

The Cosmic Vision
Commentary on T.Subba Row's essays on the Bhagavad Gita
Presented Summer Program
Wisdom's Goldenrod 2000

Mark Scorelle

Notes on the Bhagavad Gita by T. Subba Row

When we are looking at causality in Advaita Vedanta or Hindu Philosophy I like to make a few distinctions. There are to me 3 nexuses of discourse growing out of 3 core realizations. The first is Sahaja or the "Natural State" and its chief exponent I take to be V.S.Iyer, the second is "Nirvikalpa Samhadi" or emptiness, utterly characterless state and writer I like on the subject is T.M.P. Mahadevan. The third core realization is Savikalpa Samhadi or Samprajnata Samhadi which I think of as the "Light" "Vision of God" or "The Cosmic Vision." The Cosmic Vision reveals how the universe is structured with "God" as it's cause. And this is the stance exemplified by the Bhagavad Gita and I have chosen the first (mainly) essay of T.Subba Row to explain and expand it.

Regarding Causality the first two schools do not admit causality at all because causality demands a "cause" and "effect or a thing caused". The sahaja argument is that we are identical with all manifestation because all is ultimately Mind. So there is no real cause since there is no second thing. The Nirvikalpa school says that all phenomena is unreal or maya and since there is no real object there can be no genuine cause of appearance except ignorance (avidya). But the third school of thought has a complex and

inspiring causal system.

P.B. in the notebooks says he had the Cosmic Vision in a hotel room in Chicago and that the experience is very rare among mystics and usually comes to one who is going to have some significant role to play in the spiritual evolution of mankind.

“Indeed, the Cosmic Vision, which revealed the Presence of Infinite Intelligence throughout life, throughout the universe and throughout history, which explained so many of the Higher Laws to me, came incongruously enough while I was sitting in a hotel room in Chicago.”

(Examples of cosmic Vision, see appendix Benedict NDE, Black Elk)

(Refer to Bhagavad Gita, Universal Form, men worship me in the form of their beliefs)

Chapter 11, BG

Verse 7

Behold here today, O Gudakesa, the whole universe, of the moving and the unmoving, and whatever else you desire to see, all concentrated in My body. Today-It takes an ordinary mortal millions of births to grasp the universe in its entirety. And the Lord reveals to Arjuna's eyes the entire panorama. Whatever else you desire to see-Future events such as the ultimate outcome of the battle, about which Arjuna has been in doubt. The past, present, and future-nay, time itself-exist only in a fragment of the Lord. All concentrated in My body-Related and unified in the Lord. Sri Krishna is about to reveal to Arjuna the most staggering vision: the vision of the One in the many, the many in the One, the vision that shows that all are the One. This vision alone explains and justifies the apparent contradictions of the relative world and reconciles the antinomies of justice and mercy, fate and free will, suffering and divine love. It reveals all that was, is, and shall be. It relates and unifies the diversity of the world. Seeing God in all and all in God, man overcomes all doubt and perplexity and submits to the divine will. Thus even the most terrible thing in the world loses its terror and even the most hateful thing becomes a mode of the Lord's manifestation. The man blessed with this vision accepts the world with an all-embracing joy and great courage and goes forward with sure steps to discharge his appointed task. He sees all things in one view, and not in a divided, partial, and bewildered fashion.

Verse 12

If the radiance of a thousand suns were to burst forth at once in the sky, that would be like the splendour of the Mighty One.

Verse 13

There, in the person of the God of gods, Arjuna beheld the whole universe, with its manifold divisions, all gathered together in one.

P.B.Quotes on the Cosmic Vision

One of the first things that is noticeable is that the Cosmic Vision is the appearances of Divinity are somewhat culturally determined. Also through medical science and communication of events like the Near Death experience, more common than what was previously thought. A sort of democratization.

Introduction

Before proceeding with the subject, I think it necessary to make a few preliminary remarks. All of you know that our Society is established upon a cosmopolitan basis. We are not wedded to any particular creed or to any particular system of religious philosophy. We consider ourselves as mere enquirers. Every great system of philosophy is brought before us for the purpose of investigation. At the present time we are not at all agreed upon any particular philosophy which could be preached as the philosophy of our Society. This is no doubt a very safe position to take at the commencement. But from all this it does not follow that we are to be enquirers and enquirers only. We shall, no doubt, be able to find out the fundamental principles of all philosophy and base upon them a system which is likely to satisfy our wants and aspirations. You will kindly bear this in mind, and not take my views as the views of the Society, or as the views of any other authority higher than myself. I shall simply put them forward for what they are worth. They are the results of my own investigations into various systems of philosophy and no higher authority is alleged for them. It is only with this view that I mean to put forward the few remarks I have to make.

You will remember that I gave an introductory lecture last time when we met here and pointed out to you the fundamental notions which ought to be borne in mind in trying to understand the Bhagavad Gita. I need not recapitulate all that I then said; it will be simply necessary to remind you that Krishna was intended to represent the *Logos*, which I shall hereafter explain at length; and that Arjuna, who was called *Nara*, was intended to represent the human monad.

The Bhagavad Gita, as it at present stands, is essentially practical in its character and teachings, like the discourses of all religious teachers who have appeared on the scene of the world to give a few practical directions to mankind for their spiritual guidance. Just as the sayings of Christ, the discourses of Buddha, and the preachings of various other philosophers which have come down to us, are essentially didactic in character and practical in their tone, so is the Bhagavad Gita. But these teachings will not be understood -- indeed, in course of time, they are even likely to be misunderstood -- unless their basis is constantly kept in view. The Bhagavad Gita starts from certain premises, which are not explained at length, -- they are simply alluded to here and there, and quoted for the purpose of enforcing the doctrine, or as authorities, and Krishna does not go into the details of the philosophy which is their foundation. Still there is a philosophical basis beneath his teachings, and unless that basis is carefully surveyed, we cannot understand the practical applications of the teachings of the Bhagavad Gita, or even test them in the only way in which they can be tested.

Before proceeding further, I find it absolutely necessary to preface my discourse with an introductory lecture, giving the outlines of this system of philosophy which I have said is the basis of the practical teaching of Krishna. This philosophy I cannot gather or deduce from the Bhagavad Gita itself; but I can show that the premises with which it starts are therein indicated with sufficient clearness.

This is a very vast subject, a considerable part of which I cannot at all touch; but I shall lay down a few fundamental principles which are more or less to be considered as axiomatic in their character -- you may call them postulates for the time being -- so many as are absolutely necessary for the purpose of understanding the philosophy of the Bhagavad Gita. I shall not attempt to prove every philosophical principle I am about to lay down in the same manner in which a modern scientist attempts to prove all the laws he has gathered from an examination of nature.

In the case of a good many of these principles, inductive reasoning and experiment are out of the question; it will be next to impossible to test them in the ordinary course of life or in the ways available to the generality of mankind. But, nevertheless, these principles do rest upon very high authority. When carefully explained, they will be found to be the basis of every system of philosophy which human intellect has ever constructed, and furthermore, will also be found, -- I venture to promise -- to be perfectly consistent with all that has been found out by man in the field of science; at any rate they give us a working hypothesis -- a hypothesis which we may safely adopt at the commencement of our labours, for the time being. This

hypothesis may be altered if you are quite certain that any new facts necessitate its alteration, but at any rate it is a working hypothesis which seems to explain all the facts which it is necessary for us to understand before we proceed upon a study of the gigantic and complicated machinery of nature.

Now to proceed with this hypothesis. First of all, I have to point out to you that any system of practical instruction for spiritual guidance will have to be judged, first with reference to the nature and condition of man and the capabilities that are locked up in him; secondly, with reference to the cosmos and the forces to which man is subject and the circumstances under which he has to progress.

Unless these two points are sufficiently investigated, it will be hardly possible for us to ascertain the highest goal that man is capable of reaching; and unless there is a definite aim or a goal to reach, or an ideal towards which man has to progress, it will be almost impossible to say whether any particular instruction is likely to conduce to the welfare of mankind or not. Now I say these instructions can only be understood by examining the nature of the cosmos, the nature of man, and the goal towards which all evolutionary progress is tending.

Before I proceed further, let me tell you that I do not mean to adopt the sevenfold classification of man that has up to this time been adopted in Theosophical writings generally. Just as I would classify the principles in man, I would classify the principles in the solar system and in the cosmos. There is a certain amount of similarity and the law of correspondence -- as it is called by some writers -- whatever may be the reason, -- is the law which obtains in a good many of the phenomena of nature, and very often by knowing what happens in the case of the microcosm, we are enabled to infer what takes place in that of the macrocosm.

Now as regards the number of principles and their relation between themselves, this sevenfold classification which I do not mean to adopt, seems to me to be a very unscientific and misleading one. No doubt the number seven seems to play an important part in the cosmos, though it is neither a power nor a spiritual force; but it by no means necessarily follows that in every case we must adopt that number. What an amount of confusion has this seven-fold classification given rise to! These seven principles, as generally enumerated, do not correspond to any natural lines of cleavage, so to speak, in the constitution of man. Taking the seven principles in the order in which they are generally given, the physical body is separated from the so-called life-principle; the latter from what is called *linga sarira* (very often

confounded with *sukshma sarira*). Thus the physical body is divided into three principles. Now here we may make any number of divisions; if you please, you may as well enumerate nerve-force, blood, and bones, as so many distinct parts, and make the number of divisions as large as sixteen or thirty-five. But still the physical body does not constitute a separate entity apart from the life principle, nor the life principle apart from the physical body, and so with the *linga sarira*. Again, in the so-called "astral body," the fourth principle when separated from the fifth soon disintegrates, and the so-called fourth principle is almost lifeless unless combined with the fifth. This system of division does not give us any distinct principles which have something like independent existence. And what is more, this sevenfold classification is almost conspicuous by its absence in many of our Hindu books. At any rate a considerable portion of it is almost unintelligible to Hindu minds; and so it is better to adopt the time-honored classification of four principles, for the simple reason that it divides man into so many entities as are capable of having separate existences, and that these four principles are associated with four *upadhis* which are further associated in their turn with four distinct states of consciousness.

And so for all practical purposes -- for the purpose of explaining the doctrines of religious philosophy -- I have found it far more convenient to adhere to the fourfold classification than to adopt the septenary one and multiply principles in a manner more likely to introduce confusion than to throw light upon the subject. I shall therefore adopt the four-fold classification, and when I adopt it in the case of man, I shall also adopt it in the case of the solar system, and also in the case of the principles that are to be found in the cosmos. By cosmos I mean not the solar system only, but the whole of the cosmos.

In enumerating these principles I shall proceed in the order of evolution, which seems to be the most convenient one.

I shall point out what position each of these principles occupies in the evolution of nature, and in passing from the First Cause to the organized human being of the present day, I shall give you the basis of the four-fold classification that I have promised to adopt.

Highest Principle - Parabrahman

The first principle, or rather the first postulate, which I have to lay down is the existence of what is called *Parabrahmam*. Of course there is hardly a system of philosophy which has ever denied the existence of the First Cause. Even the so-called atheists have never denied it. Various creeds have adopted various theories as to the nature of this First Cause. All

sectarian disputes and differences have arisen, not from a difference of opinion as to the existence of the First Cause, but from the differences of the attributes that man's intellect has constantly tried to impose upon it. Is it possible to know anything of the First Cause? No doubt it is possible to know something about it. It is possible to know all about its manifestations, though it is next to impossible for human knowledge to penetrate into its inmost essence and say what it really is in itself. All religious philosophers are agreed that this First Cause is omnipresent and eternal. Further, it is subject to periods of activity and passivity. When *cosmic pralaya* comes, it is inactive, and when evolution commences, it becomes active.

But even the real reason for this activity and passivity is unintelligible to our minds. It is not matter or anything like matter. It is not even consciousness, because all that we know of consciousness is with reference to a definite organism. What consciousness is or will be when entirely separated from *upadhi* is a thing utterly inconceivable to us, not only to us but to any other intelligence which has the notion of self or ego in it, or which has a distinct individualized existence. Again it is not even *atma*. The word *atma* is used in various senses in our books. It is constantly associated with the idea of self. But *Parabrahmam* is not so associated; so it is not ego, it is not non-ego, nor is it consciousness -- or to use a phraseology adopted by our old philosophers, it is not *gnatha(knower)*, not *gnanam(knowing)* and not *gnayam (known)*. Of course every entity in this cosmos must come under one or the other of these three headings. But *Parabrahmam* does not come under any one of them. Nevertheless, it seems to be the one source of which *gnatha*, *gnanam*, and *gnayam* are the manifestations or modes of existence. There are a few other aspects which it is necessary for me to bring to your notice, because those aspects are noticed in the *Bhagavad Gita*.

In the case of every objective consciousness, we know that what we call matter or non-ego is after all a mere bundle of attributes. But whether we arrive at our conclusion by logical inference, or whether we derive it from innate consciousness, we always suppose that there is an entity, -- the real essence of the thing upon which all these attributes are placed, -- which bears these attributes, as it were, the essence itself being unknown to us.

All Vedantic writers of old have formulated the principle that *Parabrahmam* is the one essence of almost everything in the cosmos. When our old writers said "*Sarvam khalvidambrahma*," they did not mean that all those attributes which we associate with the idea of non-ego should be considered as *Brahmam*, nor did they mean that *Brahmam* should be looked upon as the *upadana karanam (practical cause)* in the same way that earth

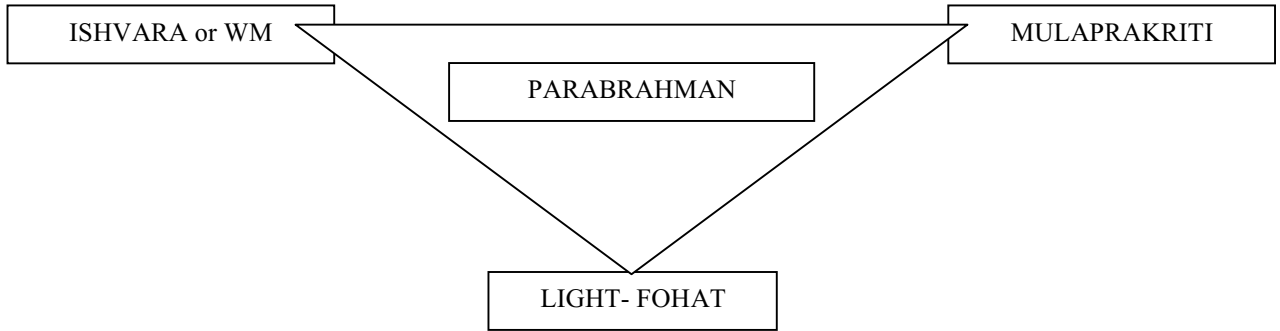
and water are the *upadana karanam* of this pillar. They simply meant that the real thing in the bundle of attributes that our consciousness takes note of, the essence which seems to be the bottom and the foundation of all phenomena is *Parabrahmam*, which, though not itself an object of knowledge, is yet capable of supporting and giving rise to every kind of object and every kind of existence which becomes an object of knowledge.

Now this *Parabrahmam* which exists before all things in the cosmos is the one essence from which starts into existence a centre of energy, which I shall for the present call the *Logos*.

Ishvara, Logos, God, WM

This *Logos* may be called in the language of old writers either *Iswara* or *Pratyagatma* or *Sabda Brahman*. It is called the *Verbum* or the Word by the Christians, and it is the divine *Christos* who is eternally in the bosom of his father. It is called *Avalokitesvara* by the Buddhists; at any rate, *Avalokitesvara* in one sense is the *Logos* in general, though no doubt in the Chinese doctrine there are also other ideas with which it is associated. In almost every doctrine they have formulated the existence of a centre of spiritual energy which is unborn and eternal, and which exists in a latent condition in the bosom of *Parabrahmam* at the time of *pralaya*, and starts as a centre of conscious energy at the time of cosmic activity. It is the first *gnana* or the ego in the cosmos, and every other ego and every other self, as I shall hereafter point out, is but its reflection or manifestation. In its inmost nature it is not *unknowable* as *Parabrahmam*, but it is an object of the highest knowledge that man is capable of acquiring. It is the one great mystery in the cosmos, with reference to which all the initiations and all the systems of philosophy have been devised. What it really is in its inmost nature will not be a subject for consideration in my lecture, but there are some stand-points from which we have to look at it to understand the teachings in the Bhagavad Gita.

The few propositions that I am going to lay down with reference to this principle are these. It is not material or physical in its constitution, and it is not objective; it is not different in substance, as it were, or in essence, from *Parabrahmam*, and yet at the same time it is different from it in having an individualized existence. It exists in a latent condition in the bosom of *Parabrahmam*, at the time of *pralaya* just, for instance, as the sense of ego is latent at the time of *sushupti* or sleep. It is often described in our books as *satchidanandam*, and by this epithet you must understand that it is *sat*, and that it is *chit* and *anandam*.



It has consciousness and an individuality of its own. I may as well say that it is the only *personal* God, perhaps, that exists in the cosmos. But not to cause any misunderstanding I must also state that such centers of energy are almost innumerable in the bosom of *Parabrahmam*. It must not be supposed that this *Logos* is but a single center of energy which is manifested by *Parabrahmam*. There are innumerable others. Their number is almost infinite. Perhaps even in this centre of energy called the *Logos* there may be differences; that is to say, *Parabrahmam* can manifest itself as a *Logos* not only in one particular, definite form, but in various forms. At any rate, whatever may be the variations of form that may exist, it is unnecessary to go minutely into that subject for the purpose of understanding the Bhagavad Gita. The *Logos* is here considered from the standpoint of the *Logos* in the abstract, and not from that of any particular *Logos*, in giving all those instructions to Arjuna which are of a general application. The other aspects of the *Logos* will be better understood if I point out to you the nature of the other principles that start into existence subsequent to the existence of this *Logos* or *Verbum*.

Mulaprakriti

Of course, this is the first manifestation of *Parabrahmam*, the first ego that appears in the cosmos, the beginning of all creation and the end of all evolution. It is the one source of all energy in the cosmos, and the basis of all branches of knowledge, and what is more, it is, as it were, the tree of life, because the *chaitanyam* (consciousness/life) which animates the whole cosmos springs from it. When once this ego starts into existence as a conscious being having objective consciousness of its own, we shall have to see what the result of this objective consciousness will be with reference to the one absolute and unconditioned existence from which it starts into manifested existence. From its objective standpoint, *Parabrahmam* appears to it as *Mulaprakriti*. Please bear this in mind and try to understand my words, for here is the root of the whole difficulty about *Purusha* and *Prakriti*

felt by the various writers on Vedantic philosophy. Of course this *Mulaprakriti* is material to it, as any material object is material to us. This *Mulaprakriti* is no more *Parabrahmam* than the bundle of attributes of this pillar is the pillar itself; *Parabrahmam* is an unconditioned and absolute reality, and *Mulaprakriti* is a sort of veil thrown over it. *Parabrahmam* by itself cannot be seen as it is. It is seen by the *Logos* with a veil thrown over it, and that veil is the mighty expanse of cosmic matter. It is the basis of all material manifestations in the cosmos.

Light of the Logos

Again, *Parabrahmam*, after having appeared on the one hand as the ego, and on the other as *Mulaprakriti*, acts as the one energy through the *Logos*. I shall explain to you what I mean by this acting through the *Logos* by a simile. Of course you must not stretch it very far; it is intended simply to help you to form some kind of conception of the *Logos*. For instance, the sun may be compared with the *Logos*; light and heat radiate from it; but its heat and energy exist in some unknown condition in space, and are diffused throughout space as visible light and heat through its instrumentality. Such is the view taken of the sun by the ancient philosophers. In the same manner *Parabrahmam* radiates from the *Logos*, and manifests itself as the light and energy of the *Logos*. Now we see the first manifestation of *Parabrahmam* is a Trinity, the highest Trinity that we are capable of understanding. It consists of *Mulaprakriti*, *Ishvara* or the *Logos*, and the conscious energy of the *Logos*, which is its power and light; and here we have the three principles upon which the whole cosmos seems to be based. First, we have matter; secondly, we have force -- at any rate, the foundation of all the forces in the cosmos; and thirdly, we have the ego or the one root of self, of which every other kind of self is but a manifestation or a reflection. You must bear in mind that there is a clear line of distinction drawn between *Mulaprakriti*, (which is, as it were, the veil thrown over *Parabrahmam* from the objective point of view of the *Logos*) and this energy which is radiated from it. Krishna in the Bhagavad Gita, as I shall hereafter point out, draws a clear line of distinction between the two; and the importance of the distinction will be seen when you take note of the various misconceptions to which a confusion of the two has given rise in various systems of philosophy. Now bear in mind that this *Mulaprakriti* which is the veil of *Parabrahmam* is called *Avyaktam* in Sankhya philosophy. It is also called *Kutastha* in the Bhagavad Gita, simply because it is undifferentiated; even the literal meaning of this word conveys more or less the idea that it is undifferentiated as contrasted with differentiated matter. This light from the *Logos* is called

Daiviprakriti in the Bhagavad Gita; it is the Gnostic *Sophia* and the Holy Ghost of the Christians. It is a mistake to suppose that Krishna, when considered as a *Logos*, is a manifestation of that *Avyaktam*, as is generally believed by a certain school of philosophers. He is on the other hand *Parabrahmam* manifested; and the Holy Ghost in its first origin emanates through the *Christos*. The reason why it is called the mother of the *Christos* is this. When *Christos* manifests himself in man as his Saviour it is from the womb, as it were, of this divine light that he is born. So it is only when the *Logos* is manifested in man that he becomes the child of this light of the *Logos* -- this *maya*; -- but in the course of cosmic manifestation this *Daiviprakriti*, instead of being the mother of the *Logos*, should, strictly speaking, be called the daughter of the *Logos*. To make this clearer, I may point out that this light is symbolized as *Gayatri*. You know *Gayatri* is ~~not~~ *Prakriti*. It is considered as the light of the *Logos*, and in order to convey to our minds a definite image, it is represented as the light of the sun. But the sun from which it springs is not the physical sun that we see, but the central sun of the light of wisdom, hence we do not use in our *sandhyavandanam* any symbol representing the physical sun. This light is further called the *mahachaitanyam* of the whole cosmos. It is the life of the whole of nature. It will be observed that what manifests itself as light, as consciousness, and as force, is just one and the same energy. All the various kinds of forces that we know of, all the various modes of consciousness with which we are acquainted, and life manifested in every kind of organism, are but the manifestations of one and the same power, that power being the one that springs from the *Logos* originally. It will have to be surveyed in all these aspects, because the part that it really plays in the cosmos is one of considerable importance.

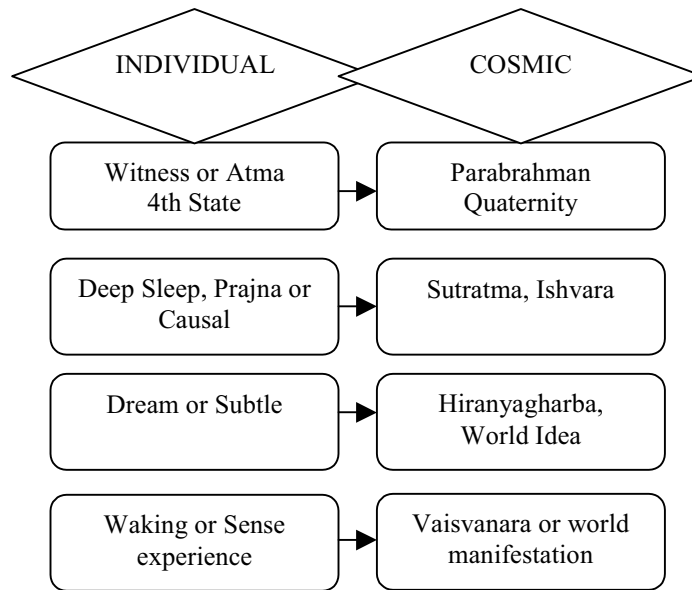
(See Arthur Yensen NDE)

As far as we have gone we have arrived at, firstly, *Parabrahmam*; secondly, *Ishvara*; thirdly, the light manifested through *Ishvara*, which is called *Daiviprakriti* in the Bhagavad Gita, and lastly that *Mulaprakriti* which seems to be, as I have said, a veil thrown over *Parabrahmam*. Now creation or evolution is commenced by the intellectual energy of the *Logos*. The universe in its infinite details and with its wonderful laws does not spring into existence by mere chance, nor does it spring into existence merely on account of the potentialities locked up in *Mulaprakriti*. It comes into existence mainly through the instrumentality of the one source of energy and power existing in the cosmos, which we have named the *Logos*, and which is

the one existing representative of the power and wisdom of *Parabrahmam*. Matter acquires all its attributes and all its powers which, in course of time, give such wonderful results in the course of evolution, by the action of this light that emanates from the Logos upon Mulaprakriti. From our standpoint, it will be very difficult to conceive what kind of matter that may be which has none of those tendencies which are commonly associated with all kinds of matter, and which only acquires all the various properties manifested by it on receiving, as it were, this light and energy from the *Logos*. This light of the Logos is the link, so to speak, between objective matter and the subjective thought of Ishvara. It is called in several Buddhist books *fohat*. It is the one instrument with which the *Logos* works.

What springs up in the Logos at first is simply an image, a conception of what it is to be in the cosmos. This light or energy catches the image and impresses it upon the cosmic matter which is already manifested. Thus spring into existence all the manifested solar systems. Of course the four principles we have enumerated are eternal, and are common to the whole cosmos. There is not a place in the whole cosmos where these four energies are absent; and these are the elements of the four-fold classification that I have adopted in dealing with the principles of the mighty cosmos itself.

Conceive this manifested solar system in all its principles and in its totality to constitute the *sthula sarira* (gross body, waking state) of the whole cosmos. Look on this light which emanates from the *Logos* as corresponding to the *sukshma sarira* (dream body, dream state) of the cosmos. Conceive further that this *Logos* which is the one germ from which the whole cosmos springs, -- which contains the image of the universe, -- stands in the position of the *karana sarira* (causal body, deep sleep state) of the cosmos, existing as it does before the cosmos comes into existence. And lastly conceive that *Parabrahmam* bears the same relation to the *Logos* as our *atma* (witness) does to our *karana sarira*.



These, it must be remembered, are the four general principles of the infinite cosmos, not of the solar system. These principles must not be confounded with those enumerated in dealing with the meaning of *Pranava* in Vedantic Philosophy and the Upanishads. In one sense *Pranava* represents the macrocosm and in another sense the microcosm. From one point of view *Pranava* is also intended to mean the infinite cosmos itself, but it is not in that light that it is generally explained in our Vedantic books, and it will not be necessary for me to explain this aspect of *Pranava*. With reference to this subject I may however allude to one other point, which explains the reason why *Ishvara* is called *Verbum* or *Logos*; why in fact it is called *Sabda Brahman*. The explanation I am going to give you will appear thoroughly mystical. But if mystical it has a tremendous significance when properly understood. Our old writers said that *Vach* is of four kinds. These are called *para*, *pasyanti*, *madhyama*, *vaikhari*. This statement you will find in the Rig Veda itself and in several of the *Upanishads*. *Vaikhari Vach* is what we utter. Every kind of *vaikhari Vach* exists in its *madhyama*, further in its *pasyanti*, and ultimately in its *para* form. The reason why this *Pranava* is called *Vach* is this, that these four principles of the great cosmos correspond to these four forms of *Vach*. Now the whole manifested solar system exists in its *sukshma* form in this light or energy of the *Logos*, because its image is caught up and transferred to cosmic matter, and again the whole cosmos must necessarily exist in the one source of energy from which this light emanates.

This is where the Cosmic Vision comes from, the vision is of the World Idea in Hiranyagarba Cosmic Consciousness

Cosmic Vision is of two kinds: (a) seeing the forms and objects around and feeling one with them, (b) seeing only the Idea of the universe. This is called identifying through worship with Hiranyagarbha. It is the subtle universe. It is an advanced experience, not the ultimate: "So one ought not to stop there," said the Professor. 25-2.107

The whole cosmos in its objective form is *vaikhari Vach*, the light of the *Logos* is the *madhyama* form, and the *Logos* itself the *pasyanti* form, and *Parabrahmam* the *para* aspect of that *Vach*. It is by the light of this explanation that we must try to understand certain statements made by various philosophers to the effect that the manifested cosmos is the *Verbum* manifested as cosmos.

These four principles bear the same relationship to one another as do these four conditions or manifestations of *Vach*.

Cosmic Structure

I shall now proceed to an examination of the principles that constitute the solar system itself. Here I find it useful to refer to the explanations generally given with reference to *Pranava* and the meaning of its *matras*. *Pranava* is intended to represent man and also the manifested cosmos, the four principles in the one corresponding to the four in the other. The four principles in the manifested cosmos may be enumerated in this order. First, *Vishwanara*. Now this *Vishwanara* is not to be looked upon as merely the manifested objective world, but as the one physical basis from which the whole objective world starts into existence. Beyond this and next to this is what is called *Hiranyagarbha*. This again is not to be confounded with the astral world, but must be looked upon as the basis of the astral world, bearing the same relationship to the astral world as *Vishwanara* bears to the objective world. Next to this there is what is now and then called *Isvara*; but as this word is likely to mislead, I shall not call it *Ishvara*, but by another name, also sanctioned by usage -- *Sutatma*. And beyond these three it is generally stated there is *Parabrahmam*. As regards this fourth principle differences of opinion have sprung up, and from these differences any amount of difficulty has arisen. For this principle, we ought to have, as we have for the cosmos, some principle or entity out of which the other three principles start into existence and which exist in it and by reason of it. If

such be the case, no doubt we ought to accept the *Avyaktam* of the Sankhyas as this fourth principle. This *Avyaktam* is the *Mulaprakriti* which I have already explained as the *veil* of *Parabrahmam* considered from the objective standpoint of the *Logos*, and this is the view adopted by the majority of the Sankhyas. Into the details of the evolution of the solar system itself, it is not necessary for me to enter. You may gather some idea as to the way in which the various elements start into existence from these three principles into which *Mulaprakriti* is differentiated, by examining the lecture delivered by Professor Crookes a short time ago upon the so-called elements of modern chemistry. This lecture will at least give you some idea of the way in which the so-called elements spring from *Vishwanara*, the most objective of these three principles, which seems to stand in the place of the *protyle* mentioned in that lecture. Except in a few particulars, this lecture seems to give the outlines of the theory of physical evolution on the plane of *Vishwanara* and is, as far as I know, the nearest approach made by modern investigators to the real occult theory on the subject.

These principles, in themselves, are so far beyond our common experience as to become objects of merely theoretical conception and inference rather than objects of practical knowledge. Of course if it is so difficult for us to understand these different principles as they exist in nature, it will be still more difficult for us to form any definite idea as to their basis. But at any rate the evolution and the work of differentiation of these principles is a matter which appertains more properly to the science of physics, than to the science of spiritual ethics, and the fundamental principles that I have laid down will suffice for our present purpose.

Cosmic Evolution

You must conceive, without my going through the whole process of evolution, that out of these three principles, having as their one foundation *Mulaprakriti*, the whole manifested solar system with all the various objects in it has started into being. Bear in mind also that the one energy which works out the whole process of evolution is that light of the *Logos* which is diffused through all these principles and all their manifestations. It is the one light that starts with a certain definite impulse communicated by the intellectual energy of the *Logos* and works out the whole program from the commencement to the end of evolution. If we begin our examination from the lowest organisms, it will be seen that this one life is, as it were, undifferentiated. Now when we take, for instance, the mineral kingdom, or all those objects in the cosmos which we cannot strictly speaking call living organisms, we find this light undifferentiated. In the course of time when we

reach plant life it becomes differentiated to a considerable extent, and organisms are formed which tend more and more towards differentiation. And when we reach animal life, we find that the differentiation is more complete, and this light moreover manifests itself as consciousness. It must not be supposed that consciousness is a sort of independent entity created by this light; it is a mode or a manifestation of the light itself, which is life. By the time we reach man, this light becomes differentiated and forms that centre or ego that gives rise to all the mental and physical progress that we see in the process of cosmic evolution. This differentiation results in the first instance from the environment of particular organisms. The various actions evoked in a given organism and those which it evokes in other organisms or in its surroundings, and the actions which it generates in itself at that stage, can hardly be called Karma; still its life and actions may perhaps have a certain effect in determining the future manifestations of that life-energy which is acting in it. By the time we reach man, this one light becomes differentiated into certain monads, and hence individuality is fixed.

The Spiritual Nature of Man

As individuality is rendered more and more definite, and becomes more and more differentiated from other individualities by man's own surroundings, and the intellectual and moral impulses he generates and the effect of his own Karma, the principles of which he is composed become more defined. There are four principles in man. First, there is the physical body, about which we need not go into details, as they appertain more to the field of enquiry of the physiologist than to that of the religious investigator. No doubt certain branches of physiology do become matters of considerable importance in dealing with certain subjects connected with Yoga Philosophy; but we need not discuss those questions at present.

Next there is the *sukshma sarira*. This bears to the physical body the same relationship which the astral world bears to the objective plane of the solar system. It is sometimes called *kama-rupa* in our theosophical dissertations. This unfortunate expression has given rise also to a misconception that the principle called kama represents this astral body itself, and is transformed into it. But it is not so. It is composed of elements of quite a different nature. Its senses are not so differentiated and localized as in the physical body, and, being composed of finer materials, its powers of action and thought are considerably greater than those found in the physical organism. *Karana sarira* can only be conceived as a centre of *pragna* -- a centre of force or energy into which the third principle (or *sutratma*) of the cosmos was differentiated by reason of the same impulse

which has brought about the differentiation of all these cosmic principles. And now the question is, what is it that completes this trinity and makes it a quaternary? Of course this light of the *Logos*. As I have already said, it is a sort of light that permeates every kind of organism, and so in this trinity it is manifested in every one of the *upadhis* as the real *jiva* or the ego of man. Now in order to enable you to have a clear conception of the matter, I shall express my ideas in figurative language. Suppose, for instance, we compare the *Logos* itself to the sun. Suppose I take a clear mirror in my hand, catch a reflection of the sun, make the rays reflect from the surface of the mirror -- say upon a polished metallic plate -- and make the rays which are reflected in their turn from the plate fall upon a wall. Now we have three images, one being clearer than the other, and one being more resplendent than the other. I can compare the clear mirror to *karana sarira*, the metallic plate to the astral body, and the wall to the physical body. In each case a definite *bimbam* is formed, and that *bimbam* or reflected image is for the time being considered as the self. The *bimbam* formed on the astral body gives rise to the idea of self in it when considered apart from the physical body; the *bimbam* formed in the *karana sarira* gives rise to the most prominent form of individuality that man possesses. You will further see that these various *bimbams* are not of the same lustre. The lustre of this *bimbam* you may compare to man's knowledge, and it grows feebler and feebler as the reflection is transferred from a clear *upadhi* to one less clear, and so on till you get to the physical body. Our knowledge depends mainly on the condition of the *upadhi*, and you will also observe that just as the image of the sun on a clear surface of water may be disturbed and rendered invisible by the motion of the water itself, so by a man's passions and emotions he may render the image of his true self disturbed and distorted in its appearance, and even make the image so indistinct as to be altogether unable to perceive its light.

You will further see that this idea of self is a delusive one. Almost every great writer on Vedantic philosophy, as also both Buddha and Sankaracharya, have distinctly alleged that it is a delusive idea. You must not suppose that these great men said that the idea of self was delusive for the same reason which led John Stuart Mill to suppose that the idea of self is manufactured from a concatenation or series of mental states. It is not a manufactured idea, as it were, not a secondary idea which has arisen from any series of mental states. It is said to be delusive, as I have been trying to explain, because the real self is the *Logos* itself, and what is generally considered as the ego is but its reflection. If you say, however, that a reflected image cannot act as an individual being, I have simply to remind you that my simile cannot be carried very far. We find that each distinct

image can form a separate centre. You will see in what difficulty it will land us if you deny this, and hold the self to be a separate entity in itself. If so, while I am in my objective state of consciousness, my ego is something existing as a real entity in the physical body itself. How is it possible to transfer the same to the astral body? Then, again, it has also to be transferred to the *karana sarira*. We shall find a still greater difficulty in transferring this entity to the *Logos* itself, and you may depend upon it that unless a man's individuality or ego can be transferred to the *Logos* immortality is only a name. In certain peculiar cases it will be very difficult to account for a large number of phenomena on the basis that this self is some kind of centre of energy or some existing monad transferred from *upadhi* to *upadhi*.

In the opinion of the Vedantists, and, as I shall hereafter point out, in the opinion of Krishna also, man is a quaternary. He has first the physical body or *sthula sarira*, secondly the astral body or *sukshma sarira*, thirdly the seat of his higher individuality, the *karana sarira*, and fourthly and lastly, his *atma*. There is no doubt a difference of opinion as to the exact nature of the fourth principle as I have already said, which has given rise to various misconceptions. Now, for instance, according to some followers of the Sankhya philosophy, at any rate those who are called *nirIshvara sankhyas*, man has these three principles, with their *Avyaktam* to complete the quaternary. This *Avyaktam* is *Mulaprakriti*, or rather *Parabrahmam* manifested in *Mulaprakriti* as its *upadhi*. In this view *Parabrahmam* is really the fourth principle, the highest principle in man; and the other three principles simply exist in it and by reason of it. That is to say, this *Avyaktam* is the one principle which is the root of all self, which becomes differentiated in the course of evolution, or rather which appears to be differentiated in the various organisms, which subsists in every kind of *upadhi*, and which is the real spiritual entity which a man has to reach.

Now let us see what will happen according to this hypothesis. The *Logos* is entirely shut out; it is not taken notice of at all; and that is the reason why these people have been called *nirIshvara sankhyas* (not because they have denied the existence of *Parabrahmam*, for this they did not -- but) because they have not taken notice of the *Logos*, and its light -- the two most important entities in nature, -- in classifying the principles of man.

Bibliography

1. Near Death Experiences and the Afterlife

<http://www.near-death.com/>

2. Notes on the Bhagavad Gita by T. Subba Row

<http://www.theosociety.org/pasadena/gita-sr/nbg-hp.htm>

Appendix

1.Mellon Near Death Experience

2.Black Elk Near Death experience

3.Bhagavad Gita CH.11 The Universal Form Nikhilananda
Trans & Commentary

4.Yensen Near Death Experience

APPENDIX

Cosmic Vision

For many years I was enthralled with the spiritual glamour of India. The need to go there became a strong one, and in the end I surrendered to it. I learnt what the grasshopping tourist never learns; saw what the professional observer rarely sees; for both tourist and journalist usually lack the aspiration, the patience, and the preparations required to search for and discover what is really the best in any Oriental country.

I found much in that country that was of great interest and greater value, but I did not find the fulfilment of my Quest. That did not come to me until I was back again in the other hemisphere. Indeed, the Cosmic Vision, which revealed the Presence of Infinite Intelligence throughout life, throughout the universe and throughout history, which explained so many of the Higher Laws to me, came incongruously enough while I was sitting in a hotel room in Chicago. With this humbling insight, the need to go to India disappeared. And I then saw that it was really an ancient complex - a kind of auto-suggestion - inherited from my own far, reincarnatory past. Indeed, I found out that if I had remained loyal to the inward direction I had originally travelled, I need never have gone to India at all, nor to those other Asiatic countries where I sought for Truth. What I needed could be very well found within myself. But, I had accepted the suggestions out of my past as well as out of the lips and writings of other persons. And so I deviated from the inward way. The shortcut, which the journeys to Asia offered, turned out to be a long way, for I wandered over other men's roads, and, in the end, had to return, as we all have, to my own

road. Indeed, there was nowhere else to go, and my Quest ended there.
(1-5.285)

We read in the Bhagavad Gita of Arjuna's cosmic vision. He was given a glimpse of a part of the universal order, the World-Design, the World-Idea. Others who have had this glimpse saw other parts of it, such as the evolution of the centre of consciousness through the animal into the human kingdom, an evolution which is recapitulated in a very brief form by an embryo in the womb. (22-6.368)

Consciousness may expand into infinity or contract into a point. Some have had this experience through mystical meditation and others through physical chemical drugs, but the point is that they are temporary experiences of the fact that we live in a mind-made world, that the time orders and space dimensions are mental constructs and are alterable, that consciousness is the basic reality, that it can assume many different forms, and that ordinary, average human consciousness is merely one of those forms. This tells us why the insights of the seers like Buddha differed so greatly from those of ordinary human beings.
(25-2.103)

We may reasonably hope to see God one day but not to be God. The Cosmic Vision of the World-Mind at work which Arjuna had may be ours too but not the complete union with the World-Mind Itself. (25-2.105)

A rare but complete illumination must not only pass from the first to the final degree of intensity, but must also contain a picture of the cosmic order. That is to say, it must be a revelation. It must explain the profounder nature of the universe, the inner meaning of individual existence, and the hidden relationship between the two.(P) (25-2.106)

Two factors account for the differences between individual cosmic illumination. First, there is the human contribution made by the mind itself; second, there are ascending stages in the Illumination or rather in the receptivity to it. (25-2.107)

Cosmic Vision is of two kinds: (a) seeing the forms and objects around and feeling one with them, (b) seeing only the Idea of the universe. This is called identifying through worship with Hiranyagarbha. It is the subtle universe. It is an advanced experience, not the ultimate: "So one ought not to stop there," said the Professor. (26-4.135)

The vast coverage of the World-Idea, coupled with the microscopic spaces in which it is equally manifest, transcends human grasp. A few have been lifted out of themselves, like Buddha and Arjuna, to receive the Cosmic Vision for historic purposes. The others receive glimpses, at best, of parts only, but even these are awe-inspiring. (26-4.136)

What they may expect to find with intellect at most is the slow uncovering of little fragments of the World-Idea: but with intuition the subtler meanings and larger patterns are possible. These include but also transcend the physical plane. A few fated persons, whose mission is revelation, are granted once in a lifetime the Cosmic Vision. (26-4.136)

Behind it all is the Great Silence, broken only by the projection of new worlds and the re-absorption of old ones, the unutterable and unknowable Mystery, unreachable and untouchable by man. Tiny creature that he is, with the tiny mind he has, THAT is utterly beyond him. But from the Grand Mystery, the active God of which this planet Earth is a projection has in turn projected him. Here, communication in the most attenuated intuitive form is possible, even holy communion may be attained. This is the God, the higher power, to whom men instinctively turn in despair or in aspiration, in faith or in doubt. Sometimes a mere fragment of his work is revealed to a chosen prophet in the Cosmic Vision, an awe-filled experience. (27-1.73)

An American Indian

The near-death experiences of the Native American medicine man Black Elk, of the Lakota Sioux nation, echo with the enchanting poetic language of an ancient society. His story reveals a traditional natural world culture, yet also many of the familiar phenomena of near-death experiences that leap across eras. Living between 1863 and 1950, Black Elk survived the collision of two eras, when the ancient primal world of his people was shattered by the violent invasion of the new industrial culture. This remarkable medicine man did not even speak English when he told his visionary experience to the author John Neihardt, who told it in "Black Elk Speaks" in 1932. In this classic of Native American literature, Black Elk's near-death experiences glow through his perceptions of a sacred natural world.

The world of the Lakota Sioux is filled not with soulless material objects "out there" but with the manifestations of the presence of being that lies behind all creation: Wakan Tanka, the Great Mystery. This spiritual power is not personified as a remote God, but is both transcendent and present in all the world: in thunder, water, blood, birds, buffalo. Since the worldview of industrial society demands the expulsion of these perceptions, they seem like dim archaic memories. But Black Elk's near-death experience was a living, vital way of seeing in a sacred manner.

When Black Elk was a boy of nine, he collapsed with a severe, painful swelling of his legs, arms and face. He lost consciousness and lay in his tipi dying. He was called by two men coming from the clouds, saying "Hurry up, your grandfather is calling you." He was raised up out of his tipi into the clouds, feeling sorry to leave his parents. He was shown an elaborate vision oriented around a classic Native American mandala: the circular hoop, the four directions, and the center of the world on an axis stretching from sky to earth. Numerous neighing, dancing horses, surrounded by lightning and thunder, filled the sky at each direction. He was told to behold this, then to follow a bay horse, which led him to a rainbow door. Inside, sitting on clouds, were six grandfathers, "older than men can ever be - old like hills, old like stars."

The oldest grandfather welcomed the boy and said: "Your Grandfathers all over the world are having a council, and they have called you here to teach you." His

voice was very kind, but the boy shook all over with fear now, for he knew that these were not old men, but the Powers of the World.

Each Grandfather gave Black Elk a power. The first Grandfather gave him the power to heal. The second Grandfather then gave the boy the power of cleansing. The third Grandfather gave the boy the power of awakening and its peace. From the fourth Grandfather the boy was given the power of growth. The fifth Grandfather, the Spirit of the Sky, gives the power of transcendent vision. The sixth Grandfather, from a very old man, incredibly grew backwards into youth, until he became the boy Black Elk. Growing older again he said, "My boy, have courage, for my power shall be yours, and you shall need it, for your nation on the earth will have great troubles".

Then the boy hears a great Voice say: "Behold the circle of the nation's hoop, for it is holy, being endless, and thus all powers shall be one power in the people without end." Then Black Elk, standing on the highest mountain, surveying the grand vista of the hoop of the world, said: "I saw more than I can tell and I understood more than I saw; for I was seeing in a sacred manner the shapes of all things in the spirit, and the shape of all shapes as they must live together like one being."

After returning to the six Grandfathers once again to receive his powers, the boy was sent back to his dying body. When he awoke, his overjoyed parents told him that he had been sick twelve days, lying as if dead the whole time.

Black Elk was afraid to tell his experience, and moped around as a shy, withdrawn boy for eight years. Finally he told a medicine man who helped him reenact the vision as a ritual. At that moment he became a powerful medicine man or shaman, healing, he said, many people of illnesses from tuberculosis to despair. He kept his vision alive with daily practices, such as meditation on the daybreak star. But the great sadness of his life was his inability to stop the destructive onslaught of industrial culture, in search of gold and land, that almost destroyed his people.

Benedict NDE

The road to death

In 1982 I died from terminal cancer. The condition I had was inoperable, and any kind of chemotherapy they could give me would just have made me more of a vegetable. I was given six to eight months to live. I had been an information freak in the 1970's, and I had become increasingly despondent over the nuclear crisis, the ecology crisis, and so forth. So, since I did not have a spiritual basis, I began to believe that nature had made a mistake, and that we were probably a cancerous organism on the planet. I saw no way that we could get out from all the problems we had created for ourselves and the planet. I perceived all

humans as cancer, and that is what I got. That is what killed me. Be careful what your world view is. It can feed back on you, especially if it is a negative world view. I had a seriously negative one. That is what led me into my death. I tried all sorts of alternative healing methods, but nothing helped.

So I determined that this was really just between me and God. I had never really faced God before, or even dealt with God. I was not into any kind of spirituality at the time, but I began a journey into learning about spirituality and alternative healing. I set out to do all the reading I could and bone up on the subject, because I did not want to be surprised on the other side. So I started reading on various religions and philosophies. They were all very interesting, and gave hope that there was something on the other side.

On the other hand, as a self-employed stained-glass artist at the time, I had no medical insurance whatsoever. So my life savings went overnight in testing. Then I was facing the medical profession without any kind of insurance. I did not want to have my family dragged down financially, so I determined to handle this myself. There was not constant pain, but there were black-outs. I got so that I would not dare to drive, and eventually I ended up in hospice care. I had my own personal hospice caretaker. I was very blessed by this angel who went through the last part of this with me. I lasted about eighteen months. I did not want to take a lot of drugs, since I wanted to be as conscious as possible. Then I experienced such pain that I had nothing but pain in my consciousness, luckily only for a few days at a time.

The light of God

I remember waking up one morning at home about 4:30 am, and I just knew that this was it. This was the day I was going to die. So I called a few friends and said goodbye. I woke up my hospice caretaker and told her. I had a private agreement with her that she would leave my dead body alone for six hours, since I had read that all kinds of interesting things happen when you die. I went back to sleep. The next thing I remember is the beginning of a typical near-death experience. Suddenly I was fully aware and I was standing up, but my body was in the bed. There was this darkness around me. Being out of my body was even more vivid than ordinary experience. It was so vivid that I could see every room in the house, I could see the top of the house, I could see around the house, I could see under the house.

There was this Light shining. I turned toward the Light. The Light was very similar to what many other people have described in their near-death experiences. It was so magnificent. It is tangible; you can feel it. It is alluring; you want to go to it like you would want to go to your ideal mother's or father's arms. As I began to move toward the Light, I knew intuitively that if I went to the Light, I would be dead. So as I was moving toward the Light I said, "Please wait a minute, just hold on a second here. I want to think about this; I would like to

talk to you before I go." To my surprise, the entire experience halted at that point. You are indeed in control of your near-death experience. You are not on a roller coaster ride. So my request was honored and I had some conversations with the Light. The Light kept changing into different figures, like Jesus, Buddha, Krishna, mandalas, archetypal images and signs. I asked the Light, "What is going on here? Please, Light, clarify yourself for me. I really want to know the reality of the situation." I cannot really say the exact words, because it was sort of telepathy. The Light responded. The information transferred to me was that your beliefs shape the kind of feedback you are getting before the Light. If you were a Buddhist or Catholic or Fundamentalist, you get a feedback loop of your own stuff. You have a chance to look at it and examine it, but most people do not. As the Light revealed itself to me, I became aware that what I was really seeing was our Higher Self matrix. The only thing I can tell you is that it turned into a matrix, a mandala of human souls, and what I saw was that what we call our Higher Self in each of us is a matrix. It's also a conduit to the Source; each one of us comes directly, as a direct experience from the Source. We all have a Higher Self, or an oversoul part of our being. It revealed itself to me in its truest energy form. The only way I can really describe it is that the being of the Higher Self is more like a conduit. It did not look like that, but it is a direct connection to the Source that each and every one of us has. We are directly connected to the Source. So the Light was showing me the Higher Self matrix. And it became very clear to me that all the Higher Selves are connected as one being, all humans are connected as one being, we are actually the same being, different aspects of the same being. It was not committed to one particular religion. So that is what was being fed back to me. And I saw this mandala of human souls. It was the most beautiful thing I have ever seen. I just went into it and, it was just overwhelming. It was like all the love you've every wanted, and it was the kind of love that cures, heals, regenerates.

As I asked the Light to keep explaining, I understood what the Higher Self matrix is. We have a grid around the planet where all the Higher Selves are connected. This is like a great company, a next subtle level of energy around us, the spirit level, you might say. Then, after a couple of minutes, I asked for more clarification. I really wanted to know what the universe is about, and I was ready to go at that time. I said "I am ready, take me." Then the Light turned into the most beautiful thing that I have ever seen: a mandala of human souls on this planet. Now I came to this with my negative view of what has happen on the planet. So as I asked the light to keep clarifying for me, I saw in this magnificent mandala how beautiful we all are in our essence, our core. We are the most beautiful creations. The human soul, the human matrix that we all make together is absolutely fantastic, elegant, exotic, everything. I just cannot say enough about how it changed my opinion of human beings in that instant. I said, "Oh, God, I did not know how beautiful we are." At any level, high or low, in whatever shape you are in, you are the most beautiful creation, you are. I was astonished to find that there was no evil in any soul. I said "How can this be?" The answer was that no soul was inherently evil. The terrible things that happened to people

might make them do evil things, but their souls were not evil. What all people seek, what sustains them, is love, the Light told me. What distorts people is a lack of love.

The revelations coming from the Light seemed to go on and on, then I asked the Light, "Does this mean that humankind will be saved?" Then, like a trumpet blast with a shower of spiraling lights, the Great Light spoke, saying, "Remember this and never forget; you save, redeem and heal yourself. You always have. You always will. You were created with the power to do so from before the beginning of the world."

In that instant I realized even more. I realized that WE HAVE ALREADY BEEN SAVED, and we saved ourselves because we were designed to self-correct like the rest of God's universe. This is what the second coming is about. I thanked the Light of God with all my heart. The best thing I could come up with was these simple words of totally appreciation: "Oh dear God, dear Universe, dear Great Self, I love my Life." The Light seemed to breathe me in even more deeply. It was as if the Light was completely absorbing me. The Love Light is, to this day, indescribable. I entered into another realm, more profound than the last, and became aware of something more, much more. It was an enormous stream of Light, vast and full, deep in the Heart of Life. I asked what this was.

The Light responded, "This is the RIVER OF LIFE. Drink of this manna water to your heart's content." So I did. I took one big drink and then another. To drink of Life Itself! I was in ecstasy.

Then the Light said, "You have a desire." The Light knew all about me, everything past, present and future.

"Yes!" I whispered.

I asked to see the rest of the Universe; beyond our solar system, beyond all human illusion. The Light then told me that I could go with the Stream. I did, and was carried through the Light at the end of the tunnel. I felt and heard a series of very soft sonic booms. What a rush!

The void of nothingness

Suddenly I seemed to be rocketing away from the planet on this stream of Life. I saw the earth fly away. The solar system, in all its splendor, whizzed by and disappeared. At faster than light speed, I flew through the center of the galaxy, absorbing more knowledge as I went. I learned that this galaxy, and all of the Universe, is bursting with many different varieties of LIFE. I saw many worlds. The good news is that we are not alone in this Universe! As I rode this stream of consciousness through the center of the galaxy, the stream was expanding in awesome fractal waves of energy. The super clusters of galaxies with all their

ancient wisdom flew by. At first I thought I was going somewhere; actually travelling. But then I realized that, as the stream was expanding, my own consciousness was also expanding to take in everything in the Universe! All creation passed by me. It was an unimaginable wonder! I truly was a Wonder Child; a babe in Wonderland!

It seemed as if all the creations in the Universe soared by me and vanished in a speck of Light. Almost immediately, a second Light appeared. It came from all sides, and was so different; a Light made up of more than every frequency in the Universe. I felt and heard several velvety sonic booms again. My consciousness, or being, was expanding to interface with the entire Holographic Universe and more. As I passed into the second Light, the awareness came to me that I had just transcended the Truth. Those are the best words I have for it, but I will try to explain. As I passed into the second Light, I expanded beyond the First Light. I found myself in a profound stillness, beyond all silence. I could see or perceive FOREVER, beyond Infinity.

I was in the Void.

I was in pre-creation, before the Big Bang. I had crossed over the beginning of time - the First Word - the First vibration. I was in the Eye of Creation. I felt as if I was touching the Face of God. It was not a religious feeling. Simply I was at one with Absolute Life and Consciousness.

When I say that I could see or perceive forever, I mean that I could experience all of creation generating itself. It was without beginning and without end. That's a mind-expanding thought, isn't it? Scientists perceive the Big Bang as a single event which created the Universe. I saw that the Big Bang is only one of an infinite number of Big Bangs creating Universes endlessly and simultaneously. The only images that even come close in human terms would be those created by supercomputers using fractal geometry equations.

The ancients knew of this. They said Godhead periodically created new Universes by breathing out, and de-creating other Universes by breathing in. These epochs were called Yugas. Modern science called this the Big Bang. I was in absolute, pure consciousness. I could see or perceive all the Big Bangs or Yugas creating and de-creating themselves. Instantly I entered into them all simultaneously. I saw that each and every little piece of creation has the power to create. It is very difficult to try to explain this. I am still speechless about this.

It took me years after I returned to assimilate any words at all for the Void experience. I can tell you this now; the Void is less than nothing, yet more than everything that is! The Void is absolute zero; chaos forming all possibilities. It is Absolute Consciousness; much more than even Universal Intelligence.

Where is the Void? I know. The Void is inside and outside everything. You, right now even while you live, are always inside and outside the Void simultaneously. You don't have to go anywhere or die to get there. The Void is the vacuum or nothingness between all physical manifestations. The SPACE between atoms and their components. Modern science has begun to study this space between everything. They call it Zero-point. Whenever they try to measure it, their instruments go off the scale, or to infinity, so to speak. They have no way, as of yet, to measure infinity accurately. There is more of the zero space in your own body and the Universe than anything else!

What mystics call the Void is not a void. It is so full of energy, a different kind of energy that has created everything that we are. Everything since the Big Bang is vibration, from the first Word, which is the first vibration. The biblical "I am" really has a question mark after it. "I am - What am I?" So creation is God exploring God's Self through every way imaginable, in an ongoing, infinite exploration through every one of us. Through every piece of hair on your head, through every leaf on every tree, through every atom, God is exploring God's Self, the great "I am". I began to see that everything that is, is the Self, literally, your Self, my Self. Everything is the great Self. That is why God knows even when a leaf falls. That is possible because wherever you are is the center of the universe. Wherever any atom is, that is the center of the universe. There is God in that, and God in the Void.

As I was exploring the Void and all the Yugas or creations, I was completely out of time and space as we know it. In this expanded state, I discovered that creation is about Absolute Pure Consciousness, or God, coming into the Experience of Life as we know it. The Void itself is devoid of experience. It is pre-life, before the first vibration. Godhead is about more than Life and Death. Therefore there is even more than Life and Death to experience in the Universe!

I was in the Void and I was aware of everything that had ever been created. It was like I was looking out of God's eyes. I had become God. Suddenly I wasn't me anymore. The only thing I can say, I was looking out of God's eyes. And suddenly I knew why every atom was, and I could see *everything*. The interesting point was that I went into the Void, I came back with this understanding that God is not there. God is here. That's what it is all about. So this constant search of the human race to go out and find God ... God gave *everything* to us, *everything* is here - this is where it's at. And what we are into now is God's exploration of God through us. People are so busy trying to become God that they ought to realize that we are already God and God is becoming us. That's what it is really about.

When I realized this, I was finished with the Void, and wanted to return to this creation, or Yuga. It just seemed like the natural thing to do. Then I suddenly came back through the second Light, or the Big Bang, hearing several more velvet booms. I rode the stream of consciousness back through all of creation, and what a ride it was! The super clusters of galaxies came through me with

even more insights. I passed through the center of our galaxy, which is a black hole. Black holes are the great processors or recyclers of the Universe. Do you know what is on the other side of a Black Hole? We are; our galaxy; which has been reprocessed from another Universe. In its total energy configuration, the galaxy looked like a fantastic city of lights. All energy this side of the Big Bang is light. Every sub-atom, atom, star, planet, even consciousness itself is made of light and has a frequency and/or particle. Light is living stuff. Everything is made of light, even stones. So everything is alive. Everything is made from the Light of God; everything is very intelligent.

The light of love

As I rode the stream on and on, I could eventually see a huge Light coming. I knew it was the First Light; the Higher Self Light Matrix of our solar system. Then the entire solar system appeared in the Light, accompanied by one of those velvet booms.

I saw that the solar system we live in is our larger, local body. This is our local body and we are much bigger than we imagine. I saw that the solar system is our body. I am a part of this, and the earth is this great created being that we are, and we are the part of it that knows that it is. But we are only that part of it. We are not everything, but we are that part of it that knows that it is.

I could see all the energy that this solar system generates, and it is an incredible light show! I could hear the Music of the Spheres. Our solar system, as do all celestial bodies, generates a unique matrix of light, sound and vibratory energies. Advanced civilizations from other star systems can spot life as we know it in the universe by the vibratory or energy matrix imprint. It is child's play. The earth's Wonder Child (human beings) make an abundance of sound right now, like children playing in the backyard of the universe.

I rode the stream directly into the center of the Light. I felt embraced by the Light as it took me in with its breath again, followed by another soft sonic boom.

I was in this great Light of Love with the stream of life flowing through me. I have to say again, it is the most loving, non-judgmental Light. It is the ideal parent for this Wonder Child.

"What now?" I wondered.

The Light explained to me that there is no death; we are immortal beings. We have already been alive forever! I realized that we are part of a natural living system that recycles itself endlessly. I was never told that I had to come back. I just knew that I would. It was only natural, from what I had seen.

I don't know how long I was with the Light, in human time. But there came a moment when I realized that all my questions had been answered and my return was near. When I say that all my questions were answered on the other side, I mean to say just that. All my questions have been answered. Every human has a different life and set of questions to explore. Some of our questions are Universal, but each of us is exploring this thing we call Life in our own unique way. So is every other form of life, from mountains to every leaf on every tree.

And that is very important to the rest of us in this Universe. Because it all contributes to the Big Picture, the fullness of Life. We are literally God exploring God's Self in an infinite Dance of Life. Your uniqueness enhances all of Life.

His return to earth

As I began my return to the life cycle, it never crossed my mind, nor was I told, that I would return to the same body. It just did not matter. I had complete trust in the Light and the Life process. As the stream merged with the great Light, I asked never to forget the revelations and the feelings of what I had learned on the other side.

There was a "Yes". It felt like a kiss to my soul.

Then I was taken back through the Light into the vibratory realm again. The whole process reversed, with even more information being given to me. I came back home, and I was given lessons on the mechanics of reincarnation. I was given answers to all those little questions I had: "How does this work? How does that work?" I knew that I would be reincarnated. The earth is a great processor of energy, and individual consciousness evolves out of that into each one of us. I thought of myself as a human for the first time, and I was happy to be that. From what I have seen, I would be happy to be an atom in this universe. An atom. So to be the human part of God ... this is the most fantastic blessing. It is a blessing beyond our wildest estimation of what blessing can be. For each and every one of us to be the human part of this experience is awesome, and magnificent. Each and every one of us, no matter where we are, screwed up or not, is a blessing to the planet, right where we are.

So I went through the reincarnation process expecting to be a baby somewhere. But I was given a lesson on how individual identity and consciousness evolve. So I reincarnated back into this body. I was so surprised when I opened my eyes. I do not know why, because I understood it, but it was still such a surprise to be back in this body, back in my room with someone looking over me crying her eyes out. It was my hospice caretaker. She had given up an hour and a half after finding me dead. She was sure I was dead; all the signs of death were there - I was getting stiff. We do not know how long I was dead, but we do know that it was an hour and a half since I was found. She honored my wish to have my newly dead body left alone for a few hours as much as she could. We had an

amplified stethoscope and many ways of checking out the vital functions of the body to see what was happening. She can verify that I really was dead. It was not a near-death experience. I experienced death itself for at least an hour and a half. She found me dead and checked the stethoscope, blood pressure and heart rate monitor for an hour and a half. Then I awakened and saw the light outside. I tried to get up to go to it, but I fell out of the bed. She heard a loud "clunk", ran in and found me on the floor.

When I recovered, I was very surprised and yet very awed about what had happened to me. At first all the memory of the trip that I have now was not there. I kept slipping out of this world and kept asking, "Am I alive?" This world seemed more like a dream than that one. Within three days, I was feeling normal again, clearer, yet different than I had ever felt in my life. My memory of the journey came back later. I could see nothing wrong with any human being I had ever seen. Before that I was really judgmental. I thought a lot of people were really screwed up, in fact I thought that everybody was screwed up but me. But I got clear on all that.

About three months later a friend said I should get tested, so I went and got the scans and so forth. I really felt good, so I was afraid of getting bad news. I remember the doctor at the clinic looking at the before and after scans, saying, "Well, there is nothing here now." I said, "Really, it must be a miracle?" He said "No, these things happen, they are called spontaneous remission." He acted very unimpressed. But here was a miracle, and I was impressed, even if no one else was.

Lessons he learned

The mystery of life has very little to do with intelligence. The universe is not an intellectual process at all. The intellect is helpful; it is brilliant, but right now that is all we process with, instead of our hearts and the wiser part of ourselves.

The center of the earth is this great transmuter of energy, just as you see in pictures of our earth's magnetic field. That's our cycle, pulling reincarnated souls back in and through it again. A sign that you are reaching human level is that you are beginning to evolve an individual consciousness. The animals have a group soul, and they reincarnate in group souls. A deer is pretty much going to be a deer forever. But just being born a human, whether deformed or genius, shows that you are on the path to developing an individual consciousness. That is in itself part of the group consciousness called humanity. I saw that races are personality clusters. Nations like France, Germany and China each have their own personality. Cities have personalities, their local group souls that attract certain people. Families have group souls. Individual identity is evolving like branches of a fractal; the group soul explores in our individuality. The different questions that each of us has are very, very important. This is how Godhead is exploring God's Self - through you. So ask your questions, do your searching.

You will find your Self and you will find God in that Self, because it is only the Self.

More than that, I began to see that each one of us humans are soul mates. We are part of the same soul fractaling out in many creative directions, but still the same. Now I look at every human being that I ever see, and I see a soul mate, my soul mate, the one I have always been looking for. Beyond that, the greatest soul mate that you will ever have is yourself. We are each both male and female. We experience this in the womb and we experience this in reincarnation states. If you are looking for that ultimate soul mate outside of yourself, you may never find it; it is not there. Just as God is not "there". God is here. Don't look "out there" for God. Look here for God. Look through your Self. Start having the greatest love affair you ever had ... with your Self. You will love everything out of that.

I had a descent into what you might call Hell, and it was very surprising. I did not see Satan or evil. My descent into Hell was a descent into each person's customized human misery, ignorance, and darkness of not-knowing. It seemed like a miserable eternity. But each of the millions of souls around me had a little star of light always available. But no one seemed to pay attention to it. They were so consumed with their own grief, trauma and misery. But, after what seemed an eternity, I started calling out to that Light, like a child calling to a parent for help. Then the Light opened up and formed a tunnel that came right to me and insulated me from all that fear and pain. That is what Hell really is. So what we are doing is learning to hold hands, to come together. The doors of Hell are open now. We are going to link up, hold hands, and walk out of Hell together. The Light came to me and turned into a huge golden angel. I said, "Are you the angel of death?" It expressed to me that it was my oversoul, my Higher Self matrix, a super-ancient part of ourselves. Then I was taken to the Light.

Soon our science will quantify spirit. Isn't that going to be wonderful? We are coming up with devices now that are sensitive to subtle energy or spirit energy. Physicists use these atomic colliders to smash atoms to see what they are made of. They have got it down to quarks and charm, and all that. Well, one day they are going to come down to the little thing that holds it all together, and they are going to have to call that ... God. With atomic colliders they are not only seeing what is in here, but they are creating particles. Thank God most of them are short-lived milliseconds and nanoseconds. We are just beginning to understand that we are creating too, as we go along. As I saw forever, I came to a realm in which there is a point where we pass all knowledge and begin creating the next fractal, the next level. We have that power to create as we explore. And that is God expanding itself through us.

Since my return I have experienced the Light spontaneously, and I have learned how to get to that space almost any time in my meditation. Each one of you can do this. You do not have to die to do this. It is within your equipment; you are

wired for it already. The body is the most magnificent Light being there is. The body is a universe of incredible Light. Spirit is not pushing us to dissolve this body. That is not what is happening. Stop trying to become God; God is becoming you. Here.

The mind is like a child running around the universe, demanding this and thinking it created the world. But I ask the mind: "What did your mother have to do with this?" That is the next level of spiritual awareness. Oh! my mother! All of a sudden you give up the ego, because you are not the only soul in the universe.

One of my questions to the Light was "What is Heaven?" I was given a tour of all the heavens that have been created: the Nirvanas, the Happy Hunting Grounds, all of them. I went through them. These are thought form creations that we have created. We don't really go to heaven; we are reprocessed. But whatever we created, we leave a part of ourselves there. It is real, but it is not all of the soul.

I saw the Christian Heaven. We expect it to be a beautiful place, and you stand in front of the throne, worshipping forever. I tried it. It is boring! This is all we are going to do? It is childlike. I do not mean to offend anyone. Some heavens are very interesting, and some are very boring. I found the ancient ones to be more interesting, like the Native American ones, the Happy Hunting Grounds. The Egyptians have fantastic ones. It goes on and on. There are so many of them. In each of them there is a fractal that is your particular interpretation, unless you are part of the group soul that believes in only the God of a particular religion. Then you are very close, in the same ball park together. But even then, each is a little bit different. That is a part of yourself that you leave there. Death is about Life, not about Heaven.

I asked God: "What is the best religion on the planet? Which one is right?" And Godhead said, with great love: "I don't care." That was incredible grace. What that meant was that we are the caring beings here. The Ultimate Godhead of all the stars tells us: "It does not matter what religion you are." They come and they go, they change. Buddhism has not been here forever, Catholicism has not been here forever, and they are all about to become more enlightened. More light is coming into all systems now. There is going to be a reformation in spirituality that is going to be just as dramatic as the Protestant Reformation. There will be lots of people fighting about it, one religion against the next, believing that only they are right. Everyone thinks they own God, the religions and philosophies, especially the religions, because they form big organizations around the philosophy. When Godhead said, "I don't care," I immediately understood that it is for us to care about. It is important, because we are the caring beings. It matters to us and that is where it is important. What you have is the energy equation in spirituality. Ultimate Godhead does not care if you are Protestant, Buddhist, or whatever. It is all a blooming facet of the whole. I wish that all religions would realize it and let each other be. It is not the end of each religion, but we are talking about the same God. Live and let live. Each has a different view. And it all adds up to the big picture; it is all important.

I went over to the other side with a lot of fears about toxic waste, nuclear missiles, the population explosion, the rainforest. I came back loving every single problem. I love nuclear waste. I love the mushroom cloud; this is the holiest mandala that we have manifested to date, as an archetype. It, more than any religion or philosophy on earth, brought us together all of a sudden, to a new level of consciousness. Knowing that maybe we can blow up the planet fifty times, or 500 times, we finally realize that maybe we are all here together now. For a period they had to keep setting off more bombs to get it in to us. Then we started saying, "we do not need this any more." Now we are actually in a safer world than we have ever been in, and it is going to get safer. So I came back loving toxic waste, because it brought us together. These things are so big. As Peter Russell might say, these problems are now "soul size." Do we have soul size answers? YES!

The clearing of the rain forest will slow down, and in fifty years there will be more trees on the planet than in a long time. If you are into ecology, go for it; you are that part of the system that is becoming aware. Go for it with all your might, but do not be depressed. It is part of a larger thing. Earth is in the process of domesticating itself. It is never again going to be as wild a place as it once was. There will be great wild places, reserves where nature thrives. Gardening and reserves will be the thing in the future. Population increase is getting very close to the optimal range of energy to cause a shift in consciousness. That shift in consciousness will change politics, money, energy.

What happens when we dream? We are multi-dimensional beings. We can access that through lucid dreaming. In fact, this universe is God's dream. One of the things that I saw is that we humans are a speck on a planet that is a speck in a galaxy that is a speck. Those are giant systems out there, and we are in sort of an average system. But human beings are already legendary throughout the cosmos of consciousness. The little bitty human being of Earth/Gaia is legendary. One of the things that we are legendary for is dreaming. We are legendary dreamers. In fact, the whole cosmos has been looking for the meaning of life, the meaning of it all. And it was the little dreamer who came up with the best answer ever. We dreamed it up. So dreams are important.

After dying and coming back, I really respect life and death. In our DNA experiments we may have opened the door to a great secret. Soon we will be able to live as long as we want to live in this body. After living 150 years or so, there will be an intuitive soul sense that you will want to change channels. Living forever in one body is not as creative as reincarnation, as transferring energy in this fantastic vortex of energy that we are in. We are actually going to see the wisdom of life and death, and enjoy it. As it is now, we have already been alive forever. This body that you are in, has been alive forever. It comes from an unending stream of life, going back to the Big Bang and beyond. This body gives life to the next life, in dense and subtle energy. This body has been alive forever already.

I saw heaven

Arthur Yensen's near-death experience

In August 1932, a geologist named Arthur Yensen was in an automobile accident and had a near-death experience. After seeing the afterlife during this near-death experience, he later learned that telling others about his near-death experience often brought criticism especially from the church. But there were those who would listen and as time wore on, more and more people would ask him about it. Finally in 1955, Arthur Yensen published his near-death experience after public interest. His booklet *I Saw Heaven* contains his near-death experience and many answers to questions he has been asked. The following are excerpts from his book. It begins with his actual near-death experience followed by nine questions he is asked the most.

I felt as if I were coming loose from my body! While I believed that my body was me, I knew instinctively that if I separated from it, I'd be dead! My soul and body started separating again and continued to separate until I felt a short, sharp pain in my heart, which felt as if something had been torn loose. Then slowly and softly I rose out through the top of my head.

Gradually the earth scene faded away, and up through it loomed a bright, new, beautiful world - beautiful beyond imagination! For half a minute I could see both worlds at once. The earth fading away, and the other world looming up brighter, and brighter, and still brighter! Finally when the earth was all gone, I stood in a glory that could only be heaven.

In the background were two beautiful mountains similar to Fujiyama of Japan. The tops were snow-capped, and the slopes were adorned with foliage of indescribable beauty. Since there was no pollution, haze, or other obstructions to mar one's vision, all the details were sharp and clear. The mountains appeared to be about fifteen miles away, yet I could see individual flowers growing on their slopes. I estimated my vision to be about 100 times better than on earth.

While I stood there marveling, I saw twenty people beyond the first trees, playing a singing-dancing game something like "skip-to-my- lou". They were having a hilarious time holding hands and dancing in a circle - fast and lively. Their singing, their laughter, and even their shouting was melodious.

As soon as they saw me, four of the players left the game and joyfully skipped over to greet me. As they approached, I estimated their ages to be: one 30; two 20; and one 12. Their bodies seemed almost weightless, and the grace and beauty of their easy movements was fascinating to watch.

As the heaven-people gathered around, the oldest, largest and strongest-looking man announced pleasantly, "You are in the land of the dead. We lived on earth, just like you, till we came here."

With unbounded enthusiasm I shouted, "This is wonderful!"

"It's marvelous!" they answered. Then with delight they told me how I could swim around in the lake as long as I pleased and when I came out, I'd be dry! Another one said, "You can run, jump, dance, sing and play as much as you want to and you'll never get tired!"

Then I noticed that the landscape was gradually becoming familiar. It seemed as if I had been here before. I remembered what was on the other side of the mountains. Then with a sudden burst of joy, I realized that this was my real home! Back on earth I had been a visitor, a misfit, and a homesick stranger. With a sigh of relief, I said to myself, "Thank God I'm back again. This time I'll stay!"

Then the oldest man, who looked like a Greek god, continued to explain. "Everything over here is pure. The elements don't mix or break down as they do on earth. Everything is kept in place by an all pervading Master-Vibration, which prevents aging. That's why things don't get dirty, or wear out, and why everything looks so bright and new. Then I understood how heaven could be eternal.

Next I noticed that I was loving everything and everybody and that it was making me intensely happy. Apparently only the good in me had survived. Without the bad, which is discord, I was happy beyond anything I had ever known.

My next question was, "How do you explain this intense happiness?"

"Your thoughts are vibrations which are controlled by the Master-Vibration. It neutralizes all negative thoughts and lets you think only the good thoughts, such as love, freedom and happiness."

"Then what becomes of the old grouches?"

"If they are too bad they go to a plane of lower vibrations where their kind of thoughts can live. If they came here, the Master-Vibration would annihilate them. After death people gravitate into homogenous groups according to the rate of their soul's vibrations. If the percent of discord in a person is small, it can be eliminated by the Master-Vibration; then the remaining good can live on here.

"For example, if a person were 70% good and 30% bad, the bad could be eliminated by the Master-Vibration and the remaining good welcomed into heaven. However, if the percentage of bad were too high, this couldn't be done, and the person would have to gravitate to a lower level and live with people of his own kind. In the hereafter each person lives in the kind of a heaven or hell that he prepared for himself while on earth.

"If you threw a small pebble into a threshing machine, it would go into the box - not because it is good or bad, but because of its proper size and weight. It's the same way here. No one sends you anywhere. You are sorted by the high or low vibrations of your soul. Everyone goes where he fits in! High vibrations indicate love and spiritual development, while low vibrations indicate debasement and evil."

When I asked what a person should do while on earth to make it better for him when he dies, he answered, "All you can do is to develop along the lines of unselfish love. People don't come here because of their good deeds, or because they believe in this or that, but because they fit in and belong. Good deeds are the natural result of being good, and bad deeds are the natural result of being bad. Each carries its own reward and punishment. It's what you are that counts!"

While we talked, my mind, or whatever I had to think with, became crystal clear. Instantly and without effort I could remember everything I had ever known. I seemed to understand the earth and all about it. The whole scheme

of life was plain as day. Everything on earth has its purpose. It all fits into a pattern which will, in the end, work out for justice and good. People worry because of their incomplete viewpoints. They don't realize that trouble is nature's way of teaching lessons that won't be learned otherwise. If we'd only learn from other peoples' troubles, we could avoid most of our own.

While we were still talking, and I was enjoying the ecstasy of heaven, my friend gently announced, "You can't stay here any longer. You have to go back to earth."

"Back to earth! Oh, no, not back to that horrible place!"

But already I was leaving this beautiful land and slipping back into my body - still enough in heaven to have no inhibitions, and yet far enough back into my body to have terrible thoughts. Like a kid having a tantrum I kicked and screamed, "Let me stay! Let me stay!" - But all my protesting did no good.

As I moved farther back into my body, there was a painful, prickly feeling all over, similar to a foot waking up. Also a crowded feeling as if the real me was having to compress itself to get back into its hateful prison.

The last thing the strong man said to me was, "You have more important work to do on earth, and you must go back and do it! There will come a time of great confusion and the people will need your stabilizing influence. When your work on earth is done, then you can come back here and stay."

(Here Arthur Yensen's death experience ends and he returns to earth.)