

The Perennial Religion

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I. Description

This document describes a Religion or Faith that was in existence long before the start of the major religions of the world and served as the foundation for all institutionalized religions. It exists in plain sight; its teachings and powers are openly discussed. A significant percentage of the dwellers on the face of the earth follow its dictates; yet it is well hidden. It is called the Perennial Religion for two reasons. First, it keeps reappearing as does a perennial plant; and secondly, it can be compared to the universal mystical understanding of reality called the [perennial philosophy](#).¹

The results of following the practices of this Religion are primarily evidenced by individuals who not only choose their own future, but also have an absolute faith in their future. They make the world a better and happier place. No matter how their actions may be judged, the results are beneficial to society. Many of these individuals make no claim to follow any formal religion and may even scoff at the idea of a god. Yet they also have an implicit faith they will be guided by some external and hidden means in reaching their goals in life. These individuals have an unquestioning belief that whatever they fully dedicate themselves to will be found. They know that unseen doors will open and seemingly impossible events may occur that prepare the way for reaching the desired goal. They likewise see beyond death.

Our news media delight in reporting the nearly impossible feats that are performed by some of these inspired and energized individuals as they save lives, correct injustices, create useful inventions, or change the structure of a society. A religious explanation of these feats is not reported, because it is not accepted nor understood by the reporters or the majority of the populace. Those who follow (perhaps unknowingly) the practices of the Perennial Religion are not hesitant, however, to tell of the guaranteed results of dedication, faith, and perseverance that they have applied in their own lives. They attempt to help others to find the joy and purpose in life that they have found within their own.

The Perennial Religion grows without any support from institutions or society. It maintains itself by its own powers that are continually being discovered by individuals attempting to find a greater future in life than is offered by their immediate world. The Religion is unlike the institutional religions and has absolutely no dogma or credo; however, it does have rituals or practices that are primarily obtained through experience and the observation of others. One surprising aspect of the Religion is that the followers of it do no wrong and may become exemplary models for others.

The power of this Religion can be found at any age, but generally is first sensed in childhood during the experiencing of an inner pleasure while being good or while improving the surrounding world. The power of the Religion is not, however, evidenced in having good

¹ https://en.wikipedia.org/wiki/Perennial_philosophy

behavior such as done by a child being obedient and subservient, but is touched only when the individual becomes good by developing a firm dedication to be good. Many of those with the attributes of the Religion discovered the pleasure of being good early in childhood. They all had to start with being obedient rather than good. They quickly learned how society expected them to behave but something within them wanted to find perfection in what they did. They then fairly quickly learned that they had to find a certain feeling within themselves of being good and then to let this feeling expand to include their immediate and future world.

This act of becoming good was first learned in imaginary games with other children in which they learned to fully become the hero or any necessary role. They initially acted as if they were the hero but finally discovered the extreme difference in actually becoming the hero. When they became the hero, they were capable of adding something to the role that was far more than their experience or wisdom could have done. Similarly, once they found the role or state of being good, they were then able to react to the needs of the outer world rather than being controlled by how well their actions were being accepted by others. Acting good requires the adherence to outside rules, whereas being good comes from a power within. Acting good requires concentration and judgment, whereas being good requires openness, trust and acceptance.

In being good, a child learns a great deal about parents and the outside society. One obvious finding is that a parent rewards a child for acting good, such as saying how much they love the parent, and yet can become upset with being good behavior. As an example, a parent can become angry if the child soothes a younger sibling rather than responding to a parental demand to be nice to a visiting cousin. The child learns that society judges goodness by a set of rules rather than by actual goodness. The being good child must somehow learn to be able to forego praise from others in order to find the inner joy or pleasure of being good, which requires no judgment of rules. The fairy tale of Cinderella is addressed to these children.

With an understanding of being good versus acting good, the precepts of the Perennial Religion can be introduced. The *first* and foremost precept is that each individual contains an inner power center that provides an almost unlimited supply of both knowledge and strength to be applied to a dedicated purpose or role. The *second* precept is that the individual is able to choose the path to be taken through life using the inner power. The *third* is that there is a guiding hand or force that can control each moment opening the needed doors, providing the necessary wisdom or experience, and even providing the necessary milieu. The *fourth* precept is that the follower cannot control the moment or each step to be taken and must trust the guiding hand. The *fifth* is that if an individual attempts to control the moment or step in life then the inner power is lost.

These precepts sound dangerous and are in conflict with any society, since a society is stabilized by the external control of its members rather than allowing the members to choose and find their own way. Individuals are taught to control themselves according to learned behavior and thoughts. Most individuals have also learned how desires or fears without a strong dedication can quickly lead them into trouble if they override the outer social restraints.

In order to understand the conflict between the teachings of a society and the precepts and teachings of the Perennial Religion, it is necessary to take an overview of religious institutions.

All of the early religious writings start with the understanding that there are three kinds of people inhabiting the world. There are a few individuals who are evil and oppose social law or attempt to harm others. There are also a few individuals who strengthen society, and are called righteous, good, enlightened, freed, or walking in light and have an access to a higher power. Then there

are the vast majority of people who walk in darkness, sin, unbelief, ignorance, or false beliefs and are maintained and supported by society.

Institutionalized religious sects are generally characterized by their recognition or worship of one righteous individual who is described in some of the ancient writings. The institutions then reshape or redefine the individual according to the needs and beliefs of the society at that time. As an example, one common change is to deify the individual to enhance the power of the teachings. To bolster the obedience of the followers, the worshipped individual can be presented as following the dictates of God to such an extent that this chosen individual suffers intensely. *Rama* of India is a good example as is the description of Jesus in the book of Matthew.² An almost opposite method of promoting the righteous individual is to present the teacher as being incredibly happy and joyful. This is accomplished by either selecting another central righteous figure or using another version of the central figure. This joyous nature can be seen in the Indian *Krishna* and the portrayal of Jesus within the book of John³ which describes his own higher love and joy.

The central righteous individuals in religions do, however, honor other righteous individuals and use them as examples so that others can also find the inner power. Knowing that others are able to find an inner power certainly encourages an individual to listen to someone claiming to be able to teach the methods of finding it. Jesus, for instance, is quoted⁴ as saying that the whole person has no need of religious teachings and that he had no intention to call the righteous to repentance. Some of the early Indian writings are even more definitive, such as the Vedas that state that the righteous or enlightened already know religious teachings without being taught. The righteous individuals are all generally described as believing in the precepts of the Perennial Religion. In fact, most references to Avatars state that they periodically help restore the Perennial Religion.

Religions, in attempting to safeguard and stabilize society, must shift the concept of individual power to an external power that the religion can define and seemingly control. To accomplish this, they must oppose and modify the precepts of the Perennial Religion as well as their own original religious teachings. The first modification is to teach of an external power rather than an inner power. If an ancient text obviously refers to an inner power, then religions state that this inner power is but a reflection of a higher external power that must be first obeyed. The second modification is to teach and promote following rules or acting good rather than following an inner sense of goodness. This allows the religion to describe, control, and judge the actions of its members. The third is to teach personal behavior and self-controls which minimize the strength of the inner power while increasing the conformance to social law.

It may seem that many early religious writings were aware of the forthcoming modifications and describe a conflict between the social world and the inner or spiritual world. A seeker of truth is advised to break free of the outer social constraints and personal desires for fame, riches, and power, etc. Early religious writings also point out that following the path of the Perennial Religion leads to a greater joy than that which could have been imagined. The writings are also very clear that there is a price to be paid for this joy. Instead of being bound by the rules of society, seekers must find an even greater bond to a faith that leads to a dedicated future. These seekers, in other words, break the bondage to the rules of and control by society, but then must trust and follow the guidance received at each step of life as they seek their own future or goal.

² Matthew 11:29

³ John 15:11

⁴ Matthew. 9:12-13, Mark 2:17, Luke 5:32

This bondage is found to be far greater than that of society, but far more pleasant and easy to bear.⁵ An example of this type of bondage is when you are caught up in a group activity or game and cease to worry about your actions. You are, however, completely controlled by the actions of the group and only later can you speculate as to why you behaved the way you did. You gave up your mental control and identification in exchange for the goal of the group which merged with your own inner dedication. Similarly, a creative or heroic individual gives up controlled mental thoughts and judgments and instead allows the demand of the moment to control.

Modern society and its institutions define goodness as following socially accepted rules of conduct such that individuals are well controlled to constantly integrate within the social structure. Individuals are taught, starting at an early age in school, to constantly judge and then change their actions if necessary to conform to some norm. This early conforming is, of course, essential for the development of any human. It is essential for the righteous individual to master these social rules. It is only after this mastery that a righteous individual can then trust in a goal and follow the path of the Perennial Religion. A righteous individual has to learn that society does not desire inner feelings to become evidenced but rather external expectations. As an example, the popular Christian story of the “Good Samaritan,” a Jew who gives relief to a Samaritan, also points out how the good Samaritan is also ignored by the other Jews. A righteous individual must ultimately not become more concerned with the outer expectation as to goodness than that which arises from the inner guidance directing him to find some dedicated goal.

To return to the precepts of the Perennial Religion, perhaps the greatest opposition to them starts with the concept of an inner power center. The early manuscripts are in good agreement as to placement and nature of this inner power center. Many writings separate its power from the power of the primal creator of the world, who is external, yet others imply that the inner power center is also the source of creation. This distinction is not, however, important to a seeker of goodness or purity. There is positive support from the majority of the old writings that the inner power lies in the lower body. The *Taoists* describe the center of power as a cauldron above the sexual region. The Hindus describe it as residing within the range between the *muladhara* and *svadhithana chakras*. The Buddhists describe it as residing within the lower heart or *hridaya* (not in the chest). In the Christian Bible, Matthew describes it as an inner lower dispensary such as a lower storage room in a home (*tameion*,⁶ Gr. translated as “closet”) where the “Father” or source of power dwells. In the modern social setting, the source of power is commonly described as being in the guts, such as with a gut feeling or knowledge.

As stated above, society must suppress the inner power and starts with the family and school. Consider, for instance, the methods that are used to bring children under control. The first effort is to train their brains to pay attention to the outer world more than to their inner feelings. To minimize physical activity, the child is taught to inhale deeply rather than to exhale deeply. The posture of the child is tightly controlled with sitting or standing straight with the buttocks “tucked under” and the tummy pulled in. All of these actions normally suppress the inner power and force the child to become more sociable.

Some children, who are generally classified as being very intelligent rather than righteous, learn to treat the outer world as a playground and that they must play a special role in that playground. They therefore become interested in perfecting that role and learn to become the necessary role. In their becoming, they learn to keep the lower center active and hence start learning the basic precepts of the Perennial Religion.

⁵ Matthew 11:30

⁶ Matthew 6:6

It is these children who can shock their parents by announcing that they are going to do something special with their lives and then do it. In playing a role in the home or school, these children learn to separate the role from their inner self and then recognize that they have the choice as to how well they will play the role. They also learn that they can also choose other roles to play, if they do not interfere with the required roles, and that these roles likewise can be directed and controlled from within themselves.

These children are capable of intense concentration and effort and some of their behaviors reflect Perennial Religious practices. For instance, children will lose themselves in their dedicated effort and in the process do weird things according to the parents or teachers. Their actions can be understood if they are seen to activate the inner center as they grunt and shake and protrude their tummies. They exhale strongly, forcing a downward pressure into the lower abdomen. During intense concentrations they may stick their tongues out and/or make strange faces which are also known to stimulate the lower center. Some children will also rock to and fro or bounce up and down, thereby stimulating the lower regions.

The above actions feel very good to children. At times they can feel so good that they will attempt to find the feelings even if they are forced to sit straight, motionless and quiet at a desk. In feeling good, they find inner things to do that help pass the time during boring school sessions, which are generally remembered as they become adults. These children learn to conform to society and at the same time add a higher spiritual world to their everyday lives.

The inner processes constitute the practices, rituals or disciplines of the Perennial Religion and, although excised or glossed over in available modern religious writings, can be found with a bit of effort and research. As an example, the Christian *Sermon on the Mount* contains quite a few descriptions of the methods, although they are generally ignored by most readers. For instance, the first obvious teaching is not to place your own sense of importance above others and instead to become responsive to the inner sense of goodness and guidance. This requires no judgments. Judging is a conditioned brain activity and should not be confused with the analytical capability of the brain which is a valuable tool. If you are to follow an inner guidance, then you cannot judge any thought, activity or feeling. You must be receptive and open to whatever might occur. The *Sermon on the Mount* states that two masters cannot be served. These are the forces or conditioning of society versus the inner power. You can't negotiate a compromise as many individuals attempt to do. You must be either totally good or judge and think. You must give up any desire to do good and rather assume that you will do good, but you cannot be aware of it.

The *Lord's Prayer* or the *Our Father* is not a prayer (check original Greek) but rather a discipline to assist the attainment of the open mind. You are to bring your mind and concentration to your lower center (closet) and accept that there is a power there. That power must be perceived as controlling your world and the future. You must trust it for your very sustenance and forego any images that you control the future. You must get rid of any socially induced concerns, worries or guilt. For if they remain, you cannot follow the inner power. You must trust the future and have complete faith in the inner guidance. Above all, you must have a firm dedication as to what you seek, and then know that it will be found.

The above statement of Jesus assumes that you are aware of the lower center. The popular modern Western Christian writings offer no direct techniques for activating the lower inner center. This may be due to the influence of the Greek concepts of the superiority of the

masculine and the brain. There are, however, a few hints that remain in the Bible such as the usage of the terms “girding up your loins”⁷ and “living waters.”⁸

Unfortunately, the modern individual has, in general, a fear of the sexual and lower abdominal region or the “loins.” Children are taught that the region and its excrements are dirty, and as a result they learn to keep their sexual and anal muscles tight in order to avoid any unwanted secretions and embarrassment. They are further conditioned to keep the entire region flat and tight, particularly the stomach muscles, with the explanation that it looks better. Almost everyone is familiar with the further tightening of muscles and strange sensations in the lower region when encountering a threat or challenge. This added tightening is considered to be detrimental to the body and mind with its relationship to “tensions” and stress. Well-balanced individuals, therefore, are expected to maintain the proper tension in the loins to prevent leakage, but at the same time they are to avoid the excess tensions of stress.

Perhaps unexpectedly, the practices or rituals of the Perennial Religion are centered upon the loins or the lower abdominal region of the body. This is because this region is considered to be the dwelling site of the spirit or eternal essence of an individual. The Bible, for instance, speaks of girding up the loins with righteousness.⁹ This is very much at variance with modern concepts which are generally to think righteous or good thoughts. The modern world is not prone to think of holiness or goodness within the dirty bowels or loins. The idea of a righteous power residing down there is anathema.

Yet the child seeking to become good would identify with the instruction to gird up the belly with goodness. If the child can feel goodness in the tummy, then the child becomes good. Similarly, many individuals who have faced a traumatic situation reported the initial sinking sensation in the loins and then an intense “stirring” sensation in the lower abdomen. Following this they may report an upward rush of some feelings in the body and then a loss of bodily awareness as they simply find themselves responding to the demands of the situation. To a lesser degree, many report a strange sensation in the bowels as they suddenly also become aware of some answer to an inner question. Most individuals understand the statement about a confirmation of truth or a source of energy in the guts, even though it is not considered proper to discuss it in polite society.

Some Eastern philosophies are, however, able to give explanations and models for the power in the lower abdomen. Almost everyone who takes a *Yoga* class is introduced to the concept of an uprising energy that is released during certain stresses or positions of the body. Similarly, *Tai Chi* can lead to the experiencing of an upward flow of energy, as do some of the dances of the whirling dervishes or the Tibetan Buddhist monks. The martial arts are particularly concerned with the rising awareness, quickness of response, and strength that rises up from the bowels.

II. Girding Up the Loins

Girding the loins starts with doing things that you were trained not to do starting in childhood. You will first have to learn how to exhale rather than to inhale deeply. The second is to relax the lower abdominal, sexual, and anal muscles. The third is to give up control of the brain and body. The fourth and perhaps the hardest is to cease worrying about peeing in your pants.

⁷ Isaiah 11:5; Luke 12:35

⁸ Jeremiah 17:13; John 4:9-14

⁹ Isaiah 11:5

It is perhaps the girding of the loins that separates the seekers from the conformers. Girding the loins is looking for change and improvement in life, whereas conforming is sinking into comfort and the common. Many of the conformers are content to talk about change as long as they do not have to gird up their loins and really change.

As a preparation of the following discussion, you may have had the experience or at least known others who faced a demanding situation and complained later that they either felt like they were going to pee in their pants or actually did. One word of comfort can be given at this time and that is if you or they did pee, it was very little, it certainly would not be the complete emptying of the bladder. Another statement of what is to come is that either the urge or the actual pee was evidence of a beginner finding the preliminary feelings of girding up the body (Peeing is not required!).

Another start of girding is found during the process of preparing to take charge or to control a situation. You have probably already noticed how your voice lowers in pitch when you wish to exert yourself. This is accomplished almost unconsciously with the shifting of breath to the lower capacity of the lungs and the downward pressure for forcing the breath out as you speak.

When you find yourself starting to become overpowered or getting out of control, a similar event occurs. When faced with a disturbing reality, one immediate reaction is to exhale with some uttered profanity or exclamation such as, "Oh, NO!" The exhalation, voiced or not, presses downward and is felt in the lower abdomen many times as a sinking feeling. This, too, is an attribute associated with girding the loins.

There is one more common physical effort that is taken which results in the stretching or working of the muscles above the sexual region. This is readily observed with a child becoming excited over something that will be happening. The child may jump up and down, rock on the pelvis, raise and lower the arms and the body simultaneously. An adult may have to walk to relieve the inner pressures as the only possible alternative to responding to the lower sense of pressure. Those experienced in preparing for hand-to-hand fighting learned to shout, gyrate or pound the body. The modern martial arts still carry this method of girding the loins with strong exhalation and shouts.

There is also an inner almost mental system that adds more power to the girding process. This is in the creation of a mental image of a desired state of preparedness or desired state of mind and body. This method is utilized by those accustomed to dealing with or controlling people or situations. Most of the business or professional world calls it putting on the professional role. A doctor, for instance, puts on a professional role such she can deal with the sight of someone suffering rather than lose control by breaking down and crying. A school teacher becomes professional in controlling the antics of some child in class that would normally elicit his laughter. A boss controls his inner doubts and uncertainties with a professional stance that radiates self-confidence and the ability to control. The Bible refers to the girding up of the loins with righteousness,¹⁰ which can be seen as similar to a child being good or putting on goodness.

As one masters girding, the process becomes refined in that the breath and the lower abdominal muscles are changed almost unconsciously. Physiologically, the abdominal area just above the sex is expanded, which requires the relaxing of the associated muscles and the pressing downwards of the muscles used to force the exhalation of the lower capacity of the lungs. It is

¹⁰ Isaiah 11:5

found that this expansion of the lower abdomen also occurs during laughter or crying, both of which are very therapeutic.

As the lower muscles are relaxed in the lower abdomen, you can notice that during a cough or laughter that there is an outward pressure that can be increased to an actual protrusion of flesh in the perineum with the development of the muscles in that area. This area lies in between the anus and the clitoris or penis. This same area is felt to first swell and then press outward during the exertion of one's self and found by many during sexual stimulation. This protrusion can be lightly touched to verify the actual protuberance of flesh. (Initially the protrusion is quite soft and easily pressed, later it expands and becomes firmer.)

This observation can now be compared with ancient Eastern concepts. It is suggestive that one of the sacred icons of the Hindus that can be found in most of their temples. This icon depicts a female vulva out of which arises a round bulbous mass certainly similar to what can be found by some individuals when properly excited. The icon is called the *Shiva Linga* (Shiva's phallus) icon and is commonly described as being the symbol for creation in its religious context. The early writings about *Yoga* describe the *Shiva Linga* as residing just above the sexual region around which is coiled the *kundalini* serpent. The writings describe that when the *Linga* is stimulated, the *kundalini* uncoils and flows up the spine liberating a fluid generally called *soma* or *shakti* that stimulates and liberates the whole body and mind for transcendence. Many of the advanced *Yoga* postures, *mudras* and *bandhas* are designed to stimulate this inner *Linga* and its secretion.

Other religious writings describe the inner flow of a fluid or transformational energy that is similar to the *Yoga* description above. Perhaps the closest description of an inner fluid that compares with reported experiences of today is found in the oldest religious writings of the world, the *Rig Veda*, which describes the near miraculous powers of *soma*.

This statement requires some justification before continuing since the popular interpretation of the source of *soma* is that it is derived from a now non-existent plant that only had psychedelic properties. This is not the place to argue the error of this belief, but rather to point to other writings such as *Yoga* that named and described *soma* in more convincing albeit metaphysical discourses. It is also noteworthy that modern physiologists have found a psychedelic compound, dimethyltryptamine and its variants, which is generated within the body and found in the blood and urine in certain humans.

The *Rig Veda* uses gods as metaphors for the powers of an individual and tells how these gods or powers can be enhanced with the partaking of *soma*. What is of importance to this writing is the descriptions of how *soma* is produced, which no doubt provided the basis for the early practices of the Perennial Religion around the world (including *Yoga* as above). The *Rig Veda* introduces terms such as envisioning, merging with (a god) shaking, pounding, pressing, churning, filtering, drawing, and diluting that can be applied to the above descriptions of the activities to gird the loins.

To return to the West, the Bible has named a number of the transformational properties of what is called the living water(s).¹¹ Perhaps the most descriptive is in the book of John in the Bible, which speaks of the living waters flowing out of the belly. Folklore and myth are likewise rich in stories such as individuals drinking the elixir of the gods and becoming transformed.

¹¹ Song of Songs 4:15; Jeremiah 2:13, 17:13; John 4:10-11, 7:38

This dissertation will close with a statement without explanation herein that individuals can find and share *soma* that then provides the elixir that opens the doors quite widely to heaven on earth.

III. Union and Heaven

The Perennial Religion functions because of the ability of individuals to expand their awareness and consciousness beyond themselves and then to expand themselves to become integrated or united with it all. For instance, compassion for others can include the union such that the other's feelings and even their persona (but not the brain stuff) become your own. This is evidenced when you find yourself speaking and acting as a child when you address a child. Similarly, you can merge with a group and take on their emotions which can then overpower your normal responses.

The best example of this ability of expansion and integration is the human brain and mind. The body and brain are built up of separate structures or components that are able to integrate their own specific function into that of the whole individual. It is doubtful if modern physiology will ever be able to describe this union although it is known for instance, that some structures will respond to depleted oxygen or sugar in the blood, or that a change in hormone concentration will affect several organs. Somehow, each section of the brain is able to give the individual the concept of one source of thought, comprehension, observation and control. Scientists likewise find the interconnection of particles without any known method for their union. Examples abound of the ability of one organism to unite in function with another organism without any physical connections.

Jewish writings can be argued to be built upon a fundamental concept of this union. This union must first be found with finding a deep reverence, fear or awe for a higher power or God.¹² One is then required to become subservient to this power such that it guides and controls each moment of life.¹³ Finally, one loves or unites with the higher Power with all of his soul, heart and might.¹⁴ To this is added the requirement to be able to love another as yourself.¹⁵ Modern interpretations of this Jewish or Christian love seem to lean more to giving money rather than the more obvious meaning of becoming united in purpose, understanding, trust and effort (at least to a follower of the Perennial Religion).

It is at this time that the old models of androgyny start to become understandable. When you experience oneness with someone of the opposite sex, you do not lose your own sexuality, but rather, you add the other's sexuality to yourself. A similar process is commonly perceived with a newly married couple. The man who may have been very macho and masculine becomes more feminine, while the timid unassertive woman becomes more masculine. If the union is complete, then there is a corresponding physiological change as well. Many of the old disciplines speak of the male becoming female and vice versa. For example, Yoga students may hear of the goal of a male *yogi* to become a *yogini* or female *yogi*. The end of the *Gospel of Thomas* speaks of the change of a female into a male.

To return to the basic requirement of union and love: when you have found love and become united with the source of Power, trusting in it, letting it guide you, and then dedicating yourself

¹² Deuteronomy 6:2

¹³ Leviticus 19:18

¹⁴ Deuteronomy 6:5

¹⁵ Leviticus 19:18

to fully experiencing life, you may then find other individuals to share it with. With these individuals you then find a nearly perfect union and a new heaven.

When two or more individuals find a common dedication and a union, the rewards of life increase tenfold. All of the organs of the individuals become united as do the minds and capabilities, the bodies and minds merge into a larger more complex organism that functions as one. It is as if the perfect imaginary game of children becomes a reality. Within this advanced game of life, five changes are noted:

- 1) There is an increase in the vitality of each person that was called “quickenings” in the old documents.
- 2) Every moment seems to have an added depth of experience that goes beyond joy and becomes ecstasy.
- 3) Your bodies become sensual and responsive to each other; there is ecstasy in touching each other and simply being together. You can find and share *soma* that then provides the elixir that opens doors.
- 4) Your thinking minds are no longer able to express the experiences and instead become completely open to each moment. This state can only be called madness or complete insanity.
- 5) You become a new person. The role that you find yourself playing with the others gradually takes on a new nature as the game intensifies and you are reborn into a new body and mind.

At this stage, you find yourself in a heaven that you and your fellow travelers have created. At this time, you may choose to play the role of an eternal lover or seek an even closer relationship with another that becomes far more than any previous relationship. This added relationship generally has three chief goals: the perfection of the self and the other, the parenting or guidance of others outside of your heaven, and the establishment of a new and uncharted world or heaven. When this occurs, the only correct description is as the old writings described it, “You become as a god.”

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