

CONSCIOUSNESS AND HEAVEN:
A COMPARATIVE STUDY OF
THE TRANSPERSONAL LEVELS OF CONSCIOUSNESS
AND THE LEVELS OF HEAVEN

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Consciousness and Heaven:
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of
The Levels of Consciousness
with
The Levels of Heaven

Abstract

The nature of this undertaking is in the form of a "research " project. For this venture, the project will explore through various sources from myth and religion, diverse perceptions of the nature and the various levels of heaven. From this assortment of sources, the project will extract the descriptions of the nature of the heaven concerning: the creation of the heavens, the environment of the heavens and the characteristics of those entities that reside within these heavens. This project reviews, compiles, analyses and evaluates these extracted sundry descriptions of the nature of heavens against the transpersonal levels of consciousness (as presented by Dr. Ken Wilber). This project explores, through a comparative study, the perception and the concepts of heaven develops as one's consciousness evolves.

Introduction

Several years ago, I attended a seminar presented by a rabbi acquaintance, which was titled "Angels and the Kabbalah". The basic topic of this discourse was that there are various energy levels of the Sephiroth within the Tree of Life. These segmented energy levels (Sephiroth) are interwoven with the echelon of the Angelic Hierarchy. This presentation sparked the concept that the Kabbalistic levels of awareness coincide (with a variety of references throughout the ages) to the existence of the multiple realms and/or numerous levels of existence throughout Heaven. Additionally, a variety of entities resides within these realms and levels of existence.

Through further investigation, I discovered that much of this type of information came through the contextual theories regarding an existence in realms other than the physical plane. Many of these selections are drawn from various biblical and cultural creation stories that describe various non-physical realms of existence. These references include the writings of Edgar Cayce, the Bible, Enoch the Prophet, and Dionysius, The Areopagite. Additionally, examples of cultural creation stories throughout the ages include the six levels of the six heavens from Ethiopia and the thirteen heavens of the Mayan culture.

Consequently, within these suggested multiple realms and/or numerous levels of existence, can we discern that, indeed, there are "levels" of heaven? Alternatively, are these references just another group of interpretations of perceptive inferences to the possibly of levels

of existence with no actual relationship to heaven? Possibility, these divisional separations are just that, divisions segregated by the characteristics of the entities, which reside therein (e.g. the Celestial Hierarchy of Dionysius)?

Therefore, is the biblical account of Jacob's ladder representative of a progression through the "levels" of Heaven or a symbolic reference to an evolutionary process to attain "a" heaven? Alternatively, could both views be acceptable depending on one's spiritual evolution of their consciousness?

Could the work of Ken Wilber on the evolution of consciousness, the perennial philosophy of Huxley, and the concept of the various levels of existence within heaven coexist? Can an overlay and integration of these concepts create a unified picture of our own personal evolution? If so, then somewhere in our future spiritual evolution lies a consciousness of an awareness that exists throughout the levels of heaven, possibly even before unity. Consequently, the co-residing of traditional religious convictions and the concepts involving the evolutionary theories of transpersonal perceptions of consciousness create more questions.

Integration and Comparison

This project researches various sources that present a variety of perceptions of the nature of the heavens. From these sources, the perceptive descriptions regarding the nature of these

heavens are extracted. These extractions are collated by their descriptive presentations of the nature of heavens. Examples of these descriptive collation categories may include; environmental characteristics (e.g. the Pearly gates, streets paved with gold), and entities (e.g. Angels and /or demons) residing therein.

The evolutionary vision of Wilber's progression of consciousness has individual and overlapping abilities and characteristics. These attributes were segmented (following the research of Wilber as a guideline) into specific levels of consciousness. Upon completion of the collection and collation of the information regarding heaven, this data is overlaid upon Wilber's progressive transpersonal levels of consciousness. Once superimposed, we can evaluate how these perceptions of heaven coincide with transpersonal theories of consciousness. After the segmentation is complete, the divisions are grouped and classified by similar attributes. This configuration then allows for the comparison, by characteristics, the levels of heaven with the levels of consciousness.

Part 1 **Consciousness**

*"First, accept that the Self exists.
And accept that it can be known.
Then its real nature is open to experience."
—Katha Upanishad*

Perennial Philosophy (Philosophia Perennis)

The *perennial* is an insight that reappears throughout the ages in diverse times and places, and is not limited to any particular culture, or community. This philosophy has been described as:

The *metaphysic* that recognizes a divine Reality behind the world of things and lives and minds; the *psychology* that finds in [one] something identical with divine Reality and the *ethic* that places [one's] final end in the knowledge of the Immanent and Transcendent Ground of all things.

The term "Philosophia Perennis" (Perennial Philosophy) was coined by Leibniz, but popularized by, Aldous Huxley. Huxley (2004) puts it this way: "The thing - the metaphysic that recognizes a divine Reality substantial to the world of things and lives and minds; the psychology that finds in the soul something similar to, or even identical with, divine Reality; the ethics that paces man's final end in the knowledge of the immanent and the transcendent Ground of all being - the thing is immemorial and universal."

There are four basic tenets of this philosophy:

- ❖ All Reality is one. Everything that exists emanates from the divine. All that has existed, currently exists, or comes into existence in the future, is an emanation of God. Life is an illusion. What we perceive as Reality is of our own creation. Actuality, then, is what exists because of God' creation.

"This phenomenal world of matter and individual consciousness is only a partial reality and is the manifestation of a Divine Ground in which all partial realities have their being (Huxley 2004)."

Consequently, life is Reality (Man's creation) vs. Actuality (God's creation).

- ❖ Humanity can know the divine. We, as an emanation of divine creation, can realize the existence of the divine. Through this realization of divine existence, we can understand the divine.

"It is of the nature of man that not only can he have knowledge of this Divine Ground by inference, but also he can realize it by direct intuition, superior to discursive reason, in which the knower is in some way united with the known (Huxley 2004)."

- ❖ Man is a dual entity by nature, both physical and spiritual in disposition.

" The nature of man is not a single but a dual one. He has not one but two selves, the phenomenal *ego*, of which he is chiefly conscious and which he tends to regard as his true self, and a non-phenomenal, eternal self, an inner man, the spirit, the spark of divinity within him, which is his true self. It is possible for a man, if he so desires and is prepared to make the necessary effort, to identify himself with his true self and so with the Divine Ground, which is of the same or like nature (Huxley 2004)."

- ❖ Our Purpose in life is to become One with the divine, to find unity with our creator. Life is the process of reintegration with the divine.

"It is the chief end of man's earthly existence to discover and identify himself with his true self. By doing so, he will come to an intuitive knowledge of the Divine Ground and so apprehend Truth as it really is, and not as to our limited human perceptions, it appears to be. Not only that, he will enter into a state of being which has been given different names, eternal life, salvation, enlightenment, etc. (Huxley 2004)."

These four precepts of the philosophy: existence, knowing, duality, and purpose embellish the concept of the ages to know thyself. Through the Perennial Philosophy, we can identify with the Great Chain of Being. Understanding this Great Chain, we can comprehend the Cycle of Life. Consequently, we are enabled to "Know Thyself".

The Great Chain

'Without going outside, you may know the whole world. Without looking through the window, you may see the ways of heaven.

The farther you go, the less you know. Thus, the sage knows without traveling: He sees without looking; He works without doing."

–Lao Tsu (6th century)

The Great Chain of Being is also known as the Circle of Life (Ananda Coomaraswamy). This Cycle of Life is a path of progression of consciousness. This path begins with the Ground Unconscious (Cosmic - Divine - Unity -God - the One). As the Ground Unconsciousness begins a discovery of self-realization, there comes into existence three aspects of the self:

The Sub Consciousness with its prepersonal aspects

The Self Consciousness with one's personal disposition

The Super Consciousness with transpersonal qualities

These aspects of Self manifest through two paths: an outward path which leads away from the Ground Unconscious and an inward path flowing back toward the Ground Unconscious. Because the outward path (Pravritti Marga) leads to self-consciousness, it is also known the path of self-asserting or the path of pursuit. Conversely, the inward route (Nnivritti Marga) is named the path of return or the path of realization. The complete course is the Cycle of Life.

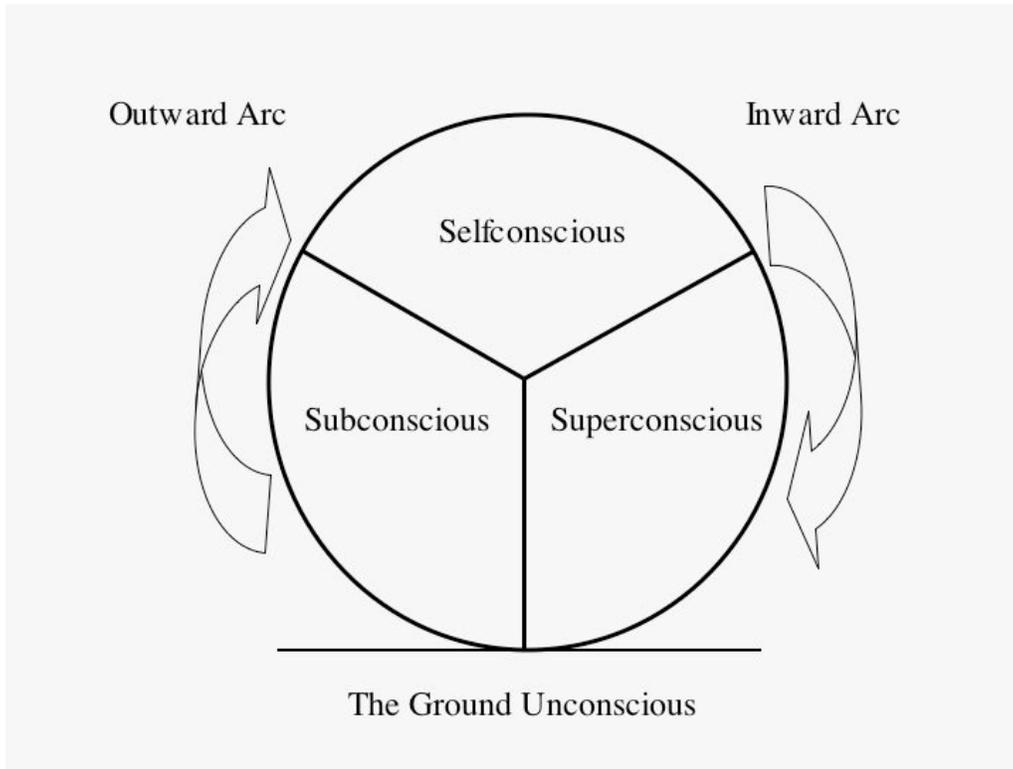


Fig. 1 (Wilber 2004)

In other words, in the beginning, or what humankind may consider the beginning, the Eternal Reality, the One, was all that existed. This first Awareness than was the first thought, also considered the First Cause, the 'I AM'. As a result of this First Cause, unity began to explore itself, reaching out, examining, and experiencing this new found self, this 'I AM'.

The Outward Path

As unity examined and expanded its self, portions of consciousness appeared to become multitudeness in quantity and form. Those that appeared to be the furthest points from self came to a realization of apparent separateness from unity. This perception of separateness from unity is what is called the disintegration phase. I also like to think this may be the possible scientific concept of the 'Big Bang' theory.

For every action, there is a reaction. For every root, cause there is an unquestionable result to that cause. With this in mind, the resulting effect of the disintegration phase of consciousness leads us to establish the concept of the reintegration phase. I also equate this beginning era of the reintegration process to concept of the 'Fall of Man' as related in some writings and stories. Man's fall from Eden is only a separation from the whole.

The Inward Path

From this continuing cause and effect process, where the first question, 'I AM?' being the cause and disintegration of the resulting effect. Continuing with disintegration, the next cause to the effect is called reintegration. The ultimate effect of this reintegration then is Unity. Thus, once again, the cycle is completed.

As part of our reintegratory climb to unity, our present existence is not only necessary, but also an inevitable part of this continuing process. With this perception of the cycle of unity to disintegration to reintegration to unity, one may conclude that our existence is neither good nor bad. We are not an accident or an error. We are the resulting effect of a cosmic cause.

This evolution begins with our existence in unconscious unity to thought self-realization leading to our realized integration with unity. This process is known as the Cycle of Life. This Life Cycle is subdivided into multiple divisional stages of consciousness evolution.

Wilber's Levels of Consciousness

“We need only remember two points: the Atman project is a substitute for Atman, but also contains a drive to recapture Atman”
(Wilber 2002)

The Atman Project

Wilber's viewpoint as presented in "Up from Eden" is informational in providing a road map of one possible path of our growth and evolution of consciousness. His scheme provides us with a methodology to accomplish the realignment of the self to allow death and transcendence to occur. As a result, this process is primarily an individual process. By laying our life experience against Wilber's evolutionary road map, we can discern possible understandings for some of our transformational life moments.

Wilber's process relates that each of us, as we move from birth through childhood to adulthood, progresses through each phase of consciousness in the "Great Chain of Being". Each of us begins with a connection with unrealized unity. We must progress up the evolutionary chain of consciousness to where we will find ourselves at the present day. Therefore, some of our life incidents may have been anticipated levels of consciousness as one matures, from childhood to adulthood, through the "Great Chain of Being".

Ken Wilber’s work, “The Atman Project”, postulates that the history of man and our possible future is dependent on our evolution. This evolution begins with our existence in unconscious unity thought self-realization to our realized integration with unity. This process is known as the Life of Cycle.

This Life Cycle is subdivided into multiple divisional stages of consciousness evolution. These divisional stages evolve from unrealized unity through the Pleroma, Uroboric, and Typhonic in an outward progression to the Egoic stage of development. From the Egoic stage of development, evolution continues through the Psychics, Subtle, Causal, and Ultimate stages to realized unity. Each of these stages of development exhibits specific and distinct characteristics of consciousness evolution.

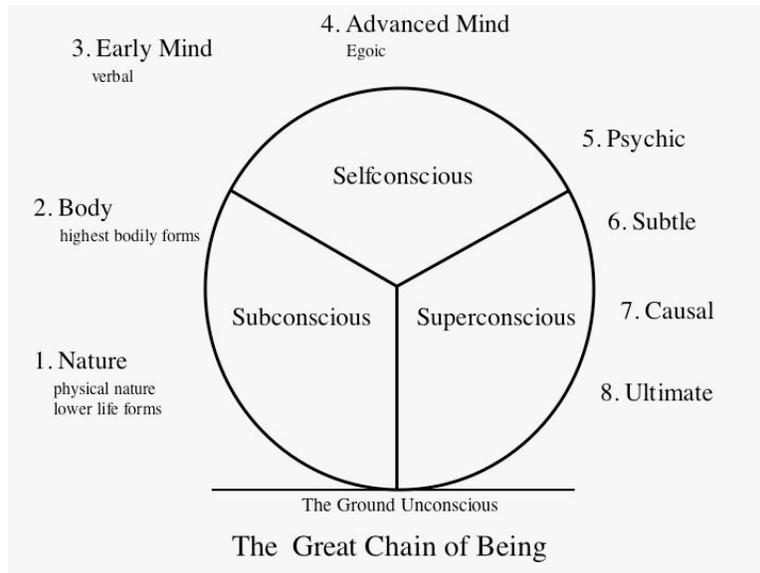


Fig. 2 (Wilber 2002)

As we progress through the Life Cycle on our way to realized unity, we recognize that "unity" appears to be beyond our reach. As a result, we attempt to find substitutes for this apparent unattainable "unity". These substitutes are used to frustrate our attaining integration with unity and simultaneously creating a gratifying replacement. We are separate from unity: we have self.

Because of this self-realization, we are confronted with two opposing forces in life: (Eros), life, the perpetuation of our own existence and (Thanatos) death, the threat of dissolution of the self. As Wilber states, "the atman project: the attempt to find spirit in ways that prevent it and force substitute gratifications." (Wilber 1996 p. xvi).

As a view for humanities next and continuing stages of transformation, Wilber consistently proclaims that everything relates to the Atman project. Every level of consciousness within each stage of evolution on the path to transcendence is achieved through the death of the self. Whatever remains of the self is existent and identified on that particular stage of development; Thanatos must prevail for continued evolution.

As part of the positive aspect of the Atman project, we constantly develop rituals, ceremonies and other devices that reinforce the Eros. These participatory events give us a renewed sense of life, a renewed sense of power, and a possibility of hope for the future. At the same time, these events also include the negative Atman quality of Thanatos. We want to live

life to the fullest and defy death at the same time. "Put very simply, you have to be somebody before you can be nobody" (Wilber 1996 p. 119).

Nevertheless, what this somebody, this self, needs to accomplish is to assist the self in moving from translations of the present level of consciousness to transformation of consciousness, which is death. Wilber states, "... when Thanatos exceeds Eros, translation fails and transformation ensues" (Wilber 1996 p. 78). As with the transformation with the real shamans, one must sacrifice the self, and not the substitutes for the self for transcendence. This sacrifice can range from one aspect as a simple single part of self or encompass every aspect of our very being and become so intense to engage and alter our present consciousness.

This process of consciousness development has two distinct parts or paths. One path is the consciousness evolution of man as an entire group, and the other path is as an individual. As part of the evolution of the consciousness of man, each of these periods of evolution is developed as a component of the individual's progression from birth through childhood to the adult. These paths are a separate, but integrated evolution, which is representative of a whole within a whole.

We can summarize The Atman project as the process, which, "As the individual, moment to moment, recreates his illusionary boundaries, so reality, moment to moment, conspires to tear them down." (Wilber 1996 p. 122) Further evaluation will show us that, "... development is evolution: evolution is transcendence..." (Wilber 1996 p. xvii) (see Appendix table T-2) It is through evolution, not revolution, that all things are changed permanently.

The Pleromaic Level

Within the Pleromaic level of development, the world, including the individual, resides in a world of *material prima*. The individual, the Self and the surrounding world are undifferentiated. The surrounding physical world and the Self are recognized as the same. There is a sense within the Self of adualism,

As a part of the unconscious stage of the Cycle of Life, the individual's senses are pretemporal and prespacial. Consequently, there is no individual's sense of time and space. There are no perceived limitations and no conceived boundaries. The individual exists in a state of subconscious awareness with a perception of perpersonal perfection.

The Pleromatic Self	
Cognitive Style	adualism, objectless, spaceless, photoplasmic
Affective Atmosphere	total oceanic, unconditional, omnipotence, pleromatic paradise
Conative or Motivational factors	rudimentary, instinctual
Temporal mode	timeless pretemporal
Mode of Self	oceanic, pleromatic <i>materia prima</i>

Fig P-1 (Wilber 1996)

The Uroboric Level

With the uroboric state of consciousness, the individual resides in a world in concurrency with nature. This is a time when differentiation begins its coming into existence. The aduality of the Pleomatic state gives way to the Uroboric concept of duality. With this perception of duality, the individual sees himself or herself as separate, yet a part of the world of Nature. This might be perceived as residing in the Garden of Eden.

As Wilber states this is the prepersonal era of an individual's history, the beginning of man's consciousness. The emerging consciousness begins to form. This was a time when man "... was dominated by unconscious nature, by physiology, by simple perceptions, sensation, and emotions" (Wilber, 2002, p. 1). There is a primitive urge for survival that is a predefining element within the individual. A time before the age of reason, a time before an individual realizes his or her own individuality. A time before a sense of the individual, Self is awakened.

"Uroboric incest", as Wilber professes, is society's willingness to return to this state. We utilize this memory to escape the trials and tribulations of our present daily lives. As long as we remember to return to our present responsibilities, we can utilize "uroboric incest" as an acceptable tool. Otherwise, if one remains or their overriding ambition in life becomes a quest to obtain Eden, then "uroboric incest" becomes a deterrent to the progress of the spiritual growth of consciousness.

Like any other references to the past, “uroboric incest” may assist us in our progress depending on how we utilize our knowledge of our past. If we dwell in “uroboric incest” as an escape of our present condition, then we may become lost and our progress restrained. Yet, if we understand that the past is a memory of what we once were and an incremental step in the process to future progress, we can then use our previous experiences our “Uroboric incest” to assist in any future endeavors.

The Uroboric Self	
Cognitive Style	first subject-object differentiation, acausality, hallucinatory wish filling
Affective Atmosphere	oceanic-ruphoic, primordial fears
Conative or Motivational factors	primitive survival urge, physiological needs
Temporal mode	pertemporal
Mode of Self	archaic, prepersonal, reptilian reflexes rudlimentary

Fig. U-1 (Wilber 1996)

The Typhonic Level

As we progress through life, we continually make references that we, as human beings, have progressed beyond the animals. Humans relate that their consciousness is presently at a higher stage of evolution and continuing to evolve. We continually remind ourselves that when we have behavior that is considered bestially or animal like in nature, we must rise above these types of behavioral actions. We must constantly remind ourselves that we are more evolved.

There are three basic principles in Typhonic stage, which form the Typhonic triad. First, is differentiation; second is transcendence (not spiritual) and the third is operation. In differentiating, the self is seen as a separation from material objects (e.g. nature). There is duality and separation. We are distinct individuals. As a part of this division, the material body is seen as the whole or unity.

In addition, the Self transcends the object (e.g. nature). This perception of the Self means the Self (from the perspective of the body as unity) is greater and above any other object. Since the Self (the body) is unity and above other objects, the Self can have an effect or act upon other objects

This act of operation functions within the guise of two laws, the Law of Similarity and the Law of Castigation. The Law of Similarity excludes identity. "... All subjects with similar

predicates appear identical and thus can be perfectly interchanged” (Wilber 2002 p. 51). Law of Contagion indicates that any part of an object contains the essence of the whole also remains with us in present day.

The Typhonic Self	
Cognitive Style	parataxic, magical primary process, sensori-motor completion
Affective Atmosphere	sustained emotions, wishes, anxiety, rudimentary desires
Conative or Motivational factors	wish fulfilment, anxiety reduction prolonged survival and safety
Temporal mode	extended presence
Mode of Self	non-reflective body image

Fig T-1 (Wilber 1996)

The Membership Level

As a (civilized ?) society, we create rites, rituals, and games to expound these concepts that possibly may assist us in overcoming typhonic behaviors. The existence of Time, Space and Matter, and Language come into existence. Additionally, self-sacrifice, consciousness and cosmic connections come into manifestation. . Prayer becomes a tool for contemplation rather than a petition for things. The creative force is not the blood but rather the “Fire of Life”, the Kundalini. Along with the creative force (the Great Goddess) came the concept of “One”.

Mythic-membership in a greater whole allows a cushioning of one’s sense of individual vulnerability. As Wilber indicates “... farming consciousness was a membership consciousness – that is, community consciousness or community consciousness: a higher form of unity on the way to ultimate unity” (Wilber 1996 p. 97). Thus, mythic-membership in a greater whole is a substitute for unity, the Atman project. Society allows these greater wholes to exist and assist us in enhancing or diminishing Eros (life) and Thanatos (death).

Mythic-membership in a “greater whole” may promote the evolution of consciousness or serve only as an Atman project. When the purpose of the “greater whole” serves only to promote and foster the symbols of Eros and Thanatos, these mythic-membership wholes can only serve as Atman projects. They do little or nothing to objectively assist in the proportion of Transcendence.

Examples of Atman project membership would include those greater wholes with the main purpose or goal, which relates to the Atman symbols. These include, but are not limited to: groups dealing with money, such as banking and finances, oppressions in any form, and slavery, including physical, mental and emotional. These are but a few examples of membership groups whose goal is to directly promote Atman projects, rather than the promotion of Transcendence.

Other mythic-memberships, such as some esoteric fraternal groups and associations, and some religious organizations, incorporate into their structures and mission for existence the promotion of Atman. These groups promote the ideals and the tools to assist in working toward achieving unity.

The symbolic substitute or Atman project is in its self not the determining factor. The underlying intent of the membership group and the usage and purpose of the symbolic group is most important. When an organization has as its main purpose the goal and objective to maintain an Atman project, then the organization in question is not working towards Transcendence. When an organization utilizes the Atman project, as a possible stepping-stone, or rung on the ladder up the chain towards Unity, then the organization in question is working towards Transcendence.

Wilber in his viewpoint on the emergence of civilization expounds on the concept that civilization predominantly began as man began to learn to farm. With farming, man's consciousness moved from an aggressive hunter - gather consciousness to the farmer

aggressively controlling nature, came into existence. As Wilber states “ ... farming is the world of *extended time*, of making present preparations for a *future harvest*” (Wilber 1996 p. 94). Thus, Time and Space have significant meaning.

The Membership Self	
Cognitive Style	autistic language, membership cognition, paleologic and mythic thinking
Affective Atmosphere	temporal desires, extended and specific likes and dislikes
Conative or Motivational factors	roots of willpower, autonomous choice, belongingness
Temporal mode	time binding and structure
Mode of Self	verbal, tense- membership

Fig. M-1 (Wilber 1996)

The Mental - Egoic Level

A classic problem on the "spiritual" paths concerns the role of the ego in hindering spiritual development. Typically, the ego's self-orientation is seen as strictly an impediment to one's quest for deeper meaning. Consequently, the virtues of self-effacement, humility, and self-discipline are sought as antidotes to selfishness. An exclusively negative view of the separate self actually impedes one's development.

The ego is very subtle in the method it uses to provide the negative perception to assist in the impediment of one's development. The subtlest of these techniques is for the ego to rationalize that everything we do or attempt to accomplish, as a positive movement toward attaining transcendence is just an illusion. This illusion of possible evolutionary transcendence to a higher reality then becomes impossibility. The ego proclaims that what we have in existence now is all there is and all there can be. I Am, but is there a God?

Further more, the ego will argue that any attempt to the contrary is only a down right selfishly motivated ploy to deceive the self. The arguing opinion becomes that anything and everything one does is to no avail because all motivation is selfish in its nature. The egoic logic will argue that if there is a possibility that transcendence can be accomplished, with this motivation of selfishness; actual attainment of a transcendental state becomes an impossibility.

An additional argument by the ego is to invoke "doubt". Doubt that we are worthy of transcendence and everything that comes with this evolution. Doubt that our actions have pure intent. By invoking doubt, we conclude that our action will not remain selfless, but are transformed into selfishness. Virtues are transformed into vices, and humility can become pride. One may even proclaim to one's self if not to all the world, "look and see all the good works I have done", or " see how humble I am". Therefore, we are stuck in translation, and transcendence becomes unattainable.

This continual egoic negative reinforcement can be extremely difficult to overcome. Experience has shown that with determination, through continued persistence, and with continuing practice of the proper tools, (e.g. concentration, contemplation and meditation), an individual can get to the point where the ego will begin to relinquish it's strangulation hold on the soul. Through an individual's continued persistence, one will eventually be able to view the positive progress being accomplished. As progress is realized, the ego will relinquish more and more of its influence, and transcendence, then becomes a possibility once again.

There are those who argue that the ego's fear of death prompts the ego to fear those aspects of life, which threaten death. Since the passion of a physical life threatens to obliterate the ego's fragile control over the physical plane, the ego then "dilutes life" to avoid death and to dilute the entity's energies to a careful low level of intensity. As a result, most of us lead rather passionless lives, choosing to enslave our passion for life rather than to surrender to its fullness. We then proceed in diluting life in order to avoid death/transformation.

Therefore, our own fear of alienation, our fear of separateness, and all other fears can be distilled from their apparent source. Whether societies norms and expectations, or some other cause, our fears are eventually distilled to fear death and is then transferred into a withdraw of passion and a fear of life.

Wilber, along with Habermas and Hegelian, maintains the position that “egoic self-esteem is actually a system of mutual exchange; is not a self-contained act of invulnerability...” (Wilber 2006 p. 284). Wilber then cites as an example that depression, a higher-level symptom, serves as a translation of a lower level distortion such as unexpressed anger. Individuals will then unwittingly enact these distortions of the lower levels of consciousness through contemporary symptoms, behaviors, addictions, or habits.

Wilber describes the shadow as suppressed distorted truths about oneself that take on the form of a lurking, dark personality. Even in the beginning stages, the individual self, although there is distortion by the shadow’s misinterpretations, are realized. The shadow cannot exist without some form of self. As Wilber indicates, “The shadow persona is the way an individual refuses responsibility for self” (Wilber, 2002, p. 290). These shadow dreams are hermeneutical in nature.

Wilber also relates that we are currently in the Egoic stage of consciousness development and our attempting to transcend to the upper levels of consciousness, which are those beyond the mental stage. "But to get to this new stage, one must die to the old stage: one must accept the death of the ego" (Wilber, 2002, p. 166). This can be examined in the Dark Night experience. A

part of the fear of death has forever vanished. Life and death now have new meanings. Although not a direct physical crisis, this crisis of consciousness might be the type of crisis Wilber references.

The Mental-Egoic Self	
Cognitive Style	syntactical-membership, verbal dialogue, concrete, formal thinking
Affective Atmosphere	concept affects, dialogue emotions esp. guilt, desire, pride, love, hate
Conative or Motivational factors	will power, self-control, self-esteem temporal goals and desires
Temporal mode	linear, historical, extended past-future
Mode of Self	self-concept, dialogue-thinking, ego states, various personae

Fig. ME-1 (Wilber 1996)

The Centauric Level

(The Psychic Level)

On this level of development, the self contacts and stabilizes the elements of the gross personality. "The body, the ego, the persona, the shadow and the lower chakras tend to fall into harmony of themselves. (Wilber 2006 p. 53)" It is at this level that the individual begins to transcend these functions. Therefore, one ceases to be compulsive in the manipulation and exploitation of these elements. It is the level of self-actualization.

The concept and the ability of acquiring and retaining knowledge from the higher conscious (the Akashic records) exist. Magic (Typhonic) tends to remain within its own level of consciousness, where as higher psychic experiences allow us to visit other realms of consciousness and existence. With astral travel, the subject and the object remain separate and distinct from each other. Other levels of consciousness may be experienced, therefore, bringing new additional insights to one's consciousness.

Wilber also provides us with a methodology to accomplish the realignment of the self to consent to death and allow transcendence to occur. As a result, this process is primarily an individual process. The individual is required to meditate and through this meditation, one will establish the death of the prevailing sense of self.

The Centauric Self	
Cognitive Style	transverbal vision-images, transconsensual, high phantasy, synthesis of processes
Affective elements	spontaneity, impulse expression, supersensory, heartfelt
Conative or Motivational factors	intentionality, meaning, autonomy, self-actualization, spontaneous will
Temporal mode	grounded in the present moment
Mode of Self	total body-mind being

Fig. C-1 (Wilber 1996)

The Subtle Level

Each of the levels prior to this level belongs to what is referred to (by traditional psychology) as the "gross realm". This "gross realm" is the ordinary waking consciousness. This construct involves those levels of development which are based on or centered on the physical (axial) body with its constructs regarding ordinary time and space.

Everything representing the lower gross mind levels involves the ego, persona, shadow, physical body, and the centaur. The world revolves around the senses and establishes its reality based upon corporal fact. Consequently, most of what we perceive as reality is based on

interpretations of the "gross realm ". To attempt to perceive beyond the "gross realm", and glimpse into actuality, other realms and levels of consciousness must be accessed.

The Low Subtle

Wilber's subtle level is subdivided into the low and the high. The low-subtle level epitomizes the "third eye". The low-subtle realm includes and dominates the astral and the psychic evens. The astral plane encompasses, but not limited to, out-of-body experiences, "astral travel", auras, and true magic. Additionally, the psychic realm includes psi events. For example: ESP, precognition, and clairvoyance, psychokinetic.

The point of this low-subtle (astral-psychic) level is allowing the consciousness ways to transcend the reality of the "gross realm". Consciousness accomplishes this transcendence by differentiation between the mind and body (the gross) and consciousness.

The Low Subtle Self	
Cognitive Style	clairvoyant perceptions / cognition; extra-egoic and extra-sensory
Affective elements	transpersonally sensitive, supersensory (beyond centauric)
Conative or Motivational factors	paranormal/parapsychological drive
Temporal mode	transphysical, "point source" time precognition , post-cognition
Mode of Self	astral-psychic

Fig. SL-1 (Wilber 1996)

The High Subtle

This sub-level presents an extra-ordinary experience of transcendence, differentiation and integration. This level is also known universally as the realm of high religious intuition and inspiration. Symbolic visions, (usually blue, gold and the white light) have their manifestation here in the high subtle level, the high-subtle realm is the area of the higher presence, and guides. Angelic forms also reside here.

The aspects of this level of consciousness is called the "overself" or the "overmind". It is that which epitomizes the transcendence of the mental forms. It resides above and exists before the mind, the self, the world, and the body. By transcending the body, the mind and the world, we acquire ability to operate and integrate the lower level structures of the "gross realm". *We can control nature.*

A concept of God is as an Archetypal pinnacle of our own consciousness (Wilber 2006). As a Deity, it has, from the beginning, been one's own higher Self-Archetype. Through this integration with the Archetypal Self, we establish an intensification of consciousness. There then, comes a higher order evolution and development creating a unique identification. This identification allows the ego to become that Archetypal form.

The High Subtle Self	
Cognitive Style	actual-intuition / literal inspiration archetypal form
Affective elements	rapture, bliss, ecstatic release onto the super-consciousness
Conative or Motivational factors	overwhelming love and gratefulness compassion
Temporal mode	trans-temporal, moving to eternity
Mode of Self	archetypal-divine, overself

Fig. SH-1 (Wilber 1996)

The Causal Level

Progressing onward, the next level of consciousness encountered is the Causal realm. Wilber (1996) associates this level with *alaya-vijnana* (Buddhism), *ananada-mayakosa* (Hinduism), *pnumma* (Christian mysticism), and *Binah and Chomaah* (Kabbalah).

The Low Causal

Again, Wilber subdivides this causal level into the low causal and the high causal. The low causal "represents the pinnacle of God-consciousness" (Wilber 1996 p. 83). The low causal

is associated with the culmination of the evolutionary beginnings within the high subtle realm. Here is where the Archetype-deity of the high-subtle realm compresses and integrates into the final-God.

The final-God is the ground essence of all archetypes. It is here with all other archetypal Forms where the Self deity-Archetype had its beginning. The low causal is where these archetypes return to their Source. Consequently, with the Self deity-Archetype returning to the Source (the final-God), the Self comes to be the final-God. This transformation of consciousness is expressed as and identified with the audible-light, that Perfect Radiance of the final-God.

The Low Causal Self	
Cognitive Style	final illumination, audible revelation
Affective elements	radiant bliss
Conative or Motivational factors	transcendent love in oneness
Temporal mode	utterly trans-temporal, eternal
Mode of Self	Source of All Archetypal Forms

Fig LC-1 (Wilber 1996)

The High Causal

Within the high causal level, the transcended forms are radically changed. So significantly are these forms changed that they no longer appear or arise within consciousness. This is the realm of Formless Consciousness. There is no thing but Consciousness. (Wilber 1996)

Through this radiance of Formlessness, there is the perfect release through perfect radiance of consciousness. The final-God reduces to its Source and Essence. The increasing of consciousness and the intensification of Awareness continues until all is returned to Formlessness.

Here is where the Transcendent Witness arises. This is a condition where the observer (Self) is the same as the observed (Self). There is no mediator and there is no meditation, because the mediator is " forgotten" in the union. Alone is. There is Awareness.

The High Causal Self	
Cognitive Style	divine ignorance, boundless Consciousness
Affective elements	primal or formless radiance perfect Ecstatic
Conative or Motivational factors	transcendent love-in-oneness final spontaneity
Temporal mode	trans-temporal, eternal
Mode of Self	Formless Self-Realization transcendent Witness

Fig. CH-1 (Wilber 1996)

The Ultimate Level

The final transcendence of consciousness awakens the consciousness to the Original Condition. This Original Condition is all there is. With the center of Self the deity-Archetype, the center of the Archetype becomes the final-God. The center of the final-God is Formlessness; consequently, the center of Formlessness is Form.

With complete Unity, all that ever existed, currently in existence, or will ever exist, remains as one, the same. All that rises from moment to moment is being (timelessness). Ultimate Unity is where all things and events, while maintaining their individuality, separateness and discreteness remain as One.

"Every conscious being, then, precisely as he or she is, is a perfect embodiment and expression of the Ultimate" (Wilber 1996 pg. 87). According to Buddhist philosophy: what every individual is before they become anything else is the Body of Truth. What we feel before we feel anything else is the Body of Playful Bliss. What one sees before seeing anything else is the Body of Manifest Lie.

The Absolute Self	
Cognitive Style	Consciousness is totally awakened
Affective elements	Original Condition and Suchness
Conative or Motivational factors	All Is: gross, subtle, or causal ultimate Unity
Temporal mode	the entire World process arises moment to moment
Mode of Self	Being is beyond what arises, yet, what arises is Being

Fig. A-1 (author)

Part 1 Summary

With this evolutionary vision of progression of consciousness, Wilber segments the Cycle of Life into nine general subdivided categories. These categories represent a progressive development of awareness and consciousness. This progression of development flows from a condition of minimal awareness of consciousness and being, eventually (at least we hope that eventually) culminating with the full awaking of the consciousness.

Within Wilber's evolutionary vision of the progression of consciousness, (see Appendix table T-1) the levels of consciousness have individually defined abilities and characteristics. These attributes become available as a part of the developing awareness of consciousness. These attributes (following the research of Wilber as a guideline) allow for the segmentation into specific planes the levels of consciousness. These levels of consciousness and their specific attributes, which we have just reviewed, are collated and condensed in the table, Attributes for the Levels of Consciousness (see Appendix Table T-2).

Part II The Heavens

*"In heaven, all the interesting people are missing."
Friedrich Nietzsche
German philosopher (1844 - 1900)*

Preface

Throughout the ages, various perceptions of "Heaven" have come into existence. A society's viewpoint stems from a community's various cultural stories, myths and legends. A majority of these stories and myths give us an anchor on how our existence came into being. Along with our own appearance, these creation stories, myths and legends bring to us humanity's perception of God(s) and their dwelling places.

In addition to these cultural creation perceptions, there are beings, special people (i.e. Enoch, and Mohammad) who attained an exceptional and privileged relationship with their God. These extraordinarily privileged beings are believed to have ascended into their God's dwelling places (Heaven and/or Hell as in the case with Swedenborg) and communicated directly with God and his messengers.

During these privileged audiences with God, a direct communication was established. Having a direct communication enabled these privileged individuals to bring us a special

message from God. Recounting the audience with God allowed these individuals to relate their description of God's dwelling places and those beings in residence therein.

Furthermore, there are concepts, which come to the world through other means than those previously related. These intuitive insights come through a variety of esoteric experiences. Whether through dreams, cosmic inspirations, trances, or some other alternative method, an additional point of view of God, and God's Laws, dwelling places, and messengers are revealed.

From an unending abundance of these cultural creation stories, special people, and additional views, several selections are presented as examples. From these source examples, the perceived descriptions regarding the nature of heaven are extracted. Each individual example extracted selections are collated by their descriptive attributes of heaven. The descriptive segmentations are grouped and classified by similar attributes for each individual example. Upon completion of the collection and classification of the descriptive attributes of heaven, a comparative study against the progressive transpersonal levels of consciousness can continue.

With the table, 'Attributes for the Levels of Consciousness' (see Appendix Table T-2) as a reference guide, the extracted descriptions for each individual example are overlaid upon Table T-2. Once superimposed upon Table T-2, the descriptive attributes of heaven are reviewed against their correspondence with transpersonal theories of consciousness. This combined configuration allows for a comparison, by characteristics, the levels of heaven with the levels of consciousness.

Creation Stories

The Aztec/Mayan Heavens

*"Heaven, which is the name of God
and thus He is called."
Popol Vuh - Mayan Text*

From the western world, we find the Aztec/Mayan culture. Some of their thoughts on cosmology will be quite familiar, while other thoughts remain unique. From their creation story from the *Popol Vuh*, comes the Mayan perception of existence. This existence, and their religious concepts, was centered on the *Heart of Heaven* and the great effort between light and darkness.

Before the creation, there was no thing. Darkness pervaded before Light and Life came. "... All was in suspense, all calm, in silence; all motionless, still, and the expanse of the sky was empty" and "There was only immobility and silence in the darkness, in the night." (Popol Vuh Part Chap. 1 para. 1,5) Moreover, it was from this darkness that the creation was planned.

As a part of this creative plan, man was to appear at the break of dawn (the coming of the Light). This creation was brought about through the trinity, which makes up the Heart of Heaven. "... it became clear to them (the gods of heaven) that when dawn would break, man must appear. ... Thus, it was arranged in the darkness and in the night by the Heart of Heaven who is called

Huracán. The first is called Caculhá Huracán. The second is ChipiCaculhá. The third is Raxa-Caculhá. And these three are the Heart of Heaven." (Popol Vuh Part 1 Chap. 1 para. 8-9)

Additionally, the Heart of Heaven (the trinity of creation) has its messenger (a reference to angels?) to convey their instructions. As the Popol Vuh relates "And Voc, the messenger of Huracán, of Chipi-Caculhá, of Raxa-Caculhá came there to watch them, but Voc did not stay far from the earth nor far from Xibalba, and in an instant he went up to heaven to the side of Huracán". (Part 2 Chap. 1 para. 7)

Therefore, Light and Life appeared. Consequently, man and life became ensconced in the existence of Light and Darkness. This included the adversarial struggle between the good gods and the evil gods. Man seemed to be caught in between the two sides and life was perceived as an adversarial existence of good and evil. As part of the attempt to balance the good and the bad aspects of life, Mayan life included the cycle of birth, death, rebirth and sacrifice.

As a part of this cycle of life, man then could ascend to the heavens. If an individual follows the bidding and instructions of the Heart of Heaven, then an existence in heaven is possible. The Popol Vuh tells the story of two boys, who, after fulfilling their assigned obligation requested by the Heart of Heaven, were permitted to ascend to heaven above. " Then they rose up in the midst of the light, and instantly they were lifted into the sky. One was given the sun, the other, the moon. Then the arch of heaven and the face of the earth were lighted. And they dwelt in heaven." (Popol Vuh Part 2 Chap. para 17)

Accordingly, this cycle revolved around the concepts of an afterlife and a rebirth of the soul. Because of the concept of an afterlife and the rebirth of the soul, the Mayan world revolved around their concept of time. Therefore, the Mayan calendar had great significance in their view of Life, the Universe and everything involved with their existence. With such an ensconced perception of time with the existence of the life cycle, the Mayan calendar is not only important to their existence, but also becomes a sacred instrument. Calleman (2004, p. 11) relates, "This Sacred Calendar is a codification of the Mayan Universe of Holy Time."

Within the Mayan calendar is the number thirteen. Calleman relates (2004) that the thirteen day count of the calendar is a reflection of the creation process. This process signifies the evolution from the seed to the mature fruit. This evolutionary process evolves through thirteen stages of progression.

Furthermore, each of these evolutionary stages progresses from the present stage to the next through the resultant intervention of a particular god. This intervention is possible because each deity has a divine power or spiritual quality that corresponds to the character of that particular evolutionary stage. Therefore, with thirteen stages of evolution initiated by one of thirteen gods, the complete heaven includes the presence of thirteen heavens. (see Table MG-1)

Levels of the Aztec/Mayan Heavens

Heaven	Deity	Deity's Description	Growth Stage
1	Xiuhtecuhtli	god of fire and time	Sowing
2	Tlaltecuhli	goddess of earth	
3	Chalchiuhtlicue	goddess of water	Germination
4	Tonatiuh	god of the sun and warriors	
5	Tlacolteoti	goddess of love and childbirth	Sprouting
6	Mictlantecuhtli	god of death	
7	Cinteoti	god on maize and substance	Proliferation
8	Tlaloc	god of rain and war	
9	Quetzalcoatl	god of light	Budding
10	Tezcatlipoca	god of darkness	
11	Yohualticitl	goddess of birth	Flowering
12	Tlahuizcalpantecuhtli	god before dawn	
13	Ometotl/Onecinati	Dual-Creator God	Fruition

Table MG-1 (Calleman 2004 pg. 19)

Having reviewed the Levels of the Aztec/Mayan Heavens, we can coordinate these descriptions of Enoch's visions of the Heavens with the transpersonal levels of consciousness as follows:

Levels of Consciousness
vs.
Levels of Aztec/Mayan Heavens

Consciousness Level	Heaven's Levels	Heaven's Description	Self Mode Reasoning and Comments
Ultimate			Being is beyond what arises, yet, what arises is Being
Causal - High			Self-Realization Transcendent Witness
Causal - Low	Heart of Heaven	Trinity of Creation	Archetypal point source Final-God
Subtle - High	1 Xiuhtecuhtli 2 Tlaltecuhli 3 Chalchiuthlicue 4 Tonatiuh 5 Tlacolteoti 6 Mictlantecuhtli 7 Cinteoti 8 Tlaloc 9 Quetzalcoatl 10 Tezcatlipoca 11 Yohualticitl 12 Tlahuizcalpantecuhtli 13 Ometotl/Onecinati	god of fire and time goddess of earth goddess of water god of sun/warriors goddess of love and childbirth god of death god on maize and substance god of rain and war god of light god of darkness goddess of birth god before dawn Dual-Creator God	Archetypal divine Overself, Overmind
Subtle -Low			Astral - psychic
Centauroic			Integrated trans-biosocial
Egoic			Self-concept ego & personae states
Membership			Verbal tense membership
Typhoid - Image			Non-reflexive body - image
Typhoid - Axial			Axial - body narcissistic
Uroboric			Prepersonal reptilian reflexes
Pleromatic			Materia prima oceanic

* Blank sections of the table indicate no comparative concepts

Table M-1

Ethiopian Heavens

"Each person has his own god. ... The god looks like the person, but you can't touch the god because the hand would go right through the god. When someone is wounded, the god is also wounded."

*Haska Galede,
Hammar Tribe Mora (Shaman)*

Ethiopian is also known as Abyssinia (the Arabic El Habesha). Their earliest central theme of organized worship was represented by the Arabic influence. This influence brought the concept of the trinity. Their triad consisted of the Heaven, the Sea and the Earth. Overseeing this triad was another trinity consisting of the gods Astar, Beher, and Medr. Eventually, Judaism encroached followed by Christianity. The gods Astar, Beher, and Medr evolved into the trinity of the Father, the Son, and the Holy Ghost.

This influence is reflected in an Ethiopian legend that tells the story of the first king of the land. Accordingly, Menelik I (the first king) was the son of King Solomon and the Queen of Sheba. After establishing his kingdom, Menelik, having close ties to the Hebrews, removed the Ark of the Covenant and placed it in Axum, Ethiopia.

It is through the Christian missionaries that the texts of Ethiopia's myths were brought to light. The following are selected conceptions from the Ethiopian creation myth as conveyed within the "*The Book of the Mysteries of the Heavens and the Earth*".

The Creation

Before the creation of the heavens and the earth, a triad of gods existed. No single god was the first, for each of them together was 'EGZÎ 'BEHÊR (i.e. God). Each of the trinity was 'equal in their divinity', and their state of being was one before the heavens and the earth. However, the fate of the world (the of the heavens and the earth) was decided by God before the creation of heaven and earth.

The creation of the Heavens and the earth encompasses six days. According to Bakhayla (trans. 1937), a day of creation were not similar to a day of present times. The first day of creation was actually a day consisting of a period of seven years. Therefore, if the remaining five days of creation are similar in periodicity, then the creation of the heavens and earth actually consisted of an interval of forty-two years.

The Heavens

On the first day of the week of creation (or the first thought of creating) came on Sunday. At the beginning of the day, there was only God. "Who is God except Thysself" (Bakhayla, trans. 1937 p. 14). As a result of the thought to create, a plan was formulated before creation began. Consequently, as a part of this plan, the inheritance of the righteous and the doom of the infidels were fashioned of the first day.

Once the creation blueprint was completed, creation began. The first heaven is called GÊRGÊL. The material of the heaven GÊRGÊL is made of barad (literally ice, meaning crystal). It is here in the first heaven of creation where the THRONE OF GOD resides.

The second day of creation is Monday. This day brings into formation the second heaven which is known as 'ÊRÂR. Its construction constitutes materials of fog and mist (firmament). Also, located therein are the four storehouses where the winds reside.

The third day of creation is Tuesday. The third heaven, RÊMÂ, came into existence through the element of fire. On this day, God created the sea and the dry land. The *Garden of Paradise* could then be formed.

The fourth day (Wednesday) brings into establishment of the fourth heaven called Jerusalem. Its construction is also of fire and the color of the gem of the sea (i.e. pearl). Here, a special place was constructed called the 'Palace of Karldên' (Chalcedony) with its twelve precious gems. Residing within the palace is the 'Image of the Shining Face'. This level of heaven contains the Garlands of Beauty and the Cross of light

Also within this heaven are two storehouses: the storehouse of Fire and the storehouse of Light. The storehouse of Fire contains; the Alter, Arc, seven Tabernacles of Fire, and the Armaments of Fire. These armaments include Javelins, Daggers, Arrows, and Darts of Fire. While the storehouse of Light contains: the Crowns, Vestments, seven Seas of Light, and the Armaments of Light. These armaments of Light consist of Armor, Spears, Swords, and Shields.

In addition, on this fourth day, God created the sun, the moon and the stars. It is at this time that SETNÂ 'ÊL (Satan) first thought of the rebellion. "I will establish my throne above the stars, and will make myself to be like unto the Most High and Mighty God". (Bakhayla, trans. 1937 pg. 16). Although the thought was there, the war in heaven did not occur until the Friday of the second week.

On this fifth day (Thursday), the fifth heaven was fashioned. It was named 'LÊWÊN' and was created of water. The birds and fish were produced on this day.

Friday is the sixth day in God's creative plan. On this day, 'DÎRÎKÔN', the sixth heaven was formed of Water. This day brought the birth of Adam. Adam, the perfect man, was made from the four elements: the dust of the earth, fire, water and wind (the breath of Life.) Unto Adam was given the knowledge and power of everything that was beneath God. Only God, Himself, was greater than Adam.

Creation of Angles

Angel were created from a flame of the Fire of God. Furthermore, each angel communicates in their own language; yet, each angel can make another understand them. Angels are continually praising God, each, in their own language. Three ranks of angels say, 'HOLY', and three ranks say 'GLORIOUS', and three ranks say 'Thanks Be'.

Moreover, to praising God, the angels have physical characteristics. However, there is only one gender noted, that being male. Moreover, the angels have eight wings: "with two wings they cover their faces, with two others they cover their feet, with two others they cover their hands, and with two others they cover their phalli." (Bakhayla, trans. 1937, p. 17)

The day of the angel's creation is not revealed directly. We know from the first day that the Throne of God is placed there. We also know that angels were in existence on the fourth day due to the comments regarding SETNÂ 'ÊL (SATAN). In addition, with the third heaven constructed of fog and mist (water), this leaves the third heaven constructed by fire the day of angelic creation.

Therefore, the angels were created on the third day during specific hourly periods as follows:

First hour	Kin of Michael Angles of the Face (fourth heaven?)
Second hour	Angles of Liturgy
Third hour	Thrones
Fourth hour	SELTÂNÂT (Dominions)
Fifth Hour	'AGÂ 'ÊZET (Lords)
Sixth hour	KHAYLÂT (Powers)
Seventh hour	RABAWÂT (Tens of Thousands)
Eighth hour	MAKWÂNENET (Governors)
Ninth hour	'ARBÂB (Masters?)
Tenth rank (hour?)	The kin of SETNÂ 'ÊL (SATAN)

Consequently, we have the Supreme Fire that is the Source of Power, and manifests after the manner of Angels in the well-ordered ranks of authoritative power. Having reviewed the Ethiopian creation myth in the *'Book of the Mysteries of the Heaven and the Earth'*, we can compare these descriptions of the heaven with the transpersonal levels of consciousness as follows:

Levels of Consciousness
vs.
Levels of an Ethiopian Heaven

Consciousness Level	Heaven's Levels	Heaven's Description	Reasoning and Comments
Ultimate			Being is beyond what arises, yet, what arises is Being
Causal - High	First day/ first part	God is Thyself	Self-Realization Transcendent Witness
Causal - Low	First	Where God dwells Throne of God	Archetypal point source Final-God
Subtle - High	Second Third Fourth Fifth Sixth	Storehouse of Winds Garden of Paradise Palace of Karlên Garlands of Beauty Cross of light Birds and Fish Adam-the perfect man	Archetypal divine Overself, Overmind
Subtle -Low			Astral - psychic
Centauric			Integrated trans-biosocial
Egoic			Self-concept ego & personae states
Membership			Verbal tense membership
Typhoid - Image			Non-reflexive body - image
Typhoid - Axial			Axial - body narcissistic
Uroboric			Prepersonal reptilian reflexes
Pleromatic			Materia prima oceanic

* Blank sections of the table indicate no comparative concepts

Table EH-1

Special People

*"I don't like to commit myself
about heaven and hell ?
You see, I have friends in both places."
Mark Twain (1835 – 1910)*

Enoch's Heaven

Enoch was a Hebrew prophet, the seventh generation from Adam, and the great-grandfather of Noah. According to various Jewish, Christian, and Muslim sources, Enoch was a special "Man of God". Because of this special association, God choose to take him away from this earth. As a result, he avoided death at the age of 365, and became known as the angel Metatron. During his journey(s) to Heaven, God revealed a plan for humanity.

Enoch's Journey

During his earthly existence, he became the central character of several apocryphal books of the Old Testament. The surviving works the "Book of Enoch" and the "Secrets of Enoch", present descriptions of his journeys through ten levels of heaven. These records indicate that Enoch encountered several angels who became his escorts through the heavens and his audiences with God. "The Lord received him, that he should behold the uppermost dwellings and be an eye-witness of the wise and great and inconceivable and immutable realm of God Almighty" (Enoch Secrets 1:1). Enoch accessed the glorious and bright Lord's servants, the throne of the Lord, the graduated manifestations of the incorporeal hosts, the multitude of the elements, and the boundless light. (Enoch Secrets Ch. 1-2)

Enoch also recorded descriptions of the prophecy concerning God's coming with His hosts of armies to gather humanity on the Day of Judgment (Jude 1:14-15). Although Enoch's journey revealed a multitude of the various aspects of God's plan for humanity, our concern is the *attributes of heaven*. The following are selected conceptions of the Heavens from the recorded events of that journey.

Enoch's Assumption

The angels took him onto their wings and bore him up on to the **first** heaven where they placed him on the clouds. There, Enoch, saw the ether, and a very great Sea, greater than the earthly sea. There were angels ruling the stars, and keeping the storehouses of the snow, of the dew and of the olive oil, and various flowers. (Enoch Secrets Ch. 3:5)

Enoch was taken to the **second** heaven and showed darkness, greater than earthly darkness. There are prisoners hanging, awaiting the great and boundless judgment. These angels were dark looking, more than any earthly darkness, and incessantly weeping through all the hours. "These are God's apostates, who obeyed not God's commands, but took counsel with their own will, and turned away with their prince, who also *is* fastened on the **fifth** heaven" (Enoch Secrets Chap. 7:2).

The ascension of Enoch to the **third** heaven placed him in a position to see miraculous places. "In the midst of the trees that of life, in that place whereon the Lord rests, when he goes up into paradise" (Enoch Secrets 7:2). Its root is in the garden at the earth's end. In addition, two

springs send forth honey and milk, and those springs send forth springs of oil and wine. They separate into four parts and go to earth as other elements. These springs go down into the PARADISE OF EDEN, between corruptibility and incorruptibility. There are three hundred angels very bright, who keep the garden, and with sweet singing and never-silent voices serve the Lord throughout all days and hours. (Enoch Secrets Chap. 8)

At the **fourth** heaven is where God set the course of the sun and moon. The Sun has six great gates to the east, opposite to where the sun sets. Each set of gates having a period of a whole year. Thus, the Sun returns according to the regulation of the four seasons. (Enoch Secrets Chap. 13) The moon's twelve great gates circle from west to east. The Moon goes through the western gates in the order and number of the eastern gates. The Sun accomplishes the three hundred and sixty-five and a quarter days of the solar year, while the lunar year has three hundred and fifty-four days, (Enoch Chap. 16)

The sun's passage and return are accompanied by four great stars, and each star has under it a thousand stars, to the right of the sun's wheel, and by four to the left, each having under it a thousand stars, altogether eight thousand, issuing with the sun continually. By day, fifteen myriads of angels attend it, and by night a thousand. There are other flying elements of the sun, whose names are Phoenixes and Chalkydri. Their size is nine hundred measures, their wings are like those of angels, each has twelve, and they attend and accompany the sun. (Enoch Secrets Chap. 12) The sun brings its light, and the crown of its shining is in heaven with the Lord, and guarded by four hundred angels. In the midst of the heavens are angels with sweet and incessant voice singing, which it is impossible to describe. (Enoch Secrets Chap. 14,17)

"The men took me (Enoch) onto the **fifth** heaven and there I saw many and countless soldiers, called Grigori. These Grigori, who with their prince Satanail rejected the Lord of light, and after them are those who are held in great darkness on the **second** heaven, and three of them went down on to earth from the Lord's throne" (Enoch Secrets Chap. 18:3).

Of the **sixth** heaven, there are seven bands of angels. These are the archangels or "ruling angels." Archangels are above angels, measure all life in heaven and on earth. In their midst are six Phoenixes and six Cherubim and six six-winged ones with one voice singing. It is not possible to describe their singing, and they rejoice before the Lord's footstool. (Enoch Chap. 19)

At the **seventh** heaven, Enoch encountered a very great light, the fiery troops of the great archangels, incorporeal forces, and dominions, orders and governments, cherubim and seraphim, thrones and many-eyed ones, nine regiments, the Ioanit stations of light.

And all the heavenly troops would come and stand on the ten steps according to their rank, and would bow down to the Lord, and would again go to their places in joy and felicity, singing songs in the boundless light with small and tender voices, gloriously serving him. (Enoch Secrets Chap. 20)

Moreover, Enoch remained alone at the end of the **seventh** heaven and became afraid. And the Lord sent one of his glorious ones, the archangel Gabriel, and *he* said to me: "Have courage, Enoch, do not fear, arise before the Lord's face into eternity, arise, come with me."

"And Gabriel caught me up, as a leaf caught up by the wind, and placed me before the Lord's face" (Enoch Secrets Chap. 21:4).

The **eighth** heaven is called Muzaloth, changer of the seasons, of drought, and of wet. (Enoch Secrets Chap. 21)

And Enoch saw the **ninth** heaven, which is called Kuchavim. Here are the heavenly homes of the twelve constellations, which are the circle of the firmament. "And the cherubim and seraphim standing about the throne, the six-winged and many-eyed ones do not depart, standing before the Lord's face doing his will, and cover his whole throne." (Enoch Secrets Chap. 21:1)

The **tenth** heaven is called **Aravoth**. Since the Lord dwells here, the Lord sits on His very high throne. Also on the **tenth** heaven is God, in the Hebrew tongue he is called **Aravat**, "*Father* of creation." The archistrateger "the commander of the armies of the nations", Michael led Enoch before the Lord's face. "Thus in a moment of eternity I saw the Lord's face, but the Lord's face is ineffable, marvellous and very awful, and very, very terrible" (Enoch Secrets Chap. 22:2). The great secrets of God were revealed to Enoch. (Enoch Secrets Chap. 20, 22, 24)

God relates to Enoch, how out of the very deepest parts came forth the visible and invisible. Therefore, God called forth **Adoil**, "*the Light* of creation" and summoned from the very lowest, a second time, **Archas**, "*the Spirit* of creation" from the invisible. Enoch also saw the key-holders and guards of the gates of hell standing waiting for those who their works are known to lie in evil. (Enoch Secrets Chap. 25, 26, 42)

Having reviewed the **Heavens of Enoch**, we can coordinate these descriptions of Enoch's visions of the Heavens with the transpersonal levels of consciousness as follows:

**Levels of Consciousness
vs.
Levels of Enoch's Heaven**

Consciousness Level	Heaven's Levels	Heaven's Description	Reasoning and Comments
Ultimate			Being is beyond what arises, yet, what arises is Being
Causal - High			Self-Realization Transcendent Witness
Causal - Low	Tenth	Aravat's " <i>Father</i> of creation." dwelling	Archetypal point source Final-God
Subtle - High	Ninth Eighth Seventh Sixth Fifth Fourth Third	The Firmament Muzaloth Archangels dwell Archangels dwell Satan's dwelling Phoenixes and Chalkydri Paradise of Eden	Archetypal divine Overself, Overmind
Subtle -Low	Second First	Those awaiting judgment (Purgatory?) Angelic store-houses	Astral - psychic
Centauric			Integrated transbiosocial
Egoic			Self-concept ego & personae states
Membership			Verbal tense membership
Typhonic - Image			Non-reflexive body - image
Typhonic - Axial			Axial - body narcissistic
Uroboric			Prepersonal reptilian reflexes
Pleromatic			Materia prima oceanic

* Blank sections of the table indicate no comparative concepts

Table E-1

Dionysius's Celestial Hierarchy

*"Every good gift and every perfect gift
is from above and comes down
from the Father of Lights." [James 1:17]*

There is a concept within Christian Mysticism called the Celestial Hierarchy. This thought is also known as the Hierarchy of Angels. This concept is drawn from the work of the same title, *Celestial Hierarchy*. The work is believed to be the accomplishment of Pseudo-Dionysius the Areopagite. This Pseudo-Denys is the anonymous theologian and philosopher of the late 5th to early 6th century. The work *Corpus Areopagiticum* was ascribed to Dionysius the Areopagite, an Athenian.

Dionysius the Areopagite is mentioned in Acts 17:34 as a convert of St. Paul. The author was historically believed to be the Areopagite because of his acclaimed acquaintance with biblical characters. His other surviving works include the *Divine Names*, *Mystical Theology*, *Ecclesiastical Hierarchy*, and various epistles.

This *Celestial Hierarchy* is an evolutionary progression from the energies drawn up through the various stages of existence to Unity. These stages of existence include elemental energies (earth, water, air and fire), minerals, plants, animals and humans' up through those higher spheres of non-physical existence, until a reintegration with the One Reality is achieved. (Reference Appendix Table. DCH-1)

Dionysius explains that through the institution of sacred rites we are given the most holy Hierarchy. The spiritual Hierarchy is described in material terms through various compositions of forms. It is through the use of these forms that one is led, each according to his capacity, from the most holy imagery to formless, unific, elevative principles and assimilations. The mind can not be directed to the spiritual presentation and contemplation of the Celestial Hierarchies unless it uses the material guidance suited to it. The receiving of the most holy is symbolized and everything is delivered in a manner of the Celestial Natures of Symbols. (Dionysius p. 150)

Hierarchy is a holy order, a holy knowledge, and a holy activity, which participates in the Divine. Therefore, each choir within the hierarchical succession is directed by divine co-operation, which brings into manifestation that which is naturally and supernaturally in the Godhead. Nine interpretative names distinguishes the three threefold Orders of the Celestial Beings from the divine initiator.

Theologians give the general name 'Angels' to all the Celestial Beings, but when explaining the characteristics of the supermundane Orders they specifically give the name of the Angel to those who complete and conclude the Divine Celestial Hierarchies. Above these known as Angels, theologians place the choirs of Archangels, Principalities, Powers, Virtues, and those other beings who are acknowledged by the traditional scriptural teachings to be of higher rank. Here, the following are excerpts from the treatise known as the *Celestial Hierarchy*.

The First Order

The first rank dwells eternally in the constant presence of God, cleaves to Him, and is immediately united with Him. Here in the first Order are the most holy Thrones and many-eyed and many-winged ones, named Cherubim and Seraphim.

The Seraphim indicate their ceaseless and eternal revolution of Divine Principles. Their heat, keenness, and the exuberance of their activity elevates the assimilation of those below. Their own heat wholly purifying those below by a burning and all-consuming flame which reveals an enlightening power, dispelling and destroying the shadows of darkness.

The Cherubim denotes their power of knowing and beholding God. They receive the highest Gift of Light, and contemplation of the Beauty of the Godhead in *Its First Manifestation*. They are filled by participation in Divine Wisdom.

The most glorious and exalted Thrones denotes that which is exempt from and untainted by any base and earthly thing. They have no part in the lowest, but dwell in fullest power, of the Most High. They receive the Divine Immanence and manifest God.

The Second Order

This middle rank of the Celestial Intelligences has Godlike characteristics purified, illuminated and perfected by the Divine Illuminations bestowed upon them through the first hierarchical Order. The second choir contains the Dominions, Virtues, and Powers.

The holy Dominions signifies a certain unbounded elevation of freedom from all that is of the earth, and all inward inclination to the bondage of discord, tyranny, and from all that is low. They are untouched by any inconsistency. They are true Lords, perpetually aspiring to true Lordship, and to the Source of Lordship, and they providentially fashion themselves and those below them, as far as possible, into the likeness of true Lordship.

The Virtues signifies a certain powerful and unshakable virility welling of Godlike energies and reception of the Divine Illuminations. The Virtues are the Source of virtue. Perfectly turned towards the Source of Divine Illuminations, they are abundantly filled with virtue.

The Powers are co-equal with the Divine Dominions and Virtues and signifies an orderly and unconfined order in the divine reception. They regulate the intellectual and super mundane power and order of the Divine. This beneficially adds to those below, the Source of Power. This Supreme Power manifests in the manner of Angels in the well-ordered ranks of God's authoritative power.

The Third Order

In addition, the last and lowest choirs of the Celestial Intelligences include Angels, Archangels and Principalities. The Celestial Principalities signifies a Godlike princeliness and authoritativeness, which is holy. Most fitting to the princely Powers, they are wholly turned towards the Prince of Princes, also referred to as the "Lord of Lords" (does this refer to the Christ Consciousness?). They are formed in the likeness of the Source of Principality. Consequently, they lead others to the good Order of the princely Powers.

The choir of the holy Archangels is placed in the same threefold Order as the Celestial Principalities. There is one Hierarchy and Order, which includes these, the Principalities, Archangels and the Angels. However, since each Hierarchy has first, middle and last ranks, the holy Order of Archangels, through its middle position, participates in the two extremes, and joins with the most holy Principalities and with the holy Angels.

Consequently, we have the Supreme Power that is the Source of Power, and manifests after the manner of Angels in the well-ordered ranks of its own authoritative power. Having reviewed the heavenly *Celestial Hierarchy* of Dionysius the Areopagite, we can compare these descriptions of the Celestial beings with the transpersonal levels of consciousness as follows:

Levels of Consciousness
vs.
Levels of Dionysius's *Celestial Hierarchy*

Consciousness Level	Heaven's Levels	Heaven's Descriptions	Reasoning and Comments
Ultimate			Being is beyond what arises, yet, what arises is Being
Causal - High			Self-Realization Transcendent Witness
Causal - Low	Seraphim	Closest to God. Ceaseless and eternal Divine Principles	Archetypal point source Final-God
	Cherubim	Power of knowing and beholding God	Transcendent love-in-oneness
	Thrones	Divine Immanence and manifestation	Radiant bliss Revelation
Subtle - High	Dominions	Godlike character Source of Lordship	Archetypal divine Overself, Overmind
	Virtues	Source of Virtue Divine illuminations	Archetypal forms Compassion
	Powers	Source of Power Order of the Divine	Transtemporal Actual intuition
	Principalities Archangels/Angels	Godlike princeliness Godlike authoritative	
Subtle -Low			Astral - psychic
Centauric			Integrated transbiosocial
Egoic			Self-concept ego & personae states
Membership			Verbal tense membership
Typhonic - Image			Non-reflexive body - image
Typhonic - Axial			Axial - body narcissistic
Uroboric			Prepersonal reptilian reflexes
Pleromatic			Materia prima oceanic

* Blank sections of the table indicate no comparative concepts

Table CH-1

The Islamic Heaven

*"We have gone to heaven,
we have been the friends of the angels,
And now we will go back there, for there is our country.
We are higher than heaven, more noble than the angels."*

*Rumi (1207-1273)
Persian Muslim Philosopher*

A great amount of the information regarding the heaven of the Islamic faith rallies in the MIRAAJ. This is also referred to as the night journey of Mohammad to Heaven. By this account, Jibrael (the heavenly beast) and a group of seventy thousand angels descended from Paradise to earth. There, this heavenly group was to escort Mohammed before Allah.

Mohammed's journey had nine parts: the ascent and the eight heavens. The party moved five hundred thousand light-years within the radius of paradise, therefore attributing time and space to heaven. Another interesting element is Muhammad saw two beautiful angelic beings, one masculine and one feminine, thus indicating gender in heaven. Each angel wore a beautiful dress and the fragrance of heaven. The following are selected excerpts of the events of that journey.

THE ASCENT - AL MIRAAJ

The ladder (Jacob's ladder?) descended from heaven. It has one hundred steps from the temple (on the earthly plane) to the first heaven. During the ascent of the heavenly stairs, angels greeted Muhammad giving him heavenly gifts. One such gift was dressed with the secret of our creation and an understanding of all things.

Angels were in prostration. They praised Allah in all the languages created since the beginning. The angels numbered an infinite number and each glowed, in different colors. At the twelfth step, were angels with faces like moons and eyes like stars. The light of their faces was covering their words. Their music did not resemble any other kind of music and if one tone of that music were heard on the earth, everyone on it would faint.

These Angels were created from the attribute of Beauty. It is the duty of each one of these angels to appear on earth at least one time to bring to the earth, the touch of his Beauty. There were angels, each of whom, in a different dialect, asking forgiveness for human beings.

The first paradise (heaven) is called Dar as Salaam, the Abode of Peace, and has one hundred and twenty-four thousand doors. Each door represents a prophet. The Angel Ismaeel carried all the deeds of human beings performed during the day, and during the night. Here is where we find the *Akashic Records*.

In the first paradise (heaven) was an angel formed like a man (Adam). If the spirit of a believer comes, the believer is sent to paradise; if the spirit of an unbeliever comes, the angel asks for forgiveness. When forgiveness is granted, the individual is sent to paradise. There is a tablet of light on which is written the names of those who are sent to paradise. There are two doors. The right door leads to paradise and rewards, while the left door leads to punishment and the fire. Consequently, *judgment* occurs in the first heaven.

The second paradise (heaven), whose name is Dar al Qarar, the Abode of Constancy, "Muhammad (pbuh) saw angels whose radiate another light also, which makes the devils run away and chases out gossip from the heart of believers" (MIRAAJ second Paradise para. 2).

The third paradise (heaven) is called Dar ul Khuld, the Abode of Eternity. Muhammad (pbuh) saw seven hundred thousand angels, all of them moving like countless kaleidoscopes. The angel said: "Anyone who opens his angelic power and connects himself to us will hear that melody and he will receive the reward that we receive for uttering this praise" (MIRAAJ third Paradise para. 2). There is heard the music of the angels by which everything moves in the orbits of the heavenly worlds.

Allah created rooms inhabited by human beings who carry angelic powers and spend their lives in love of each other and nature. Their hearts are filled with love of Me (Allah) and devoid of low desires.

The fourth paradise (heaven), which is called Jannat al-Maawa, is the Sheltering Garden. Then Muhammad (pbuh) saw two angels, one of transparent crystal like spring water, and one denser like salt water. Behind them, Muhammad (pbuh) saw angels shaped like birds, standing on the bank of a great river in paradise.

Muhammad (pbuh) arrived at the fifth paradise (heaven), which is called Jannat al Name, the Garden of Beauty and Felicity. Here, Mohammed found five women (Archetypes): Hawwa (Eve), the mother of human beings, this is the Virgin Maryam (Mary), the mother of Isa (Jesus), this is Musa's (Moses') mother Yukabid, and this is Assia, the wife of Pharaoh. (MIRAAJ fifth Paradise para. 1)

This fifth paradise (heaven) reflects the beauty and perfection of women. Women have been created to carry the secret of creation within them. Their womb is the repository of His word that represents the Spirit. This most sacred place is covered with three protective layers to shelter it from any damage. The first is a layer of Light, the second a layer of Love, and the third a layer of Beauty.

On his way to the sixth paradise (heaven), which is called Jannat al Aden, the Garden of Eden, Muhammad (pbuh) saw nations and nations of saffron-colored angels. They had one thousand wings and on each wing, there were one thousand faces. Each face had one thousand mouths saying: "Praise be to the Rabb (Lord) of Majesty and Splendour!" (MIRAAJ sixth

Paradise para.). Each angel spoke at the same time in a different language. Here resides the angel of astounding Beauty (Moses).

The seventh paradise (heaven), whose name is Jannat al Firdaws, this is the place of the Heavenly Throne. Inside the dome is an angelic being (Abraham). Circumambulating the entire universes, are throngs of angels of the seven heavens: the angels of Mercy, the angels of Wrath, and the angels of Beauty. The angels brought near, the great and the small angels, the visible and the invisible angels. All the human beings whose angelic souls had been purified and elevated to the divine presence, the prophets, the truthful saints, the martyrs, the righteous, all of creation, are whirled and turned counterclockwise.

The absolute limit of the created intellect, named Sidrat al Muntaha, is the Furthest-Tree of the Furthest Boundary. A large tree covers all the paradises, heavens, and universes. Angels are in a multi-colored light and their praise was: "Praise be to Allah Who has no end." Their names are the Sarufiyyun, "The secret ones". (MIRAAJ Furthest Tree para. 1)

The Furthest-Tree bears the knowledge of all of Allah's creation (from the beginning onward). Whatever is created is part of what is created, and contained within it. It is called the Tree of the Furthestmost Boundary because everything ends in it, and after it begins a new life. Allah decorated it with the light of His own essence. Here the Veil of Oneness is opened.

Muhammad (pbuh) was placed in the fields of Allah's Eternity and Endlessness. In the Eternity, there is no beginning and in the Endlessness, there is no end. Allah revealed, "My end is in My beginning and My beginning is in My end" (MIRAAJ Furthest Tree para. 14).

Having reviewed AL MIRAAJ (Mohammad's journey through the heavens), we can coordinate these descriptions of Mohammad's Heavens of Islam with the transpersonal levels of consciousness as follows:

Levels of Consciousness
vs.
Levels of Mohammad's Heaven

<i>Consciousness Level</i>	<i>Heaven's Levels</i>	<i>Descriptions</i>	<i>Reasoning and Comments</i>
Ultimate			Being is beyond what arises, yet, what arises is Being
Causal - High	Furthest-Tree	Everything ends in Eternity The Veil of Oneness	Self-Realization Silent Witness
Causal - Low	Seventh	Heavenly Throne	Archetypal point source Final-God
Subtle - High	Sixth Fifth	Moses- The five perfect women	Archetypal divine Archetypal forms
Subtle -Low	Forth	Angel - crystal / Salt	Astral - psychic Extrasensory Paranormal Transphycal
	Third	Angelic music	
	Second	Chases out gossip	
	First	Manlike angel	
Centauric	Ascent	Moved five hundred thousand light-years	Linear time
Egoic			Self-concept ego & personae states
Membership			Verbal tense membership
Typhonic - Image			Non-reflexive body - image
Typhonic - Axial			Axial - body narcissistic
Uroboric			Prepersonal reptilian reflexes
Pleromatic			Materia prima oceanic

* Blank sections of the table indicate no comparative concepts

Table M-1

Swedenborg 's Heaven

*"The human race is the basis
on which heaven is founded."*

- Emanuel Swedenborg 1688-1772

Emanuel Swedenborg (born Emanuel Swedberg) was a Swedish scientist, Christian mystic, and theologian. Swedenborg had a prolific career as an inventor and scientist. At the age of fifty-six he entered into a spiritual phase, in which he experienced dreams and visions. This culminated in a spiritual awakening, where he claimed he was appointed by the Lord to write a heavenly doctrine to reform Christianity.

He claimed that the Lord had opened his eyes, so that from then on he could freely visit heaven and hell to talk with angels, demons, and other spirits. For the remaining 28 years of his life, he wrote and published 18 theological works, of which the best known was *Heaven and Hell*, along with several unpublished theological works.

Within Swedenborg's view of heaven, there is the divine 'One'. There is the concept of the divine triad, but this trinity does not exist separate from the divine 'One'. *All* emanates from the divine. There is *no thing* that exists, except for the divine. The divine emanation from the 'One' (the Lord) is Love.

The Lord is the emanation of Love and Wisdom. This giving out also exists within those who reside within heaven and the Lord is in the whole heaven. Therefore, the Lord is the Love and Wisdom of all angels, and the angels constitute heaven. God, himself *is* heaven and *in* heaven. (Angelic Wisdom para.. 108-130)

This emanation engulfs the Lord and Heaven. It is seen as a 'Sphere of Life'. This 'Sphere of Life' belongs to the affection of love and faith. It spreads outward into the surrounding heavenly communities further and wider. As these affections move further and further from their source, they become less perfect. Therefore, those most inward are most perfect.

The emanation that pervades heaven is the radiant sun of heaven. But, God (that is, the Lord) is in the sun above the heavens, and has a presence in heat and light. However, although the Lord is present in heaven in that manner, God is still there as the Lord in Himself. The distance between the sun and heaven is not distance, as we understand distance, but is only the *appearance* of distance. Since this distance is only an appearance, it follows that the Lord, Himself *is* heaven and *in* heaven. (Angelic Wisdom para. 113)

Swedenborg's Heavenly Kingdoms

Heaven is called "the dwelling-place of God". It is also known as the "throne of God". From this throne, it is believed that God resides as a king in his kingdom. Heaven is divided into two kingdoms, Celestial (the higher) and the Spiritual (the lower).

The Celestial Kingdom is the kingdom of Celestial Love. Through this Celestial Love, the Love of the Lord, there is an acceptance of the divine more inwardly. The Celestial Kingdom is also known as the Priestly Kingdom. It is here where the Lord (Jesus - the Celestial Divine) dwells.

The Spiritual Kingdom is the kingdom of Spiritual Love. It is through Spiritual Love that we find "charity toward thy neighbor". Consequently, there is an acceptance of the divine less inwardly. The Spiritual Kingdom is also known as the Royal Kingdom. It is here, on the Lord's throne, where "The Christ" (the Spiritual Divine) resides. (Heaven and Hell p. 40)

Swedenborg's Heavenly Heavens

There are three heavens. Each heaven is individual and distinct from the others. The third heaven is the innermost heaven and therefore the heaven closest to God. The third heaven is celestial in nature. The second heaven is known as the intermediate or middle heaven, and is spiritual in nature. The first heaven is the outer heaven (furthest from God) and natural in nature.

Each of the three heavens has an inner and outer section. Within the inner section is the capacity to "intend" and the outer section resides the capacity to "discern". "The capacity to "intend" is like a flame, and the capacity to "discern" is like the light that comes from it"

(Heaven and Hell pg. 44). Angels have a discernment and wisdom proportional to this outreach. These angels of the innermost heaven (at the center) have an outreaching into the whole of heaven.

"The Lord joins all the heavens so gather by means of direct and indirect flow. The *direct* inflow is himself into all the heavens, and the *indirect* is from one heaven into another" (Heaven and Hell p. 47).

Swedenborg's Heavenly Angels

Angels collectively are called heaven. The divine from the Lord flows through the angels. The angelic acceptance of the divine makes up heaven. Angelic perfection lies in *intelligence, wisdom and love* (Heaven and Hell p.44). Angels are not angels in their own right. They are angels because of the Lord's emanations flowing within the angels.

It is through the Lord that the angels receive *intelligence, wisdom and love*. If man will only elevate his understanding, we then would be able to see that the Lord not only dwells in angels, but in all that is the Lord's creation. Consequently, the Lord resides in all things including humanity. What is His very own are *intelligence, wisdom and love*, and not selfhood.

Swedenborg's Heavenly Communities

Within every level of heaven and throughout the Kingdoms, there are communities. These communities bring unity through likeness. Yet, though these communities, there is a resemblance in general and a variety in detail. These variations are good, with the highest good (most perfect communities) in the center, and the lesser around the outside. Distances between communities are proportional to decreasing levels of perfection. (Heaven and Hell p. 50)

"Each community is a heaven in a smaller form, and each angel is a heaven in the smallest form." (Heaven and Hell p. 54) Each angel's inward elements, which belong to the mind, are rearranged in the form of heaven. This arrangement is precise so that each angel can accept all the elements of heaven that are outside of him. " For every angel accepts the heaven outside himself which accords with the heaven inside himself" (Heaven and Hell p. 56).

As with angels, people accept the heaven outside themselves in accordance with the quality of the heaven that is within them. This is determined by their acceptance of the Lord, for it is the "Lord's Divine" that makes heaven. People in heaven are said to be "in the Lord." Heaven, if grasped as a single entity, reflects a single person. "People without the proper idea of spiritual and celestial things cannot grasp the arrangement and connection of celestial things" (Heaven and Hell p. 60).

Having reviewed the heavens of Swedenborg, we can coordinate these descriptions of Heavens with the transpersonal levels of consciousness as follows:

Levels of Consciousness
vs.
Levels of Swedenborg's Heaven

Consciousness Level	Heaven's Levels	Heaven's Description	Reasoning and Comments
Ultimate			Being is beyond what arises, yet, what arises is Being
Causal - High		He is in Himself	Self-Realization Transcendent Witness
Causal - Low	3rd Heaven	Heaven the dwelling place of God Celestial Love- love of the Lord	Archetypal point source Final-God Transcendent love-in-oneness
Subtle - High	2nd Heaven	Spiritual Love - charity toward thy neighbor Lord's throne "The Christ" - spiritual divine	Compassion overwhelming love Overself, Overmind Archetypal divine
Subtle -Low	1st Heaven	Celestial - nature Spiritual - nature	Astral - psychic Trans-physical
Centauric			Integrated trans-biosocial
Egoic			Self-concept ego & personae states
Membership			Verbal tense membership
Typhonic - Image			Non-reflexive body - image
Typhonic - Axial			Axial - body narcissistic
Uroboric			Prepersonal reptilian reflexes
Pleromatic			Materia prima oceanic

* Blank sections of the table indicate no comparative concepts

Table S-1

Additional Views

The Kabbalah

*"God wished to behold God, so God
created the mirror we call existence."
Qabballah*

Kabbalah is Hebrew for tradition. However, the Kabbalah is also known to refer to a collection of mystical and ethical Jewish writings. A good section of the concepts consist of speculative and symbolical interpretations of Hebrew Scriptures.

The Kabbalah, a body of spiritual wisdom, contains the long-hidden keys to the secrets of the a universe. Additionally, the Kabbalah also holds the keys to the mysteries of the human heart and soul. Kabalistic teachings explain the complexities of the material and the nonmaterial universe. This includes the physical and metaphysical nature of all humanity. Kabbalah shows in detail, how to navigate that vast terrain of Life in order to remove chaos, pain, and suffering.

For thousands of years, the great Kabalistic sages have taught that every human being is born with the potential for greatness. The Kabbalah is meant to be utilized, not just learned. Its purpose is to bring clarity, understanding, and freedom to our lives and ultimately to erase even death, itself. Kabbalah is the means for activating that potential.

The Kabbalah is a series of stages (called Sephiroth) of evolutionary consciousness from the physical to Clod. This progression transmigrates through the four worlds. Beyond the four worlds are the unknowable extensions of existence. These are the hidden ideas of the Spirit, which are not yet called into being.

Each Sephiroth represents the embodiment of some Divine attributes and/or virtues. Divine attributes are interrelated. Therefore, the Sephiroth are interconnected. This interconnected web allows for various conduits between the Kabalistic stages. Consequently, each student has a variety of possibilities to explore.

The ten Sephiroth with their name, meaning and attribute are listed in descending order from the higher to the lower are shown in Table K-1:

<i>Sephiroth</i>	<i>Name</i>	<i>Attribute</i>
KETHER	Crown	Equating providence
CHROMAH	Wisdom	Divine Wisdom
BINAH	Intelligence	Understanding, Ever Active Intelligence
CHESED	Mercy	Love, Infinite Mercy
GEBURAH	Strength	Justice, Fortitude, Absolute Justice
TIPFIERETH	Beauty	Indescribable Beauty
NETZACH	Victory	Firmness, Victory Over Life & Death
HOD	Splendor	Praise, Submission
YESOD	Foundation	Generation, Cornerstone of Stability
MALKUTH	Kingdom	Righteousness, Principle of Form

Table K-1

These ten Sephiroth allow the evolutionary progression through the four worlds. The four worlds (in descending order) are:

AZILUTH,	the Archetypal World of Emanations
BRIAH,	the World of Creation
YETZERAH,	the World of Formation
ASSIAN,	the Material World of Action

A slightly differing perception is presented by Dr. Lloyd Abrams, A rabbinical teacher, Dr. Abrams conducted a symposium that presented the concept that each of the Kabbalistic Sephiroth is a level of heaven. Here each Sephiroth (excluding the material world of Malkuth, the Kingdom, has a choir of angels. Each angelic order includes a governing Archangel and eight supporting angels. The purpose of each angelic order is to emulate the divine quality of their resident Sephiroth.

For example: Within the Sephiroth of Kether, the Archangel Metatron presides over the angelic order called Seraphim. The Sephiroth's quality of Divine Will is distributed throughout the choir's eight supporting angels as follows: VEIUIIAH initiates Will, JELTEL emanates Love & Wisdom, SITAEL enables the Construction of the Universe, ELEMIAH emanates Divine Power, MAIASIAH handles Rectification, LELAHEL distributes the Light of Understanding, ACHIAH brings Patience, and CAHETEL gives Divine Blessings.

Having reviewed Kabbalistic perception of heaven, we can coordinate these descriptions of Heavens with the transpersonal levels of consciousness as follows:

Levels of Consciousness
vs.
Levels of Kaballah Heaven

Consciousness Level	Heaven's Levels	Heaven's Description	Self Mode Reasoning and Comments
Ultimate			Being is beyond what arises, y what arises is Being
Causal - High			Self-Realization Transcendent Witness
Causal - Low	AZILUTH	Archetypal World of Emanations	Archetypal point source final-God
	KETHER	Crown, Providence	
	CHROMAH	Divine Wisdom	
	BINAH	Intelligence	
Subtle - High	BRIAH	World of Creation	Archetypal divine Overself, Overmind
	CHESED	Love, Infinite Mercy	
	GEBURAH	Strength, Justice, Fortitude,	
	TIPHERETH	Indescribable Beauty	
Subtle -Low	YETZERAH	World of Formation	Astral - psychic
	NETZACH	Firmness, Victory Life & Death	
	HOD	Splendor, Praise/ Submission	
	YESOD	Foundation, Generation	
Centauroic	ASSIAN	Material World of Action	Integrated trans-biosocial
Egoic	MALKUTH	The Kingdom	Self-concept ego & personae states
Membership			Verbal tense membership
Typhoid - Image			Non-reflexive body - image
Typhoid - Axial			Axial - body narcissistic
Uroboric			Prepersonal reptilian reflexes
Pleromatic			Materia prima oceanic

* Blank sections of the table indicate no comparative concepts.

Table K-1

Theistic Psychology

*"Know that heaven and hell
are in the human mind."
Dr. Leon James (1938- present)*

Theistic Psychology is the scientific study of God. This study of god is based on the communicative evaluation of Sacred Scripture (James utilizes Swedenborg as his example). In Theistic Psychology, Sacred Scripture is considered as Divine Speech that "descends through the discrete layers of the human mind -- spiritual mind, rational mind, and natural mind" (James 2007. Vol. 1. Sec. 1 para. 2). Divine Speech itself is infinite and incomprehensible to finite minds of human beings.

However, the human mind is a bridge for receiving spiritual substances that exist eternally in the mental world. These spiritual substances are not material in nature, and do not have the characteristics of time and space. Instead, spiritual substances emanate from the Spiritual Sun, which is in the spiritual world of eternity.

The reality is that our mental life is not in this world but, in the mental world. The conscious life is only a portion of our mental life and is called the natural mind. However, we also become conscious of the spiritual mind when we die. The process of dying is called resuscitation. The full consciousness of our spiritual mind is awakened approximately 30 hours after death.

Theistic Psychology is the psychology of God. For psychologists there are two approaches to investigating *the psychology of God*. For one method, psychologists identify God as a belief, then they investigate that belief. The other method is to delineate God as a reality in itself. We must assume that God is a reality to logically investigate God. In relation to God, Theistic Psychology takes the positive bias interpretation that God is a significant and traceable influence on human behavior.

Since every human being has God in the mind, every human being has *heaven* and *hell* in the mind. Heaven is a mental state in eternity and exists as the human *virtues*. All individuals who operate within the consciousness, intention, effort, and love of *virtues*, develop so that they can exist in heaven

Likewise, every human being has *hell* in the mind. It is through our natural-sensuous mind that Hell becomes an eternity. Hell exists within the human *vices*. Therefore, individuals who's consciousness, intention, and effort, operates for the love of the vices, develop hell after separation from the physical world.

"From the scientific perspective of Theistic Psychology, based on the hidden *correspondential meaning of Sacred Scripture*, both heaven and hell are mental states... people make their own choices regarding where they exist in the conscious afterlife of eternity. The choices they make are according to their loves -- *what they like most, what they are most enchanted with, what they are unwilling to give up no matter what*. This is what pulls them to

live their immortal existence either within human virtues (heaven), or within human vices (hell).

" (James 2007. Vol.1 Sec.1 para.. 82)

Our mind is an organic structure made of sub-components. With these sub-components, we can also control its direction and development. There are three major levels of mental operations to understand how our mind works. The anatomical levels or states of the mind are: The celestial level of operation through the "celestial mind", the spiritual level of operation through the "spiritual mind", and the natural state of operation through the "natural mind".

Each of the three levels of mental operation has three types of operations or functions of the mind: the affective (the "will"), the cognitive (the "understanding"), and the sensorimotor (the "sensations"). The Affective operations are feelings, motivations, impulses, tendencies, affections, and loves. While the Cognitive operations are thoughts, ideas, concepts, images, and reasoning. Therefore, the Sensorimotor operations are sensations, attentional focus, and motor determinations or behavioral sets. (See table MS-1)

LEVELS OF OPERATION	TYPES OF MENTAL OPERATIONS		
III Celestial Mind	Celestial Affective (9)	Celestial Cognitive(8)	Celestial Sensorimotor (7)
II Spiritual Mind	Spiritual Affective (6)	Spiritual Cognitive (5)	Spiritual Sensorimotor (4)
I Natural Mind	Natural Affective (3)	Natural Cognitive (2)	Natural Sensorimotor (1)

Table MS-1 (James 2007)

James (2007) calls this type of chart an "ennead matrix" because of the structure of nine. The mind's operations are tracked on the ennead matrix. The nine categories of operations are displayed describing the mind's operations:

- (9) the celestial feelings (affective level 3)
- (8) the celestial thoughts (cognitive level 3)
- (7) the celestial sensations (sensorimotor 3)
- (6) the spiritual feelings (affective level 2)
- (5) the spiritual thoughts (cognitive level 2)
- (4) the spiritual sensations (sensorimotor 2)
- (3) the natural feelings (affective level 1)
- (2) the natural thoughts (cognitive level 1)
- (1) the natural sensations (sensorimotor 1)

We have feelings, thoughts, and sensations. James calls this arrangement the "threefold self." These operations define what the mind is at different levels of consciousness and rationality. For instance, we can have celestial feelings: -like compassion for someone's need. These are thoughts, not feelings. Affective operations are the initiating feeling , motive, or need that allows action. Once this initiating feeling is experienced, our cognitive mind those operations that are adequate and workable. Consequently, the affective operation initiates behavior, the cognitive operation directs it, and the sensorimotor operation executes it. (James 2007)

The mind is constructed of the same substances that set it in motion in the first place, and keep it functioning in perfect order. Besides being an immortal spiritual organ, the mind is constantly operating or as James would say 'online'. The natural mind is our daily conscious self in the material world. Unconscious operating is the workings of the spiritual mind and the celestial mind. The mind is the bridge between worlds.

Theistic Psychology relates that God is a scientific and rational concept for human thought. Consequently, every human being has the opportunity and ability to develop their rational heavens or hells. Those who are willing to abandon their false ideas and their hellish loves are able to create their heavens and dwell there. But those who abandon their heavenly virtues create their own hells in their mind. Additionally, the individual develops their concept of the Divine Human dwelling in heaven or the false human dwelling in Hell..

Having reviewed perception of heaven of Theistic Psychology, we can coordinate these descriptions of Heaven with the transpersonal levels of consciousness as follows:

Levels of Consciousness
vs.
Levels of Theistic psychology Heaven

Consciousness Level	Heaven's Levels	Heaven's Description	Self Mode Reasoning and Comments
Ultimate			Being is beyond what arises, yet, what arises is Being
Causal - High			Self-Realization Transcendent Witness
Causal - Low	Theistic psychology Heaven/Hell	In the Mind	Archetypal point source final-God
Subtle - High			Archetypal divine Overself, Overmind
Subtle -Low			Astral - psychic
Centauroic			Integrated trans-biosocial
Egoic			Self-concept ego & personae states
Membership			Verbal tense membership
Typhoid - Image			Non-reflexive body - image
Typhoid - Axial			Axial - body narcissistic
Uroboric			Prepersonal reptilian reflexes
Pleromatic			Materia prima oceanic

* Blank sections of the table indicate no comparative concepts

Table TP-1

Edger Cayce's Heaven

"As the spirit of self gives that attunement that may be at a oneness with those spirits in that sphere, they may know, they may understand, they may gather, that TRUTH that MAKES one free."

Edger Cayce (136-33:11)

Edger Cayce's concept of Heaven does not embrace the traditional perception that includes physical attributes as described by others (i.e. Enoch and Mohammed). Cayce's view of Heaven shies away from declaring physical type descriptions. His description references a heaven that is more like a "meeting of the minds". It is a gathering of the consciousness of individual soul entities. This togetherness is accomplished and maintained through the soul's consciousness of understating.

According to Cayce, this heavenly gathering is the dwelling place of "the Lord" God and his messengers. It is from this "heaven", that the Lord's laws (of the spirit of peace, truth, and love) and his guidance emanate. Although it is the aspiration of humanity to look to those of the non-physical world for guidance in one's life, individuals should not depend on others for inspiration. "Look not for those who may bring a message from abroad, or those who may descend from the heavens". (189-3:37.) The individual should not rely on the guidance descending from above, but has the responsibility to raise themselves up in consciousness.

Cayce indicates that there are those who seek to raise themselves. Their goal is to be one of "those that would seek His (the Lord's) face" (Cayce 136-33:11). For the Lord dwells in

heaven and to view his face would require that one establish a special connection with the Lord. An individual accomplishes this contact and communication through prayer, mediation, and other psychic experiences. Furthermore, during one's contact period, they establish a connection called "being in the proper moment". This is where one finds themselves carried on a journey to an indefinite (infinite) end. In doing so, an individual soul-entity will pass from this earthly plane to encounter a glimpse of a gathering with God. In another words, Heaven is the soul's home with the Lord (254-92:9).

Yet, there are those of us who do not take the 'journey in the moment'. They do not seek to rise up to heaven and see the face of God. Yet, even if one does not seek an audience with God, there comes a time when every individual must stand before God. This occurs because every individual is accountable for his or her thoughts and actions. "But ye shall give ACCOUNT for every DEED done in the body!" (Cayce 69-4:20).

Cayce recognizes that an individual's personality and their attempts at living life are expressions of identical concepts. The thoughts and the character are the expressions of an individual soul-entity's Ideals and understanding of God's laws. We express the integration of God's guidance of the spirit of peace, truth, and love, through living personalities. The expression of these qualities through the soul-entity's life is the interpretation of that soul-entity's IDEAL! (254-92:9)

The comprehension of universal truths evolves through an individual soul-entity's existence. A soul-entity's life is the manifestation of this comprehension and one's Ideals. "LAWS, - not only in the present; for LIFE is the whole, not an individual experience!" (69-4:20). "For all are under the law of God equal" (254-92:9).

Because Life is more than an individual experience, the soul entity makes appeals to God in heaven seeking guidance in one's physical life, and when passing on from this earthly plane. Yet, we must remember, that what God has created, can also be unmade. Cayce expresses this in reading (69-4:200), "as He (God) gave, 'The heavens and the earth will pass away - my word shall NOT pass away' " (69-4:20). Consequently, Heaven will cease to exist, even though the "Word" (the spirit of peace, truth, and love) remains available to the soul-entity.

Yet, if Heaven fades away, how can one rely on receiving the "Word"? This is precisely why Cayce tells us that we should not rely on "those who may descend from the heavens to bring word again, but rather one should rely on one's own heart. God promises to meet all (soul-entities) in one's own heart. (189-3 37.) It is within one's own heart that we receive real guidance. For the spirit of peace, truth, and love, is "WITHIN THINE OWN HEART." (136-33:11) Therefore Heaven, the heavenly home for the individual soul entity and the dwelling place of God resides within the individual. This heaven within is only accessible through understanding of God's Law. Hence, the Truth shall make one free.

This freedom through Truth allows the individual the experience of the gathering called heaven. As related on reading 106-10, heaven is an experience. The individual exclaimed that "The heavens seemed to open up and a great, powerful, light appeared to me and to envelope me" (Cayce 106-10:3). This experience is explained as an illustrative way of the subconscious forces to express to the mental conscious forces of the individual, the great lessons, the great truths of God's Laws.

With the soul entity's engulfment in the Light (of God), we find that the spirit of self gives itself to that attunement with heaven. Consequently, oneness occurs with an experience of unity. Any of the lessons that are gained by the soul entity comes to it through the strength in unity. This is a unity of purpose and the oneness (106-10). "For how hath it been given to those that, seek to know the Lord? Thy God is ONE!" (189-3:37.) For we, as entities that exist on the physical plane, life is the preparation for that at-oneness. Heaven then is the gathering of soul entities precluding oneness and all this activity takes place with the individual's one heart.

Having reviewed Cayce's perception of heaven, we can coordinate these descriptions of Heaven with the transpersonal levels of consciousness as follows:

Levels of Consciousness
vs.
Levels of Cayce's Heaven

Consciousness Level	Heaven's Levels	Heaven's Description	Self Mode Reasoning and Comments
Ultimate			Being is beyond what arises, yet, what arises is Being
Causal - High	Heaven	God is One into thine own heart	Self-Realization Transcendent Witness
Causal - Low		The Lord's dwelling place	Archetypal point source final-God
Subtle - High		Divine Law Spirit of peace, love and truth	Archetypal divine Overself, Overmind
Subtle -Low			Astral - psychic
Centauric			Integrated trans-biosocial
Egoic			Self-concept ego & personae states
Membership			Verbal tense membership
Typhoid - Image			Non-reflexive body - image
Typhoid - Axial			Axial - body narcissistic
Uroboric			Prepersonal reptilian reflexes
Pleromatic			Materia prima oceanic

* Blank sections of the table indicate no comparative concepts

Table C-1

Part III Ideas and Opinions

"Courage leads to heaven; fear leads to death."

Seneca (c. 4 BC – AD 65)

For many individuals, the examples shown delineate that Heaven (or Hell) is a place. A place somewhere... out there, in the great beyond. Its location somehow elusive, yet, we still know that it is there, somewhere, beyond the farthest stars beyond the furthest boundaries of the universe or possibly the center of its existence. In any case, for most, if not all individuals, Heaven reaches and resides beyond the physical plane of existence.

Regardless of its location, Heaven is the abode of God. It is the place where God resides, ruling over the multitudes. Heaven is where we find the throne of God. For some, the obtaining or the ascent to heaven is the final goal. For these individuals, Heaven is the soul's final resting place. It is here where one receives the rewards of following God's Laws. There is nothing more, nothing beyond heaven. There is no unity with God, only an existence throughout eternity with God.

For others such as Wilber, James and Cayce, there is an alternative. The alternative being universal unity. This brings into play the individual, specifically, one's evolution of consciousness and their perception of universal truths.

These two alternatives are represented in the controversy between Wilber and Schneider. Due to his difference in perception, Wilber presents his methodology of integral investigation as an approach to researching consciousness. With the segmentation of current consciousness research, Wilber's model presents what appears to be a practical approach for the beginning of the integration of the various disciplines as they lead to unity.

If we are to continue to study and research consciousness and the transpersonal, we require an approach with a process that allows for both the empirical researched data along side the hermeneutic researched data. As with any process, we must remain open to the possibility of a continuous improvement and modification of the model and it's processes (this includes perceptions of God and Heaven/Hell).

Wilber and Schneider strongly disagree on the nature and even the existence of higher stages of consciousness. Schneider seems to have difficulty with the concept of the transpersonal concept of any individual obtaining Oneness or Unity. There are several references where Schneider acknowledges that a possible transcendental moment has occurred, but relinquishes that these are only temporary "luminous spiritual moments". (Schneider pg. 198) Schneider also cites a colleague, May (1981), "The Void may seem to be contact with pure being, ... that one gets a glimpses of being, awareness that is a beckoning path to pure being even though none of us gets very far on it. (p. 184)" (Schneider, p. 199)

Apparently, Schneider, and his other colleagues, acknowledge that, if Unity exists, then there is a path to Unity. Yet, their contention is that the ultimate transcendental objective, Unity, is impossible to attain (consequently are they stuck in heaven?). One can get a glimpse of being, but cannot have contact with pure being. This would equate to seeing the light at the end of a tunnel and knowing that one could never get out of the tunnel and reach the light.

Logic would dictate that if Unity exists and there is a path to Unity, then somewhere, somehow, at some point in time, the modality would be discovered to travel along the path and obtain the end goal. Schneider appears to have some difficulty understanding the difference between contacting and being in touch with the “Whole” and total transcendence.

Schneider also has difficulties with those traveling along the path. According to Schneider, those so called mystics eventually have to break boundaries that are “... at the very core of our feelings about what it means to be human”. (pg. 200) Schneider contends that if one follows Wilber's evolutionary process, we have to develop beyond our own humanity, i.e. “...we are no longer speaking of human beings. We are speaking of energies or “true divinities.” (Schneider p. 212). Eventually, Schneider further condemns this group of people, who “... to be an ultimate equal member of the mystical body of Christ/Krishna/Buddha” (Schneider p. 214), for not assisting in alleviating our woes and fears, or solving our problems.

Of course, they (true divinities) cannot assist, because according to Schneider, they do not exist. Moreover, if they did exist, they would be far removed from the day to day to day to

day activities of the everyday common person. That is as it should be. We must struggle and work out our own issues and not rely on “Someone” else to accomplish this for us. The transpersonal movement is a beginning conceptual road map for our continuing evolutionary advancement. I am certain that changes and revisions to this road map will be necessary and implemented as humanity evolves.

Experience has shown that there are varied modalities to obtain these “luminous spiritual moments” as Schneider refers to them. Although these experiences remain temporary, it is the memory of the many and varied experiences that encourages me to retain my vision that the end in sight is obtainable, If not then there would be no incentive to put forth the effort trying to obtain the impossible. Both Wilber and Schneider have some excellent concepts they bring to the light of discussion regarding the transpersonal movement, yet considering both; may not both have some truth; may not both have some error?

Ken Wilber in his “An Integral Theory of Consciousness” gives us an intergraded summery of a number of various disciplines and a brief description of their approaches to the exploration of consciousness. By utilizing the most essential elements of each of these schools of thought, Wilber develops his integral theory of consciousness.

The result of this integration of research is the “four quadrants of existence“, which are: intention, behavioral, cultural, and social. This model incorporates all of our perception of consciousness internally and externally as well as individually and collectively and the premise

that consciousness is an amalgamation of all four quadrants. The functioning of this model is based on Koestler's "holon" theory where, as a primary building block, an individual whole, i.e. the holon, is a subset or part of the greater whole.

In the discussing of the emergence of consciousness, one of the key points put forth is that "The hierarchy of evolutionary emergents of apprehension is that consciousness is almost infinitely graded" (Wilber 1977). This is reminiscent of the adage "there is no black and white, only infinite shades of gray". With infinite shades of gray, the replication of specific shades may present specific challenges in consciousness research.

Ken Wilber's work, "The Atman Project", postulates that the history of man and our possible future is dependent on our evolution. This evolution begins with our existence in unconscious unity through self-realization to our realized integration with unity. This process is known as the Life Cycle.

This Life Cycle is subdivided into multiple divisional stages of consciousness evolution. These divisional stages evolve from unrealized unity through the Pleromatic, Uroboric, and Typhonic in an outward progression to the Egoic stage of development. From the Egoic stage of development, evolution continues through the Mental, Subtle, Causal, and Ultimate stages to realized unity. Each of these stages of development exhibits specific and distinct characteristics of consciousness evolution.

As we progress through the Life Cycle on our way to realized unity, we recognize that Unity appears to be beyond our reach. As a result, we attempt to find substitutes for this apparent unattainable unity. These substitutes are used to frustrate our attaining integration with unity and simultaneously creating a gratifying replacement. We are separate from unity: we have self.

As a result of this self realization, we are confronted with two opposing forces in life; (Eros), life, the perpetuation of our own existence and (Thanatos) death, the threat of dissolution of the self. As Wilber states, “The Atman Project: the attempt to find spirit in ways that prevent it and force substitute gratifications” (Wilber 1996 p. xvi).

Wilber also relates that we are currently in the Egoic stage of consciousness development and our attempting to transcend to the upper level of consciousness, those beyond the mental stage, we need a special tool. Moreover, the tool he suggests is meditation. Per Wilber, “meditation is if anything, a sustained instrumental path of transcendence.” “Meditation is evolution...” (Wilber 1996 p. 109).

This process of consciousness development has two distinct parts of paths. One path being the consciousness evolution of man as a entire group, the other path as an individual, As part of the evolution of the consciousness of man, each of these periods of evolution is developed as a component of the individual’s progression from birth through childhood to the adult. These paths are a separate but integrated evolution, which is representative of a whole within a whole.

We can summarize The Atman Project as the process, which, “As the individual, moment to moment, recreates his illusionary boundaries, so reality, moment to moment, conspires to tear them down.” (Wilber 1996 p. 122) Further evaluation will show us that, “ ... development is evolution: evolution is transcendence...” (Wilber 1996 p. xvii) It is through evolution, not revolution that all things are changed permanently.

When we move from one stage of evolution to the next, the useful qualities of the lower stages are retained and expressed within the greater context of the higher levels. Regardless of the 'experts', our own individual opinion and perception remains the only valid view. We can only interpret the present and the future encounters through our associations of previous experiences. Indeed, there are "levels" of Heaven!

These levels are dependent, according to our personal growth and perception. The perceptions of Heaven reside within the subtle level of consciousness. We can overlay and integrate these concepts to create a unified picture of our own personal evolution. As a part of this picture, in Wilber's model, Heaven is a substitute to be discarded. Moreover, for Jung, heaven is an archetype myth via our personal recollection based upon our contacts through experiences. In either case, heaven must be attained, and then it must be discarded for an individual to continue one's development.

Therefore, as our consciousness grows our myth is altered to reflect those expanded perceptions of consciousness. Heaven is an archetype. God is an archetype. Each of us has an

individual concept of God and heaven, which is dependent on the individual's perception. Regardless of one's personal perception, certain aspects of consciousness remain universal truths. All archetypes must be integrated into the consciousness to attain unity.

With the Ego and Collective Consciousness, there are two conditions: Duality, which includes the Ego & Consciousness and the condition of unity where the Ego is a memory of experience. As the ego reintegrates with the collective consciousness to attain unity, our perceptions of heaven alters. Eventually, this alters to the point where heaven becomes (or is replaced with) a unity with God. (Jung 1933)

Regardless, Heaven is a part of the Life Cycle. Heaven as a myth via our personal recollection is based upon our contacts through experiences. Therefore, as our experiences grow, hopefully, our consciousness grows. Consequently, our myth alters to reflect those expanded perceptions of consciousness. An example of the altering of myth is shown in Table OI - 1 (see appendix).

Another example comes from the Mayan culture. If, as Calleman (2004) relates that the thirteen day count of the Mayan calendar is a reflection of the creation process, then not only are the heavens created but man is created as well. Just as this process signifies the evolution from the seed to the mature fruit, it also is a representation of the creative process of an individual's life. This evolutionary process evolves through an individual life in thirteen stages of progression.

Furthermore, with each of these evolutionary stages of the individual life, a particular god was invoked. The invoked deity was dependent upon that deity's divine power or spiritual quality that corresponds to the character of that particular evolutionary stage. Correspondingly, these levels of heaven reside as part of the individual. This is represented in Table MG-2 with the additional growth stages in ***bold** to indicate an individual's life stage.

So, then somewhere in our future spiritual evolution lies a consciousness of an awareness that exists throughout the levels of heaven, possibly even before unity. Consequently, the co-residing of traditional religious convictions and the concepts involving the evolutionary theories of transpersonal perceptions of consciousness create more questions.

Zen gives the parable that if the way is explained to an individual, it is not the true way. Just as the "Way " cannot be truly and accurately described to the pilgrims consciousness, so too, the descriptions of heaven cannot truly and accurately describe heaven. If a description is given of the heavenly abode, it cannot portray a true picture. This is a presentation by the of the finite mind's attempt to comprehend, and share a spiritual experience on a moment of contact with collectiveness of unity.

Appendix:

1. Table T-1 The Great Chain of Consciousness
2. Table T-2 Attributes for the Levels of Consciousness
3. Table IO-1 Levels of Consciousness vs. Archetype of Heaven
4. Table MG-2 The Mayan Heavens and the Individual's Life Cycle
5. Table DCH-1 The Celestial Hierarchy

The Great Chain of Consciousness

<i>Realized Unity (Oneness)</i>			
8 Ultimate	absolute	<i>Complete Unity</i>	<i>Non-duality</i>
7 Causal	sagely	<i>Unity with God</i>	<i>Duality</i>
6 Subtle	saintly	<i>Soul</i>	<i>Subtle transcendence</i>
5 Psychic	shamanistic	<i>Soul</i>	<i>Physical transcendence</i>
4 Advanced Mind	mental	Egoic	Self Esteem
3 Early Mind	paleological	membership	idealism
2 Body	typhonic	body forms	Emotional, Sex
1 Nature	uroboric	reptilian	Money, Wealth
	pleromatic	material	Food, Property
<i>Unrealized Unity (Oneness)</i>			

Table T-1

Attributes for the Levels of Consciousness

<i>Self Sense Mode</i>	<i>Cognitive Style</i>	<i>Affective Elements</i>	<i>Motivational Factor</i>	<i>Temporal Mode</i>	<i>Self Mode</i>
Ultimate	Consciousness is totally awakened	Original Condition and Suchness	I AM that I AM I AM All that Is	World process arises moment to moment Timelessness	Being is beyond what arises, yet, what arises is Being
Causal - High	unknowing, perfect divine ignorance	formless Radiance perfect Ecstatic	final spontaneity love-in-oneness	transtemporal eternal	Self-Realization transcendent Witness
Causal - Low	audible revelation final illumination	radiant bliss	transcendent love-in-oneness	transtemporal eternal	Archetypal point source final-God
Subtle - High	actual intuition archetypal forms	rapture, bliss superconsciousness	compassion overwhelming love	transtemporal, moving to eternity	archetypal divine overself, overmind
Subtle -Low	Clairvoyant extrasensory	transpersonally sensitive	parapsychological paranormal drives	"point source" time transphysical	astral - psychic
Centauric	transverbal transconsensual	spontaneity impulse expression	autonomy meaning self- actualization	present moment aware of linear time	integrated transbiosocial
Egoic	verbal dialogue concrete thinking	dialogue emotions guilt desire love	self-control self-esteem	linear historical past - future	self-concept ego & personae states
Membership	autistic language mythic thinking	temporal desires likes and dislikes	willpower choice belongingness	time binding structure	verbal tense membership
Typhonic - Image	multivalent images sensorimotor whole	sustained emotions rudimentary desires	wish fulfillment survival and safety	extended present	non-reflexive body - image
Typhonic - Axial	feeling acausality sensorimotor	elementary emotions fear rage pleasure	immediate survival pleasure - unpleasure	concrete momentary passing present	axial - body narcissistic
Uroboric	differentiation causality	primordial fears ruphoric	psychological & survival needs	pretemporal	prepersonal reptilian reflexes
Pleromatic	Objectless Spaceless	omnipotence unconditional	rudimentary instinctual	timelessness pretemporal	materia prima oceanic

Table T-2

Levels of Consciousness
vs.
Archetype of Heaven

Consciousness Level	Heaven Archetype	Heavenly Relationship	Self Mode Reasoning and Comments
Ultimate	Archetype non-existent	Being Is	Being is beyond what arises, yet, what arises is Being
Causal - High	Archetype faded from existence	"I AM, that I AM"	Self-Realization Transcendent Witness
Causal - Low	Archetypal Unity	We are heaven (the Garden)	Archetypal point source final-God
Subtle - High	Archetypal (fades into) Unity	We are in heaven (the Garden)	Archetypal divine Overself, Overmind
Subtle -Low	Becoming the Realized Archetype	We are approaching heaven (the Garden)	Astral - psychic
Centauric	Realizing the Archetype	Heaven is a condition of spiritual growth (consciousness)	Integrated trans-biosocial
Egoic	Archetype becomes varied	The ego is supreme. Concept of God vs. no God. Heaven vs. no Heaven Heaven is a place out there - physical attributes	Self-concept ego & Personae states
Membership	Archetypal variations begin occurring	God and man are separate Man is judged in heaven or underworld The Ultimate God resides over heaven/underworld	Verbal tense membership
Typhonic - Image	Archetype comes into acceptance	Heaven is with particular a God (e.g. sky, wind, rain)	Non-reflexive body - image
Typhonic - Axial			Axial - body narcissistic
Uroboric	The Unrealized Archetype	We are in heaven (the Garden)	Prepersonal reptilian reflexes
Pleromatic	The Unrealized Archetype	We are heaven (the Garden)	Materia prima oceanic

Table IO-1

The Mayan Heavens ¹
and the Individual's Life Cycle ²

Heaven	Deity	Deity's Description	Growth Stage
1	Xiuhtecuhtli	god of fire and time	Sowing
2	Tlaltecuhli	goddess of earth	Sexual activity
3	Chalchiuhtlicue	goddess of water	Germination
4	Tonatiuh	god of the sun and warriors	Conception
5	Tlacolteoti	goddess of love and childbirth	Sprouting
6	Mictlantecuhtli	god of death	Birth
7	Cinteoti	god on maize and substance	Proliferation
8	Tlaloc	god of rain and war	Childhood
9	Quetzalcoatl	god of light	Budding
10	Tezcatlipoca	god of darkness	Adolescence
11	Yohuaiticli	goddess of birth	Flowering
12	Tlahuizcalpantecuhtli	god before dawn	Childbearing
13	Ometotl/Onecinati	Dual-Creator God	Fruition
			Maturity

Table MG-1

¹ Mayan heavens table (Calleman 2004 p. 19)

² Growth stages in *bold to indicate an individual's life stage. (Author's addition)

Celestial Hierarchy
of
Dionysius the Areopagite

<i>Order</i>	<i>Name</i>		
First	Seraphim Cherubim Thrones		
Second	Dominions Virtues Powers		
Third	Principalities		
	Michael	Archangels	Lucifer
	Gabriel		Beelzebub
	Angeles		
Physical	Mankind Animal Plant Mineral		
Elemental Energies	Fire	Salamander	
	Air	Fairies & Sprites	
	Water	Nymphs	
	Earth	Dwarfs & Trolls	

Table DCH-1

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