

>> MG: So, we have so much to do this morning, and it's so wildly exciting. Have you ever met [00:00:51*]? Her name is not [00:00:52*], it's [00:00:52*]. Everyone met her? Who met [00:00:52]? Is she awesome? She's totally awesome. Oh my God. Cheers. Thank you.

I actually wanted to spend a big part of the morning talking about art, but I'm not quite sure that we're going to get there. It's kind of a flag. So, we got like six steps to go. Each step is discrete. And I want to just invite you to actually engage the Dharma -- and here we start now. To engage the Dharma this morning, in an enormously serious way, meaning, the piece this morning are new. The fullness of it -- it's actually never been spoken in a room yet, so it's going to be, here, for the first time. So, let's really hold it together. And the implications of it are wild. In other words, when you really get Dharma, it works your source code. It just changes something in the source code of how you be in the world. It's like a slowly-releasing capsule. So, sometimes, you get it in one second, and other times, it releases in you. It's so stunning and beautiful that the elegance of it -- in science today, there's a big question about Truth Theory. Maybe -- pronounce your first name exactly for me.

>> [Aliff*].

>> So, in your book, that you're working on, you may have looked at, because it's actually relevant, in terms of Depth Ecology. Depth Ecology is a big topic. A very close friend of mine, Shaun Hargens wrote a long book on ecology, which we all told him was too long. It was really Ken's basic material. He's deploying Ken's model. We're now going to the next step in it, and a paper that I'm working on, which is *Sentience All the Way Up; Sentience All the Way Down*, which is directly related to your topic, which, I thought, maybe I'd see you in hall and talk about, but we'll ignore everyone else, and let's talk about it now, for a second.

So, one of the questions really, really is, in science, when you look at what model works, you know, when sustainability today, there's about four or five major competing models. It's really hard to know which one's right, because we're lacking a lot of information. So, one of the things you do in science, when you determine the truth of the model -- in the last, basically, 7,500 years, this has been talked about. Shaun, I'm sure you're familiar with it -- is you talk about the elegance of a model. All of a sudden, the beauty of a model. So, when you listen for truth, you listen for truth in two ways. In the old world, in the fundamentalist world, you listened for truth, and it was true. The fact that it seemed to violate your sense of goodness, you worked with it. In a certain sense, part of your commitment to truth was that you're going to stand for truth. Even though it violates my sense of what's good. The fact that it didn't capture your sense of the beauty or elegance, you had to work with that, and that was part of the challenge of faith.

One of the formative books in my life, and, in some sense, one of the most destructive books in my life, which I read when I was 17, was Kierkegaard's *Fear and Trembling*. If you remember, Soren Kierkegaard, the great Danish existentialist, is madly in love with Regina. And, then, he gives Regina up, in his version of the binding of Isaac story, where Abraham gives up Isaac, absurdly, for the sake of truth. He gives Regina up. I thought that was the great model. That's what happens when you're 17, and you're reading Kierkegaard too intensely. He talks about the teleological suspension of the ethical.

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That's what he calls it, if you suspend the ethical, for the sake of truth. One of the things we're realizing, now, is that this Holy Triumvirate, this Holy Trinity -- the good, the true and the beautiful -- are actually three faces of the one. So, when you look at an ecological model, you need not only to check the data, which is the truth of it -- not only to check what you think the effect will be -- the goodness of it; you check its elegance.

So, I want to invite you, this morning -- we're now going into the Part 2 of the fifth stage of our symphony, of our pleasure symphony. But the reason I'm calling it a symphony is not just for a clever, didactic move. It's because it's a symphony. It's elegant. It's beautiful. When you feel the beauty of something, you can feel the resonance of its beauty. It awakens you to its truth, and, then, you're able to enact its goodness.

So, the good, the true and the beautiful -- and that applies to Unique Self relationships. It applies everywhere. You've got to always answer the good, the true and the beautiful. You've got to address those three capacities in a human being and those three faces of the cosmos. So, as we enter into the Dharma this morning, let's enter into it from the perspective of the good, the true and the beautiful.

Let's step in exactly where we were. We just finished a kind of intense, beautiful engagement, the Third Level of Pleasure. Do we have a drum roll in the house? I think so. Oh my God.

So, here we go. Now, some of the applications are going to happen now that haven't happened yet. So, here we go. So, the Third Level of Pleasure is not fungible with the earlier levels. So, all of Level One won't get you any of Level Two. All of Level Two won't get you any of Level Three. Now, just watch for a second. Why am I repeating this?

>> Because it's important.

>> MG: Right, but why else? Because you get the melody of it. I know you have this information. So, I'm not trying to give the information again. There's a way you enter the elegance of the melody of a Dharma. There's a motive. You let it play in you. As you let it play in you -- and here's the deal -- if you submit to the Dharma, the Dharma will submit to you. And that is the paradox. If you don't submit to the Dharma, you hold your fucking autonomy, you'll never become a master.

The only way to become a master is to submit. I sat with my teacher, [00:07:58*], when I was 17, 18 years old, and I just listened to every fucking word he said. It didn't matter to me, whether I agreed with him or didn't agree with him. He was giving me a transmission, which was beyond imagination. We don't speak now. He thinks everything I'm doing is a violent heresy to the essential nature to what he stands for. I'm madly in love with him, and we're not going to speak again in the same incarnation. It's not happening, and he's my teacher. He's my teacher. I revere him. If he called me at four in the morning, I'd be there for him in one second. And I never intend to speak to him again. Ever. He doesn't intend to speak to me, either, so it's mutual. Everything -- *The Mystery of Love* -- everything I've written, the entire thing. I'm madly in love with him. He's my teacher. I get transmission from him, now. He's a gorgeous human being. Gorgeous. He did his Doctorate at Harvard, when he was like 18, in Cambridge Neoplatonists. Probably, one of the most brilliant Talmudist alive today. And beyond

imagination -- just beyond imagination. I remember wanting to impress him, because you always want to impress your teacher. What else would you want to do? I wanted to get into the highest class. He runs kind of the Harvard of Hebrew Wisdom Studies in Israel. I wanted to get into the highest class. On Yom Kippur, the holiest day in the Jewish year. So, there's a custom that he had, where he would start teaching. I heard about it, when I came to this kind of Harvard place. He would teach into the night, into the fast. So, I didn't really speak Hebrew well enough to understand what he was saying, but I figured I would sit where Brad is -- right in front of him. I would show him that I got everything he was saying. He would so duly impressed, that he would, then, jump me a class and put me in his class. Eventually, I figured out enough Hebrew to understand what the fuck he was saying. That was the plan. So, I do it. It's Yom Kippur; you're fasting. I sit right in front of him. Every fourth, fifth sentence, I would kind of nod, enthusiastically. I had no idea what he was talking about. I would just kind of nod, and he would look at me, quizzically. "Yep, okay, good." That's the way he talked. And this goes on for about five hours. At some point, about four hours in, there's like this faint glimmer of a smile, and I'm not sure why. I'm not doing anything funny. But I can't really look around. I've got to keep looking at him. So, it's like five hours, it's over. He gets up, and he was, [00:10:42*], that means "Good Holiday." I wait for him to walk out. For the first time, I allow myself to look around. There's no one else in the study hall. It had started with 500 people and, apparently, the custom in the Yeshiva was, was that when you were done, you just left, and he would just keep going. I didn't know that custom. So, for the last hour, I didn't realize it was just me and him, sitting there. He knew, obviously, I didn't understand what the heck he was talking about. He thought it was hilarious, and he never mentioned it to me again. Never spoke about it. That was his thing.

>> Did you get in the class?

>> MG: Anyways, yeah, I did. He figured I was crazy enough to let me in. So, in other words, when I say -- when I'm repeating a phrase, saying, "You submit to the Dharma and, then, the Dharma will submit to you. She's a lover. If you fight her, or you try to fit her in to what you know already. Do that two weeks from now. Of course, it will fit in. But you submit to the Dharma, and, then, the Dharma submits to you. Then, as you, your Unique Self in your own authority -- because all the authority over yourself comes from your self-authoring Unique Self. But as you submit to the Dharma, the Dharma says, "Wow. You love me," and the Dharma opens up. Then, two weeks later, as Susan is sitting late at night, thinking at 4:00 in the morning, she has this flash of insight, which comes from only her Unique Self, but, then, merges with the Dharma, then, creates the next piece of it.

But you can't bypass that step of submission. First, you submit, just Level One. Level Two is separation. You separate. You look at it from a distance. You engage it. That's Two. Then, Level Three is sweetness. Sweetness is you erotically merge with it, and you evolve the next step of it.

That's becoming a master. So, there's three steps. There's submission, separation, sweetness. That's the process. That's the relationship, with a teacher and with Dharma. It's always about empowerment. This is a new model of teaching. Everyone in my circle knows we're spiritual friends, and we also have a teacher/student relationship. And they're both -- there's deep mutuality. There's deep friendship. We

don't want to lose transmission, which the whole, new Spiritual world in San Francisco lost. When you actually receive the transmission, it blows you open. It's so much bigger than anything Gafni could possibly do. I couldn't do that shit. I'm submitted to the Dharma, to be really clear. I'm in utter, complete submission to the Dharma. If I wasn't submitted to it, you would feel it in about one second. Then, it reworks us. What is the Dharma? The Dharma is the nature of what is. It's a big deal. We have this opportunity, here, to evolve it together. There's a very unique, gorgeous interplay between the Sacred Holiness of Shalom, the place of wholeness, and the Sacred Holiness at the Center for World Spirituality. Nance and I had a second, in a larger conversation, just to feel into it, last night. It's a very beautiful dance. There's a moment here, in which Rilke called a pivoting point, there's a moment. There's an invitation. That's where we are, just to locate ourselves.

So, we're in Level Three. Level Three is aligning with a cause and standing for that cause. I'm not going to talk about it more deeply. We talked about it yesterday, but that's good short order form.

Now, watch. Let's apply a new Principle. A new Principle we haven't applied yet is, although, each level of pleasure stands independently of each other -- so, all of One won't get you Two, and all of Two won't get you Three -- A. B: People are often willing to give up, in order to get Three, lots of Two. People are willing to give up, lots of One, to get Two, etc. So, these things are distinct. None the less, two more Principles -- none the less, A: if you take one out, something collapses in all Three.

So, for example. I'll give you a simple example. Let's say you're in Jamaica, on vacation. I was once on vacation in Jamaica three years ago. It was a horror. Nine days in Jamaica, on vacation, with the same food and the same people, looking at the same ocean. I died. I just don't even know what that was about.

But, anyways, let's say you're in Jamaica on vacation. You're on vacation in Jamaica, and you're eating the best food in the best hotel, looking at the best ocean, with the best fragrances and with, Bob Marley in the background: "No woman, no cry." It's all happening, and you're there. You went to visit Bob Marley -- we did -- we went to visit Bob Marley's grave. We did an ascension to the grave. You're perfect. Then, you're with the perfect people. That's Level One Pleasure. You're with the perfect people, like the exact people you want to be with, like fantastic relationship, lovehood. And you've got this awesome job, where you're standing for a cause in the world, and you really feel like you're fully aligned. Those are all three Levels of Pleasure aligned.

Now, see what happens when you remove one of them. So, let's say you're unemployed. You're not sure what to do with your life. But you won this vacation to Jamaica, with your favorite people. Does it have the same level of pleasure, Level One and Two? Immediately, you get it. The food doesn't quite taste the same. The company is not quite the same. Why? Because you're missing Level Three Pleasure. Interesting.

Now, let's say, you're in Jamaica, perfect cause, great hotel food, by yourself. Does that affect Level One and Level Three? Of course, it does. See what happens? Level One and Level Three are totally affected. Food tastes different. The cause feels different. The pleasure of the cause is different, when

you're by itself, in it. Let's say you're on vacation in a crappy 7/11 chain Inn. They don't have a chain, but we just gave them a chain. It's a funky place, not quite in the middle of [00:17:11*] with garbage, but just in a bad neighborhood. That's what you can afford, and you're there with your beloved, going down to eat at Denny's. You know, it's okay. Denny's is fine, but you've got this great relationship, and you're standing for a great cause. Not quite the same.

Now, when you have all three, see what happens? So, there's two Principles. If you remove one of the three, the other two shift. The actual pleasure of the other two actually shifts. If you have all Three, it, paradoxically, amplifies the pleasure of all Three.

Just two more Principles. You see really clearly, here. It's beautiful. So, now, when you feel into that, you begin to see how the Principles work. What other Principle did we see? We saw the higher, the deeper the pleasure, so Level Three Pleasure is standing for a cause -- deeper pleasure. The more possibility for difficulty in discerning the counterfeit. We also saw the more damaging, if you get it wrong. We saw there's a counterfeit. We saw there's a price. The price is what? Radical commitment, sacrifice and cultivating discernment. The practice is, identify a cause you're willing to die for and live for it. It's a skill. You begin to see how the Principles play. Every Principle works. If I had more time, we'd go through, one by one, I just want you to see, you begin to see these Principles alive, now. Every Principle plays in all the levels of pleasure.

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Now, we need a drum roll. We're ready for Four. Here we go. Thank you.

Four. We're going to do Four, as follows. Now, we're just going to, basically, go through. So, what the nature of Four? You already know. All of Level Three won't get you any of Level Four, which means, it's got to be a pretty tall order. It means, all of physicality and all of its beauty; all of affection and relationships and all their beauty; all of standing for a cause won't get you any of Level Four.

So, what's Level Four? So, Level Four is classical, true self enlightenment. Now, stay with me. You ever know the story of this guy who has this great family, great job, and he goes away to an [00:19:48*] for two years. Know that image? That's precisely Level Four Pleasure, meaning all the great physicality in the world -- art appreciation, music, food, taste; Level One. Relationships, family, love in that inner subjective form -- all of that, and, then, standing for a cause. He's got this great job, and all of a sudden, she's in India for a year. Why? Her parents think, usually, some form of psychopathology that can be treated. But, usually, that's not accurate. It's because she's drawn. She's compelled. She's allured, and she's allured -- Thomas Berry's word; I'm borrowing from him. Deep bow to Thomas Berry, who did enormously beautiful work. So, the word allurements, I got from him and his transmission. She's allured by pleasure. Because, remember, it's always routed in pleasure. What's the pleasure? It's the pleasure of knowing your true nature; the pleasure of enlightenment. It's stunning. Enlightenment is a pleasure. It's an absolute delight. It's called, in the sources, Oneg, radical pleasure. It's ecstatic. It fills you with a deep, sensuous, embodied pleasure, which is unlike any other,

on the first three levels.

Now, so, what's the nature of this? What is enlightenment? Let's find it for a second. So, enlightenment is, as we know, one of the most confusing words in the world, which, essentially, at this point, means nothing, because it's so widely defined -- ill-defined, ill-explained. It's means nothing. So, what we're going to do is, with complete audacity and complete humility. Now, watch for a second. When you're in Dharma, you have complete audacity and complete humility, and there's no distinction between them. Because what does humility come from? It comes from something beyond yourself, moving in you. What does audacity come from? The full confidence of something beyond yourself, moving in you. But it's not audacity and humility of ego. It's the audacity and humility of essence. So, what is audacity? When you actually feel that the Dharma is alive and moving, you're totally audacious, but you're also totally humble. Why are you humble? Because it's got nothing to do with your small self. But, actually, you can't hijack it. You don't not hijack it, because you're humble. You don't not hijack it, because it's just not hijackable. It would just be stupid to describe it to yourself, in the small self sense. It's not like a holy act. It would just be stupidity, to do anything else.

So, just feel the audacity of it. So, let's have wild audacity for a second. So, what is enlightenment? Let's cut through all the definitions and affirm the power of the Dharma to clarify this. So -- and some of you have been with me, just speak this with me, in your heart, because you know it. What is enlightenment? Enlightenment is sanity. Sanity. That's the core. Nothing else. Enlightenment is sanity. That's what it means. To be enlightened is to be sane. Now, that's the first step in the democratization of enlightenment, a term that came down to me in Oxford Library, a decade ago. It's a great term. The democratization of enlightenment; the democratization of a great marriage. So few people have democratized it. Democratization of a great love. Democratization of enlightenment.

Enlightenment is usually reserved for the elite and the few. Why? Because enlightenment is being one with everything. Enlightenment is -- all these things. Enlightenment is sanity. What does it mean to be sane? Wendy, what does it mean to be sane?

>> To enjoy life.

>> MG: To be sane is to enjoy life. Do you want to stake your life on that definition? I didn't think so. Try again.

>> To live a life of pleasure.

>> MG: Well, that fits in. I mean, it's a safer thing to do, at this moment, strategically. Give me one more. What do you really think? What does it mean to be sane? To be sane means...anything?

>> To find your truth.

>> MG: Yeah. We're closer. Now, just watch for a second. See the difference, answer one and answer two, we couldn't even find you. We didn't even know where you were. Then, you dropped into your silence. The entire room dropped in with you. Your face got really beautiful and pensive, to find your truth, and we found you. So, to find your truth. Let's stay with this. So, enlightenment is sanity. What

does sanity mean? To know your true nature, to know who you are; to know your identity. So, if I say, I'm Peter -- Pam, sorry for the bad news, but I'm Peter. Actually, I am Peter. I'm talking to my woman. Can you not interrupt? So, I'm Peter. We'll hang out today? Awesome. I'm looking forward to it. I'm Peter. Now, if I could pull this off for about 20 minutes and actually convinced that I believed it, people would start to look around each other and say -- and slowly, people would, hopefully, walk out. Just one by one, quietly. And I'd be sitting here with Rabbi [00:25:20*], giving a talk. Because he's crazy. He's out of mind. He's insane. Because what does it mean to be sane? To know your true identity -- that's what it means to be sane. Now, the mistake between being Marc or Peter, which is a real mistake, but it's relatively minor, compared to the mistake of believing that I'm merely a separate self, separate from others; separate from source; separate from God; separate from nature. That mistake and not realizing that I'm actually part of True Self -- the singular that has no plural -- True Self. The total number of True Selves is one. True Self -- indivisible, inseparable. Essentially, the part of the fabric of all that is. An essential part of the seamless code of the universe, that lives in me, as me and through me, that mistake, the thing that I'm a separate self and not True Self, that's insanity. That's true insanity. That's a much bigger mistake than the detail mistake between Marc and Peter. Whatever -- we can work that one.

But to think I'm merely separate self -- that's insane. To actually get the pleasure of knowing my nature -- have you ever worn clothes that don't fit? Anyone? My parents blessed them, gave us tons of clothes that don't fit, pretty much, until I was 13. Holocaust survivors, it might happen again. Clothes, put patches on them. If they go up to here, it's fine. You go to a little private school in Bexley, Ohio; see how far that gets you. But when you're wearing clothes that don't fit, it sucks. It just sucks. It's a weird feeling. My friend, Marc Belzberg, who's one of the big financiers in America and Israel, we roomed together when I was 22 and 23. He was like six, seven years older, like my big brother. So, he made me, at one point, a present what's called a Lou Myles suit, which costs \$5,000.00. Marc had lots of \$5,000.00 to spare. The suit went on you and, literally -- I remember the experience -- a complete, sensual experience. You became bigger. Your body became perfect. Your face shined. Literally, this suit was like stepping into a magical suit. It was such a stunning piece of clothing, by some tailor who made only 40 pieces of clothing a year. That's what he did. Lou Myles, in Toronto. Check it out. If you look it up online, I'm sure he's there, someplace. So, that's just a fucking piece of clothing. Imagine, if you know your true nature -- and clothing is the exterior of the exterior of the exterior. But to not to know your true nature, is to be in clothes that fit horrifically. Everything doesn't fit, so it just doesn't work.

But when you actually realize your true nature, there's a sensual, lived pleasure of knowing your identity, which is so powerful. That's what makes a person give up everything and go to India for a year. Now, what they find in India is another question. That's a separate conversation. But I'm talking about the impulse. The impulse is real. It's a genuine allurements. It's, I'm willing to give up all of Level One, Two and Three, to actually get to a genuine experience of Level Four. That's powerful. That's true self. So, enlightenment is sanity. It's knowing my true nature, and it's the pleasure of knowing my true nature.

Now, we're going to do a brief exercise on this, in a second. But I just want to take it one more step. So, this pleasure -- the Pleasure of Level Four, true self enlightenment -- is actually part of a bigger pleasure. It's actually the pleasure of gnosis; it's the pleasure of knowledge. See, knowing your true nature is an expression of knowing. "I know my true nature." But, actually, when you know the true nature of anything, you actually get a dimension of that pleasure. So, it's a whole new realm of pleasure, that I couldn't quite formulate, when Jeff, Nance and I did this, a couple of years ago. It's a whole new realm of pleasure. It's knowing true nature. Knowing true nature of a car will give you a dimension of pleasure, that's unlike standing for a cause. So, there might be a guy -- I know someone like that, that I grew up with -- who just spends all his time taking apart and putting together cars. He just has almost like an erotic merger, and he's not a technical mechanic, he's in the fucking car. It was Jack -- Jack [**Himmelstein***], and you see his pleasure in it -- utter pleasure. You tell him, "Stand for a cause." "Whatever." He's doing the car, man, and it's a deep pleasure. His mother would call him in -- today, when I still know him, his wife will call him in, and he's on his car. Level Two. Send him to a great restaurant, "Whatever."

So, in other words, it's a whole distinct level of pleasure. So, the ultimate expression of it is knowing your true identity. But, actually, knowing the true nature of anything is its own independent level of pleasure. As you master a field and write a book -- of course, many people write books and don't master a field -- separate problem.

But when you actually do it -- which is why, the Hebrew word for knowing -- we have Scripture on this. It's from Genesis 4:1. [**00:31:15***], and man knew his woman, Eve. So, knowing is carnal knowledge, always. Knowing is always carnal. It's, I know it; I merged with it." The reason the Hebrew plays with the sensual dimension of knowing, is because it's catching the pleasure of knowledge. It's an absolute pleasure, and there's no rate of exchange. So, that's a whole new, gorgeous level of pleasure, playing in the space.

Let's breathe. So, now -- and we're going to really just hold. We're going to have time for questions at one major point, but, now, we're just kind of staying in it. I just want to do a simple, pointing out instruction with you. This is the exercise. We're now in the exercise. Let's take a break. Break's over. Now we're going to do the exercise. It was a short break. Ready for the exercise?

So, pads and papers down. Let's head into the exercise. Now, what I want to do is, I want to give you a transmission of a pointing out instruction of enlightenment. I want you to actually taste enlightenment -- direct, unmediated.

The part of your ego that's checking -- can he really do it? -- will block you from receiving it. You get that? This is not about me. Fuck that and him. Just get it. It's beautiful.

So, if you can, shut your eyes. Let's drop in for a second. They say, in every great Tradition, [**00:33:21***] -- the thing, meaning enlightenment, is so very close to you. So, I'm going to give you three takes on it. I'm going to do what's called a pointing out instruction, and these are a series of pointing out instructions that came to me two or three years ago. I realized that people are meditating

all day long, and they weren't actually tasting it. So, I would say that I developed these, but I didn't. They just appeared.

Here's the first one. The first one is, I've already given you the pointing out instruction, meaning, when we talked earlier about true self, and you heard those words, was there any part of you that recognized it? Not recognized it from an experience, just knew what I was talking about? You might not have been able to get the whole thing, but you said, "Oh, I know what that's about." Raise your hand if there's any part of you that had some sense of what we were just talking about? Or you're just completely lost. The conversation made no sense to you, and you just went to sleep? So, that's almost everyone in the room. So, that part of it that recognized it, is already enlightened. The end -- Part One. You see, if you didn't have true self in you, there's nothing in you that could understand what we were talking about. So, actually, it already happened. It's that close. It's the part of you that recognized true self, part of the seamless code of the universe, not separate from source. The part of you, that all those words in any sense, made sense to you, is already enlightened. That's called a pointing out instruction. I mean, you already have it. Because if you didn't have it; if you're an egoic, separate self, as your full identity, you have no idea what that meant, and your mind would have gone [unintelligible*]. Part of your mind might have -- your separate self. But there's another part that got it. That part that got it is the taste of enlightenment itself -- ever, always, already present.

Take Two. Stay in. If it's okay with you, keep your eyes shut. If it doesn't work for you, and you want to keep your eyes open, total good. Take Two. So, we talked about, yesterday, the willingness to identify a cause that I would be willing for, and, then, live for it. So, one example of a cause was a school bus of 100 children. But find any other example. It might be your daughter. It might be a value. We talked about those men, pouring out of those boats, on D-Day, in *Saving Private Ryan*. It might be ten children on a school bus. It might be -- whatever it is. But any context that you can find that's larger than you, that you would, in particular circumstances, be willing to give your life up for it -- so, just find that. Just find it. And as you find it -- we're in practice, now -- beloved, holy friends, we're in practice. As you find it, just raise your hand, if you found it. Stay with it.

That part of you that found it is already enlightened, because a separate self seeks only one thing -- its own survival. If you're a separate, a discrete unit, not already part of the larger context, then, you'll never give yourself up to oblivion. It's not possible. Your entire programming is -- everything is survive. The voice in you that's willing to nobly sacrifice, for the sake of a larger, Sacred context, is the voice of enlightenment in you. Which is why [Chung Sai*] wrote, "At the moment I'm willing to give myself up, I'm born into enlightenment." Because of that impulse in me, that's willing to give myself up, is ever, already enlightened.

Take Three, the third pointing out instruction and just find the feeling. The feeling I'm going to ask you to find, in this pointing out instruction, is a feeling of genuine loneliness. Now, when I say "loneliness," let me describe it for you, before you try and find it. I don't mean, "I just need someone to pass the time of day, so I don't feel alone," a surface personality loneliness. I mean a deep yearning for contact; a deep, profound yearning for connection. Can you find that, and as you find it, that moment you can

actually identify that moment? As you find it, gently raise your hand. Just wait until you find it. I'll wait for everyone, until everyone's in. That moment in you, which has a deep, yearning to reach beyond separate self and be recognized and recognize. To make contact is already enlightened, because enlightenment means, "I recognize that my identity is not separate self, merely. I'm part of true self. So, I yearn for that contact, and I yearn for that connection." As separate self, profound yearning of genuine loneliness, doesn't make any sense. I might need functional relationships; I might need functional, utilitarian partnership. But the yearning for contact, without which my whole life feels empty, is enlightenment that's ever already present in me.

So, we just did three pointing out instructions for enlightenment. We're going to call this the Dharma Litmus Test for enlightenment. If you raised your hand on all three, that means you already have, living inside you, access to enlightenment. Then, you create a chant practice. You create a meditation practice. You create an erotic practice, to develop, to amplify the fullness of your enlightenment. But it already lives in you, right now. That is, when you find it, then, you live in it, and you let it spread. That's the practice. You let it spread and to actually become -- not someone that's unconscious. You take these three experiences that you already have -- stay with it.

What a pointing out instruction means is, it points out what you already know in your first person. You understand? A pointing out instruction is not a transmission of a Dharma, that gives you something new from the cosmos. A pointing out instruction points out which you already know, but it's peripheral. Then, you see it, and you take it from periphery to center, which is the act of redefining your identity, which is true self enlightenment.

And so it is. Amen. When you're ready, open your eyes. Just hold it. Just try and hold it, in silence of presence.

And the pleasure is in the aftertaste, and it's amazing. It's amazing.

And as the music goes on, we're just going to kind of hear it, sitting in Sangha. It's amazing. Let the music just play. Don't get lost in it. Let it play with the realization. Now, we're in deep, holy silence of presence. It's amazing.

[music]

Now, any part of you, as you heard this song, that recognized anything in the song, is already enlightened. That's how you find it. That's what Tibetan Buddhists called a pointing out instruction, meaning it's already there. You point it out. Now, just listen for a second and just hear it. I feel sweet. Do you feel sweet? Now, the author of the song has no idea what Level Three sweetness is, but sweetness is non-dual enlightenment. Always. I have no skin, and I feel everything. It's amazing. That's Level Four Pleasure. You get that? That's exactly what it is. You don't have to look for something else. The part of you that recognizes it, as you hear it, is enlightened. Then, what you do, is you, then, locate that and, then, you expand it, to make it not peripheral but utterly central to your identity. That's the process of enlightening, right there. It cuts through everything. Listen again. I feel good -- pleasure. That's straight, right there. Sacred Text. When you feel good; I knew I would; it's amazing. I've wanted

this for so long. Now, there is no sin in anything, and it's amazing. That sense that there is no sin -- it's all exactly the way that it needed to be. Perfect. It couldn't have been any different. Every place I've been, I needed to be, is the realization of true self. When you're deep in ceremony, it's that realization. There is no sin. It couldn't be any different -- exactly, precisely. It's amazing.

What emerges from that is, I love life, because I love everything. At that point, love is no longer only Level Two Pleasure. Love begins as Level Two Pleasure. Then, it expresses itself as this desire to serve in Level Three. In Level Four, I love everything. Love is the fabric of reality. It's all amazing.

When you die to separate self -- now, stay with it -- what's the price? What's the price? The price is dying to separate self. That's the price. The price is, as the Zen Master would say, "die on the cushion." The problem is, when someone tells you, "Die on the cushion," your internal response is "fuck you." So, it doesn't work. Meditation by itself doesn't work. What you have to do to find enlightenment, is actually realize that you've already found it. Once you realize you already found it, it's yours. Then, you expand it into the center of your identity.

So, the price for this pleasure is dying to a separate self. It's not evolving beyond ego -- so, those of you who know, finish the sentence: it's not evolving beyond ego, it's evolving beyond the exclusive identification with ego. That shift is essential. It's not evolving beyond ego. It's evolving beyond my exclusive identification with ego. You evolve beyond ego, you're psychotic. Of course, you have an ego. Of course, you have a separate self. Separation exists in the mind of God. It's just not the whole story. Separation is true but partial. So, I don't evolve beyond ego, I evolve beyond exclusive identification with ego. I expand and deepen my identity to true self.

You can actually taste it, and it's sensual, alive and erotic. It's the most erotic thing in the world. Mere, casual eros, as we usually define it, pales, in relationship to the intensity of this pleasure. So, the price is, die to your separate self. The practice -- it could be meditation. It could be chant. It could be receiving pointing out instructions. We just did the practice, right now. This was it. Pointing out instructions are the Tibetan Buddhist's form of authentic meditation. Then, you deepen that in chant, and you deepen that in meditation. You can deepen it, in nature mysticism. You can deepen it through -- now, watch for a second -- through following pleasure to its source.

So, you can deepen it in sexuality, when you follow the pleasure to its source. And that's what we talked about -- the next step in sexuality, where you actually realize, that as pleasure is coursing through you, that pleasure, itself, is not a mental construct. That pleasure, itself, is the universe fucking you open. That pleasure, itself, is reality awakening in you. That pleasure is the inner fabric of all of reality. So, you submit. You can use any bypass method you want, to submit. You bypass the ego. In sexuality, you bypass the ego. How many people, show of hands, without an actual sharing, just show of hands, have done things in sexuality that your small, separate self would probably not do? Show of hands. There we go. Well, why? Because what sexuality does is, it's this wonderful bypass road, and it bypasses separate self. Now, if you, then, harness sexuality as a true self practice -- let me say it, in kind of a funny way. So, if a person walks up to you and says, "Strip. Face the wall, and fuck the wall," you'd shoot them, report them to Family Services. You'd do something. But, somehow, in sexuality,

someone gives you some wild instruction, you find yourself doing it. Why? Because the sexual is holy. It bypasses -- so, we use the domination/submission holy game as one flavor in sexuality, as a way to bypass separate self. Or we use the mutuality game -- the Goddess Game.

But they're all fair games. The game is, bypass separate self. Once you've bypassed separate self, you, then, up level. You realize, "Oh my God. This is God." Sex is a poor man's meditation. It's a way, if you use it -- and that's exactly what the Tantrics had in mind. Tantric sex had nothing to do with your partner, as we've pointed out in the seven kinds of sexing. It wasn't about your partner. It was about true self. What I call "True Self Tantra" is you use sex as a way to bypass your separate self and find yourself, in your true identity. But, you've got to remember in sex, to up-level, in the end. You can play any holy, gorgeous game you want, but, then, if you're doing true self sexing, which is only one of several kinds -- those of you who have been with us know -- it's not the only way to do sexuality, but there's seven modes of sexing that we've talked about deeply, in Sangha.

But if you're doing true self sexing, you can find your way in a thousand different ways. But, then, you up-level. That's called in Kabbalah, [00:56:41*] -- descent, for the sake of ascent. So, you descent -- "Strip. Fuck the wall." That's descent. Why is it descent? It's not good or bad. It's just nothing your separate self will ordinarily do. If Shaun walked up to you and gave you that instruction as we were leaving here, you'd say, "That's a little strange." You'd probably tell Victoria, and she'd say, "No, he's good at that," and it would all be fine. It's all good.

But in other words, it's just not a separate self activity. But in true self mode, it makes perfect sense. Because what it does, it bypasses the ego. So, that's the descent, but, then, once you've bypassed ego, you've opened the space. Then, the ninja move is to ascend, into total, radical, true self realization love. That's the ninja move. It's called "Dissent, for the sake of Ascent."

So, that's true self. Now, what's the counterfeit?

>> [00:58:10*]

>> MG: So, the counterfeit is -- and Steve uses a word, which John Welwood coined, and it's a great word. I love bringing it to bear here -- which is spiritual bypassing. It's a great word, and John's a great guy, by the way. We're doing a dialogue with him in about four weeks. He wrote a book, which is an epic book. It's called *Psychology of Awakening*, some thirty years ago, which really defined some really, really important things. It made a wonderful, wonderful contribution. He's the best person on the meeting of, essentially, psychology and meditation. Way and above, better than anyone else. He's defined that field, in a beautiful way. So, John talks about spiritual bypassing. It's a great phrase, and I want to credit him with that phrase.

Spiritual bypassing means, I go straight to true self, and I think that replaces my need, for example, for moral development. We talked about this in our introduction. It replaces my need for doing my psychosexual work. I actually believe that this line of development becomes the line of development, the only line of development. If I'm developing this line, it automatically means, I'm developing every other line.

By the way, not only did teachers fool students in that way, but they weren't actually being malicious. They fooled themselves. In other words, the teachers, themselves, received a Tradition, which, essentially, said, "If I have this enlightenment in true self, it must mean that everything else I'm doing is right." They weren't trying to fool other people. It was an internal delusion in the structure of the teaching. So, I want you to really get that. So, the teacher, then, self-interpreted their own actions, in this way that was clearly serving the Dharma. Now, that's a big deal. So, that would be a counterfeit form. What I'm doing is I'm asking this level of pleasure, to actually do everything for me. What else? What else would be a counterfeit?

>> Spiritual materialism.

>> MG: So, again, spiritual materialism, which is Trungpa's term. In this very subtle way, my enlightenment becomes my Rolls Royce. It becomes my accomplishment. It becomes my currency of trade. I use it in the world, just like I use status and money. So, there's this very subtle form of spiritual materialism, which seeps in; which you've got to watch for, really carefully. So, spiritual materialism and spiritual bypassing would be two forms of counterfeit. John?

>> [01:00:52*]

>> MG: Making enlightenment not a destiny but a designation. I've arrived. There is no such thing as enlightenment. Enlightenment is you're enlightening. It's a process of enlightening. "I've arrived." It becomes not my destiny, not my journey. It becomes, "I've arrived. I've accomplished it." What else?

>> I'm thinking of using my enlightenment to puff up my Sacred Self.

>> MG: That's absolutely right. That's spiritual materialism. You're in the Heather camp or Heather's in the Carol camp, so good. What else? There's one or two other big ones, here. Think, both in terms of enlightenment, but think, also, in terms of the counterfeit of knowledge. Because, remember, it's a broad category. It's knowing your true nature, which is enlightenment, which is an expression of this deeper level of pleasure, which is knowing; knowing the true nature of something.

>> Well, having experienced a kind of enlightenment, and, then thinking that somebody else's enlightenment is not good.

>> MG: Okay. I'm using it egoically, like Carol and Heather suggested, so it's an egoic move. It's a subtle, spiritual materialism. What else?

>> It's preaching the Dharma that the no self is all there is.

>> Good. So, for example, I'm in a [01:02:40*], and I say, "I'm feeling really bad." The teacher says, "Who's feeling really bad?" Our last conversation, you and me. Like that. It's preaching the Dharma that, actually, no self is the whole story. It is a counterfeit form of enlightenment. When you actually remove -- what's going to be in Level Five, we're going to see, in Level Six, we're going to see -- and you freeze-frame it at Level Four, then you get to sit in your ashram while people are dying outside your ashram, because there is no sin. No one is hungry. Everything is perfect the way it is. When you make this level of pleasure the only level of pleasure, you've become an extremist. What's an

extremist? An extremist is, I take one value or one level of pleasure. I free it from its necessary, dialectical relationship with the other levels of pleasure. I make it the absolute level of pleasure, and only its truth defines me. So, therefore, it's amazing. Sequoia sits in [01:03:50*], and he says, "I'm having a hard time." His teacher says, "Who's having a hard time, really?" Which was my response to Sequoia when we talked about this last time. So, the teacher will say, "No, no, no. That's your contracted, separate self." Fuck that. That might be your contracted, separate self. It's also might be your essence having a hard time in this incarnation, because life is hard. Divinity is not only the infinity of power; Divinity is the infinity of pain; the infinity of tears. Because Divinity, at its core, is the infinity of intimacy. The infinity of intimacy feels your pain and doesn't relegate it to separate self.

Now, is there part of your pain, my pain and all of our pain, that comes from an obsessive grasping, in the realm of separate self? Of course. Is that an unnecessary pain? Of course. Can we liberate from that pain, by awakening? Of course. But that doesn't end the story of pain. That ends the unnecessary pain in the world. But, then, there's legitimate and real pain, that comes with being incarnate.

That's where the Christ Consciousness got it better than the Buddha Consciousness. The Christ Consciousness didn't say there's no pain. The Christ Consciousness says, "I died for your sins." Now, my good friends, that is a very different move. Let's get this straight. That is not the same spiritual move. One is, life is suffering, because your mind is fucked up. So, unfuck your mind, and you won't suffer -- the Four Noble Truths. The second is, "Oh my God, suffering is so fucking intense, there's nothing you can do about it. I'm going to die for you." It does not sound like the same spiritual move to me.

Now, the real way to integrate it is -- now, stay with this. It's gorgeous -- is you bring both together. It's the World Spirituality ninja move is, is on the one hand, true self. You actually realize true self. You actually know that you can deconstruct the illusion of a grasping, separate self as being the fullness of your identity and actually realize your identity with true self as Christ awake, alive in you. When Christ awakens and lives in you, then, you participate in the infinity of intimacy. Then, you become Christ. As you awaken, and you take the pain and joy of the world into you, your own pain recedes. As you awaken, as Christ -- you don't awaken as a neutral, true self. You awaken with own ability to feel the infinite pain and joy of the world. When you reach out to hold someone's hand, your own suffering recedes. You wake up.

That's going to bring us, shortly, to our next level of pleasure. I want you to feel that. You wake up, but you don't wake up as no self. You wake up as Christ. You wake up as a living, breathing, pulsing source of divine love and compassion; radical empathy; radical intimacy; radical caring; radical eros -- awake, alive in you. You feel as Elijah; you feel as Bodhisattva. The full pain, joy and grace of the world coursing through you; and, all of a sudden, your own wounds -- they're in the much larger context. Also, in the fact that your mother didn't let you keep on the light, by your bed, and your father abused you. They're all real. They're all as real as they can come. I want to make that really clear. Not for a moment, am I making little of personal wounds. Everyone's clear on that? But, when you actually, then, take those wounds into the larger context of your own Christ Consciousness, those wounds

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assume a different place, and they begin to melt. They begin to dissipate, in the infinite Christ Consciousness that's awake and alive, in you. Hold it for a second. It's big. Let's just let it sit for a second.

So, this is the sense of true self. And this begins to bring us to the next level of pleasure.

Just by a show of hands, let's stay in it, and we'll go either way, just by a show of hands. How many people need a five minute break now? Okay, so let's take a five minute break. We start at 11:01.

Awesome.