

Marc G—Integral Evolutionary Tantra: Domination—Submission 040916

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Speaker

Marc Gafni

Marc Welcome, everyone. It's a delight to be here. What are we doing? Why are we here? So I want to try and set an intention, and with that intention something shifts, something moves. So if we would go around the room—we will, I hope, in the future be together in a room in person—and if we had a lot of time we'd kind of go around the room and hear six or seven different intentions. And my guess is that everyone's intention would have something to do with their life. I'm here to open up in this way, to shift in that way, to transform, to deal with an old issue, to create new possibility, or whatever that might be. And those are good intentions. Those are awesome and beautiful and gorgeous intentions.

But I want to invite us to the possibility of a different intention, a deeper intention that includes all of that, includes whatever my personal intention might be, but to invite a deeper intention into the room which is the reason we're together, this group of people in this time, in this place, in this moment, that never was before. This moment never existed before in history. Alfred North Whitehead talks about the creative advance of novelty, the radical newness of any moment. No moment is like any other moment. There is no extra moment.

So in the infinity of eternity that resides in the disclosure of this moment, why are we here? So the intention I want to introduce is that we're here not only for ourselves, not only to open up to new possibility in my limited Separate Self, but we're here to participate in the evolution of love, that we are revolutionary evolutionaries. We're here to open up new possibility. We're here to create a future of love, a future of Eros, a future of sexuality. We're here to understand the relationship between sexuality, Eros and love in a way that hasn't yet been revealed. There've been glimmers of it. There's been pointing towards it, but we actually haven't accessed an embodied love, an embodied Eros, an embodied sexuality that actually works.

I opened up the paper this morning, and I saw about five different articles on sexual abuse. One article was about a representative, the Speaker of the House, who is being sentenced for molesting a bunch of boys—tragic story. But two other articles were about false complaints, actually false complaints by women of sexual abuse that weren't true. Then there was another article on divorces and the level of divorce, and another article on the myth of monogamy.

We're confused. We don't know where we are. Who are we? What are we? What's the vision? So what happens is in every generation there are people who come

together to envision a future possibility before it's even fully available. It's what happened in 1215 when the Magna Carta was established, democracy, 1215, British king, English king, and all of a sudden you have this group of noblemen envisioning this possibility of democracy. People were burnt at the stake for envisioning democracy. The idea that one person would vote and have a say, a voice in determining who would govern them, was a violation of the essential ethic of what was possible.

A hundred and fifty years ago, gay marriage in America? Are you for real? Fifty years ago, gay marriage in America? Impossible, a complete impossibility. Any presidential candidate who would favor gay marriage would automatically lose, wouldn't even get the beginning of a race going. So, democracy didn't exist. The possibility that one would several hundred years ago choose their spouse because they were in love with them was absurd, complete absurdity, didn't happen. The introduction of romantic love as the fundamental structure of society didn't happen with the troubadours. The troubadours was not about romantic love. The troubadours was about loving someone who was someone else's wife who you idealized as an object of desire and never had contact with. That's what the troubadours were about. But actually the idea we have of falling in love and choosing your partner based on that didn't exist.

So consciousness evolves. Sexuality evolves. Eros evolves. And in every generation there's a group of people who it's like their turn. Kristina is one of the people really who's at the forefront of this conversation. She's one of the people who's one of the pioneers in this conversation. She's one of the revolutionary evolutionaries in this conversation. She's one of the people with the deepest insight, deepest understanding of what's possible in the future of love, what's possible in the future of Eros. And in our circle and in our lineage she's holding an utterly central role both in mind, heart and embodiment and actually beginning to enact future possibility.

Now, if you think future possibility unfolds in big rooms with 2,000 people at large events, it doesn't. It never does. It's never how it happens. I've spoken in many, many of those rooms and will continue to. Future possibility almost never unfolds there. There's too much happening, too much politics, too much economics, too many ulterior agendas. Future revolutions are always enacted in small rooms with a group of people—that's always how they start—who are actually courageous, who actually want their own sacred autobiographies, their own stories to actually participate and contribute and give something and enact something which is not only for themselves but for the larger possibility.

And so I want to just invite us, gently, tenderly, with quivering tenderness and radical audacity, to set the intention that our own lives, our own sexual lives, our own erotic lives, our own love lives... And each one of those words needs a definition, and we would need to do a whole weekend on: What does Eros mean? What does Eros actually mean? What does love mean? What is sexuality? What's the relationship between those three? And maybe we'll get to talk about that a little bit

tomorrow. But our intention right now, just sufficient to set an intention, our intention is to participate in the evolution of love, to participate in the future of the evolution of the erotic, of Eros, to participate in the evolution of sexuality.

Now, I want to just go even deeper into this, to just step into this one step deeper, because this is not an image, this is not a kind of sweet workshop, New Age, lovely idea. That's infinitely boring to me and to all of us. Really? We're busy. Let's quit. Actually, this is a reality. The reality today, the single most important scientific reality in the last 40–50 years is the realization that the universe is not a fact; the universe is a story. Everyone get that sentence? The universe isn't a fact; it's a story. That's the single most important scientific breakthrough. We call that evolution, but Albert Einstein didn't know that the cosmos was evolving. He didn't know. He knew the biosphere was evolving. We knew human beings were evolving. We didn't actually know the cosmos itself was evolving.

There are actually three levels of evolution. There's the evolution of the physiosphere—the cosmos—which we only know post Hubble telescope in the early 1960s we're getting a really clear understanding of it as we receive the light from the Big Bang post Edwin Hubble's telescope. We begin to know that the cosmos is evolving. We never knew that. Albert Einstein didn't know the cosmos was evolving. We know the biosphere—life—is evolving. And we know that actually the noosphere or culture, ideas are evolving. Consciousness is evolving.

There are three Big Bangs, not one. One Big Bang: the emergence of reality, the cosmos. Then the cosmos itself evolves. We have an evolving cosmos. Then we have an evolving biosphere of life. Then we have cultural evolution. Consciousness itself evolves. That's the first great revolution.

The second great revolution—and this is hard science, my friends, this is the nature of reality itself. To be sane is to know reality. To be insane is to be disconnected from reality. So the nature of reality itself, what do we know? We know that consciousness evolves, life evolves, the cosmos evolves, and—drum roll, big sentence—we know that we are personally implicated in evolution. Big sentence: we're personally implicated in evolution, that each one of us is personally implicated in the evolutionary story.

Meaning that the way I live my story, if I wake up to the highest possibility of my Unique Self, my unique expression, if I actually get beyond the contraction of ego and begin to express the unique leading edge of evolution awakening to itself through me, I actually realize that evolution awakens to itself through me in person, then I become myself the leading edge of the evolutionary process. Evolution is not out there, and when we think of evolution that's a huge mistake based on ignorance. Science teaches us, once we get these three levels, the three Big Bangs of evolution, evolution happens within us. Evolution is the interior nature of the cosmos. Reality is evolving. I am evolving. I'm part of the reality. So if I evolve at my leading edge then I am myself the leading edge of evolution.

So if a group of people come together and they say it's our turn, we're going to be the new holy band, we're going to be the new band of outrageous love, we're going to in our small community of outrageous love, of outrageous lovers, we're going to actually evolve love, we are as individuals, as a mini community, as an organism, we're going to participate in the evolution of love, then we are awakening to the reality that evolution itself is alive, awakening and moving in us.

That's a completely different way to live. I begin to live in an evolutionary context. I begin to feel the evolutionary impulse moving in me. I begin to realize that the personal face of the evolutionary impulse is my Unique Self. I begin to realize that the evolutionary Eros that drives—and now we're going to come to sexuality and we're going to come to domination and submission—I begin to realize that the evolutionary Eros, the allurement that moves quarks towards other quarks, and protons towards neutrons, and molecules to form complex molecules, and complex molecules to then emerge as atoms, that whole process, that allurement, that move towards contact is the evolutionary Eros. That evolutionary Eros, the Eros that drives evolution, what Dante calls the love that moves the sun and other stars, the evolutionary Eros itself, that allurement, because all of reality is allurement...

Think about it for a second. What is reality? Reality is allurement. How do I know? Well, you ever heard of gravity? What's gravity? Gravity is allurement at the level of celestial bodies. You ever heard of electromagnetic attraction, that is to say the atomic universe, the subatomic universe? What is that? That's allurement. Electromagnetic attraction is allurement at the level of atoms. Gravity is love. Gravity is love at the level of the physical. That's what it is.

Love is the movement, the allurement, the attraction that bodies have towards each other. That's not a human expression. It's the nature of reality. Reality is fuck. That's what reality is. Reality is the movement towards, the allurement towards, the drive to contact, the drawing towards, and all of reality is made of a structure of unique allurements. Not every proton is allured to every neutron. Did you know that? You need the right hot proton, the right neutron. You need the right attraction. You need to create stable relationship or it all breaks apart. That's not just true in our lives. That's a human anthropocentric, narcissistic, self-inflated claiming of reality. Not true. It's the nature of reality. Reality is made up of a series of unique allurements.

What's my life? My life is the unique allurements of my life, and that which drives me sexually to make contact isn't some fucked up early programming that needs to be rewired that therefore is expressed. I mean, there's early stuff that always needs to be engaged and dealt with, for sure, but what drives me sexually is the nature of reality. I'm driven towards, I'm drawn towards contact, and that movement towards contact, to actually create more and more embrace, more and more union, that allurement towards contact happens at the level of celestial bodies.

If for one instant, just one instant, just one second, that sexual allurements at the level of celestial bodies stopped, reality breaks apart in one instant. If electromagnetic attraction stops in one second, one millisecond, nanosecond, there is no more allurements, there's no more attraction—erotic attraction—at the very substructure level of reality, reality disappears.

So when I'm accessing that allurements that lives in me, for the first time I can do it without shame, because it's not some fucked up part of myself. It's not just natural, as Kinsey tried to tell us. No, it is the nature of reality itself, and it is the holy nature of reality. The erotic and the holy are one. It's the movement away from alienation, away from disintegration, towards attraction, integration, mutuality, recognition, union and embrace. And for the first time we can articulate a vision of sexuality which is beyond shame.

So, stay with me for a second, okay? How do we understand the sexual? We're going to do in the next 15 minutes or so we're doing about 10 hours in about 14 minutes. So here we go. How do we understand the sexual? So there are four basic sexual narratives: sex positive, sex negative, sex neutral, and sex sacred. Let's take a quick look at them.

What's sex negative? Sex negative is kind of the classical platonic, expresses itself in Christendom, parts of Judaism. Lots of radical fundamentalist Islam which is taking on the world today in very devastating ways is based on the sex negative view. Radical violent fundamentalism is almost always connected with the sex negative view. Sex is fundamentally negative. There's a repression of life force, therefore the life force has to emerge in distorted forms.

You cannot understand Islamic fundamentalism in its shadow form or Christian fundamentalism in its shadow form or any fundamentalism in its shadow form without understanding that at the core of it there's an anti-life dimension that therefore needs to get re-expressed. It's expressed almost always in a violent form, which is violence against other instead of allurements towards other. Do you follow? That's sex negative. There's a sex negative narrative. We know about that narrative. And that narrative lives in our head in one way or the other. There's a voice in our head which is a sex negative voice.

Then there's sex positive. What's sex positive? Sex is wonderful. It's a panacea. Good sex will make your life great. It solves all problems. It's lovely, beautiful, affiliative, relational, beautiful, sex positive—a little boring, but not bad, right? It's positive. It doesn't quite capture our experience of sexuality, because sex is more than a good baseball game, it's more than a good meal, it's more than positive. Sex is positive. Whenever I hear the words 'sex positive' it doesn't capture what sex is. Sex is more than that. Positive is too bland of a word. Do you get what I mean by that? It's not quite positive. It's something else. But sex positive is a position.

Third possibility: sex neutral. And Kinsey was really about that position in some real way. His dad was about sex negative, who was a fundamentalist preacher, and Kinsey was about sex neutral, meaning it's just like anything else, what's the big deal? I'll have a little dinner, have a little sex, go to a movie. It's just another thing we do. It's biological. What's everyone getting so excited about? Sex is neutral. How many people in the room think sex is neutral? Pretty much nobody. Sex is not neutral. That's just not true. It's not true that our relationship changes after we've had coffee together. Well, maybe. A relationship changes after we've had sex? Much more probable. It's not neutral.

So neither sex negative nor sex positive nor sex neutral actually capture our experience of sexuality. So along comes sex sacred. And sex sacred is usually something like because sex creates life it is sacred, some version of that position. You've all heard the position. Now, is that beautiful and lovely? Sure, it is. Is there some truth to it? Of course there is. There's also some truth to sex negative, by the way. Sex can also be negative. It can cause a lot of trouble. Sex is also positive. Sex also has a dimension that's neutral, it's biological.

Sex is sacred. It creates life. But sex sacred doesn't actually capture our experience of sexuality. I'll give you a simple example. Let's just go around the room. How many people participated in sex in the last year, show of hands? Okay. How many people were participating in sex in order to create a baby? Well, there we go, end of discussion. That is to say sex sacred is not our experience of sexuality. There are people having sex to have babies. Evidence is that we exist. So clearly we're a result of that experience, and that's beautiful, and that's gorgeous, and it's stunning, but it does not in any sense begin to exhaust our experience of sexuality.

So if we exile sex sacred to reproduction, to the creation of a baby, well, then we've basically excluded virtually all of sexuality. Do you see the problem? In other words, you could have sex sacred as a narrative in a world pre the Pill in which sex basically was fundamentally involved in reproduction. Even then sex sacred wouldn't exhaust it. You'd need a wider view of sex sacred to include relationship, but nonetheless you could talk about sex sacred as your major pillar when sex sacred meant the creation of a baby, when the creation of a baby was intimately and intrinsically linked with sexuality.

But now that we've split the creation of babies from sexuality in two ways—one is we can have sex without having babies, and we're very close to being able to have babies without having sex, from in vitro which is in this enormous emergence to test tube babies and down, so we've actually split sex and babies on both sides. Do you get what's happening? So, in other words, if we remain with an old spiritual sex sacred narrative which is sex creates babies, well, then, we're actually out of touch with reality, which makes us insane, because sanity means to know reality.

So sex neutral doesn't quite cut it. Sex negative is not quite there. Sex positive, no. Sex sacred, no. Each of them is true but partial. You get it? Each one has truth to it.

Each is a partial truth, and none of them actually exhaust or approximate our experience of sexuality. So let me, with your permission, try and introduce just in a moment or two a new vision of sexuality, a new sexual narrative, and we'll try and hold it together.

So, the sexual is the expression of the pulsating evolutionary Eros that drives reality in every second—evolutionary sexuality. Sex is sacred because it expresses the sacred essential process of life itself. Sex is sacred because God is fuck. God is fuck means not that God fucks around, although God happens to be polyamorous if you've noticed. That's just kind of interesting. How do you know, by the way? Well, really simple.

In the old world God was monogamous, meaning God was the god of my people. God's the god of the Jews. We're the chosen people. No, no, God's the god of the Tibetan Buddhists. We're the chosen people. No, no, God's only the god of the fundamentalist Christians who accept Christ in a particular way. No! God is the god of the particular Islamic caliphate. That's *Dar al-harb* up against *Dar al-Islam*. It's my god. That's the monogamous god. You get it? It's my god, my people.

No, actually God is polyamorous. God's getting it on all over the world. That's what God does. That's what Goddess does. God-Goddess is actually in radical love, not only with every group of people, but actually God is in radical fuck and radical love and radical Eros with every human being. And the fact that God's getting it on with Kristina doesn't mean that God's not having a little thing happening on the side with Tara, and as a matter of fact with both Taras, and with every guy in the room for sure, but we're trying to keep that quiet.

So, God is polyamorous, of course. It's kind of obvious, right? Of course God is polyamorous. God's radically in love and radically attracted to, reality is radically attracted to every human being. We could talk about that for a couple of hours to really unpack it, because it's a big dharma by itself, but just to get it for a second. God is fuck, meaning in every moment of reality, reality is driven by an Eros which thrusts forward and creates newness. And Whitehead called that the creative advance of novelty. Whitehead was the greatest process philosopher ever. He says the basic constituent nature of reality is reality is the creative advance (thrusting forward) of novelty (creating newness).

So reality births a new moment. This moment we're having together right now never existed before. It's the Unique Self, a unique quality, a unique texture, a new quality of intimacy in this moment of time that never was, is or will be ever again. So reality creates novelty, it thrusts forward, and reality receives all that was before. Everything that's before is held. Nothing's lost. Nothing's forgotten in the cosmos. Everything that was before remains as received as reality thrusts forward.

Every moment of reality, that moment is either open or it's closed. That's the nature of reality. Every moment of reality—and I'll try and put it all together—because

evolution's a story means evolution is going somewhere. It has a narrative. It's called history. History is his story, fuck, thrusting forward, phallus, history, his story. It's moving someplace. That's what history is. Reality is a story. And yet it receives all of the yesterdays. The world doesn't disappear. Every new advance in reality, every new evolutionary advance is remembered and held and received and taken into the next moment.

So the nature of reality is reality is always moving forward, and every moment has a new quality, and that moment births a new reality that never existed before it. That's the evolutionary Eros. That's the creative advance of novelty. That's the source of creativity. That's the source of newness. It's the source of transformation. It's why yesterday doesn't determine today. Whatever I was yesterday is what I was yesterday, but if reality was static, how could I possibly change, which is why the great religions didn't really believe you could change. And early psychology didn't really believe you could change, because reality is fundamentally static.

But if reality is a story, if every moment is a new reality birthing a new possibility, and if God is actually the possibility of possibility, which is the evolutionary nature of reality, then actually the only slave driver in the world is the belief that yesterday determines today.

Now, you see, it's all about sex, and it's not about sex at all. You get it? Sex is everything. Reality is fuck. Sex is the nature of reality. Every moment of reality is fuck, not fucking around, not fuck in its degraded sense. We exiled Fuck (capital F) to fuck (lowercase f), because we actually don't know what to do with the word. We don't know what to do with sex. We're confused about it. So we don't even know what the word 'fuck' means.

So we make the essential nature of reality into a curse: fuck you! What does that mean? Or we make it into kind of an exclamation of wonder: holy fuck! Or we make it into a question: what the fuck? Or we make it having something to do with my mother: what a motherfucker! What does that mean? We're confused about what the word even means. Oh fuck! Fuck off! How do you fuck off? What does that mean? You get it's a confusing word? We're confused about the word, because we don't know what fuck means, because we don't have a sexual narrative.

But actually God is fuck. Reality is fuck. In every moment, protons and electrons to molecules to atoms, all the way up, all the way down, reality is fuck, in culture, in the biosphere, in the noosphere, at the most essential scientific level, at the most essential human interior level.

So what is the new narrative of sexuality? It's not sex positive, sex negative, sex neutral or sex sacred that creates a baby. No, reality is fuck. Reality is the evolutionary Eros. Do you realize that for the first time we can actually move beyond sexual shame? That narrative is an affront to shame. You get that? That's an affront to shame. Shame? No, actually that is the evolutionary Eros moving, alive, awake in

reaction to that person based on all the figures, unless we could say fuck that—another use of fuck: fuck that—and actually open up to this meeting right now in this moment, right here, that never existed before, that has new possibility and that’s pregnant with new potential, that can birth a new reality, what we call in evolution an emergent.

An emergent means that which is more than the sum total of the previous parts. You get that? An emergent means it’s a new whole that’s more than the sum total of the previous parts. It’s an emergent. It never was before. That is called fuck. Fuck births an emergent when and how? When I surrender, I give up the old patterning, I give up the old story, I give up the old sentences, I give up the old script, I give up the old neural wiring, and I radically surrender everything—everything possible, all that I have—into this moment. I’m fully here, surrendered.

There is nothing more beautiful, more gorgeous, more stunning, more potentiating, more potent, more sexy, more fuck than surrender. Now, stay with me for a second. Does that mean you should go around surrendering to everyone? Of course not. Of course not! That would be dumb. Of course that’s not what it means. It means you create a context of radical trust, radical intimacy, radical safety so that you can be ultimately dangerous. Sun Tzu says, “I come to speak dangerous words. I ask only that you listen dangerously.”

So, stay with me for a second. The sexual models the erotic. The relationship between sex and Eros is very precise. Sex isn’t Eros. Eros is the full possibility of reality. It’s the full aliveness of reality. It’s when I’m on the inside of the inside. It’s when I’m participating in the yearning force of being, when I experience the wholeness of reality, I experience the fullness of presence, my imagination runs wild, giving and receiving are one. That’s the erotic experience.

The erotic experience is not limited to the sexual. Tantric means *tan*, to expand, the experience of Eros beyond the sexual into every dimension of living. So the sexual models the erotic. So in the sexual, when I submit, when I surrender, when I give up my contraction, but not just my contraction, I give up my smallness, I give up my egoic drives, I do things that I would never do. Someone says, “Walk up to the wall. Now, now, fuck the wall!” I don’t think I’d do that when a person told me. That would be a weird thing to do. Really? I don’t think so. Of course you wouldn’t do it. Should you do it? No, and if people are telling you that regularly I’d get out of that society. That’s a little weird. That’s a little fucked up.

But if you’re in a radically safe container and you actually create a ritualized space of radical surrender where you actually get to give up the egoic grasping structure and you get to be fully open to the surging of evolutionary Eros available to you in this moment, and someone says, “Get up,” and there’s a sharpness to it, “fuck the wall,” and you go fuck the wall because you’re completely surrendered, actually something opens up in that moment that was never possible before, because you’ve created a ritualized space where you can access the power of surrender. It’s powerful.

Now, the sexual models the erotic. The sexual invites radical surrender. It's the quality of surrender. It's the quality of submission. And tomorrow I want to talk a lot more about it. I just want to go one more step with you, just three more minutes, and we'll try and wrap the second side.

So we get surrender. Everyone gets a little bit. We just took a taste. We barely touched it, but you get a taste of what surrender is? Everyone has a taste? Who doesn't have a taste? Okay, so you have a taste. But what about that obnoxious guy who's saying with that sharp voice, "Get up; walk to the wall"? Who is that? What's that kind of perverse, messed up, pathologized, confused...? What's that? Well, stay with me.

In every game of surrender, of submission, there's also domination. So what's domination? So the play of domination is the access of power, and power is a category that we have in the liberal culture interrogated negatively. Now, stay with me. Are there abuses of power? Of course there are abuses of power, obviously. Are there abuses of powerlessness? Of course there are. There are people using power the wrong way, and there are people who are being powerless and pretending to be victims who are not, who are using it the wrong way. Of course that's true. Of course there are abuses of power. Everything can be abused. There's nothing in the world that's holy and sacred that can't be abused.

But the fact that there's power abuse doesn't make power bad. You get that? Power is the surging force of evolution. Power is all of the molecular structures. Power is all of the energy contained in every nanosecond and nanobot of reality. All of reality is, the cosmos is, power. That's what it is. Exploding stars, supernovas are power. The evolutionary Eros thrusting forward, creating new possibility is power. Gravity is power. Propulsion is power. Power is the nature of reality, which is why every great spiritual tradition talked about divinity as the infinity of power.

We've lost access to our power. We've interrogated power negatively. We've attributed power or identified power with its abusive form. But actually—this is for the guys in the room for a second. It's just a guy thing. Women, don't get mad at me. It's a guy thing for a second. When you see a superhero movie or you see *Rocky* back in the day—there've been five *Rocky*'s; the new movie's *Creed*—but you see *Rocky*, when you walk out of *Rocky* you basically want to be Rocky. You walk out kind of boxing. *Superman*, you see *Superman*, you kind of say to yourself, "I could do that. It's a good job. Superman's a good job. That's good. I like that outfit. I'm kind of looking good in that." In other words, we identify with the superhero. We walk out and say, "My job's kind of boring."

In other words, we're attracted to power, not because we're pathological, not because we're fucked up, but because power is attractive. And power's not attractive because it's wrong or it's sinful or abusive. Power is attractive because it's powerful. Potency is about surrendering to the potential of tomorrow, and potency is about the potent

thrust into tomorrow. It's about the power of the knight, the power of the warrior, the power of the masculine and the feminine. The feminine is massively powerful, the masculine is massively powerful. The access of power is delightful. There's an utter, radical delight to power.

I have a friend of mine, a great guy, who's a key executive at a massive actually holy pharmaceutical company. We've made all pharmaceutical companies bad. This is a holy company that's actually creating cures for cancer, just doing fantastic things. And he has 3,000 people who work for him. Kristina knows him well. He's on our board. And he enjoys having 3,000 people work for him. That's an enjoyable experience. He's not abusing them. It's not power because he's not objectified them or reduced them. He enjoys the actual erotic flow of power. It's enjoyable.

So power is beautiful. Power is the actual nature of the cosmos. Cosmos is power exponentialized. And then what we've done is we've created this weird fucked up kind of bad idea that power is abusive. No, the negative expression of power is abusive. You get that? Power is not abusive. Power is beautiful. It's gorgeous. It's stunning. But we've got to find an arena in which to express and access power which is radically safe, radically honoring of individual integrity, individual autonomy, and at the same time allows us to access power.

That is the play of domination and submission in sexuality. Sexuality models the sacred. It models the holy. So in sexuality I begin to play with holy surrender and holy power. And when I play with holy surrender and holy power I become *imitatio universalis*. I imitate reality. I don't just imitate reality. I let reality express, live, be in me, because I open up to that moment.

And actually—let's go the last step—my relationship to every moment is actually domination and submission. Domination and submission is the nature of reality. In every moment I have two choices. Either I fuck the moment open with full and radical power, I love the moment open, I fuck the moment open in order to allow it to give birth to the full possibility of that moment. You've fucked it open, full power. And at the very same moment I surrender to the moment, I utterly submit, total surrender. I surrender to the moment and I let the moment fuck me open. I let the moment dominate me. I'm in full submission to whatever the moment wants to do. And the moment impregnates me.

Remember that movie—I'm dating myself now—it was like 25 years ago. I remember seeing it. It was a movie called *The Accidental Tourist*. How many people remember that? Me and Kristina. Anybody else in the room? You should go see it, *The Accidental Tourist*. It's a great movie. It's a novel. I can't remember who wrote it. But it's basically about a guy, about this dude who's traveling all over the world, but he's never really there. He's kind of sanitized the room, he's made sure that he travels every place but he's never present. He never lets the moment fuck him open. He never lets the new place love him open. He's protected himself. He's armored in

Reichian terms. So the moment can never birth anything new, and he never changes. He's static. Wow!

The early mystical masters would never let anyone take their picture when cameras were created, because they said that a camera freezes the moment, and if you freeze the moment, the moment's not holy. You get that?

So reality is becoming. It's the ecstatic urgency of birthing something new. So in every moment I'm dominating the moment, I'm fucking the moment open, I'm thrusting into the moment. And the moment waits to receive me. The Zohar, the holy mystical book of the Hebraic tradition, talks about every moment waiting to receive the full thrust of the righteous one. It's beautiful. The righteous one is the man or the woman who fully enters the moment, who breaks the tyranny of yesterday that says that yesterday determines today, and is willing to actually transform and open up to the full possibility that I can today birth a new me that didn't ever exist before. That's I'm dominating the moment. I'm refusing the pattern of yesterday. I'm loving it open. I'm reimagining reality. I'm thrusting in with the full power of my phallus, and yet at the same moment I'm in full surrender. I'm fully open. I open to reality. I receive reality in my wetness, and I let it impregnate me in order to birth something new.

In every moment of reality, if I'm enlightened—enlightenment means to be aligned with the nature of reality—I'm actually in every moment thrusting forward, birthing something new, fucking the moment open, loving the moment open, and at the very same time receiving the moment. The moment loves me open. It fucks me open.

So, I want to conclude with an apology. The apology is it was a short time. We're going to do full questions tomorrow. We're going to do full questions, with your permission, tomorrow. I want to apologize—normally we have time to chat, to hear about each other, to kind of exchange, which we didn't quite do today, because I'm in Carmel, California and you're in Manhattan, but we're absolutely going to do full weekends of Integral Evolutionary Tantra together in New York.

You are privileged to be with Kristina, with Tara holding space in the ways that the goddess Tara does. And Kristina has really created this framework and this space, and it's a holy space, it's a temple space. Anything that I said that had an old brain pattern activated in you—who's this guy talking to me?—let it go. If something I said was annoying, you're right, I'm wrong, take it as a given. So just forgive me any imperfection, anything that didn't fully land with you, and let go of the dross, the external, and see if you can find the inside of it.

I'm wildly privileged and honored to talk to you in these few moments, to be in this place where the intention is the evolution of love, the evolution of Eros. The amount of pain and suffering in the world today that emerges directly from our inability to embody who we are, to embody our sexuality, to embody our Eros, to embody our

true nature, to feel the quivering tenderness of the divine loving us open, the inability to actually access that is the source of all ethical breakdown.

If you want to know the source of human rights, human rights is all sex. Imagine a quivering open body, wet, erect, sensitive, available, and you see the source of all human rights. How could that body with infinite sensitivity not be entitled to full dignity, full boundary, full rights, full beauty? Sex is the source of everything. It's not about sex at all in any way, and it's all about sex. That's the tantric mystery. Tantra is a trickster. It's a trick. It's all sex. It's not sex at all. No bypass.

So I want to offer you, as a friend, as a spiritual friend, just a blessing. This day is important. It's not just about a group of people in the room who are each huge stories and hugely worthy and awesome individually, but all of reality is listening to the whispers in this room. You're the pioneers. You're the people at the edge. We're the people trying to open up new possibility. So I just bow in humility and respect to your courage, to your openness, to your raw brilliance and beauty. So, thank you. Thank you, Kristina.