

Chapter 24

Completion and conclusion

To see the God in oneself allows us to see the God in everyone else.

There is no greater way to transform the world.

Completion, the end, and the creation of life.

As you reach the end of this book, I hope you have experienced a journey on which you may have awakened new parts of yourself, discovered new concepts and practices, or perhaps deepened or revisited some wisdom you already had.

This ending is a great opportunity to explore the power of acknowledging completion, which is an important aspect of our process. Here, completion refers to a sense of accomplishment and celebration we can experience as something comes to an end; for instance the writing of a book, teaching a workshop, etc.

Generally speaking, endings can be problematic for our culture. They can create insecurity and uncertainty; fears come up as we wonder *what's next?* Will anything come to fill the void?

If my partner breaks up with me, if I lose my job, what's going to happen?

What if I can't pay the rent? What if I'm alone? What if I can't cope with my loneliness?

What if I get sick and there's no one to help me?

This fear of loss might lead us to live in a state of functional coping in which we spend our time filling the void with activities and habits which can even become compulsive or addictive. Or our minds might wander and start planning what's next before having even completed what is currently in process right now. This tendency keeps us in a loop of seeking and searching which feeds into the rat race that is embedded in our culture. We become distanced from a sense of accomplishment and satisfaction that can come from taking a moment to sit back and reflect on the *new life* that has been created through us, or for us, in any given moment.

We have seen previously how the fear of loss creates attachments that limit us; keeping us from being in our truth and limiting our creativity. I might believe that if I speak my truth, or if I show who I am, I will experience loss. If I am afraid to lose my job, or my partner, perhaps there are certain things I won't say, needs I won't voice, or certain parts of myself I won't expose.

As the Mystery School's process guides us to a death that then leads us to the emergence of new life, it allows us to experience a whole new relationship with loss, endings and completion.

This is one of the reasons why it is so powerful. It requires us to release everything, to sit in the void, in the *no-thing*, and wait to be shown what arises from it. As I notice what is created in those moments, my consciousness starts to grasp the process of eros through which life is created from void.

The veil that separates the conscious from the unconscious thins and dissolves, and our darkest shadows are exposed. In those instances, I have often been shown my greatest fears, such as fears of failure in my work, of losing my parents, my home, or other. I find myself facing these with no alternative other than surrendering them and dying at their feet.

What if I lost everything?

What if all of it was all taken from me?

What if I handed it over willingly to the void, and allowed it to dissolve?

What is the worst that would happen?

The same answer always comes; from any loss, life will always emerge.

I feel this life through sensations, micro-movements, sounds, or other somatic expressions which emerge as I engage in the open space of void. These are expressions of my truth, of my essence. Yet in our day-to-day lives, these could easily go unnoticed. But as I linger with these and give them my full awareness, they can amplify, and grow, becoming almost as lively and potent as the shadows that terrified me before them. This life-force becomes my medicine.

Celebration

The medicine of completion comes from the deep satisfaction that arises from celebrating when something is done and the life that has been created as a result. The somatic expressions that arise in those moments can inform our system of the power that arises as something ends. As a result, we can feel safe to move towards the next completion, end or loss.

Acknowledging the end of a movement or sound wave as we land into the void in our practice is one example of this, but it can be experienced in many other ways. As we finish reading or writing a book, teaching or attending a retreat, or shaking the last bits of earth and sand out of our suitcase as we unpack after a satisfying holiday.

I observe it as I witness a magnificent sunset, the rainbows that form and then dissolve across a misty and sunny sky, or the earthy scent of petrichor that arises after rain has fallen on dry soil,

I felt it as I sat before the death my relationship on a Cycladic island, when the outlandish experience of oneness landed me back into ordinary solid form, and when I observed the waves of the sea rising up to erase my footsteps from the surface of the sand.

Acknowledging endings in this way can also support shifts in our brain chemistry which can be beneficial for us. Scientific studies have shown this sense of achievement is a function of the frontal lobe that can impact the production of our neurotransmitters. They will often refer to PIL/IKIGAI which combines two principles. PIL is *purpose in life* which originated in 1844 from existential European philosopher and theologian Søren Aabye. Ikigai, is a philosophy relating to finding one's life purpose which can be traced back to 14th century Japan. Both propose a similar message: "Every person has a natural and intrinsic need to achieve meaning in their life". Beyond being simply a need, however, I believe that achieving meaning becomes second nature to us as we connect to our truth.

These studies have shown that developing a strong sense of PIL/Ikigai leads to a well-balanced secretion of neurotransmitters such as serotonin, dopamine, and β -endorphin. Dopamine relates to motivation, β -endorphins are naturally occurring opioids which inhibit pain signals as well as producing a feeling of euphoria and serotonin controls the well-balanced secretions of these neurotransmitters as well as those related to comfort. Remember that in chapter 22 we saw that endorphins are also produced during the orgasm.

PIL/Ikigai has also been shown to increase the stimulation of pleasure and comfort and to reduce anxiety relating to the need to receive approval from others. As a result, people who have developed PIL/ikigai find themselves less dependant on the approval of others and more capable of balancing instant gratification with delayed but better gratification.

It is common knowledge that when dopamine production is out of balance, in the case of addictions to digital media, porn, drugs food or other, we can enter a mode which relates to searching and seeking rather than resting in satisfaction. While the quest seems to be about pleasure it is actually about the act of *seeking pleasure*.

In contrast to this, the deep satisfaction of completion leads to a balanced production of these neurotransmitters and supports our ability to sacrifice instant gratification for delayed and better gratification. Being in satisfaction in this way can become a medicine for these patterns of searching and seeking.

We learn this somatically in our dives when we rest in an open space of void and observe how a movement completes, or how a series of rippling sensations comes to a gentle rest after offering us an experience of cosmic bliss.

In a life of eternal orgasm, we will tend to observe this type of completion in day-to-day occurrences from the larger, such as writing a book, to the smallest and most seemingly insignificant such as finishing a bite of a meal. It can also be beneficial to break down the larger occurrences into smaller mile-stones. For instance, if I'm writing a book, I don't have to wait till the end of the book to celebrate its completion. I can celebrate a chapter, a page, a paragraph, or word. A poet friend of mine, speaks of sometimes spending as long as four hours to find just one work for a verse of the poem. This can become a milestone we can celebrate. The more we celebrate these, the more it leads to a sense of achievement that can be sustainable.

The acknowledgement of little shifts can be quite beneficial in the process of overcoming an addiction. For instance, if someone normally drinks every night and then skips a night, that is a milestone of completion because a shift has taken place, a pattern of daily drinking has been broken, a cycle has completed. The sense of shame and discouragement associated with perceiving that things are not improving can be one of the things that keeps an addiction perpetuating. Celebrating small achievements is part of the medicine.

I remember once hosting a retreat for a group of advanced students in Mexico which I was quite excited about. As usual, before the retreat began, I laid down to practice a dive in preparation and found myself overcome by a surprisingly strong sense of completion. We hadn't yet begun the week nor our journey together, but I remembered finding completion in simply celebrating the fact that people had signed up and were on their way. That was enough of a milestone for me to feel accomplishment and completion. In these moments, I become unattached to the outcome of the week, because I'm already satisfied before it began and nothing more is needed. This leads me to be more free, truthful and able to show up in a more present and authentic way, rather than worrying about whether or not it will go well.

A case study in completion

Liman is a Lebanese man in his early 60's, born and raised in Sao Paulo, who had already been on a spiritual journey for over 30 years before we began working together. He had trained in modalities which were quite popular and widespread and firmly believed in their impact. His main challenge, however, was his inability to magnetise clients in a way that his would make his work financial viable.

As we engaged in our process over a few days, I felt it would be a good idea for us to explore the medicine of completion. I could tell he was very keen to live his purpose as fully as possible and to bring impact to the world through his work. I felt a real fire in him that was yearning to take action which was not too dissimilar from the impatient part of me which was faced with the instruction to simply "do nothing" when I was told I was a shaman.

"I need to have impact in the world." He would say.

I need to manifest, to produce. I need to make a change for people. I know it may be hard, but I will do it."

I spoke to him about the perspective of connecting to what needs to be done by him, rather than what he thinks he needs to do. The process would start by simply acknowledging and celebrating the completion all the work he has done over these 30 years, and from there letting the flow of life show him what needs to be done by him, rather than planning and strategising.

I have often found that very experienced facilitators rarely take the time to acknowledge or celebrate the work they have done and the impact it has yielded. This is often a good place to start. As the sense of completion lands in their bodies, things can begin to release and shift.

I could tell these ideas made sense to Liman and he was moved by this celebration of himself and of his journey. I then got the insight to take it just a step further and demonstrate it somatically and energetically. I laid down, closed my eyes, connected into the field, and just rested in stillness while waiting for spontaneous movements to arise.

Soon, twitches and ripples appeared in my forearms which then lifted off the floor. My spine started to undulate, my knees bent and my legs began to raise off the floor as well. As was usual for me, my body engaged in a weird spirally motion that resembled the trunks and branches of trees I had found at the sacred sites of Sedona and Gavdos. I then paused, opened my eyes and looked at him to find his face had changed and he had tears in his eyes.

"I get it." He said. " Now I understand."

While he had conceptually understood the idea of being in flow, witnessing it in this way allowed him to understand it in the body. From that point on, we spent the rest of our time together focusing on the body, allowing expressions of spontaneous movement to take place.

This is part of the process of completion. The body now knows it can be in void and something new will always arise.

Liman then brought up a concern relating to the need to make money. While this concept was nice, he wondered how it would allow him to pay his bills.

This process is an invitation to trust ourselves and our source and engage into a deeper form of abundance. We gain access to a mysterious force that is beyond anything that is limited by simple planning and thinking. We can trust that we are held and supported, we become magnetic.

In my case it was quite supportive for me to be living in an inexpensive room in a friends flat, while I was going through this process. As I didn't have to worry about money, I was able to wait, trust and listen more deeply, and be less attached to any outcome. I gave myself the space to listen to life and experience the pulses of existence that could surface. I became a surfer on the waves of my responses, knowing they would eventually guide me to where I needed to be.

For most people I know, it is possible to downsize from our usual lifestyles in order to make this type of change. We can rent out our homes and downsize to something basic, somewhere less expensive with less distractions. In his book *The Art of stillness, adventures in going nowhere*, journalist Pico Iyer shares about leaving his usual life involving exotic worldwide travel to rent a simple 1-bedroom home in the suburbs of Nara in Japan and finding his true self in in this stillness.

Learning completion

Ironically, our birth is the first completion that we experience; it is, in fact, our first death.

While it is the beginning of our life, it is also the end of the process from which we took form. Our time as a cell, an embryo, a foetus ends, and life as a human begins. The way that we come into form as we birth very often holds information about the way we experience completion, deadlines, endings.

For instance, in my case, I know that I was born in a snowstorm, and that my parents were stuck in the snow and were late getting to the hospital, so there was a panic. It is quite likely that in any birth there was some panic or stress of some type. We can be excited, but it will also be nerve-racking and uncertain.

I also know that I was born about a week late, but came out quite fast. As a result, when it comes to completion, I don't like to be told when it's time for something to be done, but rather decide it myself.

I also know I was born with an umbilical cord wrapped around my neck that almost choked me to death. This is reflected when I come up to the end of a project; I can feel something similar to a choking sensation. Revisiting the details of our birth can offer us good information with regards to the ways we might be blocked when facing completion.

What qualities do you associate to the day of your birth?

How do you feel these can be connected to your relationship to completion?

Later on, as we become infants, our relationship to completion can often continue to be compromised and skewed, for instance when we learn to walk. As bipeds, we are meant to walk, that is part of our nature. Yet it's customary for our parents to hold us by the hands or arms and support us to make sure we don't fall. Although this is done with good intention, it keeps us from experiencing the falls we need to experience, as well as the knowingness that we can then get up and stand and try again. This keeps us from knowing that with loss, and failure, we will be ok. It contributes to the codependency that creates an attachment to something outside of ourselves.

Honouring completion

So as you approach the completion of this book, or of anything else, I invite you to simply celebrate the accomplishment of this milestone. Whether it has yielded a significant “AHA!” moment, or provided you delight like that of the last bite of a delicious dessert, or the bliss of an explosive orgasm at the end of a soft but sweet self-pleasuring session. I invite you to take a moment to really slow down and pause with the benefits you received.

What nourishment has been here for you?

What has been its impact for you?

How does it feel in your body?

If you are anything like me, you may become so hooked to this way of observing completion that you might see it in everything. At the end of every bite of a sandwich that you would have previously swallowed whole, as you kiss a lover goodbye at the end of a perfect date, not knowing when you will meet again, or every time the light of the sun gradually changes its tint as it sets gently on the sea.

Noticing and acknowledging completion, feeling its sensations in our soma, and its impact on our brain chemistry can become a continuous resource that feeds and nourishes us.

Even as I write these last words to this book, I remember when it first began to be written years ago. I remember the very moment the tip of my pen touched the first blank page, the fine dot of black ink was like a sperm fertilising an egg. It was a beginning that was also an end, and life began to be created.

Conclusion - Dancers in the dark

So this book began to be written in an orgy in 2013. It was a dark room in which bodies writhed, limbs interlaced, sweat merged and sounds united to form a cosmic song. It opened a doorway to something unexpected; an access point to the never-ending continuum that connects that dark room to others that have existed at various points across time.

This continuum linked my own experience of oneness and discovery to those that happened in the caves of south western France or the temple chambers of ancient Greece. I knew that their bodies had trembled, writhed and sounded, like ours, thousands of years ago and at various points in history and that each of these moments had only been a unique momentary interaction of forces that had existed to serve a specific purpose its participants would never fully understand.

I experienced this continuum in Berlin when I faced the agony of my demons at my first conceptual death, and again in Thailand during my first source energy orgasm. Then I remember the divinely timed moment that a Hare Krishna group passed by the window of a London workshop one winter's night. I'd lit a candle which cast a golden glow across the bodies of the men and women who were mid movement and breath. Just as I said the word "Celebration!" in my guidance, the Hare Krishna's chants exploded and the bodies fossilised in divine essence across the floor of the studio.

I also remember the first time I integrated nudity and sexual touch in a men-only group. I could see their faces change as they accessed deeper and more authentic parts of themselves, some even achieving altered states of consciousness. They then met as pairs to discover the bliss of experiencing this new state with another being. Just like me and Oliver or Rumi and Shams, they met each other from a place of oneness and a connection to something greater could be enabled.

After some time in this practice, the sun had set plunging our London studio into darkness. I was guided to place the mats in the centre of the room, to light some candles and ring a Tibetan bell inviting the naked men to move to the centre of the space. All the pairings moved into a shared practice which culminated into my first organised sacred orgy.

The sound of my guidance soon dissolved into the cacophony of growls, groans and sighs which emerged from the mass of entangled bodies and vibrated through the air. I was transported to a space beyond linear time and could see visions of the arms and legs of our ancestors which interlaced in similar ways in the past. Our sounds were remnants of theirs, echoing their legacy into our modern day.

As our bodies met, our energies merged and soon we were functioning as one energetic system, formed of combined frequencies. We were like the fingers of a pianist's hand, each playing our

own note but together united in song.

In that moment everything made sense. I realised that the process we had experienced as a group had allowed us to experience a light version of a death process; a “chipping away” of the stone to unveil the masterpiece of the statues that was already lying underneath. Our innate sensuality could now arise as we were no longer limited by any specific guidance but rather led by the impulses that arose from a deeper space of truth. These are the spaces in which “we are tantra”, we are the power of oneness embodied in form.

Since that first workshop, the sacred orgy would emerge naturally in these spaces. Towards the end of a workshop, I would move the mats to the centre of the room and open the space for it to emerge, but only when it felt right.

I then began to organise workshops that were specifically themed around the orgy. The plan wasn't to spend a whole day or weekend in an orgy, but rather spend our time in a process of preparation. The act of the orgy itself might last only about 40 minutes at the end of a full 8-hour or weekend workshop. But our practices of preparation involve the weeding out of all that might surface when a group of strangers are invited to merge into an orgy together in a conscious way.

What does the invitation to be in oneness with a room of strangers bring up for us?

What comes up when we merge into a sexual space with someone who might already have an established relationship with us as a good friend, a teacher or a student?

What makes us feel ok with engaging with one person and not the other?

Is it their gender? Their body type? Their age? Their race or ethnicity?

Was it a comment they made earlier? The general energy that radiates from them?

What would it take for us to be one with it all?

What would be required by us to merge into oneness like our ancestors of ancient Greece, transcending all divisions of social classes, elitist systems and other divisive ideas?

We are required to sit and observe our judgements, which often are only an external reflection of our own inner conflicts and sit with the shadows that lurk in our unconscious. When there's an invitation to move into oneness, we will always need to look at everything that divides us.

I don't deny we will always have some attraction or affinity to some people more than others. The process doesn't aim to force us to be with everyone, or to suffer through any interactions we are uncomfortable with. We are, instead, invited to meet the edges of our discomfort to gently expand beyond them. It's a practice of observing what blocks us in this interaction, to witness and observe it, give it a space to breathe or offer it sound.

We choose to transcend our stories, patterns and limited beliefs. We drop into our sensations to find more presence, authenticity and truth. Interacting with another suddenly becomes an act of pure presence independent of the stories that would otherwise alter it. We begin to see the truth which is that choosing to be skin on skin with someone in this way connects us to something greater, beyond ourselves. That's all.

Even if that someone is of a different gender, body type, age, or ethnic background than what we normally feel attracted to, when we're in presence with true sensations, the interaction can be cosmic.

These practices prepare us to explore division in new ways as we encounter it out in the world. What if we spent a day walking around and asking ourselves how it would feel to merge energetically into an orgasm with whoever was before us. What would stop us from feeling comfortable with that? What is it showing us about ourselves that we may not have seen otherwise?

The process can awaken new parts of ourselves that could lead us to becoming more whole. We might never even reach complete oneness, or wholeness, nor would that really matter. What matters is the process of discovery that we encounter as we experience life in this way.

This is also about transmission, in that it relates to the interconnectedness that inevitably links us together. Getting a sense of our interconnectedness to others allows us to know the impact we have on them and they on us. This sharing of information is the life-creating force we came here to nurture. We see ourselves not like robots walking the world restricted by our unwritten codes of conducts, but rather like serpents sliding and hissing each in their own way, but somehow interlacing and merging together.

But this process of interconnectedness doesn't come quickly and can't be hurried. The process in ancient Greece would sometimes require months or years of deep unraveling and chipping away.

I observe something similar within the context of my 12-month course, which requires students to have worked together as a group for over a year. After months of individual work combined with creating a strong and trusted group container, we gather for a deep dive similar to the gatherings of our ancestors. We might spend 3,4 or 5 days in a pitch black space, eating a very restricted diet. As our vision of the world dissolves in this time, so do our ideas, illusions and the thoughts that would usually rule and distort it. At this time, demons are welcome to arise and often when they are seen they will soon integrate, appearing to dissolve into the intelligence of our cells.

The impact of the darkness, paired with our orgasmic somatic practices creates an environment in which all occurrences, dark or light, are welcome. I've heard expressions of trauma, which had been trapped in a body for decades, explode into loud screams that shook the room like a

meteorite exploding and dissolving into the dark. I've also heard sighs and moans of deep pleasure as the truth of Eros was experienced with an acute awareness of sensation.

Pleasure and pain can co-exist and merge into neutrality and oneness. Our serpents awaken and dance together and, like our ancestors, we are reminded of the God that *we are* and gain the ability to remind others that they too are Gods. There is no better way to transform the world.

I've felt the power of this continuum again and again. Every time it's different but points to something that always feels the same. In it I've found myself at home. It has given birth to these practices and even written this book through me, attempting to share and convey its wonder through the written form. Hopefully it has inspired you to wrap a blindfold around your eyes, take a deep breath, release a subtle groan and dive into a process of discovery of your own, whatever it might look like.

So what next?

If you've made it this far, that means you have now read my collection of bizarre personal stories as well as some of those from Greek and Egyptian mythology. You've peaked behind the curtains of the Mystery School, and learned about oneness, wholeness, somatic movement, energy work and sacred intimacy. You've explored the 5 stages of the modern adaptation of the Mystery School, received writing prompts for a journey of self-discovery as well as practical guidance to explore the 6 types of energetic orgasms in your body.

So what is there to do now?

If someone were to ask me this question, I would answer them the same way that the shaman answered me many years ago.

"Nothing. Just wait."

You could also completely ignore everything you've read in this book and simply *be*. Beyond all its stories and practices, this book is about transmission; the hidden communication that relates to the world of the unseen, beyond words, practices and solid form.

I hope that this journey together will have allowed you to touch the unseen force of erotic magic that is available to all of us; the cosmic unfolding that is within us and the abundance that is our absolute truth. The true awakening of our power lies in the void and the "no-thing"; everything arises from there.

If you were really burning to "do something" I would suggest grabbing your calendar and making some space for yourself to simply be in this void, and to be open to the glimpses and expressions of truth that arise from it.

The ravenousness of our modern distractions, especially social media, digital media and other elements of our linear patriarchal culture, makes it difficult for us to step into more limitless experiences. We've become accustomed to living with information overload, and perhaps we relish the aliveness of it.

The void works in the opposite way. It's the "no-thing" that makes no sense to us, until it finally does.

We must actively seek absence, death, silence, darkness, this "no-thing". It doesn't mean we should deny technology or other elements of our given culture, but simply become aware of what is being compromised as we use them. What practices could we benefit by integrating alongside them?

When we enter this space and simply pause, we can ask ourselves "what else is there? What else is here in this moment, right here, right now other than what I know?" "What else is here other than what appears to be limiting me?"

How does it serve me to remain in these patterns? What do I get from them? What is it that I'm genuinely seeking in them? Comfort? Security? Stability? Ease? Dopamine hits? A high? What nourishment is here for me?

The answers come. We receive visions, images, words, sounds, all those guiding forces pointing us towards what is wanting to be expressed within us when we step out of the limitations of who we think we are. Absence and void allow us to feel the truth that's always there within us, rather than relying on what is outside of us. It grants us freedom from the confines of our beliefs and allows us to be in truth.

We have to make a commitment to ourselves to question the status quo, to operate in ways that are different to the culture that we live in; "to be in the world but not of it". We have to be ok with radically shifting the way we've been living our lives, and letting the clutter and distractions that keep us from our truth fall away. We need to sit with the unbearable sensations that result from experiencing this loss; the ones that speak of fear, regret, anxiety, scarcity and worthlessness; the voices that lead us to believe that we'll be forgotten, disregarded, made redundant. We need to be ok to sit in stillness and face the tremors, pain, cold sweat and palpitating heartbeats. We need to be ok with feeling that parts of us will die knowing we will always be led to rebirth.

Be with anything that is

After a workshop or retreat, students often speak about the anxiety they face relating to returning to the outside world. They will often ask something like "How will I integrate these learnings? How will I carry them forward? What will happen when I get triggered? What happens when I feel pain after feeling all this power and pleasure?"

I always answer the same way:

"Yes, we will be triggered. That's what we're here for."

There is great power in exploring our triggers, not only as something we want to dissolve or overcome, but also as one of the primary reasons for which we exist. They show us who we are, what we need; they lead us back to truth.

We feel both the pleasures and pains of life more fully and deeply and are invited to integrate all of it. I believe that part of our job as humans is to feel the pleasures of the human experience; the taste of magnificent food, the colours of a sunset over silvery seas, great sex, the deep and subtle

connection with others as we laugh together, cry together, hold each other and are held, all unfolding through the magic of the human experience. Aren't we here to love, be loved and be love?

We are also here to feel the pains, experience struggles, complexities and challenges. We are here to sit with them, merge with them, even let ourselves completely fall apart before being ushered back to truth. The force which is behind pleasure is also behind pain. It's the same that's behind truth and illusion, shadow and light, death and birth. The same force that causes the wounds, also creates the medicine that will heal them.

I believe the universe is undergoing a continuous evolutionary process which has been unfolding for billions of years, and that each of our experiences, from the most mundane to the most outlandish plays a role in it.

I believe that each human being needed to incarnate into its own unique physical form to experience these emotions, pleasures and challenges in ways that no other human could.

I believe that us being present in these experiences, revelling in their pleasures and burning in their fires is part of the process that is necessary if the entire universe is to evolve and thrive. I hope this book has given you some of the wisdom and courage needed to be present with it all.

Stay with it only until it's too much, then pull back.

Allow yourself to be present and then distracted. There is room for both.

The mystery school will remind us who we are and nurture our connection to our source.

When I ground in this way, I can burn in fires or revel in delight, and I will be doing what I came here to do, I will remember who I came here to be.

I am the source of life and the intelligent force that is behind all of creation.

I am the movement of the most destructive tornado, and the scent of the finest rose.

I am the snake that moves across the stillness of the void

I am the voice that whispers wisdom in the silence of the night.

I am pure essence embodied in a physical form.

I am the snake that will kill you again and again.

I am the one that will bite you and poison you with my venom.

I am the one that will wrap around your neck and choke you to death.

I am the one that will swallow you whole, if I am longer than you are tall.

But I will also save you.

I will writhe, twist and glide, inside you.

I will move your arms and legs for you, so you can truly walk this world in your truth.

I will help you bring forth the power of your love and it will truly save you.
Let the layers of your skin that no longer serve you fall away.

Bite your tail, invite your death.
Swallow your tail, come back to life.

Everything will look exactly the same, but will feel and taste completely different.
You will be the powers of the gods, deities, and saints that so inspire you.
You will be the innovator, the transmitter and the transformer.
You will be one with the eternal orgasm of life, and the medicine of Eros.