



## NOVEMBER DHARMA CIRCLE SUMMARY

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*Desire as a First Principle and First Value and why reclaiming our memory of the Future is part of our covenant between the generations.*

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### **Homo Imaginus**

We care madly about Reality, and that's why we are committed to downloading first principles and first values into the source code of culture. This is our response to existential and catastrophic risk, which is part of a covenant between the generations. But to participate in averting dystopia, we need to access our capacity to imagine.

Adam, in Hebrew, means "human" and it also means Imagination. Adam, the first human, is also Homo Imaginus.

The reason we are not able to fully face the possibility of existential and catastrophic risk, is because in order to do so, we need to make a leap of imagination. The same is true for imagining utopia. Our mind can't go there, our bodies can't really feel it either.

What happens when we try to imagine gorgeousness or ecstasy? Or when we try to imagine the end of human existence? Homo Imaginus has the capacity to imagine both utopia and dystopia, and to stand poised between them.

Adam, in the mythological story, was exiled from the garden of Eden, because he couldn't fulfill his function of Adam of Homo Imaginus. Similarly today, at this moment of crisis, we are failing to imagine a world that works for everyone.

## **Beyond embracing the past, engaging the present there is a third way:**

Psychology's dogmatic assumption that if I can reenact my past in a healthy way, eventually I will be whole and healed, has some value, but it's highly partial, and it won't take us home. Psychology is so focused on the past that yesterday becomes the slave driver of today.

The enlightenment teachings' notion that we must enter into the eternity of the "now" in order to find our true nature, is also true but partial, and it won't take us fully home either.

We recognize the best of psychology and we receive the best of enlightenment practice, but we're called by the future.

## **The memory of the future**

Our flame cannot burn, if it draws only from the past, or if it's only sparked by the present. That's why reconfiguring the past or engaging in the claim of the present, although they're both important to do, won't take us fully home.

You can only burn again, brightly, and consistently, and find your light, if you can access your call of the future. Homo Amore is activated by the memory of the future.

## **Teshuka**

Inherent to Kosmos, is the nature of being always reaching forth. (*"A man's reach should exceed his grasp or what's a heaven for?"* – Richard Browning). Teshuka means Radical Eros, or Desire, as a first value and first principle of Kosmos.

If I lose touch with that quality of desire in me, then I can't get through the void. I can't imagine utopia, I can't access the memory of the future. Nachman of Breslov writes about that when he says that we can't get through the void unless we're pulled out of the void. We have to be called by our future.

There's a Hassidic story where a man is trying to push a wagon out of the mud but he can't. A peasant passes by and says, why are you trying to push that wagon out of the mud? Get the horses to pull it out.

The horses are the vital energy of desire, and that's the energy that will pull us out of the mud. Without a memory of the future, there is no way to resolve trauma or the void.

## **From "my future" to "our future"**

We have to expand our sense of the future, from "my future" to "our future". As Homo Imaginus I access the future of humanity through the power of my imagination. And that can only happen if I am

feeling personally related to the future of humanity. I recognize that my imagination has an impact on the larger story.

This is what evolutionary mystic Abraham Kuk means when he writes *"Where the spirit moves in them, And they're called in a way that doesn't make sense to them, and they can't quite explain"*.

We have an inherent feeling of being called by the future. It is both our individual future self and our collective future self, that is called. And if we hear the unique call and we turn away, we can't be in joy. Because our joy is a function of our unique self, Homo Amor.

### **A covenant between generations**

There is a covenant between spirit and humanity: *"And we will be in this place called Sabbath time, and Sabbath will be a covenant for eternity, between me and between the children of Israel"*: Normally this sacred text passage is understood as there is a covenant between God and the community of the chosen.

"Israel" in Hebrew means "wrestling with spirit". Who are the ones who wrestle with spirit? The ones who hear their unique calling. That's that text from Kuk we mentioned above, that describes the experience of "being called": *"I'm called, I can't quite explain it. And of course, I need to work it out in all four quadrants of reality. But at the core, I'm actually inflamed with joy at the call of the future, which personally addresses me"*.

When I get underneath the space-time continuum, I begin to actually participate in this wider field of eternity and I realize that there is a covenantal history that cuts across space and time.

Without the present, the past remains incomplete. The past needs the present and the future to complete its journey. My present life is called by my future life.

So I've got a commitment to the past, I'm committed to the present, and I'm also committed to the future, because the only voice the future has in the present, is us.

### **We are the voice of the future**

Our desire is the voice of the future. Today for the first time in the history of planet Earth, we are facing the collapse of civilization. We have to heal the structures that caused it collapse, particularly because if it happens this time, it will be both global and it will be animated by exponential technology, artificial intelligence, and it's our future that we will destroy.

### **What does it mean to destroy the future?**

Can we imagine that? And can we imagine the opposite? Our desire could manifest healing, utter beauty and nobility through generations to come.

We are the generation that can stop the whole thing, and it's only the first value and first principle of desire that allows us to access this.

## **The evolution of Desire**

Does desire need to be clarified from pseudo desire?. Of course, it does.

Can desire be hijacked by pseudo Eros? Of course it can.

That is why we engage in Berur, the clarification of desires. Desire, is a first value and first principle of Kosmos. As such it is always mediated through each phase of evolution, and at the level of human consciousness, it must walk through each of the levels of consciousness from egocentric to ethnocentric to finally emerge at Kosmocentric desire.

Kosmocentric desire means, *"I madly desire the good of the all. I cannot help, but desire the all, and there's nothing in me, which is ashamed of desiring the all"*, ( See Kuk text above).

At the core, I am an explosion of desire. And that is my divinity.

That is our dignity.