

Chapter Eight Becoming Gods

Before discussing the process and methods of becoming a god, it seems necessary to describe what the ancients considered a god to be. The book *Cratylus* by Plato is primarily concerned with a discussion on this very subject. His discussion concludes that a cause of something is given a name which describes the effects of that cause. Plato considers the meanings of the names of a number of gods and demonstrates that the origins of those names describe particular phenomena. The ancients considered a god to be only a label or description of the source of some unexplained manifestation.

It seems that the naming of metaphysical causes as gods is still in wide usage, as for instance in medicine when doctors explain that their patients suffer from *myalgia* (from *myo*: muscle and *algia*: pain). *Myalgia* is a symptom of many diseases or disorders. That is, *myalgia* is the effect of any of a large number of causes, yet the use of the word *myalgia* implies that it is the cause of the muscle ache itself. We treat *myalgia* as a god (or a demon) since it has some unknown metaphysical source which is able to overpower an individual. For another example, consider the names given to the source of menstruation in women such as the Intruder, the Friend, and the Curse. Or consider how our society fears the god of Depression which can control an individual's entire view of life. We give a name or label to those powers which we cannot otherwise explain.

Individuals become a source of power or a god when they become the metaphysical cause of some physical effect that would not have otherwise occurred. The ancients called such individuals heroes (from exhalation, 'h' + the god *Eros*). Heroes are those who dash into burning buildings and snatch children from the very jaws of death or those who lead a political rally to defeat some powerful oppression. During the Dark Ages the populace was told that there were no inner powers or gods and that all causes came from heaven. There could be no such thing as an individual, object, or substance with god-like powers, but fortunately the world is gradually recovering from such ignorance.

In contrast, prior to the Dark Ages there was a great interest in the ancient world of how to become a god. For example, Aristotle quotes an earlier philosopher who said that an individual becomes a god by having an excess of virtue.¹

In the modern world, Maslow asserts to the truth of this statement when he confirms that exceptional or enlightened people are strongly dedicated to some goal and whatever they do must be done well. Their chief characteristics are their creativity and freedom to see the world as it is or as it will become. He noted how they spontaneously do right, which is certainly a trait one would expect from gods. Maslow was also emphatic that the self-actualized or fully human person suffered from pain, sorrow and troubles.²

¹ Aristotle's *Nicomachean Ethics*

² Goble's *The Third Force*, Chapter 3

It was perhaps Maslow's mention of sorrow and troubles which turned my attention to the Biblical story of the Garden of Eden which, with a bit of thought, seemed to be a very concise and universal statement of how to become a god. However, in order to do this, I found that I had to use the original meanings of some of the Hebrew words rather than the popular interpretations. The story starts in the perfected Garden with the interaction between the resident Gods³ and Adam and Eve. One resident God instructs Adam and Eve that they cannot touch or assimilate knowledge from its central source⁴ or they will die on the spot. Later, Eve's foresight⁵ tells her that if she acquires knowledge she won't die, rather her eyes will open, and she too can become as the Gods. Adam and Eve do acquire knowledge and their eyes do open and they do become as the Gods (at least to the extent of knowing good and evil).

The story then ends with a resident God affirming Eve's insight, adding that there is a price that must be paid. Since Adam and Eve now are able to see the world as it is and with understanding, they will find that every creative act as a (mortal) god must be paid for with suffering and toil. Further, since they must leave the Garden, there will be enmity and a barrier between their inner source of knowledge or foresight and their reason or conscious thoughts.⁶ They are also reminded that they are not yet full Gods, since they are as yet mortals. The resident Gods gives them clothes and bids them on their way. Adam and Eve then act similar to the Gods of the Garden as they too become rulers and caretakers of their livestock, crops, children, etc. After leaving the Garden they have access to *Yehovah* (the Existent) and are no longer subject to *Yehovah Elohiym* (Existent Rulers), and even though they are mortal, they are able to cause changes leading to even greater creations than the creation of the Garden.

The story of the Garden of Eden exemplifies two major traits found in individuals. The first is that of being a caretaker or god with special powers and the second is that of being taken care of. The majority of people have experienced the role of being a god at least momentarily upon facing a demanding need with a strong dedication such as experienced by parents, teachers, physicians, policemen etc. Maslow calls these events "peak experiences" and the ancients describe them as being created by the nourished or activated inner powers or gods. However, those who manage to fully live as mortal gods are but a small percentage of the population. Maslow numbered them as far less than one percent. The recently discovered *Gospel of Thomas* estimates their number as one in a thousand or two in ten thousand. The reason for the low numbers is no doubt that the majority of people lack sufficient vitality and self-identity to accept being a god or accept having special powers to direct their own lives much less someone else's.

The next question is what makes the difference between the ruling gods and those desiring to be ruled or taken care of? In *Toward a Psychology of Being*, Maslow argues

³ *Yehova* from *hayah*: "existing" + *Elohiym*: "deities or rulers"

⁴ *atsah*: "hard, material source or tree"

⁵ *nachash*: prognostication: pro: "supporting" + gnosis: "intuition." Also translated or allegorized as a snake or serpent; see the snake of *Asclepius* in Chapter 6.

⁶ See Pascal's *Pensées*.

that research is needed to study the god-like or self-actualized with at least the same effort spent studying those dependent upon the gods or institutions. He also made an interesting statement that such researchers must have their eyes opened to “all sorts of basic insights, old to the philosophers but new to us.”⁷ However, even with the rapid rise in the knowledge of hormones, which surely provides a starting base for research, such a study would no doubt be extremely costly and it is very unlikely that any pharmaceutical company would support research which would diminish the need for its medications.

Maslow’s statement that the answer is old to philosophy suggests that he thought the answers might already exist in the ancient philosophical writings as basic insights rather than hard science. What is very supportive of his assumption, but also furnishing a solid scientific basis, is that the ancient philosophical writings do provide answers as to how to gain powers. It certainly seems logical that the ancients were quite capable of controlling their inner powers since they created civilizations unequaled today and without the support of modern technology such as modern transportation, telecommunications, power tools, medicine, computers etc.

For a start in searching the old philosophies, consider the medieval Indian document summarizing a much earlier universal science of developing and controlling inner powers. The document is the *HathaPradipika* (also called *Hatha Yoga Pradipika*) which can be literally translated as *Violent Bestowing of Union*⁸ but which is widely interpreted in Western yoga groups as teaching “gentle stretches.”

The first chapter⁹ describes a practice beginning with the pounding of the buttocks against the floor which release the rains of *Indra* (drainage of the eyes, nose, and mouth). This is followed with sitting on the foot in the Great Posture, *mahamudra*, to bring changing pressure against the middle of the perineum while leaning tightly forward. In this position, the guts are churned using a tense and forced exhalation. The verse assures the reader that this practice will open the door to enlightenment. This is, no doubt, a Gymnastic that Plato would call food for the body.

The scientific truth of that *HathaPradipika* verse was proven in my mind when I could recollect performing a very similar “violent bestowing” as a very young child. I can remember one session very clearly which started when I had been falsely accused of breaking some rule and felt unbearable frustration when no one would even listen to my defense. I remember being alone and sinking deep into depression as my world shrank to include only the accusation. However for some reason, I yielded myself to some inner force as I sank even deeper into the feelings. The feelings overpowered me and I dropped to the floor in a corner of the room. Something mysterious then seemed to take control of my body as I felt myself doubling up so that my thighs were pressing tightly against my belly. I was pressing so hard that I could only gasp as I tried to press the inner deep seated pain down through my body to the floor using very forced exhalations. Then I felt my belly churning strongly with what could have been interpreted as attempting to purify the interior of my body. Fluids were pouring out of my eyes, nose, and mouth such that I could only gasp for air as they also seemed to be washing something away. I remember

⁷ Goble’s *The Third Force*, p. 24

⁸ *hatha*: “violent,” *pradi*: “bestow,” *api*: “annexing, uniting”

⁹ Verse 35

the rise of a strange constriction in my chest which felt related to what was happening in my belly. However, as I tried to respond to the sensation by pounding, squeezing, grasping and finally pressing and rubbing, the feeling in my chest became more and more pleasurable. The pleasure seemed to flow down into my groin without sexual arousal. My perineum became extremely sensitive and actually demanded that I respond with a strange form of rocking which resulted in generating a rising sense of pleasure which was only increased with the downward flow of pleasure and the motion in the buttocks. The rising pleasurable vibratory sensations had somehow completely replaced the overpowering pain and frustration that started the whole collapse. I then felt like I had awakened from some dream which continued to hold me in its beauty and joy. I can remember wondering about my original frustration and pain, but I could not reproduce it or even give it any meaning in my new world.

I am quite sure that many people would identify the above episode as “sobbing” or perhaps as “crying your heart out.” As I got older I learned about another side of sobbing, probably when my parents caught me slobbering, gasping and squirming and indoctrinated me with the warning that sobbing was violent, dangerous, harmful, as well as sinful to do. Hence, I had to abandon my “sinful” practices as almost all other growing children must do and learn to get control of myself. However, I compromised and learned to internalize the wonderful ending feelings. As an adult I developed the method described earlier of rocking slightly on a bulging cushion and pressing down with a tight control exhalation. I found much later that even this simplified motion is mentioned in the Indian *RigVeda*¹⁰ when it states that everything can be gained if one sits pressing downward and moving the hips forward and back like a woman.

Later in my studies I became convinced that the sobbing I had experienced was a natural and universal body and mind response, and it would no doubt be a starting point for early research such as suggested by Maslow. What was surprising was that even though Western writings referred to practices that produced the god nature, I could not find any descriptions of what the practices actually were.

That the practices had an element of violence is perhaps evidenced by *Proverb's* insistence that paddling a child is the best method for correcting a child's misbehavior. There has been some research into the value of crying¹¹ and laughing¹² with the observation that intense belly activity results in the emission of hormones in the tears.

Maslow was certainly correct in assuming that the ancient basic insights are difficult for the modern world to see. Since I could gain little from existing Western writings about the “secret” practices used to become a god, I found that I had to use the writings of India. I also determined that the ancient terms were far more detailed and accurate than current terms. For instance, the ancients obviously used the term *soma* in referring to hormones, but their writings relate far more about the generation and control of *soma* than can be

¹⁰ 1:28:3

¹¹ Frey's *Crying*

¹² Provine's *Laughter*

found in modern endocrinology. The term *yoni* describes characteristics of the perineum that are largely undeveloped in the modern world, and the word *hridaya*, normally translated as “heart”, has nothing to do with the beating heart in the chest. Because there were so many other unique terms, I decided that I would present the literally translated documents and let the reader find their own interpretations. The literal translations seem to provide a clear description of the methods, but certainly the effects are highly personal.

