

VOLUME ONE

THE
EROS SUTRAS



Principles

NICOLE DAEDONE

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THE EROS SUTRAS

Volume 1

PRINCIPLES



NICOLE DAEDONE



Soulmaker Press
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Cover design by Kathleen Lynch/Black Kat Design

ISBN: 978-1-961064-00-3

Library of Congress Cataloging-in-Publication Data
Available Upon Request

Printed in China

10 9 8 7 6 5 4 3 2 1

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FOREWORD

In 1988, I had a deep-awakening experience in connection to a Western practitioner of The Nyingma School of Tibetan Buddhism. Prior to this encounter, I was on a spiritual path that tended toward the witchy, the magical, the alchemical. I was not interested in Buddhism, and in fact, would avoid that section of the metaphysical bookstore where I worked. Prior to the experience of ego dissolution and the emergence of the part of myself that had been in hiding since early childhood, I could only see myself as deficient and damaged. I had lost complete connection to my body and was unable to see a single positive thing about myself, so I hid behind my looks as a way to curry attention and to feel I had some value. All creative outlets were also off-limits due to a mistaken view of impeding on the “territory” of others in my life. I had nothing but sex, drugs, and punk rock to work with.

Due to some kind of karmic date, the experience of my soul descending into my body unfolded over a period of about a month. At its peak, I experienced a love I did not know was possible. I remember sitting in my room in a beam of sunlight, weeping with gratitude toward my mother for giving birth to me, an event that allowed me to have this body and this experience. This was somewhat of a miracle because I did not have that kind of relationship with my mother—I spent my childhood avoiding her as much as possible.

When my dharma friend returned to Michigan from the West Coast, I was certain I was now the person he said I was—someone who Buddhism needed—a female voice, a presence in the body of a woman who could inspire others. However, as karmic dates sometimes go, that

is not what happened. He had also undergone some kind of deepening experience, and it created a vulnerability he could not tolerate. Somehow, he turned against me, blaming me for some joke I told that humiliated him. This was not intentional on my part. I was being playful. I had previously seen him as a godlike person and now I *also* saw his human side. However, he didn't want that pointed out.

At first, even though I was shocked, I was okay. I thought he would come around. But pretty soon, I started to believe the voice of blame. The walls closed in. Everything closed in. I was now in an acute state of breakdown and thought I had made some grave, spiritual error. I was told to see a Tibetan Lama who I briefly met before—that he was the only one now who could save me from getting sick and dying. I was a serious, devotional person and so I believed him.

Gelek Rimpoche warmly invited me in, but it would be many years before I was able to stand up inside myself again. And then there was my newly built ego mess to deal with, which was extremely painful. I longed for the Feminine realm I had briefly embodied. From that time forward, I was constantly looking for mirrors of the Feminine so I could breathe and feel sane—even just briefly, and always secretly.

As the years progressed, in spite of learning many helpful things from Tibetan Buddhism, I was never comfortable with the form and could not relate to the obvious male point of view. Few people seemed to see or understand what I was complaining about, and chalked it up to my not understanding, my “ego,” or perhaps it was my obstacles and lack of merit. I tried. I tried to make it fit and it just never did. Eventually, I had to leave the formal practice and face the silent judgment from many in the sangha that I was an ungrateful heretic. Rimpoche never turned away—he never said *if you don't do it this way, I will not love you*. But, there was no place to be a dharma teacher if I wasn't going to adhere to the traditional form. For years, I did my own thing—I wandered around in the woods and communed with the elements. I did retreats with another local sangha that was not so rigid in its required forms. Still, I longed to be able to express what I knew to be true but did not feel strong enough to see all the way through.

When I met Nicole, it was through a dharma sister who suddenly “thought of me” in regard to helping edit some of the work Nicole had written since being publicly smeared and canceled. Over Zoom, I had an immediate feeling of connection and joy. After the call, I ran to the park with my dog and felt like I was finally moving into my new iteration. Could I trust it? Through many conversations—in which I shared my complaints, doubts, fears, and so on—she remained connected to the process, and I began to start relying on my own capacity to attune to the energy exchange and it always came out clear.

However, it was not until I began editing this volume of Sutras that I started to deeply relax. What I was reading was exactly what I knew to be true and I did not have to contort myself in any way to make it fit. From my background in Tibetan Buddhism, Depth Psychology, and dedication to the Feminine, what I was reading was a synergy of truth that brought me to tears on many occasions. This is what I had been trying to locate—within myself or the world, it did not matter. I knew I needed to be connected to this expression. The lifelong pressure I felt to be of spiritual service in a way I could not previously understand how to manifest by myself, clicked into place like the last puzzle piece I’d been searching for in people, media, nature, dreams. I had caught glimpses; I had learned how to be happy with a few people who understood me. But finally, a world I know by heart was presented thoroughly and with enough detail that one could use this path wholly to contemplate and practice from “now” until liberation. The relief was incredible.

In the Tibetan Buddhist tradition, there is a name for someone who is able to reveal and translate spiritual treasure hidden by realized beings in other times and places. They are known as *Tertöns* and the mystical treasures they find are called *Termas*. These treasures can only be opened by individuals with a karmic connection who have developed the capability to penetrate layers of their own mind. They are inaccessible to most others in order to protect the messages and to ensure they’re revealed at the appropriate time and for the benefit of all beings.

I believe these Sutras, fruit of the practice that Nicole lived inside of for twenty-five years before writing them, are a *Terma*—something she

was able to translate from the depth of her own body and mind in order to offer a much-needed alternative path to the world as it shifts into its own truest form.

The Feminine path of Eros is a complement to the traditional monastic path and has not been available until now. Whether or not you believe that this work is the result of a mystical treasure is irrelevant. I do not say this in order to make this work sound like something exotic or to elevate Nicole into a Guru—those are the traps of the Masculine path, and Eros is not interested in a hierarchical, at-the-feet-of-the-master system of functioning. If, in years to come, someone decided to make themselves into such a figurehead, be assured they are *not* on the path of Eros. This path is relational and interdependent—the mind surrendered to the wisdom of the body. If you read and contemplate these Sutras—and the path of Eros is for *you*—you will be rewarded in ways you may not yet be able to anticipate. It is my deepest prayer that these Sutras will be met with openness and curiosity. It is not a path of “believing” or one where you relinquish your autonomy to another. Eros is the energy of life—it serves life and wants to know the fullness of what it is to be human. It is only when we are fully seated in our humanity that our spiritual nature can fully incarnate and illuminate what we are here to do: love life, serve life, and recognize our connection to all. Through every aspect of this journey—desire, longing, grief, pain, hope, and fear, we maintain connection and community.

May it be so for you.

Kathleen Ivanoff
February 19, 2023

PREFACE

It took me twenty years to write *The Eros Sutras*. Technically, it took a year and a half of actual writing, with the remaining eighteen years spent avoiding the task altogether. Eventually, the words came out, but not without some labor pains. In working on this process, I noticed I encountered the same arguments again and again from whomever I was working with. They wanted the Feminine to come through in a more palatable and familiar way, using masculine language that felt neutered and inauthentic. It would be impossible for me to create such a text, as that would keep us in the past. With *The Eros Sutras*, we enter the present with a vernacular that is uniquely Feminine, Erotic, and introduces the language of the Age of Eros.



After my father's passing, something inside me changed. I wasn't sure what it was. Certainly, I was dealing with grief, and with the undeniable loss of a parent, but it wasn't quite that. His death unleashed a force in me. It was something I couldn't quite comprehend. I saw all the belief systems I'd grown up with crashing down around me. I was scared, yet I felt a certain kind of freedom I'd never felt before, but there was no roadmap for me to follow. This was new turf. I was pulled in various directions—I was being guided toward something I didn't comprehend. Eventually, I was led to Orgasmic Meditation (OM).

We've all grown up with a template, or system, for navigating life. That system is, essentially, Masculine; it's a model for controlling life

through rules and restrictions—it commands you to do what the system wants you to do. The system thinks for you and decides what you should achieve. For eons, we pretended it wasn't there. We tried ignoring it altogether. But the system was ever present.

The priorities in my life had been established by these systems; their influence was undeniable. The systems fed my rational mind; they enabled forward motion in those areas we think life is defined by—work, status, one's presentation to the rest of the world—but they couldn't get me to fulfillment, happiness, or genius.

I was living in a low-grade level of irritation that, despite all of my best efforts, seemed to bleed over into every aspect of my world. It was the lens through which I viewed everything. No matter what happened—an amazing thing could happen—I did not have the capacity for full joy or reception. I had many circumstances that anyone could point to and say, "Of course you're happy." I was achieving all of the right results. I was a star academic. I had the right partner. I had my own gallery. However, it was like this poison entered my life, robbing me of the opportunity to enjoy it, and therefore, my capacity to feel alive.

When I had my first OM, I began to feel the power of the force in new ways; it came alive. I had an experience during that OM, and continued to have experiences within the practice of OM, that I would call intimacy. A carrier signal within me connected to that of another human being, cutting through all the finely honed veneer of my identity. The noise that accompanied me throughout life was no longer there nor was any of the packaging I layered on top of it and myself—the things I thought defined me, that established my presence. I understood my true self, my power, and my resilience. It was an ineffable experience I refer to as the *eternal room*. It was a repeatable experience I could live inside of, and eventually, it spilled over into the rest of my life. I wanted everyone who desired that experience to have it, because once you've had it, it's impossible not to wish that for everyone.

From that first OM, decades of practice and research followed, during which I encountered the challenges of my rational mind surrendering to my body. At first, I couldn't comprehend what the force was. Then, it slowly began to take over. I understood I had to exploit it. I was on the

Erotic path and I felt as cool as I could possibly be having access to inexhaustible energy, life force, and power. Then the day came when I realized I might want to offer something back. I might want to actually *surrender* to it, and I did.

I began to listen deeply and found myself sinking into my body in a way I have never been able to escape from. This force presented laws that were operational. I took on a new belief system and heard a language that seemed familiar; I realized it was the native tongue I had forgotten. I felt something deeply primal and extraordinarily elegant. This feeling came much faster than any I had experienced before. It was more effective, and kinder to nature than anything I could manufacture. With my full acceptance and immersion, I began to write *The Eros Sutras*.



While there were several reasons to write *The Eros Sutras*, the primary one was that I saw an unnecessary malady in our culture and world and I saw a cure. It's something that has always been there but is unseen until you have your eyes on, and once you do, you see it's *everywhere*. This malady, known to me as *tumescence*, exists everywhere. *The Eros Sutras* provides the cure through a Feminine spirituality.

The Eros Sutras also present an equal and complementary Feminine spirituality to all existing Masculine forms. As these Sutras are practiced and applied, this philosophy will turn the existing norms right-side-up. These norms have rendered us and society ill-equipped to inhabit the interior life and the world of Heaven on Earth. Turning right-side-up and rebalancing first starts within each of us, as individuals. From there we can extend outward to society at large.

Some fear that in acknowledgment of the power of the Feminine, the era of emasculation begins. Quite to the contrary, I want to fortify the Masculine, to make it healthy. It cannot be without an equal and complementary Feminine. I once heard from a Kabbalistic rabbi that when the Masculine knows what it means to be feminine and the Feminine knows what it means to be masculine, the Messianic Age will arrive. The training was very Jungian in that there would be a titration of the poles,

a becoming of the other. The last thing I want to do is attack, but I do want to offer you a way to see for yourself how it could be different.

The ultimate purpose of these sutras is to define, in Eros's terms and through her voice, what the sovereign Feminine looks like. This cannot be achieved with Masculine tools such as logic, linear language, formulas, or established literary norms. Not only will we be introducing new content, but we must also create a new style of communication that aligns with the content we're asserting. The good news is, this type of communication is native and latent within each of us, just as it was in me. Our task is to use language and style in a way that triggers people's remembrance. The writing style is episodic, fluid, interior, timeless, sensory, and associative. It represents a matched lineage, religion, and philosophical approach for the counterposition of Masculine doctrine. The Feminine speaks into the memory that you already know all of this.

The Eros Sutras, Volume 1 lays out the fundamental principles that set the foundation for how to sense, follow, and tune in to the force of Eros. It's an orientation to the map of an uncharted Feminine territory starting with the idea that we are already perfect. *Volume 2* talks about tumescence, which is the experience of discomfort that occurs when you clamp down on desire and the congestion that builds in its place. *Volume 3*, on the practice of Orgasmic Meditation, is a very comprehensive section and, to me, the most important because it's in our practice where we each become sovereign. The idea is to learn to play the body like an instrument so you can have that experience where a stroke can come from life and you know how to respond in pitch-perfect resonance. It gives you access to your own power in your own voice that lets you determine who you are in this collective of human beings and how to be fully, uniquely who you are in interconnection. In *Volume 4*, we use these principles for connection in terms of your relationship, sexuality, identity, and conditioning as a man or a woman. In *Volume 5*, we go into liberation and justice. Some very radical principles look at the challenge of our time as not getting power, but for each of us to hold the mantle of our power. When we all realize our power, which is far more challenging than we would imagine, then something profound will happen in the

culture. I think that's when we'll see the time when the meek shall inherit the earth. It will be an Earth we want to be on.

The challenge of Eros is, it is self-referential. These truths become self-evident in practice. It's not only my request but also my demand that you don't take my word for it. The last thing I would want is for anyone to take my word about anything, not because I don't know, but because if I rob you of the opportunity to discover for yourself, then you won't *truly* know. And if you don't know, it's much harder for us to connect. You're strong and powerful in your knowing and conviction of having your practice and having this force rise and teach you. It allows us to flourish in the ultimate play of life. We must wrestle with everything. I like to wrestle and get that juice, that single drop of truth. I want to know things at their essence. This is the dynamic tension that makes everything so stunningly beautiful and present.

I wish you the best of luck and, as I offered for myself, great forgiveness for all the mistakes you will make along the way.

Nicole

1.

ALL IS PERFECT WITH
ROOM TO EVOLVE

The foundational premise of Eros is that *all is perfect with room to evolve*. The whole of the Erotic path is implicit in this statement. We practice immersed in this perfection, the feeling in our bodies of the richness and succulence of life, the full measure of the sensual world always and forever located within us. We feel a pulsing fullness, the body magnetized by the world around it. We are transfixed, unequivocally connected. Recognizing it is through the body, and only through the body, that we perceive the world, we surrender to its wisdom.

We are not engaged in fixing a broken reality. Rather, a perfect reality is helping us to perceive its perfection, using and including us in its seamless, ever-deepening evolution.

It's not up to us to *perfect* anything. This disposition of mind accepts that both the present moment and its content, here and now, are already whole and complete; there is no need for us to activate or impose our will. Instead, we give implicit permission to the ever-evolving agency of Eros to move and emerge through our willingness. We do not need to do anything; we neither guide nor seek to expand or extend the experience of Eros. We simply need to allow the current of life to flow. We offer ourselves over as an agent of that flow, of what is inside our bodies, the very incarnated substance of us, here and now.

Our deepest desire for connectedness and ease comes from being turned on in this way. But we've been given all the wrong maps to enter

its territory; abstraction, transcendence, and capturing perfection float us away and above the current of life, the source that needs to penetrate us. An Erotic axiom says, “If you can keep the mind turned on to whatever comes into your field, everything becomes beautiful.”

We learn the mechanics of life both by becoming more like it—interconnected, dynamic, all-welcoming—and by developing the capacity that allows it to flow through us. Eventually, this force animates every dimension of our being, activating an often dormant knowing that lies within.

The beauty and fun of this life is to participate directly in this evolution, this unfolding; to immerse in experiences that open and refine the complexity of the mind in connection with an ever-more resilient body; to experience a sustainable and increasingly expansive sense of fulfillment. Our fulfillment, then, also evolves, as we move in perfect accord with the life force of Eros.

We may, however, have patterns that are out of sync with this organic movement, patterns that have been grooved by a notion put into the mind that diverted the natural flow of Eros in our bodies. Eros says this, too, is perfect—part of what continues to create our uniqueness with room for ever-more dynamism. It is never that there is something wrong with us; there is simply room for more experience of life, for more discovery and growth.

Our existence contains both a universal quality of perfection and a desire for further evolution. This is our inescapable paradox, and it becomes painful only when reduced to the idea that perfection is “out there,” separate from us who are imperfect “in here.” We acutely feel the gap between what we imagine as the perfection of life and our capacity to experience it as such.

We can’t puzzle it out. We can’t get it to neatly resolve into a singular, non-contradictory axiom. But we can develop an equal heart for both the knowing and the not-knowing. Where there is knowing, we let it seek out the not-knowing and allow a new understanding to emerge. Resting in the knowing mind limits our ability to open, so we deliberately search for areas that yearn for integration and we pour the knowing that is within us into them. Where there is not-knowing, we allow

ourselves to open so we may receive wisdom. In this way, we keep ourselves in dynamic flow, neither grasping the stasis of information nor the desperation of ignorance.

Only through realizing our own perfection will we stop looking to false idols to give us fulfillment, meaning, and purpose. Without this realization, we will continue to labor under the delusion that we are separate from the flow of life, from Eros. The feeling that something is wrong will remain. Only the infinite can amend the pain of feeling fractured into the finite and separate.

11.

THE CALL OF DESIRE

If we listen to the call of desire, we are faced with a humbling realization: virtually every skill we developed prior to this point—every smidgen of intelligence; our vaunted ability to rationally order our lives; the strategies we’ve developed to get what we want—is not only useless but best discarded as quickly as possible. We enter the path of Eros lacking the vital skills we need to free ourselves from the known map and venture into the uncharted territory of the soul: the art of surrender, of being taken over, of intelligent syncopation, of feeling over thinking, of responding to the impulse, of not requiring the facts to support what we know, of connecting with the feeling states of other human beings, and of quietly allowing ourselves to be in love with the invisible.

These skills, normally seen as frivolous, indulgent, and generally for the ignorant, reveal themselves to be the most exalted and rarefied tools of the Erotic path. Their reach extends below the cortex of discrimination, down into the Erotic heart that can marry opposites in accord with the deeper truths of life.

When we build a life from desire, we are building a life of art.

30.

WE ARE ALWAYS INTERCONNECTED

There is no such thing as fear of intimacy. Yet fear of suffocation, fear of expectation, fear of demands, and fear of entitlement are palpable fears connected to the concept of intimacy. But intimacy is life-giving; it's what we are built for. No aspect of self could fear itself.

At the same time, there is no such thing as fear of abandonment. Fear of rejection, fear of removal of comfort or delusion, fear of feeling our feelings alone are common experiences we share. But at the root, we are always both alone and interconnected. What we fear is the uncomfortable process of the prodigal mind returning home to our bodies. If we can remain in our true home, alone, interconnected, and intimate, we can always be courageous in our give and take. We can throw everything into the ante, because nothing and no one can be taken from us, and the injunctions of suffocation, demands, and expectations will dissolve in the face of the real intimacy we bring to them. Coming from another person, we recognize these dictates are merely the false, hungry version of intimacy and know that when we are rooted in connection they can feed back into themselves.

When we say we have fear of intimacy or abandonment, we do ourselves a great disservice because we reinforce a habit of retracting. Instead, we can choose to develop the tendency to go toward what will bring us to a place where all finite fears resolve.

EROS IS AN INVITATION TO UNCONDITIONALITY

Eros guides and trains us from the inside out, operating by non-rational principles or natural law. Do not confuse irrational with non-rational, for the latter is a system of order that is the equal complement to the rational, orderly, “thou-shalt”-legislated aspects of the mind.

Eros is a natural process, a life force that converts internal buildup, stagnant emotion, and untapped resources into energy-sentience—the capacity to accurately perceive our environment and acknowledge it with a pitch-perfect response. This translates into a felt sense of intimacy with our lives; being “one with” and seeing the inner secrets of all we encounter. In turn, this intimacy is the conduit for inspiration. We discover and are moved by an inner undomesticated wisdom rather than conform to a set of standards aimed in a generalized way to be applied to unique individuals.

The promise of the ordered path is that we will become more like those on that path. The promise of Eros is that we will become fully who we are. On the ordered path, not only are we protected, but we are prohibited from entering certain domains of life. Eros walks a different path. Having reverence for all, it embraces a take-no-prisoners approach to knowing this life by living it until we can recognize the in-dwelling divinity of all things regardless of their appearances. Eros then demands we develop acuity of perception, rather than the mere capacity to

conform. The realization of Eros is always art, where beauty is not determined by content or form, but by the congruence of truth that runs through it.

From the profound to the profane, the invitation of Eros is to incarnate into our own lives. The wisdom of intimacy, the refuge of connection. The irrefutability of contact with this life, of moving and being moved is how we discover that every raging fire is actually friendly—that there is only this life asking to be known on its own terms. To absorb, convert, see, and love all of what *is*, unconditionally—this is the invitation, the work, and the promise of Eros.

THE PRESENCE OR ABSENCE OF EROS

This force of Eros—life’s electricity flowing through us—powers the potential in all things. With the flow activated, what is unrealized in everyday life is revealed. We know the presence or absence of Eros by this quality of being lit from within. Not superhuman, but fully human. When Eros is absent, our potential is not just dormant, it decays.

Life with Eros is beauty; devoid of Eros is sterility. A body filled with Eros is radiant; devoid of Eros is trauma. The psyche filled with Eros is intuition; devoid of Eros is chronic insufficiency. The spirit filled with Eros is union; devoid of Eros is separation presenting as addiction. Sexuality filled with Eros is immanence; devoid of Eros is compensation for lack of love. The material world filled with Eros is fullness; devoid of Eros is scarcity. The nervous system filled with Eros is inexhaustible energy; devoid of Eros it is tired and wired, stuffed and starving. The mystical self filled with Eros is profundity; devoid of Eros is lack of meaning. Desire filled with Eros is our guide; devoid of Eros is restriction and control.

73.

THE PATH TO UNCONDITIONAL FREEDOM

When we recognize the unified nature of all phenomena, we realize there is nothing we are not. Nothing is foreign or other in a state of intimacy. We can afford to see the essential beauty and truth in phenomena we would otherwise reject or dismiss through a lens of separation. What may be considered taboo holds within it a nutritive concentration most need but few access. The rejection of its benefit is based not upon truth but superstition.

There is a path to unconditional freedom. On this path, the procedure is to become intimate with all conditions: lust, desire, reverence, the profane, and the profound. To attend to all of it with undivided attention. Life becomes our intimate partner that we come to know by meeting it in all its various displays. This process is a delicate balance between honoring nature's limits but holding no personal limits regarding what we are willing to explore.

This path trains us first in how to convert poison to medicine, to transform what brings pain to what gives strength. Then we learn how to skillfully administer the medicine, and finally, how to make it available for use. Heat, light, vibration, the swell of yearning, the tension of desire—these become our dowsing rods, leading us back into the center of ourselves from which life itself emanates.

The rules for entry to this path are 180 degrees different from what most of us have known. Rather than restrict or renounce, Eros suggests

we nourish. Rather than discriminate or extinguish, it suggests we include. Rather than ascend or escape, it suggests we enter or engage.

We aim not for perfect wisdom, for pristine awareness, or absolute enlightenment, although those “states” are welcome. We aim instead to develop the deep listening and acute vision that hears and sees accurately into the heart of all things—not in spite of, but through our difficulties. And not outside of connection to our flawed humanity, but as the result of the skillful and authentic development of it.

Each of us desires to experience that we are welcome not because we are good, or work hard, or produce, or have transformed, but that we are *welcome*—all of us—just as we are right now. On the path of Eros, we come to discover the secret: Life delivers unkindly, through heartbreak, discomfort, and disaster, and we welcome all of it. The request from Eros is always the same—to the most beautiful, the most ugly, the most disdainful, the most unfamiliar—know and be known, see and be seen, love and be loved.

From this welcoming, we understand the principle is as much a description as an instruction: Stay connected no matter what.

FROM THE AUTHOR

I want to know life biblically, the way a man knows a woman, the way a lover knows a beloved. I want to know the water by getting wet. Theory, commandments, concepts leave me hollow. My driving questions when I come across dicta and dogma are, Is that true? Is it wholly true? Where and how is it true? For whom is it true and why? Can it withstand the test of time? Is it true for me as a woman? The last one has taken me off many a beaten path. Givens are often no longer givens when I ask this question. The world turns upside down. As a free woman, I want all things to be free, liberated from any ideas I would impose on them.

We are constructed of the divine. I believe everything—and I mean everything—when properly tended to, reveals an untold beauty. But my work is not as activist, reformer, saint, teacher, guru, or shaman—it is as artist. Erotic artist. The art I do is akin to found-object art: art made from what has been thrown away. It's an art that turns something back into itself. Like turning prisons into monasteries; the unconscious realm of sex into the spiritual plane of Eros; the degradation of addiction into the art of addiction that isolates the addiction drive for purposes of realization; the life sentence of trauma into human flourishing; the feminism of subjugated women into the feminine collective of inestimable power; those who have been canceled, exiled, and banished into the leaders of the next era; desertified soil into not only carbon-absorbing but nutrient-producing; hunger and food deserts into farm-to-table, free, pop-up restaurants; black culture into the black box for society that holds the secrets. These programs exist, and you can find them here: www.unconditionalfreedom.org.

I founded OneTaste to reawaken our connection with intimacy, with each other, and to the primal source of energy that drives our creativity—sexuality. I created a contemplative discipline around Orgasmic Meditation (OM) that offers an immediate experience of what happens when we unleash rather than repress who we are. Since then, we have gathered some of the greatest research psychologists and neuroscientists to study the intersection of sexuality and human potential, in the largest study of its kind since Masters and Johnson. We know that OM has perhaps the most powerful effect of any natural process on healing trauma, promoting well-being, and transcendental experience. I have gathered people and created systems so that the vision can be manifested and grounded in observable benefit.

My work remains as it always was: to turn poison into medicine and make it available to those who want it. But for those who need it, here is the conventional side of things: I graduated from San Francisco State University with a degree in semantics and gender communication. I cofounded the popular avant-garde art gallery, 111 Minna Gallery, in San Francisco's SoMa district before founding OneTaste.

I have appeared on ABC News Nightline, and my work has been featured in *The New York Times*, *New York Post*, *San Francisco Chronicle*, and *7x7 Magazine*, among others. I've written for *Tricycle: The Buddhist Review* and I wrote the book *Slow Sex: The Art and Craft of the Female Orgasm* (Hachette, 2011). My 2011 TEDxSF talk on OM has been viewed over a million times on YouTube.com.

ABOUT SOULMAKER PRESS

German philosopher Arthur Schopenhauer wrote that the truth comes in three stages: First, it is ridiculed. Second, it is violently opposed. And finally, it becomes self-evident. For those who can hear, truth in those early stages sounds like the whispering of the soul to itself. A relief, a resting place for the derided, the ostracized, the outsider.

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Soulmaker Press is part of a greater initiative to reintegrate what's been cast out as unlovable. Initiatives include: breakthrough somatic modalities for healing trauma and expanding consciousness; rewilding land; creating programs for shifting prisons to monasteries that reintegrate the soul; prison gardens; and Free Food street restaurants in San Francisco and New York City.

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