true nature. It's part of this deeper bucket of pleasure, which is knowledge. Gnosis. The sensuality of Gnosis. Erotic knowing. "And Adam knew Eve" Genesis 4:1. Erotic Knowledge. The car mechanic is engaging in the same essential process in its quality. So, what's the counterfeit?

>> Seeking knowledge or information --

>> MG: Information. Exactly. In other words, the sense that I've got information available, and that's a pseudo-eros. It's not a genuine eros. But knowing true nature is wisdom. That is why we're renaming The Think Tank, Center for World Spirituality, the Center for Integral Wisdom, evolving a global ethic for a global civilization. It's wisdom. Sophia. Beautiful.

Can you see how a couple of the Principles apply? Let's spend two more minutes on this. Just apply a couple of the Principles. So, what happens when you actually get true self enlightenment? Or you get a whiff of it or a glimmer of it? Does it remove or nullify the pleasure of Level Three, Level Two and Level One? No. What does it do? It enhances them. Precisely. We have now added to our vacation in Jamaica -- at the great hotel, with your best friends, standing for a cause -- a realization of true self enlightenment. Which amplifies, shifts and deepens the pleasure of Level Three, the pleasure of Level Two and the pleasure of Level One. That's precisely the notion that we're talking about. When all four of those come together, everything changes.

So, for example, if you have a dimension of true self enlightenment, sex, as a Level One Pleasure, will completely change. It's a completely different experience. Standing for a cause will completely change. The likelihood that you'll do damage when you stand for that cause goes significantly down. In other words, what is, as a movement -- or who, as a person, is the great paragon in the 20th century of standing for a cause, in an unenlightened form?

>> Mandela.

>> Mandela. There's a much, much bigger paragon. I'm talking about a change in the entire century. Hitler is one, but give me a bigger one, which is really for a cause, which dwarfs Mandela and dwarfs Gandhi. The biggest cause of the 20th century, my friends. Karl Marx -- Communism. Communism was the biggest cause, way and above, of the 20th century. This was the cause. There's a reason why all the Jews in New York in the '30's were Communists. I don't mean Karl Marx particularly; I mean

Communism. Marx and Engels, of course, right in the century before and Engels writes his famous essay and Manchester, etc.

Communism from the 20th century, emergent from Marx and Engels, is the greatest destroyer of life, in the 20th century. Why? Communism is about a great cause. If you read Engels, particularly -- I taught, way back, I taught Marx and Engels. That was one of my earlier teachings. These guys are fucking awesome. I mean, there's a sensual, alive sense of Level Three Pleasure. But it didn't have any Level Four, at all. That is to say, the sense was we are the whole story. There is no larger context than us. Therefore, we take all of reality into our hands. To make the great omelet of an evolved civilization, we're going to crack those eggs, and those eggs might include 17 million murdered Ukrainian Collective Farmers. The list goes on and on. Communism has killed more people brutally than any other single force in history. Nothing is even vaguely close. That's shocking.

Communism, when you read Marx and Engels, is a good cause. So, what happens? So, when the pleasure of a cause intoxicates, and you don't have a larger sense, which creates humility and audacity together; you don't have a larger sense that everything, actually, is perfect just as it is, even as everything needs to change. If you can't hold that paradox, you become enormously destructive. I could send you to ten books. I spent about two years reading the ten major books on Communism, written by the best scholars in the world. What really happened? The level of cruelty; the level of human suffering, inflicted -- fifty, sixty million people killed. It's just shocking.

The reason we were all, in the early '30's, attracted to Communism -- if you were a good Jewish boy or Jewish girl in New York in the '30's, you were a Communist. You just were. Because it fit the ethical -- it seemed to fit the ethical; prophetic; messianic; reform the world; change the world; liberate the world, ethic of the Prophets. It was like, "What happened?" What happened is, there's no true self. It was one of the things that happened. It was a big part of it. It's that pleasure, Level Three Pleasure, standing for a cause, without Level Four Pleasure, without Level Two Pleasure and without the independent value of love relationships. In Russia, one of the core strategies of the KGB, for many, many years, was for children to inform on parents, as an expression of loyalty to the state. Level Three Pleasure dominated everything. That was the pleasure. When you take a pleasure and transform it into an absolute Level Three Pleasure, it becomes a gross counterfeit form of itself.

So, again, this map has enormous implications. You need all the levels of pleasure, in order to create a whole person. It's a vision of a whole person. It's hard for us -- it's painful to really realize that a level of pleasure, by itself, collapses. By the way, that level of pleasure can be Level Two Pleasure.

In America, we've killed all the Gods, except for Aphrodite. The only reigning Goddess is Aphrodite, which is love and romance. So, we ask love and romance, in that classic, Level Two, inner subjective way, to do everything for us. So, it's a love romance. Let's call it in your family. When you make family and your romantic love relationship, the bearer of your pleasure, it collapses under a burden it can't bear. Because that's only one form of pleasure. So, we need to look, not to the nuclear family. We need to look at the post-nuclear family, if you will. The post-nuclear family is bigger. So, one of the thing that I passionately know, is that we need to expand our definition of family. We've made family

very narrow. We've taken family out of its larger context, as being part of community, part of nation and part of cosmos -- and, then, family and romantic relationship become it. They are it. They're a Level Two It. They're a beautiful Level Two pleasure. But they've got to live in this larger scheme of pleasure. Otherwise, they actually collapse. Same with Level One Pleasure.

You begin to see how the rules work. There's no rate of exchange between the pleasures. That's the paradox. There's no rate of exchange between pleasures, meaning all of One can't get you any of the other. So, they're absolutely distinct; and at the same time, if you take one out, something begins to rot, corrupt, in the whole scheme, because you're imbalanced. Because, actually, the precise calibration between the levels of pleasure is what creates wholeness. That's what I mean, there's an enormous elegance to it. You can apply it to psychology. You can apply it to anthropology. You can apply it to ecology. You can apply it to politics. You can apply it to spirituality. You can apply it every place. The system holds. It holds.

That's what I meant, when I said, when we began, "You can live in this." And, as you live in it, you'll deepen it. I fully expect, anyone who engages this, in the room, to add things to it that I have no idea about. Because that's how it works. It's an evolving Dharma, and we'll evolve it together. But I'm going to submit you the core framework, because, remember -- let's go back to Thursday night -- Charles Taylor, *Sources of Self*: man lives in inescapable frameworks. The way you reweave the source code -- we're engaged now in an activist process. We're engaged, now, right now, in this moment, right here, in Sacred Activism. What we are doing is, we're reweaving the source code. How? By creating a new vision of the patterns that connect. And, actually, enacting in the Dharma, a new framework for life. But a framework doesn't miss **[scaffolding*]** into new source code. That changes everything.

So, let's take a break for a second. Short break. Let's breathe into it. We're about ready for Level Five and if, you have energy, at this moment, for a dramatic, cacophonous, gorgeous, awesome drum roll, take it away.

Level Six. So, we're going to take 15 steps now, one after the other. Remember the question we started with? Really, the whole game is the next hour, and, then, we're done. Everything is for this piece. This piece is brand new, meaning it's just kind of fallen into place. I've been playing with it for a couple of decades, but it's just come into focus, and the last piece of it came into focus last night, because that's the grace of the Dharma. So, we're going to completely play, here. We need a couple of things. What was the topic we started with, yesterday morning? What was the first topic we talked about? Addiction. We talked about addiction. We offered a new definition of addiction. Addiction is the inability to get pleasure from ordinary life activity.

So, what we need to do is, we need to engage in an actual process that actually reweaves our pleasure maps, which is exactly what we're doing. We're actually up-regulating our dopamine receptors. As you actually download the Dharma into your body, your actual capacity to get pleasure from these things actually shifts. The ability to receive pleasure is actually shifting. As you identify a pleasure -- you say, "Ah, that's a pleasure. I don't know it was a pleasure. That's a pleasure." You hear Martin Luther King, and for the first time, you hear the dripping pleasure, as he's speaking. Believe me, that speech has

been described in many ways. I've never heard anyone talk about it in terms of pleasure. But, when you actually listen to it, it's just so obvious. That man is having a fucking good time. Now, he's not having a casual good time. It's not a casual good time. It's not fun. But we've exiled pleasure into sex and Boston Cream Pie and fun -- what a superficial and sadly pathetic, desecrated view of pleasure. When you actually listen to Martin Luther King, you hear not just the passion; you hear pleasure -- the pleasure of being in his life. This was his story. This was his life. This was his speech to give. So, let's now begin from that place, Level Five. What's the question? What did we say yesterday? We said that there's a unique phenomena happening in the world, that never quite existed this way, ever before, in the history of time. Which is, there's a dramatic increase in the gap between the ability to feel and the ability to heal. In that gap, hearts close. In other words, when I'm having an argument with Nance, I'd be fully willing to feel the pain of the argument, because I have such trust in our love, that we'd always heal it. So, because I know we can feel it, I'd be willing to feel it. That's a big deal. If you know you can heal, you can feel it.

But if you turn on a television set, and you get, coming at you, gaping images of Rwanda; or you walk into Kosovo, in the garbage filled street, and you stay there and know what's actually happened in those streets, and, then, you see it coming at you. If you fully feel it, you can't live. Because it's not just Kosovo, and it's not just Rwanda. It's not rape in the Congo. It's not Cambodia. It's not just Tiananmen Square. It's not just Syria. It's not just Armenia. It's not just Auschwitz, Buchenwald, Treblinka and Dachau. It's goes on and on. At what point? You can't do it. There's no way you can do it and survive. So, what you do is, you close your heart. You close your heart, not because you're evil. You close your heart because what else can you do?

This is, literally, an unidentified social malaise, which actually lies at the core of where we are today. So, for the first time in the world, we see graphic images, and we're omniscient. Remember yesterday morning? We're omniscient without being omnipotent. We're omniscient, which means we're almost all-knowing, in a way that no human being ever was in the history of time. CNN -- there it is, in a thousand different forms. Now, today, virtually on the internet, just everything happening in the world - - every piece of suffering is available, right there. You can ignore, and you shut your heart. "I'm not going to look at that suffering."

There's a beautiful Tradition in Hebrew mysticism, that when you pass a beggar on the street, and their hand is out, asking for a gift. If you don't give them a gift, you're violating 39 Biblical laws. You figure out, "Well, I want to give them a gift, but they're going to buy a drink; and therefore, they don't deserve it, and they should be working." Fuck that. If you walk by someone, and their hand is out, and you don't give them a gift, you're closing your heart. When you're closing your heart, you're committing suicide. When I went to India, I brought as much money as I could and just gave it out. When everyone said, "Don't give money to beggars..." But the experience of going to India and denying everyone around you -- so, instead of it becoming this great spiritual journey, you, basically, 4,000 times a day, close your heart. What a wonderful way to get enlightened. It's shocking. People go to India, and they're going to get enlightened. These guides that people get, like, "How you should do

India.” The first thing is, don’t give money to beggars, because they’re going to be around you, all day. That’s a great spiritual journey -- let’s go and shut our hearts a thousand times a day, and we will walk out enlightened. Good plan. That’s the counterfeit of Level Four Pleasure, precisely, right there, in front of you. So, whenever you close your heart, your heart closes. Since you only have one heart, one love -- Marley was right, back there in Jamaica. It’s one love, one heart. Whenever you close your heart, your heart’s closed. So, it also closes sexually. It also closes emotionally. You might open some little piece of it, to create some paltry vision of what you call a relationship. But, actually -- this is where Harville and Helen missed the point -- you can’t have a powerful couple relationship if you’re not loving the whole world.

Here’s the Principle. The Principle is if through your partner, you love the whole world, you’re in a genuine relationship. If, through your partner, your heart shuts, and you love only your partner, you’re involved in a very sophisticated and beautiful form of narcissistic masturbation. As Woody Allen, said, masturbation, sex with someone you love and good cuddling afterwards. Don’t want to knock it. But it is not making love. So, you’ve got to love through your partner to the whole world. So, we got this problem, the gap between the ability to feel and heal, and it’s so painful. So, what does it create? It creates the sense of emptiness. When you can’t fill the emptiness with eros, which is the ability to genuinely transform and heal, what do you fill the emptiness with? Pseudo-eros a.k.a addiction. So, the reason addiction is rampant in the world of Cultural Creatives, is because they actually can feel the pain. But they don’t know what to do with it. So, you close your heart, and you’re left in the emptiness. You don’t have eros to fill it, which is the ability to heal, so, you fill it with pseudo-eros, a.k.a. addiction.

Now, what we’re going to now do, is in this pleasure map, we’re going to reweave our pleasure map in a way that heals, in the source code of things, of nature and culture itself -- that gap. That’s what we’re going to do now, in the next forty minutes, whatever it is. We want to, now, close that gap. So, we’re going to do that with, now, Level Five and Level Six Pleasure.

PLEASURE - LEVEL 5

Level Five Pleasure. Step One. I’m going to do Step One through 15.

One: we live in a world of outrageous pain. The only response to outrageous pain is outrageous love. That sentence came down to me -- I was about to teach a circle in [00:22:32*], beautiful circle. It was about a year and a quarter ago, something like that. I was at my friend’s, Sally Kempton’s house, working on a writing morning. We were writing that morning. Then, I had to go do this teaching. I said to Sally, “You know what? The world is so painful, I just have nothing to teach.” I just looked at her and said, “You know, I just don’t have anything to say.” I walked over to my computer and said to Sally, “I don’t know what to tell these people, because I’ve just got nothing to say.” All the Dharma -- I couldn’t find anything. I just had nothing to say. They were ready, and I’m looking at the computer, and I’ve got nothing to say. And, then, this sentence came out, “We live in a world of outrageous pain. The

only response to outrageous pain is outrageous love.” Then, the whole Dharma came pouring out. Sally said to me, who’s a great Swami, herself. She stopped writing and took notes on the entire Dharma, because she recognized that something was happening. It’s her notes that we have that are the source of that talk. So, this idea, “We live in a world of outrageous pain. The only response is outrageous love,” is a deep source code move. You’ll see it unfold in a second. So, we live in a world of outrageous pain. The only response to outrageous pain is outrageous love -- one. Two: we live in a world of outrageous beauty. The only response to outrageous beauty is outrageous love. That’s Two. Fair question, what should you do? Three: you should walk the path of the outrageous lover.

Well, four: what does the outrageous lover do? Fair question. Well, Four -- the first thing I want to say is, the outrageous lover keeps every boundary that should be kept and breaks every boundary that should be broken. That’s Four. Five: what does the outrageous lover do? So, five is, the outrageous lover commits outrageous acts of love. That’s what the outrageous lover does. The outrageous lover commits outrageous acts of love. Six: but which outrageous acts of love should I perform, should I commit. There’s so much that needs to be done. Which one should I do? Hopelessly confusing. Six: commit the outrageous acts of love that are yours to commit. They’re no one else’s. They belong to you. They’ve got your signature written all over them. Seven: which outrageous act of love have my signature written all over them?

So, six: so, you commit the outrageous acts of love that are yours to commit -- yours, alone, to commit. Now seven: which outrageous acts of love are yours to commit? Those that are an expression, not of your true self but of your Unique Self. What I would suggest to everyone is just write short notes -- just write “Seven: Your Unique Self.” Eight: now, what is your Unique Self? So, in order to answer that question -- now, stay with me, brothers and sisters -- to answer that question, you’ve got to answer a question, which is who are you? You’ve got to answer that question -- who are you? What is your Unique Self, that is a question of who are you. So, who are you is, “You are an irreducibly, unique expression of the love intelligence and love beauty that is the initiating and animating eros of all that is awake, alive and aware, in you, as you and through you, in a way that never was, is or will be, ever again.” That is how you are. That’s your true identity. Your true identity is not merely true self. Your true identity is Unique Self. Just get the sense of it.

So, I’m just going to flow with it now, so, we can get into it and get out of small self and get into the inside of it, together. What does that mean? That means that the love intelligence lives awake, alive in you. It lives awake, alive in you, uniquely. Which means, there’s an outrageous act of love that Peter can do, that Marc can never do. No matter what I do, I’m never going to be able to commit the outrageous act of love, that is Peter’s to do. which means, that Peter and I get to fall in love. Because there’s no jealousy between us. It’s not my job to find some gorgeous piece of land and build this palace to spirit, which is a testament to the good, the true and the beauty. I’m never going to do it. It’s not going to happen. It’s not my job. I can say, “That is beautiful. Thank you for sending me that book. That is awesome.” Instead of saying, why didn’t I do that, subtly, unconsciously to myself, I can fall in love, even before I met you. We can love each other, because that’s what we get to do. We get to fall in

love, because each of us is an irreducible, unique expression of that love intelligence with -- I'm not going to move to Maine and create a Unique Self Awakening Sangha, but Steve will. Because he's a prince of Maine, a Prince of New England. The prince of New England returns to New England, and he's going to create something there, and I'm never going to do it. It's never going to happen. So, I get to be incredibly excited, that he's receiving the Dharma, and he's going to, now, evolve, stand in it, attract people to it, live in it and give love in it. It's his. Totally his. So, I get to fall madly in love, with watching him do it. I can go through every single person in room. So, it changes the whole game.

Now, remember, if I'm an irreducible, unique expression of the love intelligence, that means that, that love intelligence wants to, needs to -- not just wants to -- he needs to love through me. That's what uniqueness means. He needs to love through me. I can't write your book on evolution of the [00:30:26*] consciousness. It's not mine. But I can be ecstatic that you're writing it. I can download enormous Dharma to reframe ten chapters in it, that will make it completely yours, so it will shine in the world. That's love. There we are. Something's happening here.

Now, Number Nine: that means, that there's a corner of the world that is unloved -- capital UN; Capital L -- unloved. It can only be addressed by me committing my outrageous acts of love. If I don't commit my outrageous acts of love, there's a corner of the world that remains unloved. It can only be liberated through me. Oh my God. That is to say, God is having a Jeff experience, and when God is having a Jeff experience and runs into Lynn, God says, "This sucks." But when God is having a Lynn experience and runs into Kristina, God says, I'm so uninterested. This is so boring. I'm trying to have a Lynn experience. I'm getting my Lynn thing going on, here. I am flowing through Lynn. I am pleasure. I am delicious, wild, in you; about you; happening. Christina, really? Who are you? Marc? Not interested. I'm having a Lynn experience. When I actually get that in my cells -- not in my mind -- in my fucking cells, I can be anyone's student. I can work with anyone or not work with anyone. So, I actually have a livid experience that -- God's having a Lynn experience, and I am orgasming with God. It's me and God. We're fucking doing it. You know what? I can do it, if I'm by myself, living in Salt Lake City, Utah, and no one ever hears another word I teach, every again. Because God's having a Marc experience. We're doing this together. That's called, in Kabbalah, the erotic merger with the [00:32:25*], with the Goddess. That's the erotic merger. It's called Zivug, im shekinah, the erotic merger with the [00:32:41*], in which, I realize, God's having a Pam experience. And only as Pam, can the Divine speak to a corner of the world that is unloved. Because that love intelligence lives awake, alive and aware, uniquely, as Pam. So, Pam can stand with a particular perspective on the abyss of darkness and speak, "Let there be light," in a way that no one else, that ever was, is or will be as capable of doing.

That's the ground of love between us. It's shocking, a shocking realization. That is the realization of Unique Self. That is the creative force of Divinity, awake and alive in you. Because Level Five Pleasure is Unique Self creativity.

Remember, Shaun, the Santa Fe Institute, Stuart Kauffman, that whole gang? So, Kauffman talked about a ceaseless creativity. He tried to pose it as the fifth force. That might not have worked, but,

basically, there's a ceaseless creativity of the cosmos. That ceaseless creativity of the cosmos appears as Shaun. That's how it appears. The creativity that comes from Unique Self, is pleasurable in a way that nothing before it is, which is why all of Level Four will not get you any of Level Five. That's why you leave ashram, to re-engage reality. It's why, in the tenth ox-herding picture in Buddhism, the picture to enlightenment is returning to the marketplace. We're going to evolve that tenth ox-herding picture, because they didn't really have this all in my mind. But, actually, when you return to the marketplace, you return -- not as no self. You return as Unique Self. You return to give your unique creativity to the world, which is your kiss of reality. It's the reality being kissed by the Divine, through your lips. The pleasure in that is unbearable. It's an unbearable pleasure. It's an unbearable, gorgeous eros, which is beyond imagination.

All of Level Four can't get you it. All of Level Four won't get you any of Level Five, and it's not the same as Level Three. You can stand for a cause, in your separate self. Teddy Kennedy, who was standing for a cause, did good. There's no true self. There's no Unique Self. Unique Self might express itself as standing for a public cause. It also might express itself as healing the lineage of feminine anger in your family. Unique Self is not necessarily a public cause. Unique Self is expressing the unique love intelligence that's awake, alive and aware; as you, in you and through you, in all the ways that it needs to be expressed, public or private. It's very different than the energy of standing for a cause, which is its own pleasure. It's Level Three Pleasure. Level Five Pleasure of an entirely different nature.

Let's go one step further. So, you move beyond your separate self. You realize your true self. That's Level Four Pleasure. As we've discussed before, the mistake in the great enlightened Traditions, was to end the story there. But, actually, once you realize your true self, you've moved beyond your separation. You, then, disambiguate separateness and uniqueness. You move beyond your separate self, but you realize, I'm part of the whole, but I'm an irreducible, unique expression of the whole. Those of you who have been with us before, finish this sentence for me: I'm seamless but not featureless. The Dharma is alive. I'm part of the seamless code of the universe, but the seamless code of the universe is seamless but not featureless, and I am its unique nature. What a pleasure.

So, now, let's just look at this for a second. It's gorgeous. At separate self, I am a puzzle piece. We're doing the music, here. This is not information, this is music. I'm a puzzle piece, but, sorry, there's no puzzle. That's the experience of being separate self. I'm a puzzle piece. I feel like there should be a connection. I feel like I should be part of it. I'm kind of lonely. I've got all this shit going on. But, actually, I'm told by contemporary Western psychology and most other materialistic disciplines, there's no puzzle. So, you feel like there's a puzzle piece, but there's no puzzle. What does that create in me? I'm a puzzle piece. I feel like I should be part of a puzzle, but society tells me there's no puzzle. What does that do for my internal sense? What would that do to youth, who are raised feeling that they were puzzle pieces, and they want to connect with a larger whole, but the entire school system that they live in is about a disqualification of the universe. But they have this internal sense, because they love Harry Potter. They have an internal sense the world is mystical and magical. But, actually, the pathology of culture disempowers their core intuitions. That's why they're at risk. So, you can't actually liberate

them from that risk, without giving them a vision of the patterns that connect. A ten year old kid can tie into Unique Self in one second. One second, they get it, and it changes the game. It changes the game. So, I'm a puzzle piece. I think I'm part of a larger puzzle, but the entire cultural pathology tells me there's no larger puzzle. So, here I am, looking for the puzzle piece, but it's not there. If I'm still looking for it, seek therapy. Do bioenergetics. Do some Feldendkrais. Work with that issue you have.

Number Two: true self. True self says, "There's only a puzzle." Does it look like there's a line, separating the puzzle pieces? That's an illusion. Meditate; you'll realize there are no separate puzzle pieces. If you actually meditate, you'll realize that's all the grasping ego. Now, that's just as bad as the first one.

Because, actually, you have this internal experience -- and I'll ask you to find it right now. Everyone, find in yourself, right now, the quality of your own, unique name. Your own selfness. Find your Peterness. Now, I love Peter, so I can feel a fragrance of your Peterness, but you can actually go inside and just find your Peterness, which is different than your Peterness. Isn't that interesting?

[names every student...]

Just your name. Here's the deep Dharma, and let's put it into a deeper context, now. That's why, as these levels of pleasure come together, when you explode in the highest orgasm, you cry out, "Oh, God," or the name of the other person. Because in the intimacy of the Holy of Holies, of Sacred Sexuality, all truths are revealed. So, "Oh, God," and the name of the other person is the exact same teaching. Because your name is God having a Lynn experience. Your name is the Divine expression of extreme light, living in you, as you and through you. Your name is irreducible. Your name is the mystical expression of your irreducible uniqueness.

So, the pleasure of Unique Self is enormous. It's enormous. It's beyond imagination. It's the pleasure of the unique creativity of the cosmos. So, Level Five Pleasure is the pleasure of Unique Self and creativity. Unique Self Creativity appearing in the universe, because you have an irreducible, unique perspective that no one else has. You're located in a particular place in the space/time continuum in a way that no one else is. You have unique perspective. Your unique perspective creates unique insight.

Your unique insight -- what is art? The artist has a unique insight and is able to capture something in the perception of reality and, then, share it. That unique insight expresses, creates and manifests your unique gifts. Your unique gifts create your unique responsibility. Your unique ability to respond, with the outrageous acts of love that are yours, and yours alone, to perform.

Now, go the next step. Big next step. Before we go to there, what's the counterfeit?

>> To try to be somebody else.

>> MG: The counterfeit would be A. -- trying to live someone else's story. In other words, you're not in your story, so you try and lift someone else's story. So, jealousy always means one of two things. Either, I have no stories, so I want yours. Or I have no story, and I'm really annoyed that you do. It makes me crazy, because it reminds me that I don't. That's what jealousy is. What would be another

version of counterfeit? That was the obvious counterfeit. What would the subtle counterfeit be?

>> Just living a part of the story and not the wholeness of it?

>> MG: Beautiful. Take it to the next step. Completely, the right direction.

>> Ego pretending to be your Unique Self.

>> MG: The ego disguising itself as Unique Self; the ego hijacking Unique Self. The ego saying, "I rule." In the *Unique Self* book, by the way, I want to invite everyone -- we'll send to everyone here an email with a link -- I just want to invite everyone who hasn't -- to get the *Unique Self* book. We talked about, Nance and I, like a half a year or a year ago, which is too complex to buy books. We just said, at the end of everything, we'll send you a link. I want to invite everyone who really wants to be with us in this conversation, to get the Unique Self book and just dive in. We talk about any of this in the *Unique Self* book, in any of the pleasure Dharma, but it gives you the larger context of the conversation, which changes the game. So, we'll send a link to everyone, to get the book. Why did I say that now? What was I saying, right before that?

There's a entire chapter in the *Unique Self* book, of 25 distinctions between ego and Unique Self. Heather and Kirsten wrote a beautiful set of 25 posts, which are going to become an e-book, writing exercises, for how you work each of those distinctions and how they apply to your life. They did a fantastic. They were like three months of posting. Remember that series? It's a fantastic series. So, that's one of our Think Tank Projects. It will be a fantastic e-book that will come out, and you can find their posts on our website, on the Center for World Spirituality. But for sure, we'll send a link to get the book, to be able to work that.

So, the counterfeit of Unique Self is ego. Exactly. The reason enlightenment teachers were afraid of Unique Self, was because they were afraid of this hijacking. But they'll tell you all the time, ego is going to hijack unique self. Now, of course, they're right, but actually, ego hijacks everything. Ego hijacks sex and goodness. Everything can be hijacked. The fact that something can be hijacked doesn't mean it's not true. It means you've got to be weary of the hijacking. Does everyone get that? So, ego is the counterfeit. It's the personality ruling. That separate self pretending to be Unique Self.

Now, let's rock.