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## **Hereafter, Heaven, Hell, and Bhagavad Gita**

## **Author's note:**

Describing the spiritual realm presents a challenge; as such, concepts are often beyond the scope of earthly terms. To address this difficulty, I have employed standard worldly expressions, such as days, months, colours, and courtyards, to convey notions beyond the dimensions of time and space.

I was afforded a second chance at life (Near-death Experience) and incorporated the knowledge I gained in the Hereafter into a narrative. The views expressed herein are my own.

I was raised in East Africa (Kenya) by Hindu parents who taught me the Bhagavad Gita from age four. I began reading the Bible, the Koran, and other Holy Scriptures from the age of ten onwards.

As there were no Christians in my immediate vicinity, I spent many years communing with the Lord alone. I moved to the UK at eighteen and joined a church at twenty-three.

The Lord God is the author of the Bible, the Bhagavad Gita, and all other Holy Scriptures that convey the divine message of a loving God and our duty to love God and one another. I implore you to open your eyes and mind to see the wondrous things in the Lord's books and His creation.

In the Bible, in Matthew 18:16, it is written, "Every word may be established by the mouth of two or three witnesses." Consequently, God also needed to confirm His message through various Holy Books, where He reveals His purpose and intention for creation, as well as how He will fulfil them. For example, this is evident in the Bhagavad Gita (Chapter 11), the Bible (2 Timothy 1:9), and Isaiah 11:6-7.

Allow God's Spirit (Atman to Hindus) to reveal to you, through His words, your inheritance in God's Kingdom. Question yourself about what God is endeavouring to convey through the Scriptures. Allow yourself to soar on the eagle's wings (of the Holy Spirit or your liberated Atman) into the past, present, and future, and beyond your imagination. You cannot achieve this feat alone, but God can, and He will confirm your visions with foreknowledge of events transpiring on Earth.

I hope my book will help create a more compassionate world for humanity and all living beings. I pray that we will all work together to provide our children and grandchildren with a brighter future.

Hari Patel. You can contact me at [harxpatel@gmail.com](mailto:harxpatel@gmail.com)

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# Chapter 1

## Death comes to all

It was early evening. Martin parked the car and walked into the house. "Hi, Kathy, I'm home," he said, removing his jacket.

His wife, Kathy, put her arms around him, tears on her face. "Andrew came home from school. He was distraught," she sobbed. "His best friend's mother died in a car crash yesterday."

"That is awful," he said as he held her tight.

"Andrew wanted to know if she had gone to Heaven<sup>1</sup>."

"I will go and see how he is," he said. He turned, climbed the stairs, and entered the boy's room. The young child ran up and flung his arms around his father.

He sobbed, "Dad, Tim says his mum has gone to Heaven, but Mum says people die, and that is a sad part of life. We have one life and must make the most of it."

He kissed the young boy's forehead and tucked him into bed. "Tim's mum was a wonderful woman. Nice people go to Heaven<sup>2</sup>."

The young boy closed his eyes. In a few minutes, he was fast asleep. Martin closed the door, entered the kitchen, and poured a drink.

He sat down on the settee. His mind drifted back to when he was eleven and had a near-death experience<sup>3</sup>. He remembered floating in the air, drifting towards a bright light<sup>4</sup> and catching a brief glimpse of a beautiful garden.

He had been confused by what he had witnessed, so he had shared this experience with his grandmother. She had given him a book called *The Spiritual Sanctuary* to read.

His grandmother had said, "Martin, there are more than two billion Christians and Muslims who believe in the hereafter. Another two billion people in the Far East believe that their souls travel on to join their ancestors."

He had asked her many questions regarding the hereafter, but she answered, "Martin, read this book."

His mind drifted back to the vision of the garden. After a brief glimpse of it, just as he was getting comfortable in his new

surroundings, the noble person<sup>5</sup>, surrounded by white light, said he had to return to Earth.

His thoughts drifted to the book his grandmother had given him. He opened it and started to read.

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**Bhagavad Gita** (translated by Hari Patel, Amazon.com)

<sup>1</sup> Chapter 8:20, Beyond this material world lies the invisible spiritual reality that cannot be destroyed. Spiritual reality will remain when this world is gone.

<sup>2</sup> 2:13, The Atman dwells in a body for a while in each being. It experiences the body through childhood, youth, and old age. Just as a caterpillar casts off its cocoon and attains another body, the spirit reaches another body at death. These changes do not delude the wise

<sup>3, 4, 5</sup> 8:23-25. There are two paths at the point of death. Those who know Me pass through the northern tunnel that leads towards light, brightness, goodness, and Me. V25 The selfish and evil follow the southern tunnel that leads towards the path of smoke and night, towards a darker, unpleasant place, leaving behind a legacy of greed, selfishness, and misery.

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## Chapter 2

### Near-death experience

It was a warm spring day. The young schoolchildren were in high spirits, glad to be out of the stuffy, humid classroom. They were on a field trip with their adored young blonde teacher.

The teacher said, "Today, we are going to study metamorphosis. Does anyone know what metamorphosis is?"

The children looked at each other. No one answered. She turned around, walked towards a tree, and reached out to pull down a branch so the children could examine the leaves. On the underside of the leaves were caterpillars.

"Does anyone know what will happen to these caterpillars in a few days?"

"I know, Miss," one bright boy called out. "In a few days, they will weave cocoons and sleep. When they come out of their cocoons, a miracle will happen. They will have changed<sup>1</sup> into beautiful butterflies."

"Thank you, Jeff." She turned to face the class. "It is amazing what (God via) evolution has come up with. Evolution is just amazing. It has created many diverse ways for species to survive."

"Miss, do humans undergo metamorphosis<sup>1</sup>?" the boy asked.

"What do you think?" the teacher asked.

He paused to consider and replied, "Many people believe that life goes on<sup>2</sup> in some other form after death<sup>3</sup>. Perhaps that is why we have churches and other places of worship. Maybe when we die, we change into something else."

She nodded. "You have a point." It was getting warm, and the children were getting bored. The teacher said, "Children, you have twenty minutes to play."

A couple of girls ran to a nearby playground. They were playing on the swings when they heard a cat mewling.

A young woman called Sam was passing by. One of the girls ran up to her and said, "Miss, there is a cat in the tree. Can you help the cat? It looks like she's stuck."

The young woman looked towards the tree and saw that the cat was distressed. Without hesitation, Sam started to climb the tree. She approached the cat. Sam's foot slipped, and as she panicked, she clutched the nearest branch. The rotting branch broke, and Sam fell heavily onto the hard ground. The back of her head struck a rock, and she passed out. A small pool of blood formed around her head.

Sam seemed to leave her body and started to float **upwards**<sup>4</sup>. She looked down and saw her body on the ground, surrounded by the children. As she watched, she drifted towards the mouth of a tunnel.

Slowly, she drifted into the tunnel. For a while, she was in darkness. Then, a bright light appeared at the other end of the **tunnel**.<sup>5</sup> She walked towards the light and **emerged**<sup>6</sup> from the tunnel.

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**Bhagavad Gita** (translated by Hari Patel, Amazon.com)

<sup>1</sup> 14:1, Krishna: The Supreme Being said, "Arjuna, I will explain how spiritual knowledge can take you into the next world and beyond at the time of death."

<sup>2</sup> 6:41-44, When people who have accepted Me die, they go to a spiritual realm where the righteous live.

<sup>3,4</sup> 7:29, Many take refuge in Me, seeking liberation from old age and death. I awaken their spiritual life, and they begin to comprehend Brahman within themselves. After death, they will be united with Me.

<sup>5, 6</sup> Ch 8:24. Those who know Me pass through the northern tunnel that leads towards light, brightness, goodness, and Me, whether the time of death is auspicious or not, leaving behind a legacy of love, kindness, justice, and fairness, having enriched the lives of all around them.

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## Chapter 3

### Garden

Sam saw a beautiful place with lush green meadows<sup>1</sup>, clear lakes, and beautiful forests. The grass was green and velvety. Clean air and a fresh fragrance filled the atmosphere, with no signs of decay in sight. It was the most beautiful place<sup>2</sup> she had ever seen, making her feel safe and secure<sup>3</sup>.

A noble-looking man approached her. "Welcome to my garden. My name is Tenzin<sup>4</sup>."

She stood dumbfounded and then said, "I am Sam. Tenzin, what is this place?"

Tenzin replied, "It's a sanctuary for people to come to terms with death and the afterlife. I am here to help and guide you. I must leave now, as I am needed somewhere else, but I will see you soon. Meanwhile, make yourself at home. This is a safe place. No harm will come to you here."

A heavy load of fear and anxiety was lifted from her shoulders. A tremendous sense of love, acceptance, and peace<sup>5</sup> surrounded her. The whole place had a pleasant atmosphere of peace and harmony, something she had never experienced before.

She walked through this delightful garden and noticed that her basic physical faculties were still intact. She could see, smell, taste, and feel heat and cold. But she realised there were differences in her new body as well. It was different from the physical body<sup>6</sup> she had on Earth. It was much lighter.

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### Bhagavad Gita

<sup>1-6</sup> 8:5- 6, Devotees who remember Me at the time of death will come to Me. This is certain. At the point of death, one's spirit travels wherever one's true self belongs.

<sup>6</sup> 15:8-9, At the time of death, the human spirit (Atman and the soul) migrates from the material body to another body as the wind carries a scent from place to place. The living entity, thus taking another body, obtains a different type of ear, eye, tongue, nose, and sense of touch.

<sup>1-6</sup> 4:9. Those who know My true nature and follow My teachings will take their rightful place in My eternal home upon leaving this material world. Where I am,

they will be.

6:41. When people who have accepted Me die, they go to a spiritual realm where the righteous live.

6:47. A disciple of firm faith who abides in Me, walks beside Me and renders loving service to all creation (building My kingdom on Earth and in Heaven) will be with Me forever.

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## Chapter 4

### Other people and animals

The garden was filled with various fruit trees, and a lovely, clear stream ran through the middle. There were plenty of **animals and birds**<sup>1</sup> living in harmony. Sam spent many delightful days playing with them, and they seemed to enjoy her company.

To her amazement, the whole place was teeming with life. Not just animals, either; she found some of her previous neighbours who had passed away before her, alive again, living peaceful, happy existences in this garden.

She was delighted to meet her elderly **grandmother**<sup>2</sup>. Later on, she met her respected elderly schoolteacher and her husband. Then there was her kind great-aunt, who had always been good to her on Earth, not to mention all the strangers. There was an overwhelming sense of communal oneness.

Along the banks of the **stream**<sup>3</sup> were fruit trees. Their leaves did not wither, nor did their fruit fail. They came to fruition every month, and the fruit was delicious and nourishing.

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### Bhagavad Gita

<sup>1</sup> 9:29, I look upon all creatures equally. Nevertheless, whoever renders caring service to My Creation and Me is My friend. **13:29**. People respecting the divinity in every being and creature see God's love everywhere. They do not harm themselves or others and advance in the spiritual world and understanding. 9:6. All creatures and created beings rest in Me, just as the mighty wind moves everywhere and comes to rest in the sky.

<sup>2</sup> 2:12, Your Atman and that of these kings and soldiers have always existed and will continue to live hereafter. Their physical bodies may cease to live, but their spirits (Atman and soul) will continue to live.

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## Chapter 5

### The caterpillar

Sitting on the bank of a clear stream in deep thought, Sam saw a magnificent lion<sup>1</sup> on the other side. He waded across the water and sat beside her. Neither said a word.

A beautiful butterfly flew across the meadow and landed on her shoulder. Sam stretched out her right arm and opened her hand, and the butterfly flew onto her palm. She and the butterfly looked into each other's eyes.

Sam was the first to speak, asking, "How did you get here?"

"In the same way you did," the butterfly replied. "I was what you call a happy caterpillar<sup>2</sup> on Earth, full of praise for the Lord, minding my own business, and then I noticed some changes in my body. I seemed to age, and one day, I began to weave a cocoon and fell asleep.

"The next thing I remember is emerging into a brilliant light. My whole body had changed entirely. Previously, I had many legs and a big, fat, round body, but now I have a small body with beautiful wings. My wings were weak, but in a few minutes, they strengthened, and I could fly. I flapped them and found myself floating in the air.

"I looked down and could see the shell of my old body<sup>3</sup>. Everything looked different from the air, and I was happily hovering over the trees. It was a nice, warm day, and everything looked beautiful. I flew upwards to look at the ground when suddenly I felt a sharp blow on my neck and passed out. When I woke up, I found myself in this wonderful garden."

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### Bhagavad Gita

<sup>1</sup> 9:6. All creatures and created beings rest in Me, just as the mighty wind moves everywhere and comes to rest in the sky.

<sup>2</sup> 4:14. No work affects Me. I am involved in every activity of creation but am not attached to any material activities of the world, nor do I seek any reward. All creatures reap what they sow.

<sup>3</sup> 13:35. Those who understand the difference between the temporal body (field) and the indwelling spirit (knower) and the transition from the body to the spiritual world attain the supreme goal. ----- ➔ -----

## Chapter 6

### New skills

Sam learnt from her neighbours that the garden was linked to their minds and **thoughts**.<sup>1</sup>

The garden's continued existence, along with its trees, lakes, and meadows, depended on their mental effort. They learnt to **work**<sup>2</sup> as a team, controlling and creatively directing their thoughts. They did not seem to have any **tools**<sup>3</sup> beyond this.

The senior neighbours encouraged her to participate, joining them in **reshaping**<sup>4</sup> the garden with their thoughts. Seeds were planted and nourished daily. Over time, these turned into plants, trees, and shrubs.

The garden began to grow bigger and more **beautiful**<sup>5</sup>. More of Sam's time and energy were devoted to its maintenance. She enjoyed this work, and she acquired new skills. The art of coordinating the body and mind strengthened her **bonds**<sup>6</sup> with the people. She made friends and became a valuable member of this vital community.

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### Bhagavad Gita

<sup>1</sup>Ch 2:61. Healthy and wise is the person who subdues his senses and keeps his mind ever-absorbed in me. **Ch 6:5**, Those who aspire to grow should transform themselves by renewing their minds and not allowing their minds to degrade them. The mind can be a friend or an enemy.

<sup>2</sup>Ch 7:28, I forgive the mistakes and sinful actions of pious people who give up their evil and selfish ways and engage in service for the good of all.

<sup>4,6</sup>Ch 5:7. A mature, enlightened person provides selfless services, learns to control his senses and mind, and sees the divine in all creatures. Though engaged in work, he remains unaffected by worldly actions, neither disappointed nor happy with the outcome, but leaves the result in my care.

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# Chapter 7

## Mobility and travel

Each day seemed to bring new delights and experiences<sup>1</sup>. Sam discovered a new, exciting freedom: travel was instantaneous.

Whenever she focused on a place outside the sanctuary, she travelled there. She just had to think of a place<sup>2</sup>, and she would be there.

Initially, she made several mistakes and travelled all over the place. After much practice, she mastered focusing her thoughts on a specific location.

## In pursuit of meaning

As time passed, an inner longing began to surface among the inhabitants, thoughts regarding the meaning of life, purpose, and fulfilment.

Some began to wander away from the garden, pursuing adventure and hungering for new realms and challenges. To them, the garden was just a transitional place, somewhere to rest, to gather strength before moving on.

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## Bhagavad Gita

<sup>1</sup> 6:42-43. Or they may move (metamorphose) into the realm of a great spiritual master. Such a move is rare. Their divine consciousness is reinvigorated by the great spiritual masters, and with their help, they are encouraged to make further progress.

<sup>2</sup> 6:45. These disciplined people in their new realms progress further as their selfish desires are purified. Moving upwards towards higher realms, they eventually attain the seventh Heaven, the supreme goal of all

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## Chapter 8

### Kingdoms

Sam often sat down with her remaining friends and shared their travel experiences to different realms. Some of these realms were incredibly beautiful places<sup>1</sup>, well-governed and joyous.

There were differences between them: some were places of art and pageantry, others of quiet reflection, bright and exuberant, each a perfect home for its inhabitants. Others were simple, straightforward gardens, like in Sam's realm.

Despite these differences, in each realm<sup>2</sup>, their leaders were modest and compassionate, and they manifested marvellous abilities. The inhabitants were kind and generous.

However, most of Sam's friends only got a few glimpses of these realms, and they were not always welcomed.

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### Bhagavad Gita

<sup>1,2</sup> 6:45. These disciplined people in their new realms progress further as their selfish desires are purified. Moving upwards towards higher realms, they eventually attain the seventh Heaven, the supreme goal of all.

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## Chapter 9

### Steward of the garden

Many people have reported finding themselves in such gardens at the point of death. They often describe meeting a close relative, a friend, or a noble **person**.<sup>1</sup> Some said the noble person was an angel or an enlightened being (Christ or Lord Krishna).

Sam soon came to know such a person, and as time passed, their friendship grew. He was called Tenzin. There was nothing distinct about him. He was of average height and slim build, with a pleasant, round face and a carefree smile that made her feel at ease.

However, his eyes seemed to penetrate her soul when he looked at her. It was as if he could **read**<sup>2</sup> all her thoughts. In the beginning, she would avoid meeting his gaze. Then, as she got to know him better, she began to feel less threatened.

Her early impression was that he was an angel, but she later decided she had been wrong. He was a human, albeit unique, with some extraordinary spiritual **abilities**.<sup>3</sup>

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### Bhagavad Gita

<sup>1</sup> Ch 4:34. Follow the guidance of a spiritual master and render service unto him. The spiritual master can instruct you in this wisdom.

<sup>3</sup> Ch 2: 54. My Lord, tell me about the enlightened people. How do they talk, sit, move, and conduct themselves

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# Chapter 10

## Communication

On her very first encounter with Tenzin, she was amazed. She discovered that he would often communicate telepathically, revealing more of his thoughts to her as they grew closer. Stage by stage, he expanded her understanding<sup>1</sup> of her surroundings.

One of the things she learnt from him was, *"It is never wise to reveal all at once, nor is it to the person's benefit to know all mysteries<sup>2</sup> before their time. Knowledge brings responsibility, and a person needs appropriate maturity to handle it effectively. With maturity, one learns to acquire wisdom, empathy, and ability. A confident, mature person is happy to be accountable<sup>3</sup>, has a sharp awareness and a clear conscience<sup>4</sup> that leads them on the right and just path."*

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## Bhagavad Gita

<sup>1</sup>Ch 4:34. Follow the guidance of a spiritual master and render service unto him. The spiritual master can instruct you in this wisdom.

<sup>2</sup>11:1. My Lord, you have kindly given me insight into the mystery of the spiritual realms, confirming Your words with signs and miracles.

<sup>4</sup>2:6. If I let my evil cousin win this battle, then evil will prevail, and I will have failed to do my duty to protect society and our kingdom. How could I live with a clear conscience if I engaged in this battle and killed family members?

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# Chapter 11

## Tenzin's mind

He had a marvellous mind<sup>1</sup>, very quick and logical. He could analyse a situation, work out a solution, think through its implications, and quickly modify it to achieve the desired result.

By controlling his mind and thoughts, he supervised and maintained the garden and all its contents. He could accurately account for every tree, shrub, and animal at any moment. If a single leaf fell to the ground, he knew about it.

Visitors to the garden were under his authority and supervision. He was the caretaker<sup>2</sup> of the garden, and his role was to prepare the new arrivals<sup>3</sup> for their future roles in their new realms.

### **(Kly-son);**

He also possessed a unique ability (Kly-son); he could focus his mind on any new arrival and, in an instant, access complete knowledge of their past life<sup>4</sup>. He could evaluate it and form a correct and precise understanding of the person.

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## Bhagavad Gita

<sup>1</sup> 2:40. This path is called Karma Yoga: the oneness of mind with Me through Action. Even a little spiritual advancement on this path will protect you from your greatest fear.

<sup>2</sup> 3:42. Senses are superior to the body, and the mind can rise above the senses. Intelligence can rise above the mind, and the spirit can rise above intelligence.

<sup>3</sup> 4:33. The primary purpose of creation is the spiritual advancement of all, and the secondary purpose is sharing My eternal plan with those who seek it with all their hearts, minds, and strengths. Signs and wonders accompany sacred knowledge and are not revealed to those who place little value on it.

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## Chapter 12

### Kly-son

Tenzin could also telepathically project memories of people's lives into their minds—a phenomenon often described as "seeing your life flash before your eyes." He called this ability Kly-son.<sup>1</sup>

As Sam got to know him better, their companionship grew, and she learnt many things from him, including how to evaluate<sup>2</sup> a person's life.

For him, it was simple. He would use his wonderful gift<sup>3</sup> to see whether the person had lived a self-centred, selfish life or had lived to promote others' interests and happiness. In short, had they loved their neighbours as themselves?

In the tunnel of life and death, selfish and self-centred people<sup>4</sup> received no sympathy or help from him. On the other hand, he warmly welcomed those who had devoted their lives to the good of others. He gladly supported them in transitioning from death to the Garden of Peace.

She could understand and appreciate his reasoning. The garden's welfare depended on the people<sup>5</sup> working together with a communal spirit, shared for the benefit of all, not for the individual alone.

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### Bhagavad Gita

<sup>1</sup> 11:15. Arjuna: O Lord, in this vision, I saw what your thoughts, plans, and desires were before anything came into existence.

<sup>3</sup>, 2:69. Material things take precedence over everything to the worldly-minded person, obscuring their spiritual existence. To the spiritually minded, worldly things are temporary; spiritual things are tangible, visible, and clear as day.

<sup>4</sup> 3:13. Those who carry out all life tasks for selfish enjoyment abide in My displeasure.

<sup>5</sup> 3:14 The whole of creation depends on selfless service and sacrifice. All living things are nourished and sustained by food provided by the gifts of others. Plants and trees sacrificially give their fruit, flowers, and shade without complaining, and if someone cuts them down, they remain free from malice and the desire for revenge. Sun, clouds, and rain work together selflessly to offer warmth and water freely, benefiting all. They all provide service without expecting a return. The performance of prescribed sacrificial

duties sustains all life. One who takes more often than they give is selfish and not sacrificial.

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# Chapter 13

## Make whole

It was a warm day with a gentle breeze, and the buffaloes and **antelopes<sup>1</sup>** were grazing peacefully near the riverbank.

Sam turned and looked at Tenzin. She said, 'Tenzin, you and Brother Stefan are very dedicated to us, the people here, and this garden. You could have chosen to be anywhere in the Universe. Why did you choose this garden?'

Tenzin replied, 'The Master **chose<sup>2</sup>** every person in this garden and desires that everyone here be given a chance to be made whole.'

'I don't understand.'

'He wants to undo the harm that each person suffered on Earth: to **reconcile<sup>3</sup>** them, where possible, with their families, loved ones, and neighbours, and to **compensate<sup>4</sup>** them and make restitution for their suffering and loss. We volunteered to work under his supervision, but we are limited in what we can do by some parameters.'

Sam said, 'Like consent?'

'Yes. We cannot use **force<sup>5</sup>**, persuasion, or coercion to influence anyone. We can only reason or plead. We believe our duty as **warrior\*<sup>\*</sup>** priests is to make everybody here whole. Our salvation and inheritance in **God<sup>6</sup>** lie in the healing and restoration programme.'

'Are you going to make all the people here whole?'

'With the Lord's help, we will endeavour to fulfil our mission. Our goal is to reunite your family and loved ones, provided they give their consent and are willing. Furthermore, we will endeavour to make full restitution for your and their pain, suffering, and loss on Earth. We do this because we love the Master and our neighbours, and we enjoy our work. This work brings us much **joy<sup>7</sup>** and happiness.

'It is also a path the Lord has chosen to **perfect<sup>8</sup>**, purify and make us wholesome and fit to receive our inheritance.

***(warrior\*. Warriors' priests' goal is to fight poverty, deprivation, and ignorance, not against living things.)***

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**Bhagavad Gita**

<sup>1</sup> 5:18. My devotees have equal regard for all. They see the same self (the breath of God) in a learned scholar, an outcast, a cow, an elephant, and a dog. ~Hence, as they progress in their spiritual growth, they regard all life forms as part of their and God's extended family.

<sup>2</sup> 11:16 ~In your first thought, I saw my name chosen with great care, written in your Eternal Books, sealed by your loving tears.

<sup>2,3,4,5</sup> 3:31. Duties performed as a selfless way of life with the interests of others in mind, without complaining and established in faith are pleasing to Me. Such people do not have to worry about offending Me. I guide, correct, and refine their activities. I take responsibility for their work. I brought joy, pain and suffering into the world. In 'The Fullness of Time' (*a period between now and 'The Day of the Lord'*), I will make restitution to all affected and make them whole again, wiping away all tears. There will be no more tears. Therefore, no one in the Universe can say we thrived at their expense. [*Gita 14:2, 14:26. 3:16.*]

<sup>3-8</sup> 4:3. To a select few, I revealed My existence and plans for eternity (past, present, and future worlds to come). You are My friend and devotee, and in due time, as you gain My favour, I will reveal\* these mysteries and explain your role here on Earth, in the spiritual world, and the far distant future. You and other trusted devotees will build My material and spiritual kingdoms in this world and hereafter and walk beside Me in all My realms. I will guide and teach you all as a Father.

<sup>5</sup> 10:7. People who understand My mystic power are engaged in devotional service to My creation and walk beside Me.

<sup>7</sup> 6:20-23. In union with the Me (Samadhi), the sensory and emotional feelings are subjugated to contemplate the spiritual. They begin to fill up with inner joy and fulfilment. They now walk in truth and are free from all material miseries.

<sup>8</sup> 2:16 A spiritual.....~ Thus, such evidence establishes reality in their spiritual walk and inspires them to walk beside Him as He guides, corrects, and prepares them for eternity.

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# Chapter 14

## Thirst for knowledge

Sam had a keen mind and a thirst for knowledge. She questioned Tenzin at every opportunity. She still struggled to comprehend the new environment and had much to learn.

Slowly, step by step, Tenzin taught her how his great **mental powers<sup>1</sup>**, refined and purified by the Holy Spirit, controlled the **entire garden<sup>2</sup>**. Each new leaf or blade of grass, and each interaction with a person in the garden, was meticulously analysed and considered for a specific outcome.

He would organise his plans or events so that the outcome would fulfil a more excellent long-term goal, as written in the **Eternal Scroll<sup>3</sup>**.

## Aunt Millie

One day, while they were playing in the garden, Tenzin came to see them. He had a visitor with him.

As they approached, Sam burst into a big smile. She rushed up to the middle-aged woman with distinguished white hair and hugged her.

"Hello, Aunt Millie!" she said. "I am so pleased to see you." They hugged as Tenzin watched.

Tenzin smiled and said, "I will leave you with your aunt."

"Wait," Sam cried out. She turned to Tenzin. "This is my favourite aunt." Then, turning to her aunt, she said, "This is my friend, Tenzin."

They exchanged polite greetings, and then Tenzin left them.

Hours went by. There was much to catch up on. Sam had many questions, but her aunt refused to answer some of them. She explained that revealing everything before its time was **not wise\***.

They hugged each other as Tenzin approached. It was time for her aunt to leave. Sam said, "Goodbye, Aunt Millie; I hope to see you again."

Her aunt smiled and replied, "I'll be back soon." Then Tenzin and Aunt Millie left.

A few hours later, Tenzin turned up. There was confusion on Sam's face. She said, "Aunt Millie was a very old lady, but now she seemed

so young. There were no signs of old age! How old does my Aunt Millie look to you?"

He paused and said, "Well, that depends on who is looking; she may appear thirty or ninety years old."

He saw the confusion on her face.

He explained that age is irrelevant in this context. A person's appearance depends on their character and personality. Your aunt chose to appear in a form you were used to, displaying glimpses of what she is now. It was the appearance you would feel most **comfortable**<sup>4</sup> with."

Wise\*. [*Liz's Tenet 1*] - *It is not wise to reveal all before its time.*

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### **Bhagavad Gita**

<sup>1</sup> 6:5-7. Those who aspire to grow should transform themselves by renewing their minds and not allowing their minds to degrade them. The mind can be a friend or an enemy. People who renew their minds through the teachings of scripture, rather than yielding to sense objects, discover that their minds are their best friends. For those who yield to sense objects, the sense objects will remain their worst enemy. One whose mind is renewed by the divine scriptures lives in peace. In servitude to Me, a person's resolve is unmoved by happiness, distress, cold, heat, pain, or pleasure.

<sup>3</sup> Further light on Gita 1:26-46 /Elaboration A9. *Arjuna's mind wandered to the beginning of time, when he was just a thought in the Lord's mind before anything came into being.~ A11, In a different time and place, when Arjuna was just an essence in the Lord's mind, he had perceived creation as a beautiful plan teeming with many plants, happy people, and animals. His essence had rejoiced at the very idea of God's creation.*

<sup>4</sup> 11:49. Do not be troubled by what you have seen or let your heart be bewildered. I shall continue to appear to you in the form that will make you feel comfortable until you are ready to see Me as I AM

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# Chapter 15

## Eternal plan

As her knowledge and understanding grew, she asked more complex questions, such as, “What is the rest of the Universe like? What is the Great **Eternal Plan**<sup>1</sup> you mentioned? When will you show me the other realms?

“What is the great **mystery**<sup>2</sup> hidden since the **beginning**<sup>3</sup> of time, revealed now to a **select few**<sup>4</sup>? What is the great Day of Judgement, and what will happen afterwards?”

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## Bhagavad Gita

<sup>1,2</sup> 11:14. Sitting among the heavenly saints and the elders of the Universe, Arjuna struggles to understand the **mystery** of God’s plan and his long **eternal** journey through it, led by the divine spirit. He is amazed (*having been granted unique access to the Lord God's inner mind*). He bowed before the Lord God and spoke these words.

<sup>2, 3, 4</sup> 11:1-2. Arjuna: My Lord, you have kindly given **me** an insight into the **mystery** of the spiritual realms. My delusions are diminished. You have shown me your limitless power and eternal existence in visions, revealing the secret of the **beginning** and the end of all creatures and creation.

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# Chapter 16

## Outside the garden

One day, he took her to a place that looked like a massive stadium. She was surprised to see people from almost every race<sup>1</sup>, nationality, and tribe. It was like attending a carnival, with people enjoying different forms of entertainment. It was full of life and diverse activities, and she found the whole atmosphere most enjoyable.

A few days later, while she was sitting near the lake, Tenzin approached her. There was excitement in his voice.

"Come, hurry, Sam. We need to go to the mouth of the tunnel." On the way, he explained, "We are going to collect a female called Kwan-yin. She is about to pass away on Earth."

They met Kwan-yin in the tunnel, looking very frightened and lost. She was a dignified young woman, aged prematurely, with a sad expression. Sam noticed that behind that pleasant face was a woman with a broken heart<sup>2</sup> and emotional wounds that needed healing.

They escorted her through the tunnel and brought her safely to the garden. Tenzin gave her a small section of land<sup>3</sup> as her property in the northern part of the garden. He then left her with Sam and departed.

Kwan-yin was immediately engrossed in her new environment. She had had a difficult life on Earth, as reflected in her approach to others. It was as if a high wall guarded her inner self. Her confidence and self-esteem were low, and she had difficulty trusting people, though she seemed to trust Tenzin. She was a wonderful person, a loner who liked her privacy.

Tenzin understood her and decided it would be better for Sam<sup>4</sup> to help Kwan-yin. The interaction between the two women would benefit both of them. It would foster friendship, maturity, and understanding, providing them with insight into each other's lives and experiences.

Sam understood what Tenzin had in mind. He needed people like her to earn Kwan-yin's respect, trust, and confidence, which would help heal their wounded souls.

Over the next few days, Sam stayed with Kwan-yin and got to know her better. She began to express her thoughts, saying, "I am

interested in you. You have a lovely soul, but it is hidden. I want to be your friend and work **with you**<sup>5</sup> to help each other heal our wounds."

Tenzin was hoping that, with Sam's help, he could help Kwan-yin relax and feel more comfortable, allowing her to blossom. He wanted to reassure her that they would not judge or try to undermine her. She was now in a secure place where she could feel safe and grow.

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### **Bhagavad Gita**

<sup>1</sup> 11:14. Sitting among the heavenly saints and the elders of the Universe, Arjuna struggles to understand the mystery of God's plan and his long, eternal journey through it, led by the divine spirit. He is amazed (*having been granted unique access to the Lord God's inner mind*). He bowed before the Lord God and spoke these words.

<sup>2</sup> 8:16. Every person and creature on earth is subject to pleasure, pain, and suffering. However, those attaining My Abode acquire the strength to overcome their pain and suffering.

<sup>3</sup> 18:57. Arjuna, dedicate every activity to Me, making Me your supreme goal. Depend upon Me, work under My protection, and you will feel My presence in all life activities.

<sup>4</sup> 13:11. Devotees dedicate their lives to furthering God's and everyone's welfare, interests, and happiness. They enjoy solitude at times and refrain from following the crowd.

<sup>5</sup> 12:16. The ones I love are not selfish; they are efficient, pure, and not anxious about the outcome. When the world around them seems to crumble, and events are beyond their control, they remain steady in their faith, trusting in My divine provision. They constantly seek the best for others, friends and foes, acting selflessly and impartially.

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# Chapter 17

## World of Imprisoned Souls

One day, Tenzin called out for Sam. "Come, let me show you something. You may see some unpleasant things, but do not be afraid. Watch and learn from what you see. Hold my hand and close your eyes."

They drifted through space and eventually landed in a cold, desolate place.

"You can open your eyes now," Tenzin whispered.

She tightened her grip on his hand. A shiver went through her.

"What do you see?" he asked.

"This is a terrible, foul-smelling place – like burnt hair and flesh. The air is cold, stale, suffocating, and damp. It is dark, but I see dungeons with low ceilings and rough-hewn walls. Tenzin, can we please leave?"

"Not yet. Look inside the dungeons.<sup>1</sup> What do you see?"

"I see bodies<sup>2</sup> made of some grey-white substance. Some are chained to the walls, while others are on the floor."

"Have a closer look."

"I think... they're dead."

"Take a closer look."

She bent over a body and sprang back in terror. "They're alive!" She paused and said, "They seem to have lost the will to live<sup>3</sup>. Who are these people? Why are they here?"

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## Bhagavad Gita

<sup>1</sup> 8:25. The selfish and evil follow the southern tunnel that leads toward the path of smoke, of night, towards a darker, unpleasant place, leaving behind a legacy of greed, selfishness and misery.

<sup>2</sup> 9:20. Those who study the Holy books and worship Me free themselves from ignorance, darkness, fear and evil. They attain a spiritual place in the heavenly realms and enjoy My divine blessing.

<sup>3</sup> 18:32. A person in ignorance walks in spiritual darkness. They cannot

distinguish good from evil, nor know when to act and refrain. Their life revolves solely around themselves.

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# Chapter 18

## Selfishness and evil

Tenzin said, "If you look closely, you will notice that their life force, creative will, and determination to get up have gone, or have been taken away. Some people have been here for a long time, while others have just arrived. We should go."

"Why?" Sam asked.

"If we stay, what you see and hear will be unpleasant. I don't want you to see any more."

"I am not afraid. I want to know why **these people are here**<sup>1</sup>."

She watched and saw that now and then, guards — almost human, but too tall and too strong to be ordinary people — would bring in more bodies.

She attempted to speak to and revive some of these prisoners, but her efforts were unsuccessful. With tears in her eyes, she looked at Tenzin to find the meaning of this unpleasant prison.

"I wanted you to know that some awful places exist in the Cosmos. One day, you will understand. Selfishness, self-centredness, pride, and **greed**<sup>2</sup> can have unpleasant consequences."

"Who are these people? What is this place?" she asked nervously.

After an awkward pause, he said, "These people had brought great pain and suffering to others. Many were petty criminals, but others were leading members of their country who committed crimes against humanity and intelligent animals, or who incited others to carry them out. Sadly, these people are still honoured and admired as great leaders among their fellow citizens.

"They await the Great Day. People call it by various names: **Judgement Day**<sup>3</sup>, The Day of the Supreme Being, and The Final Judgement.

"There are **places**<sup>4</sup> like this in the Cosmos that are very dangerous. You should never come here on your own."

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## **Bhagavad Gita**

<sup>1-3</sup> 11:25-32. With your wide-open mouth afire, I perceive your fearful

nature, swallowing the whole cosmos. O Lord, the refuge of the Universe, be gracious to me and have mercy upon me on that fearsome day (Judgment Day). On that fearsome day, I see Dhritarashtra's sons (all spiritually blind and evil beings) and the allied kings with Bhishma, Drona, Karna, and all the warriors rushing towards their deaths\* like moths into a flame. Filled with your terrible radiance on that fearsome day, the whole Universe bursts into fire, and you lap up all the ungodly into your mouth, devouring all.

<sup>4</sup> 11:31-32. I am bewildered as to who you are. I behold you as utterly fierce and destructive. I bow before you, all-pervading Lord. **Krishna:** I am time, and I am the destroyer. All the ungodly gathered on Judgment Day will perish. However, good, godly, honest, decent people will survive and continue to live.

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## Chapter 19

### My paternal father

One day, Sam was pleading with Tenzin, tears in her eyes. "My father passed away years ago. I assume he is in one of these sanctuaries. I would like to see my father. I have missed him. Where can I find him?<sup>1</sup> Please, can you take me to him?"

Tenzin replied, "All I can tell you for the present is that your father is a great and virtuous man who has moved on to a different realm. He knows you are here.

"He has asked me to look after you. When the time is right, I will take you to meet him. Unfortunately, you can't meet him yet.

"I cannot explain because you will not understand. I want you to trust me<sup>2</sup>. Come with me, and I will show you something that will prepare you to meet your father someday."

She followed him. They came to a new part of the garden, where she had never been before, and sat by the side of the lake.

Tenzin said, "Close your eyes and listen to the music."

At first, there was complete silence, and then, slowly, music started to come from all directions. It began very slowly, sadly, and engulfed Sam's whole being. The music awakened all her fears and anxieties that she had experienced on Earth. It was as though all the past pain was running through her again.

She recalled how evil men, disease, and ill health had ruined her parents' lives. Her kind, gentle, and considerate parents had died in poverty, driven to an early grave by the acts of selfish people who only cared for themselves. They had trampled on others to get what they wanted, regardless of others' needs.

The cries of all the innocent victims of violence and abuse, including animals eaten while still alive by predators, seemed to flow through her, crying out for justice.

They were followed by a menacing, haunting quietness, conveying that life is without purpose<sup>3</sup>, meaning or hope. There was nowhere in this bottomless pit to hide.

The sad music had sucked all the strength, will, and life from her. It gave way to complete stillness, like being in a vacuum, awaiting a

merciful end to all feelings, thoughts, and energy. How could a divine being create or allow such evil to flourish?

"If there is a God," she cried aloud, "I will make Him/It answer for all the crimes against my parents, kin and Creation."

A profound pessimism set over her. She cried out, "Please, someone, **help me**<sup>4</sup>."

A bright light and a great sense of energy and power surrounded her. Slowly, the despair and loneliness began to fade. The utter loneliness and misery that had filled the air started to give way to **hope**<sup>5</sup>.

A new form of positive energy flowed through the song. It became more assertive and more powerful.

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### **Bhagavad Gita**

<sup>2</sup> 12:16. The ones I love are not selfish; they are efficient, pure, detached, and not anxious about the outcome, but put their trust and faith in My divine provision. ~ They constantly seek the best for others, friends, and foes, acting selflessly and impartially.

<sup>3</sup> 18:36. O, mighty warrior, there are three kinds of happiness. A materialistic person is engaged in the pursuit of gratification. Still, when he realises this is only repetitive, he may awaken to spiritual life and discover life's true purpose, meaning, fulfilment, and happiness.

<sup>3,4</sup> 3:32. However, those who complain and ignore the Scriptures lack knowledge. They are deluded, spiritually lost, and devoid of hope of enlightenment in life.

<sup>5</sup> 4:38. Nothing in this world purifies like spiritual knowledge. Living in conjunction with it is the pinnacle of perfection hoped for by all the saints. One who practices this wisdom comes to enjoy inner peace.

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## Chapter 20

### Earth will pass away.

The song filled her with power, strength, and joy; she felt hopeful, radiant, and confident. Everything—every experience, good or bad, in her life—seemed to float past her. Every thought, every moment, was bathed in a brilliant white light. It seemed to say, "I **will convert**<sup>1</sup> all these feelings into a positive experience, which will mould your character and personality into a thoughtful, compassionate person."

This brilliant white light left a deep impression on her.

A strong voice seemed to come from within her. [Kate Adin's Tenet 1] "All you have seen and felt will be taken care of, accounted for, justified, and all your losses compensated, and **restitution**<sup>2</sup> made **fourfold**.<sup>3</sup>

"Know this: every grain of sand you have come across, every atom, every quark (a subatomic particle) is known, accounted for, and has a purpose.

"One day, you will understand that all the suffering in the cosmos has a **purpose**<sup>4</sup> and will be accounted for. Compensation and restitution will be made for those who suffer pain, anguish, and loss.

"Those who have inflicted pain on others and have not changed their ways will be **separated**<sup>5</sup>. Darkness is more significant than evil, and light is more excellent than night. The night will give way to light.

"When that is achieved, the **New Children**<sup>6</sup> of the Cosmos will be free of pain and suffering, and the Cosmos will finally be at peace.

"Earth will eventually pass away (die, burn up) filled with joy after seeing her newborn cosmic children reach adulthood."

It was too much for Sam to comprehend. She was exhausted and fell into a deep sleep. Tenzin found her asleep under the fig tree. He covered her with a blanket. She slept for a long time, and when she woke up, she found Tenzin beside her.

She shared her experience with him and asked, "What does it mean?"

He was in deep thought. "That song was written honouring your father and you," Tenzin explained. "It should have given you a glimpse into how your **father felt**<sup>7</sup> and overcame the struggles of his

life on Earth. He has now moved on to a higher level. One day, when the time is right, and you have reached a certain level of growth, you will be able to meet your father."

"I still don't understand," Sam said.

[Kate Adin's Tenet 2]. Tenzin replied, "Trust me. You are unique. There is a greater power that guides your path. Everything that has been made and created is made for you (those like you). Some things and mysteries are hidden until the fullness of time—called Awara-nar."

Sam replied, "You say I am unique, but I don't feel it."

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### **Bhagavad Gita**

<sup>1</sup> 3:30. Arjuna, fix your mind on Me and surrender all your works unto Me. Fulfil My divine plan to improve all creatures' welfare, interest, and happiness. Do it without any desire for personal gain.

<sup>2</sup> 1:2. The Supreme Lord has granted Sanjaya incredible spiritual power (Kly-Son ability) to see and hear what was happening on the battlefield.

<sup>4</sup> 2:50. Devotional service aims to free you from the self and attachment to the material world. Secondly, it lifts you into My presence and enlightens you with My purpose for creation. Thirdly, to instil in you a sense of oneness with all life.

<sup>4</sup> 11:7. In My body, you will perceive the whole cosmic cycle passing before your eyes. Whatever you want to see, the past, present, future, Creation, Earth, and Spiritual sanctuaries will flash before you. You will find answers to questions regarding the terms 'in the fullness of time' and 'the end of all material and spiritual worlds', and your purpose on earth and in the heavenly realms. The mysteries of the universe are available to all brave enough to seek them.

<sup>5</sup> 16:19-20. These cruel, malicious, hateful, envious people, I cast them into the womb (spiritual sanctuaries) of their kind in the hereafter. There, the ungodly will live in spiritual sanctuaries among their kind. Without my guidance, they will gradually sink to their worst possible depth.

<sup>6</sup> 11:14. Sitting among the heavenly saints and the elders of the Universe, Arjuna struggles to understand the mystery of God's plan and his long, eternal journey through it, led by the divine spirit. He is amazed (*having been granted unique access to the Lord God's inner mind*). He bowed before the Lord God and spoke these words.

<sup>7</sup> (King David's Tenet:

[Father's/mother's love for their child].

"I understand the pain and sorrow in your heart. When a Father (Mother) leads their child through the valley of death, they have a reason and a purpose. They will shed more tears than you will because their loving hand has allowed your pain to continue. Their motives, their intentions, are for your betterment and growth. Your tears inflict deep wounds on them, yet they have chosen this path for you and them. Love comes at a high cost. Moral character and compassion are refined in the Earth's furnace of grief, suffering, and joy, just as gold is refined in the fire.

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# Chapter 21

## The aborted babies

[Rev Jim Hammond's Tenet]. [All he could say was, 'We came across a field covered with white, blue, and red earthen pots that held the testimonies of miscarried and aborted embryos and fetuses.']

Sam was walking in the orchard when she saw Tenzin near a mature fruit tree. She greeted him.

Tenzin smiled at her. "I have something to show you. Come with me."

He led her past the orchard to a field that was new to her. The area was divided into square sections. Each ten-furlong square had **stone pots/jars**<sup>1</sup> laid out in neat, straight rows. The colours of the earthen pots in each division were different.

They arrived at a section that featured white pots.

Tenzin told Sam, "Pick up a pot, and tell me what happens."

Sam picked up a white stone pot the size of a small pebble. She held it in her palm, closed her eyes, and sensed that it contained the testimony of an embryo. As she held the jar in her palm, it started to speak to her.

"You have come to the resting place where each **pot holds**<sup>2</sup> the spirit and testimony of an embryo or a foetus that lived for a few days or months. Unfortunately, each of our mothers had a natural miscarriage. In most cases, our parents were unaware they had conceived or lost us."

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## Bhagavad Gita

<sup>1</sup> 1:40-41. When families break up, the widows and orphans are left desolate and vulnerable to corruption. The family's unity declines, and the country is plunged into chaos

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## Chapter 22

### Nothing in the Cosmos is irrelevant.

“Each pot contains a detailed history and background of an embryo or a **foetus**,<sup>1</sup> including information such as the parents’ ancestry and country of origin, location, the time and circumstances of conception, and the events that led to the miscarriage.

"It contains details of its parents' thoughts, emotions, desires, perceptions, and reactions before, during, and after the miscarriage.

"It contains the details of the parents' circumstances, their positions in society, their financial means, and their ability to look after the embryo/foetus or not. It records whether they were loving or unconcerned parents. Every thought of the parents is meticulously recorded and could fill several books. They rest here, waiting for their parents or foster parents to claim them."

She turned to Tenzin and asked, "Why so detailed?"

He replied, *[Liz's Tenet 2]* "It is recorded so that it can be used in the future for forgiveness and reconciliation. Nothing in the Cosmos is irrelevant. The Cosmos has invested a vast amount of energy because it has an eternal plan, a desire for life to flourish, and, where possible, reconcile, restore, and make all things whole."

Sam stated, "Whosoever has compiled these testimonies has done so with care, tenderness, and dedication." Solemnly, she returned the pot to its place.

Tenzin replied, "When life is viewed in terms of a lifespan of seventy years, there is not **enough time**<sup>2</sup> for minute details. When time becomes part of eternity, details matter, and each event has long-term repercussions **for the future**<sup>3</sup>. The universe was born in a day (a short time), but its repercussions are forever."

He paused, then continued, "One day, when you have a deeper understanding of the laws of the Cosmos, we believe you will take part in compiling and logging some of these details."

"For what purpose?" she inquired.

“If there is to be eternal peace in the Cosmos, then everything has to work in harmony. When that harmony is disturbed, it has unpleasant **repercussions**<sup>4</sup>, where darkness, ignorance, and evil thrive. Hence,

we must work hard to reconcile, restore, and make all things whole<sup>5</sup> so that peace, order, and harmony prevail.”

She replied, "I don't understand. Such analytical work requires special talents (Kly-son)<sup>6</sup>. You have this ability, but I do not."

"These are early days. With our guidance, you will acquire this skill."  
(Refer to Chapter 44 – Elders.)

<sup>6</sup> *Kly-son. A unique blessing from God/Cosmos that gives a person instant insight into another person's life with a single glance. They can assess every thought, motive, and detail of that person's history, ancestry, and effect on others. They can weigh the good and bad that person has done, their character and personality, past and future intentions, and the implications for others. If they conclude that the person will significantly add to others' suffering, they will intervene to stop them.*

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### **Bhagavad Gita**

<sup>2</sup>8:17. A thousand years are like a day and a night to Brahman.

<sup>3 - 6</sup> 2:11-12. Lord Krishna says: My friend, your words may feel wise, but those spiritually in tune with Me can see the whole picture through the windows of past, present, future, and eternity. Grieve neither for the living nor for the dead. Your Atman and that of these kings and soldiers have always existed and will continue to live hereafter. Their physical bodies may cease to live, but their spirit will continue to live.

<sup>4</sup> 3:23-24. If I cease to work, all creation will follow My example, and there will be cosmic chaos and the destruction of humanity.

<sup>5</sup> 4:7-8. Whenever there is a decline in Dharma (devotional duty) and humanity's goal is lost, I (or My Apostles, prophets or Gurus) appear in every age to restore Dharma, re-establish religion, protect civilisation, and destroy evil.

<sup>5</sup> ***Gita 1:26-46/Elaboration A6*** *The spirit of the Lord in Arjuna reveals that even in Heaven, the work of counselling, reconciliation, restoration, restitution, and making each whole has to continue if there is going to be eternal peace. That would require the special abilities, time, and effort of Godly eternal warrior-priests like him to restore and heal until all are made whole. The daunting task ahead and the prospect of the hereafter demoralise him and subdue his spirit. (Gita 11:1-31).*

<sup>6</sup> 1:2. The Supreme Lord has granted Sanjaya incredible spiritual power to see and hear what was happening on the battlefield. 3:11. Participate in this sacrificial service to My creation, and you will receive.

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## Chapter 23

### Spiritual parents

Tenzin led her to the next section. In this part of the field, all the pots were a uniform shade of purple. She picked one up.

It told her, "You have come to the resting place where each pot holds the spirit and testimonies of much-wanted pregnancies<sup>1</sup> that didn't come to term. Our parents cried and grieved when they miscarried."

She could feel the pain of the foetuses and their parents. These were loved and wanted babies who never made it to birth through no one's fault. She returned the pot to its place.

The following field had red pots. She picked up a small pot, and a sad, haunting feeling went through her body.

"We are foetuses deliberately aborted<sup>2</sup>. We were unwanted, unloved babies. We were a problem—an inconvenience to our parents. We are orphans in the cosmos."

Her body shook as blood trickled out of the pots, changing the earthen pots' colour to red. She bent down, stroked her stomach, and started to cry. Tenzin placed his hand on her shoulder. Gently, she returned the pot to its place. He led her away from the field and back to her garden.

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### Bhagavad Gita

**Further light on Gita 1:26-46. Arjuna at the battlefield. Elaboration.**

<sup>2</sup> A2 He regarded himself as more than a prince. This role was temporary. His eternal role was as a warrior priest of the Supreme Lord of the Universe, set apart to serve Him and others for eternity, seeking and promoting their eternal welfare. He looks at all those gathered on the battlefield, good and decent people from both sides mingled among the evil, amoral leaders. How could he, with a good conscience, engage in this destruction? (Gita 2:3. 3:1-2. 16:9)

A:3 If he survived the carnage of war, he would need to devote his life to reconstructing both sides. The role of cementing, reconciling, restoring, and making restitution for all the victims of war (and murder, poverty, disease, and abortion), friends and foes, would fall on his kind. (Gita 4:33. 10:11-18)

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## Chapter 24

### All this suddenly means very little.

They sat on the banks of the lake. It was a warm day. For a long time, neither of them said anything. He sat beside her, his presence a source of comfort, as she pondered what she had seen. The encounter with the pots had deeply moved her. She rested against the tree trunk and fell into a restless sleep.

He placed a blanket on her and left. Even in this beautiful and peaceful sanctuary, he understood that this encounter had stirred up an intense sense of pain and helplessness in her.

He felt the sadness that was in her. She was beginning to grasp the message he was trying to convey. There were some unpleasant truths in the Cosmos.

She was coming to terms with defining moments in her past that had forever carved out her future, often in an undesired direction.

The delicious fruit and lovely music, the companionship of pleasant neighbours, now added to her grief. All the garden's beauty and peace suddenly became meaningless when strong emotions swept through her. She **cried**<sup>1</sup> in her sleep until she was exhausted and fell into an even deeper, dreamless place. When she woke up, Tenzin was sitting near her.

"Why are you so sad?" he asked.

She stood up, pointed at the garden, and said, "All this suddenly means very little. It has lost its charm."

"Why this sudden change?" he asked.

She thought awhile and replied, "I am unsure how to answer. I cannot rationalise it or put it into words. It has made me question who I am and what kind of person I would like to be.

"To have the privilege to live here and do nothing for those babies makes me feel selfish, self-centred and mean. On the other hand, I have no means of helping them. I feel so frustrated, so angry, and utterly helpless."

He looked into her sad eyes and said, "What you feel is benevolent and compassionate love. Sadly, it is a quality that is lacking in some parts of the Cosmos."

She looked at him and said, "My feelings are not enough. I need to channel them in **practical ways,**<sup>2</sup> to take those feelings and put them to some use, like helping those babies."

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**Bhagavad Gita (Hindu Scripture)** by Hari Patel, Amazon.com

<sup>2</sup> 3:11. Participate in this sacrificial service to My creation, and you will receive My blessing. Collaboration between humankind and creation brings prosperity to all.

<sup>2</sup> 8:28. Study the scripture, give selfless service to others, live modestly, and give to the poor. This selfless duty to others and devotion to My teachings will guide you to your spiritual home, My abode

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## Chapter 25

### A spiritual mother

Tenzin smiled. "Now you are speaking like a mother, a spiritual mother. There are many teachers<sup>1</sup> in the Cosmos, but not many spiritual fathers and mothers."

She looked at him with pleading eyes. "I want to be a spiritual mother to the orphans."

"If you want to be a spiritual parent, you will need to learn all about the duties and responsibilities of a spiritual parent. It is not like on Earth, where anyone can be a parent. Here, anyone desiring to be a spiritual parent<sup>2</sup> undergoes a vigorous training programme and must pass it."

"I understand. I have a question that interests me. What happens when these fostered foetuses grow and ask about their biological parents<sup>3</sup>? What will happen when they come face-to-face with their Earthly parents?"

He did not reply. He thought for a while.

Sam said, "Could you come with me to the field of truth and reconciliation?"

They walked up to the field of coloured pots.

Tenzin asked, "Why have we come here?"

She looked at Tenzin, sadly saying, "I can feel part of me was here. My aborted baby's spirit was in the red pots. It isn't here now. Why not?"

He replied, carefully choosing each word, "We moved it to another place, where it is looked after and cared for."

"Why?"

"It hurts me to remind you that yours was an unplanned pregnancy, the product of rape. You could not look after that child on Earth, and you are still not emotionally able to look after that child.

"You have many issues, like anger and hatred for the child's father and others who mistreated you. You must deal with these issues. You harbour anger towards the parents you love. You blame them for

your misfortune in life. A burning fire inside you is slowly draining your life force. You have to be free of it."

"How can I be free of it?"

"It starts with understanding your past feelings and their damage to you."

Sam admitted, "I know I have mixed feelings. I have unresolved issues to deal with about the multiple times I was raped. My child's father was my abuser and rapist, and I don't know how to deal with it."

"We understand how you feel, and we sympathise with you. We are committed to helping you address your issues. We will arrange for you to receive therapy, counselling, and guidance.

"When the time is right, we will take each event<sup>4</sup> and teach you to learn from it and show you how to overcome it and grow. I do not expect you to understand; trust me. Please follow me."

He led her to another part of the field—a small, well-tended section bordered with scented shrubs. In the middle stood a fountain that supplied this section with water. At the base of the fountain lay a neat row of pots.

Sam ran towards the fountain and picked up a small, bright red pot. "This holds my child's spirit."

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### **Bhagavad Gita**

<sup>1</sup> 4:34. Follow the guidance of a spiritual master and render service unto him. The spiritual master can instruct you in this wisdom.

<sup>2</sup> 6:10. People who aspire to grow spiritually should always have their bodies, minds, and selves in servitude to My creation and Me. 10:9. My devotees' thoughts and lives centre on Me. They derive tremendous satisfaction and happiness from their service to society and Me. Teaching one another and conversing about Me, they enlighten one another.

<sup>3</sup> 18:68-69 Those who walk in this highest truth and teach others who hunger for this knowledge perform one of the highest acts of love. They will receive (*mam evaisyaty asamsayah*) an honoured place in My kingdom. There is no one more precious to Me than those who have sought Me and, through obedience, have earned the right to walk beside Me.

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## Chapter 26

### Reconciliation

Tears ran down Sam's cheeks until her hands and the jar were soaked. "Please help me, Tenzin," she pleaded. She began to sob over the pot with the foetus and cried, "I am so sorry I had to take your life away. Please forgive me."

The pot began to change colour, turning from red to white. It was as if the spirit in the pot could understand her grief and remorse. She replaced the jar under the fountain once more.

Tenzin said softly, "We will help you to meet him one day. We will ensure that you have a second chance.

"When you meet him, you will have grown into a more mature adult, and the flaws in your character will be smoothed out. In time, you will have proven that you have become a loving and caring foster mother to other children. It will be a happy day when we bring you and your child together. Reconciliation<sup>1</sup> will be easier when you have earned your child's respect and your child is proud of you."

"What is happening to my child?"

"Some of his father's family members have tried to claim him. We need to connect him<sup>2</sup> with his relatives and past grandparents from both sides of the family. It is a complicated affair."

"His father was a killer."

"Yes, but his ancestors on his father's side do not share his father's crime. They have a claim over him."

"He is my child. I am his guardian. Why should his ancestors have a claim? Why should they care for a product of rape, shame, and dishonour?"

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### Bhagavad Gita

<sup>1</sup> 4:35. Having gained spiritual wisdom, you will not be deluded again. You will see that all living entities are part of the divine plan, part of one family, and have the same breath of life from the divine.

<sup>2</sup> 1:40-43. When families break up, the widows and orphans are left lonely and vulnerable to corruption. The family's unity declines, and the country is plunged into chaos. Social upheaval is hell for the family, society, and those

who destroy families. It eliminates the spiritual foundation laid down by our ancestors. Thus, the unity and spiritual foundation of families, as well as the morals of society, are degraded.

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## Chapter 27

### Spiritual parents

Tenzin replied, "Families matter. Family history reconnects a person to their roots and their identity. People without a family history are like boats drifting without a rudder in a sea. Therefore, in the child's interest, we try to link them to their family on both sides—people with no ties to the past struggle to face the future. The sanctuaries are full of troubled children with no past or future unless someone tries to intervene and change their paths. The Cosmos is very short of spiritual parents."<sup>1</sup>

"You mean there is a shortage of beings like you?" Sam said.

He laughed. "What do you think?"

She replied, "I don't know."

He led her back to her garden. Her friend, Kwan-yin, was waiting for her. He left the two women and went away.

Sam shared her experiences with her friend.

After an awkward pause, Kwan-yin said, "I was fourteen when I became pregnant. The baby's father forced me to sell my body for money, and I was beaten if I did not obey him. A few months later, I became pregnant. I was desperate to have the child, the only thing I could call mine, but my pimp had my pregnancy terminated." She started to cry. "I hated him. I would have killed him if I'd had the strength and the opportunity."

Sam suggested, "Next time Tenzin is here, you can ask him about your baby. I am sure he will be able to help you."

They were walking through the garden when, in the distance, they saw Tenzin talking to someone they had not seen before. They ran up to the men. Tenzin turned around and faced them.

He smiled and said, "Let me introduce you to Brother Stefan."

A small, well-built man stepped forward and shook their hands. He had a friendly face and easy manners that instantly made him approachable.

Sam asked, "Have you just joined us?"

Stefan laughed, and Tenzin joined in.

Tenzin said, "Brother Stefan has decided to rejoin us."

Stefan added, "I used to live here. I left to visit some family members, probably before you two came here." He paused and then said, "You have to excuse me. I need to go and see some friends. I will join you later on."

Once he had gone, Tenzin asked, "How can I help you both?"

Kwan-yin replied, "I need your help. I want to know about my child. Can you help?"

He paused and said with a gentle, sympathetic tone, "Your child's pot was in the red field. When you arrived at this sanctuary, we relocated it and placed it next to the fountain. You were in a difficult situation at the time of its conception. The biological father controlled every aspect of your life and terminated the child. You were vulnerable and defenceless, and there was nothing you could do.

"One day, your child will know that his father subjected you to extreme pain and suffering. This knowledge will be a heavy burden for him. You both have issues and will need our help to deal with them before you can be reconciled."

Kwan-yin pleaded, "I want to prove that I can change, given a second chance. I want to learn to be a good spiritual foster mother. I want to earn the respect of my child so that we can be reconciled and be together forever."

He looked at the two women and said, "What you desire will happen in time. You two need to learn a lot and grow stronger here. You had very little love in your past lives. We want you to experience love, peace, tenderness, and things you had previously missed. There are many wonderful experiences and feelings that you should have. We want you to learn to trust again, to enjoy life and companionship."

They nodded in agreement.

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### **Bhagavad Gita**

<sup>1</sup> 4:34. Follow the guidance of a spiritual master and render service unto him. The spiritual master can instruct you in this wisdom.

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# Chapter 28

## Frontiers of the spiritual realms

<sup>1</sup> [Kate Adin's 3<sup>rd</sup> Tenet.] She saw red, blue, and yellow flowers: simple words used here to convey a complex spiritual experience with no earthly equivalent. It is a spiritual experience in a different dimension, not constrained by the laws of the material world, including the laws of time. The colours we see reflect light from an object, whereas in the spiritual realm, it is the inner beauty of an item or a being's virtue. These experiences are given to people during difficult periods to strengthen them.

Words cannot convey things beyond the limits of our language. There are no words to describe things about another dimension that the human eye has not seen, nor has the human ear heard<sup>1</sup>. How shall one explain such things?

*2 Corinthians 4:18: We do not concentrate on the things that are seen, but on the things that are not seen: for the things that are seen are temporal; but the things that are not seen are eternal.*

One day, Tenzin took Sam to visit one of their neighbours, Kenneth.

"Let me show you around my vineyard<sup>2</sup>," Kenneth told them.

It was a beautiful<sup>3</sup> garden. On the garden's northern side were shrubs with hundreds of red flowers, and on the eastern side were flowers of various shades of blue. In the south were shrubs with many shades of yellow flowers. It was the most beautiful, colourful garden Sam had ever seen.

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## Bhagavad Gita

<sup>1</sup> 13:9. They comprehend the Lord's creative plan for the cosmos, their position in this plan, and the reason for joyful and painful lessons of life: the joy of family, friends, birth, suffering, disease, old age, and death. All these things are encountered in life and used for spiritual growth and advancement. Hence, they seek and are willing to learn from a spiritual master as they journey along this path.

<sup>2</sup> 2:69. Material things take precedence over everything to the worldly-minded person, obscuring their spiritual existence. To the spiritually minded, worldly things are temporary; spiritual things are tangible, visible, and clear as day.

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## Chapter 29

### The eternal song

As they walked through it, a symphony of **delightful song**<sup>1</sup> and music started to accompany them. The flowers, plants, and trees seemed caught in the symphony, releasing a powerful fragrance.

Bright light and pleasant air surrounded them as if someone had wrapped them in a warm, compassionate blanket, overwhelming them with intense love and joy.

She was caught in an atmosphere where everything in her life seemed to have a **purpose**,<sup>2</sup> a plan, a destiny. She wanted to be part of this grand plan—a sea of **possibility**<sup>3</sup> in which her doubts and fears had disappeared. She felt a surge of new energy, optimism, and hope, as though she could live forever.

She was overwhelmed; her mind seemed to overflow with joy and emotions beyond her understanding. She sat down to rest, her legs weak and fell into a deep sleep.

When she awoke, she found herself back in her garden. Most of what she had seen, heard, or felt in the symphony had left only a vague memory. Hard as she tried to recollect it, most had vanished.

Kwan-yin came over and asked her what the neighbour's garden looked like. She thought for a minute but could not find adequate words to express the vast range of colours or the music's beauty and meaning.

"Kwan-yin, it's difficult to describe. You have to see it to appreciate it. I can only describe it as a beautiful garden with red, blue, and yellow flowers." That was all she could say.

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### Bhagavad Gita

<sup>2</sup> 5:24. The wise find joy, happiness, purpose, and fulfilment within their inner self and attain freedom in Me.

<sup>3</sup> 9:20. Those who study the Holy books and worship Me free themselves from ignorance, darkness, fear and evil. They gain a spiritual place in the heavenly realms and have access to My wisdom and blessings.

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## Chapter 30

### Go out with joy

Sam was sitting on a rock in the garden when she noticed Tenzin walking towards her. Everything changed. The atmosphere started to come alive, joyous<sup>1</sup> and full of life. Everything began to radiate energy and acknowledge his authority<sup>2</sup>.

She was pleased to see him looking so tall and majestic. His demeanour, how he walked and held his head, spoke of nobility, maturity, humility, and humanity. He wore no crown or sumptuous garments, only a simple tunic.

His presence inspired confidence<sup>3</sup> and brought out the good in others. Sam was overwhelmed by his virtues. He had been kind, gentle, and patient with her and had never rebuked her.

He was confident his love and care would eventually inspire<sup>4</sup> trust, confidence, and respect. In time, she would grow in wisdom and maturity, aspiring to be like him and follow his example.

He was deep in thought as she walked beside him. They did not speak. He was contemplating while she was enjoying his company.

A small sparrow flew towards him and sat on his shoulders. The sparrow held a small olive branch in her beak. Her eyes showed admiration.

He gently laid his finger on her. Immediately, the little bird was transformed, filled with great joy. She lost her balance, fell off his shoulder, and landed on the ground, unhurt and seemed drunk with pleasure.

A few moments later, she flew away, full of happiness.

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### Bhagavad Gita

<sup>1</sup> 18:17. A spiritual, mature person with the clarity of spirit understands Brahman's long-term plans for creation. They see all worldly activities, even life and death issues, as temporal and trust the Lord to turn them into a positive outcome in this life or the hereafter. Their and the Lord's actions have long-term objectives.

<sup>2</sup> 6:30. I am ever-present to those who have realised Me in every creature. Seeing all life as My manifestation, they are never separated from Me.

<sup>3</sup> 4:38. Nothing in this world purifies like spiritual knowledge. Living in conjunction with it is the pinnacle of perfection hoped for by all the saints. One who practices this wisdom comes to enjoy inner peace.

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# Chapter 31

## **Forbidden frontiers of a spiritual world**

The sanctuary that Tenzin controlled was one of many. There were **other**<sup>1</sup>, similar places controlled by different **beings**<sup>2</sup>. Travelling from one garden to another required **permission**<sup>3</sup> from the owners, which was not always granted.

One day, Sam decided to travel to Kenneth's sanctuary. She was confident she knew the way and assumed that Kenneth would be pleased to see her. She focused on him, thinking she would be transported to his rainbow garden.

Instead, she found herself in a vast, dark space and began to panic. She could not make her way back home or to Kenneth's garden. She was lost in the vast expanse of the universe. Distressed and panicked, she called out to Tenzin, but oddly, she could not contact him telepathically. Perhaps she had travelled beyond the range of telepathy.

She had not realised that wandering in the vast space outside her garden was dangerous. The more she panicked, the darker the surroundings seemed to get. She tried to relax and concentrate her thoughts on Tenzin.

Time passed, and she became weaker. She was losing hope of ever being reunited with Tenzin and her friends. She began to cry in despair and frustration. Then she saw a ray of light coming towards her. It got brighter and brighter until she looked up and saw Tenzin standing beside her. She hugged him with delight and relief.

"I am sorry; I shouldn't have left the garden without your permission. Please forgive me."

He looked into her eyes and said, "You matter more to me than I do to you." [*Kathy Cochrane's Tenet 1 – A person, or a relationship, is of greater eternal value than what we participate in.*] He gently escorted her back to the safety of her garden.

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## **Bhagavad Gita**

<sup>1-3</sup> 4:3. To a select few, I revealed My existence and plans for eternity (past, present, and future worlds to come). You are My friend and devotee, and in due time, as you gain My favour, I will reveal these **mysteries** and explain

your role here on Earth, in the spiritual world, and in the far distant future. You and other trusted devotees will build My material and spiritual kingdoms in this world and hereafter and walk beside Me in all My realms. I will guide and teach you all as a Father.

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## Chapter 32

### Meeting her Father

Sam had been with Tenzin for a while now. She had learnt a lot and was adapting to her new environment. Tenzin decided that it was time for her to meet her father.

Together, they set off on the journey to the City of Light. As they travelled, he pointed out, on the far horizon, what looked like a rising sun. That, he explained, was the place where her father lived. As they journeyed, they encountered several people. They were **gentle**<sup>1</sup> and hospitable, in harmony with one another and their surroundings. They were imperfect yet radiated inner peace and contentment, and could read each other's **thoughts**.<sup>2</sup> They had no secrets.

Her thoughts were all **over the place**.<sup>3</sup> She had anger and discontent to deal with, which made her feel uncomfortable because all her inner conflicts were **exposed**<sup>4</sup> to these enlightened people.

He sought to reassure her. "No one **condemns you**<sup>5</sup>, but you." He held her hand, and the warmth reassured and comforted her. She had much to learn. With his guidance, she would grow to be like the people here.

As they progressed, the character of the people they encountered seemed to change. The closer they got to the city, the brighter their **garments**<sup>6</sup> appeared, and they seemed more knowledgeable and mature.

She also noticed she appeared to be more like a child, younger, immature, ignorant, and naive. Her knowledge, ability, and powers seemed limited, and she felt out of place. However, Tenzin's presence was of great comfort.

People displayed more remarkable abilities as they approached the City of Light. Her life—every action, every thought, good or evil—was exposed and transparent to them. She started to feel uncomfortable. She would have returned home, but Tenzin's presence reassured her to continue this journey.

They came to the city gates and entered.

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### Bhagavad Gita

<sup>1</sup> 5:7. A mature, enlightened person provides selfless services, learns to control his senses and mind, and sees the divine in all creatures. **3:7**. Conversely, the better option is for the mind to learn to control one's senses for selfless service for the higher good of all. **5:10**. Those walking in the divine presence and learning to surrender all selfish attachments to the Supreme Lord are like the leaf of a lotus plant floating clean and dry in muddy water. Similarly, those who submit all selfish attachments to the Supreme Lord no longer have the desire to sin.

<sup>2</sup> 3:33. Even men of knowledge act according to their mode of nature. All creatures follow their heart. It is rooted in their thoughts and their tendencies. ~What is the use of repressing one's material nature?

<sup>3</sup> 6:33-34. **Arjuna** responds: My Lord, my mind is restless and unsteady. How can one control one's thoughts? The mind is powerful, turbulent, and wild; trying to control it is like trying to restrain the wind.

<sup>4</sup> 4:22-23. The wise person remains steady in both success and failure, avoiding competition and comparison with others. He is free of envy, content with whatever the outcome, and safe in knowing that all results are under My divine control. The wise person, purified in the knowledge of My divine nature and freed from selfish desires, performs his duties in the spirit of sacrifice as an act of devotion and offering.

<sup>5</sup> 4:36. Spiritual knowledge is liberating. Even if you were once the most sinful of all sinners, once you board the boat of spiritual experience, you could sail beyond the ocean of your sins.

<sup>6</sup> 6:32. People who see equality in all beings and creatures have profound empathy for all and respond to their joy and sorrow as their own. They have attained one of the higher states of spiritual union with Me and My creation. (Refer to 5:18)

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## Chapter 33

### Journey back to the garden

Her father was waiting in the courtyard, and she looked at him in amazement. Her emotions were mixed—ecstatic yet confused. Her father seemed so noble, so capable, and yet so humble. He had grown in stature and **authority**<sup>1</sup>, and her life was transparent to him. There was not a single thought she could hide from him.

She ran to him and threw her arms about his neck.

"Hello, Sam," he murmured.

Their time spent together was happy and joyous, though fleeting. It passed almost as a blur. Her father told her of things he had been doing, watching over her, weeping at her suffering, and rejoicing when he found out he would finally see her again.

"Father, will you come back with me to the sanctuary?" Sam asked.

Her father's eyes filled with tears, and he held her close. "Sam," he said, "it has been so good to see you, and I wish we had more time. Nevertheless, you have much to learn before we can live together. I promise we will see each other again when the time is right."

Too soon, the time came for them to part.

"I have one request to make," her father said. "Trust Tenzin. Do what he asks you, obey him, and follow his **instructions**<sup>2</sup>. I have complete confidence in him." He turned to face Tenzin and said, "Please, **look after her**<sup>3</sup>."

"I will," Tenzin answered. "I won't let either of you down."

They set off, and soon, once more, her father was out of sight. Sam made her way back to the garden in silence, her heart heavy, with Tenzin at her side; each was preoccupied with their own thoughts.

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### Bhagavad Gita

<sup>1</sup> 6:45. These disciplined people in their new realms progress further as their selfish desires are purified. Moving upwards towards higher realms, they eventually attain the seventh Heaven, the supreme goal of all.

<sup>2&3</sup> 14:23. Spiritual masters are unwavering and undisturbed by the gunas' actions. They are steady, strong, forceful, and unmoved. They have strong

spiritual motivation and direction, which is more potent than the attraction to any gunas.

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## Chapter 34

### Laws regarding the sanctuary

[Personal spiritual experiences are individual to each person and are difficult for others to comprehend unless they have had the same experience.]

All those who were fortunate enough to enter the garden came under Tenzin's authority and supervision. His task was to help them learn new skills<sup>1</sup> and acquire new abilities to settle into this new community.

The garden was composed of a substance Tenzin called "Kari-so-Masma" or "K-Mass." Part of it existed in the universe before the material universe was formed. It was, and is, a form of energy. It combines with various subatomic particles (quarks, leptons, bosons, hadrons, and trions) to produce high-energy subatomic particles. Like matter, this energy could be focused into any shape<sup>2</sup> and held together by powerful, gifted spiritual beings.

The talent to shape K-Mass was a learned one. Just as human hands can shape the earth, dig the ground, and plant seeds, a spiritual being could shape K-Mass. People's capacity to shape K-Mass grew at different levels<sup>3</sup> and rates. It took hard work and dedication for the spirit to learn to shape K-Mass and transform it into beautiful objects.

Shaping and nourishing the K-Mass exercised the spiritual beings' minds<sup>4</sup>. Yet not all minds were creative; many spiritual beings were happy to work in the garden under an elder's supervision.

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### Bhagavad Gita

<sup>1 - 4</sup> 6:42-45. Or they may move (metamorphose) into the realm of a great spiritual master. Such a move is rare. Their divine consciousness is reinvigorated by the great spiritual masters, and with their help, they are encouraged to make further progress. Due to their disciplined lives, they will become attracted to the new realm. Inquisitive disciples who contemplate Me rise above those who perform rituals. These disciplined people in their new realms progress further as their selfish desires are purified. Moving upwards towards higher realms, they eventually attain the seventh Heaven, the supreme goal of all.

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# Chapter 35

## Judgement Day

Sam was sitting on a large, flat rock on the lake's bank. By her side stood Tenzin. They were both in deep thought. She was the first to speak.

"Tenzin, tell me about Judgement Day.<sup>1</sup>"

He glanced over the waters and took a deep breath. "Some people believe in Judgement Day; others do not."

"What do you believe, Tenzin?" she asked.

He thought for a while. "I believe we shall all stand before the Judgement Seat of God.<sup>2</sup>"

"Why?"

"To account<sup>3</sup> for every thought, every deed in our lives. But not everyone believes it. I believe its purpose is not to condemn us but to evaluate us, reveal our true character, and show the potential we have to improve. Furthermore, to smooth out the flaws in our character and be greater than we are, and to show us the consequences of our evil thoughts on others and us."

She inhaled deeply and asked, "Who will be the judge?"

"Some say, God; others say that a panel of good, enlightened beings like the Elders and the Master<sup>4</sup> will be the ones to judge because they possess unique abilities that give them instant insight into another person's life with a single glance. They can assess every thought, motive, and detail of that person's history, ancestry, and effect on others. Many Christians believe Jesus Christ will judge all."

Sam: "You have a special gift. Will you be part of this judgment?"

Tenzin: "I don't know. I have a role to play in this sanctuary. Some of us possess a unique skill called Kly-son, which enables us to help people accept their past mistakes and understand their impact on others. We help them to learn, amend their ways, reconcile them with others, and restore them to wholeness."

"All over the Cosmos, people are given a chance to make restitution for their misdeeds. Those who refuse to make restitution<sup>5</sup> will lose their inheritance in God's Kingdom."

“Brother Stefan and I are here to learn and to help you and others to progress in your spiritual journey. The Master has appointed me as a **steward**<sup>6</sup> for this garden.”

She thought about it for a while. “What will happen to me on Judgement Day? I have wronged my family, neighbours, and Mother Earth, for which I am truly sorry.”

He placed his right hand under her chin and lifted it tenderly. She looked into his eyes. He said softly, “Rest assured, everyone in this place will pass Judgement Day. The Master would not have brought you here otherwise. By that day, you would have amended all the wrongs you did with our help, and you would have made restitution to all. No one will say you thrived at their expense.

“For you and all present here, that ‘Day of the Lord’ will be a day of rejoicing and celebration. A day when all your hard work and worth will be recognised, and you all will receive your crowns.”

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### **Bhagavad Gita**

<sup>1&3</sup> Ch 12:2. Krishna: Those engaged in My work with unfailing love and faith are established in Me. They will pass My test on the ‘Day of the Lord.’ Their actions will eventually produce good results, fulfilling My eternal plan on Earth and Heaven.

<sup>2</sup> 11- 26- 29. On that fearsome day, I see Dhritarashtra’s sons (all spiritually unsound and evil beings) and the allied kings with Bhishma, Drona, Karna, and all the warriors rushing towards their deaths like moths into a flame.

<sup>4</sup> 10:6. The mighty seven sages (archangels, guardians of the Universe), the four great ancestors (elders), and the fourteen Manus (ancestors of all humanity) came from Me—born from My mind. All beings populating the various continents, planets, and universes descend from them. I, the Supreme Lord, passed unto Brahman the breath of life. From Brahman came the \*seven great sages, four great thinkers, Sanka, Sananda, Santana, Sanat-kumara, and fourteen Manus. Together, they form the twenty-five Elders of the Universe.

<sup>6</sup> 2:71. My devotees are free when they give up selfish material desires and false egos. They hold all proprietorship as my stewards, rather than as owners, taking what they need to sustain themselves. Such devotees attain inner peace and remain calm at the prospect of death.

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## Chapter 36

### Second chance

"On the other hand, Sam, on Judgement Day, many will discover that their sorrow and grief will be no atonement for the harm they have done to others. The blood of the innocent cries out for justice. We all have to learn from our errors. Here, we have a second chance to mend our ways and make restitution for our misdeeds to others."

"I'm still worried. The great day frightens me."

He laid his hand on her shoulder. "All of us have done wrong to others and Mother Earth. The Eternal Spirit of the LORD (*to some: Holy Spirit, Atman*) is with us, and **it will help us<sup>1</sup>** to make restitution for each wrong we have done to all living things. Look around you at all these people and animals. That work has just started. I feel its power within my spirit. Some call it faith."

"I have done much wrong; it will take a long time to put right."

He nodded. "Sam, the great day is a very long time away. Meanwhile, we have a lot to do. To **live in eternity<sup>2</sup>, we need to have a clear conscience<sup>3</sup>**, free of all wrongdoing. The Eternal Spirit will help us."

Sam: "What happens after I have made restitution to all?"

Tenzin: "Your conscience will be clear, but it will never be clean."

She inhaled deeply and then muttered, "Why?"

Tenzin explained, "Sam, you acknowledge that you have done wrong to others and want to make restitution. We will teach you to examine your actions one at a time. Our Kly-son ability will show you the harm inflicted on others and its ongoing repercussions. Then, you can discover the reason why you acted in that way. Was it self-preservation, selfishness, greed, or something else? Next, we will teach you to make appropriate restitutions and make them whole. This process will help you reconcile with your victims. Hence, your conscience will begin to clear.

He continued, "In the past, you acted selfishly, but now you have taken responsibility and want to make an informed decision from the knowledge you have acquired. Your spirit was once illuminated by fear, selfishness, and ignorance, but now it is inspired by light. God is

pure light, and your spirit is headed towards that light.

"In time, wounds will heal, but the scars\* will remain. You will carry the knowledge of their pain, grief, and scars for eternity. Those scars can never be washed away. They are there to remind you, through eternity, of the great cost that was paid by Mother Earth and all her children (all living things) for your spiritual growth."

She started to cry. "I can feel the pain."

His gaze darted over her anxious face. "The pain will worsen. We and all in the Cosmos will help you amend your ways and make restitutions to others for the hurt you brought them so that, by Judgement Day, no one will cry out for vengeance against you. Your hands will be clean<sup>4</sup>, though your conscience will bear the scars forever."

*\* [Su Anne's Tenet 1 –Wounds heal, but scars are for eternity. God forgives the repentant's spirits, but a guilty conscience is the ultimate killer. It is the Angel of Death. ]*

Evil will live with evil.

Selfishness will live with the selfish.

Goodwill with good

And the Cosmos will exert its final say.

A caterpillar goes to sleep,

And is transformed into a butterfly with wings,

Humankind is transformed into spiritual beings.

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### **Bhagavad Gita**

<sup>1</sup> 7:26. I am the Eternal One. The past, present, and future are known to me, as well as every living entity, by their names and deeds. I regularly take an inventory of their thoughts, motives and actions. Hence, I know all there is to know about them; however, no one knows Me thoroughly.

<sup>2</sup> 8:11. I am impartial. All Holy Scriptures reveal that those who worship Me are sacrificial, relinquishing selfishness and materialism. They seek to promote the welfare, interest, and happiness of others and Mine. Such people find salvation and eternal life in Me.

<sup>3-4</sup> 16:1. The Supreme Lord: Arjuna, you must nurture these qualities. Learn to overcome fear and walk in purity of heart and emotions. Study the

Scriptures and grow in spiritual knowledge. Be compassionate and charitable, and have a clear conscience. Give freely and fulfil your duty of care and kindness towards all, especially the most vulnerable and those in need. Be self-controlled, sincere, and truthful. Nourish a spirit of giving and forgiveness.

----- 9 -----

# Chapter 37

## Truth and Reconciliation (Part 1)

Sam and Kwan-yin played together happily for quite a while. Then Kwan-yin said, "Come, Sam, let's go for a walk."

They walked across the **beautiful meadow**<sup>1</sup>, covered in soft green grass scattered with small plants and lovely flowers. They had become accustomed to the scenery and paid it scant attention.

Soon, the meadow gave way to an orchard with hundreds of fruit trees, which would bloom at different times to ensure an adequate supply of **tasty fruit**.<sup>2</sup> The soil and the trees were in tune with the **inhabitants' needs**<sup>3</sup>, and were happy to produce fruits for their enjoyment and nourishment.

They came to a corner of the orchard and beheld a vast field covered with smooth, round stones arranged in straight rows, placed a foot apart. Sam and Kwan-yin came close to the stones and could see that **each stone had a name**<sup>4</sup>.

They carefully avoided stepping on the stones as they walked into the field. It was a vast field stretching away to the horizon. There must have been millions of these stones. They stood there for a long time, speculating on what this could mean.

Kwan-yin said, "I think it's some kind of memorial place." They looked at each other, a confused expression on their faces.

Sam replied, "You could be right. It looks like a **memorial**.<sup>5</sup> However, the names are strange. They don't sound like people's names."

Kwan-yin glanced nervously at the names. "Come, let's go back to our garden. Maybe we shouldn't be here. This place looks like a consecrated ground, and we may be intruding."

"We will ask Tenzin. He will know about this place. He knows about everything that exists here."

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## Bhagavad Gita

<sup>1-2</sup> 4:35. Having gained spiritual wisdom, you will not be deluded again. You will see that all living entities are part of the divine plan, part of one family, and have the same breath of life from the divine.

<sup>3</sup> 6:30–31. I am ever-present to those who have realised Me in every

creature. Seeing all life as My manifestation, they are never separated from Me. Enlightened people worship Me by showing kindness to all living things. Wherever they may live, they abide in Me. Hence, all their actions proceed from Me.

----- 9 -----

## Chapter 38

### The place of truth and reconciliation

They made their way back to their garden.

Sometime later, Tenzin came to see them. They greeted him, and Kwan-yin said, "Tenzin, can you tell us about the field next to the orchard? The one with rows of neatly marked stones."

He replied, "It is time you knew about the stones. Come, let us go there."

They walked through the meadow and came to the field. They stood looking at the area and the endless rows of stones. There was an atmosphere of sorrow and sadness.

Sam asked, "What is this place?"

He replied, "It's a sacred place of truth and reconciliation. See that stone? Can you read what's written on it?"

Sam read the name on the stone aloud. "Misti."

Tenzin picked up the stone. There was a slight noise behind them. They turned around and saw a young puppy running towards them. He came bouncing up to them and licked their hands. It was apparent he was delighted to see them, particularly Tenzin.

He calmed the puppy and led them to a corner of the field. They sat down in a circle. Tenzin passed the stone to Sam and said,

"Close your eyes and feel the stone, then pass it to Kwan-yin."

After a while, Sam passed the stone to her friend. Kwan-yin rolled it in her palm, felt its smoothness, and then passed the stone on to Tenzin.

Tenzin said softly, gently, "Close your eyes and let the **stone speak to you**<sup>1</sup>."

Soon, tears began to run down the women's faces. They closed their eyes. As soon as they did that, a voice came out of the stone and recited that it contained the testimony of a little dog called Misti.

A few words escaped between their sobbing, phrases like, "I'm so sorry, it's so sad; I feel for you. They were awful to you. I am ashamed of what my fellow humans did to you."

They looked at Tenzin and then at the puppy.

Kwan-yin said to the puppy, "You are Misti. The voice we heard was you."

He nodded.

Tenzin explained, "What you heard was the testimony of his life on Earth written on the stone. You have only heard a small part of his testimony. This area is called the Zone of **Truth and Reconciliation**<sup>2</sup>."

Tenzin continued, "Now you know something about Misti's past life, his parents, his home, his master, the village he grew up in and much more.

"You know intimately how cruelly his master and other animals treated him and how disease and malnutrition weakened him.

"All his life, he was bullied, attacked, and mauled by bigger dogs and humankind. He had a tough, painful, short life. You now know about him.

"This knowledge will take some time to sink in. It is a lot to take in during a single sitting."

Sam faced the dog. "I am so sorry." She leaned down and patted the dog. "Does he know anything about us?" she asked.

Stefan approached them and joined the group.

Tenzin continued. "Misti knows a lot about you two. He knows and understands much about your past, parents, village, childhood, and miscarriages. He knows and understands how you felt then and how you feel now. He knows you almost as well as you know yourselves."

Kwan-yin asked, "How does he know?"

"This is a unique, sacred place to reconcile people and creatures. Here, the past is shared, mistakes, wrongs, and righteousness are acknowledged, and a plan for restitution and making each whole is formulated and implemented. One day, all creatures will be at peace and reconciled **with one another**<sup>3</sup>. All will be made whole. There will be no more tears. This second chance in life is offered to all good, honest people and creatures."

Tenzin whistled, and a lion and a cow came running to meet him. He introduced them to Sam and Kwan-yin. They sat down in a circle.

Tenzin asked the lion, “Leo, could you tell them your story? Your life in Masai Mara National Reserve.”

Leo took a deep breath and said, “I grew up on the reservation. At first, life was good. Then, when I was an adult, my brother and I took over a neighbouring pride from an old male. Each day was filled with anxiety and fear. We set out on petrol daily, trying to hold onto our territory and drive away groups of wandering single males or hyenas. There were regular fights and ambushes, and our bodies were covered with battle scars. The tension and stress prematurely weakened and aged us. A few years later, one evening, we were isolated by three young males in their prime. My brother was the first to die. The next day, they came for me. I fought and managed to kill one of them, but was gravely wounded and ran for my life. The next day, I struggled to walk. I was unable to hunt and slowly starved to death. I woke up, and I was here. I am eternally grateful to Tenzin for helping me to resettle here<sup>4</sup>. Life is good, and I am at peace with everyone. That is my story<sup>5</sup>.”

Zebu, the cow, began to recount her story, “I, too, was born in the same reservation. Well, on the fringe of the reservation among the tribal people. My childhood was happy following my mother as we were led to graze. Then, I saw the cruelty of the tribal people. Regularly, they would tie my mother, cut her vein, collect her blood and milk, mix it and drink it. When a human came near my mother, she would be petrified. She would break into a sweat, her heart beat faster, and a low moan escaped her lips. I would feel her anxiety and her stress. There was nothing I could do. I hated our life. My soul would cry out to God. It was useless. No deliverance came.

“In her old age, after years of loyally providing them with her blood, milk and faithful service as their slave, they rewarded her by slitting her throat in front of us all. They cooked her in our sight and used her skin to make shoes, belts and jackets. From that day, we knew that would be our reward for years of slavish service to humans. We feared and hated humans.

“One sweltering hot day, the guard fell asleep while we were grazing in the wilderness. I took the opportunity to run away. I successfully escaped. I joined a herd of Zebras and wildebeest. For three wonderful days, I enjoyed my freedom. Then Leo’s pride of lions caught me. My demise was painfully quick. I, too, am eternally grateful to Tenzin for helping me to resettle here. I can sleep

peacefully for the first time without fearing Leo or any previous predators. It is paradise here. And I am grateful to the Master and our God. He has finally redeemed us, and now, with the help of people like Tenzin, Stefan and all the other animals here, he is restoring, **reconciling**<sup>6</sup> and making us whole.”

“All around us, you find Beasts of burden and other animals: Cows, horses, sheep, goats, pigs, ducks, chickens, guinea pigs, minks, and others. Many cows, goats, buffaloes, and camels acted as surrogate mothers to their infants, providing vital milk for their children who would otherwise have suffered poor health, and some may even have died. Others provided transportation, companionship, meat, skins, and other necessities. Yet, after all that service we provided to humans, most of them never acknowledged or appreciated our contributions to their welfare.”

She looked at Tenzin with tears rolling down her cheeks. “Thank you.”

Tenzin said, “Actually, I am grateful to you all and the Master for entrusting me with this wonderful task of restoring all. It brings great joy to me. I feel so full of life, so honoured and privileged. You are now my **eternal family**<sup>7</sup>. We have all felt the joy and dread of life on earth, and this place helps us learn a great deal about ourselves, our desires, dreams, aspirations, and our sense of value, appreciation, and gratitude. We are very blessed. We are a family and children of God.”

Stefan said, ‘We don’t want anyone here to grow up with their mind ruined by hate, selfishness and greed. We’re going to break that cycle. Hate cannot drive out hate; only love can. The seeds of hatred, selfishness and greed spread quickly, much like weeds. Seeds of love take time, energy, nurturing, and patience.

‘Divine empathy is about sharing the pain and suffering of others and helping them to overcome. We strive to restore and make everyone whole.’

Tenzin added, ‘We are here to support you in strengthening your physical, mental, and spiritual well-being. Once both of you have gained strength, the world’s sorrow will pass through your gate. Then, you will carry the people from your past across the bridge of life to green pastures.

'You will begin to feel the pain of others as you earn their trust, respect, and affection. Your emotions will intensify, and your pain may be deeper than theirs. That is love.

San nodded.

Stefan continued, 'Our world revolves around the axis of honesty, built on foundations of honour, dignity, sincerity, and the purity of heart and mind. People and all the animal here place their faith and trust in our integrity and righteousness. Such trust is essential to us. We strive to maintain a delicate balance. Damage to people's trust in us is a cardinal sin.'

Tenzin said, 'We invite you to join us. You have earned the right to walk beside us. The Master says you have earned the right to enter His inner chamber and sit in his counsel.'

Stefan said, 'Our lives as committed believers (Christian, Hindu, Muslim, or Jew) on Earth were very tough. It took guts to stand up for our principles. Being a nominal believer and blending with worldly attitudes would have been a much easier option. But to us, it is a coward's way. It requires bravery, unwavering resolve, and determination to swim against the tide of worldliness.'

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### **Bhagavad Gita**

<sup>1</sup> 7:2. As you grow spiritually, I will declare unto you, Jnana: the highest kind of spiritual **knowledge**, direct revelation from Me. Furthermore, I will declare *Vijnan*: the intimate understanding of **Creation**, how every subatomic particle was created and is accounted for daily, how the Universe is balanced, and the mindset behind this design, affirmed with signs and miracles.

<sup>2</sup> 6:20-23. In union with Me (Samadhi), the senses and emotions are subjugated to contemplate the spiritual. They begin to fill up with inner joy and fulfilment. They now walk in truth and are free from all material miseries. Here, they desire only to please Me. The joys or sorrows of life do not govern their life, but My divine influence.

<sup>3</sup> 16:2. Be compassionate and gentle. Control anger, avoid harming any living creature or being, bearing no enmity but showing goodwill to all.

<sup>3-6</sup> 18:20. A person in the goodness mode (Sattvic) acknowledges the divine spirit in him and all living things in the Universe. They recognise that each creature possesses the same divine breath, holds a unique value for the

Supreme Lord, and perceives no separation between humans and other living entities.

<sup>3 - 7</sup> 5:18. My devotees have equal regard for all. They see (*vidya-vinaya-sampanne*) the same self (the breath of God) in a learned scholar, an outcast, a cow, an elephant, and a dog. All contribute directly or indirectly to God's kingdom and our salvation. Therefore, they (*panditah*) have a heightened appreciation and a duty to care for and promote everyone's welfare. Hence, as they progress in their spiritual growth, they regard all life forms as part of their and God's extended family.

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## Chapter 39

### Scars remain forever

Sam said with tears in her eyes, "Misti's master was cruel to him. It is easy to look at others and point out their acts of cruelty and unkindness.

"I, too, have done bad things to others and mistreated many animals. Maybe not as evil as others, but they were still thoughtless, selfish, self-centred, cruel acts.

"I am truly sorry for that and, if possible, I would like to make restitution for my acts, my cruel behaviour. I deeply regret it now."

Kwan-yin sobbed and cried out, "Me too. I am **truly sorry for the selfish<sup>1</sup>** cruelty I displayed in the past."

Tenzin said, in a gentle voice, devoid of any accusation, "I know both of you are sorry and full of remorse for those acts, but that is not enough.

"You will have to learn from your mistakes, and you will have to make restitution to those you have hurt.

"We, with the help of the **Holy Spirit<sup>2</sup>**, will help you and show you the way. We will examine every good and bad act, analyse it, and assess its impact on you and others. We will help you **learn from it<sup>3</sup>**. Turn the whole experience into motivation for a better future and make that your new way of life. You will gain knowledge and wisdom from everything that has happened to you."

Kwan-yin asked, "What happens after that?"

"You will find that the saddest aspects of life are wounds, physical or emotional. The wounds you inflicted on others will heal, but their scars will remain forever, and you will bear that on your conscience. Their scars are the cost they paid for your edification."

Sam asked, "Does that mean we will be in debt to them forever?"

"Yes. The scars on your conscience will remind you to be **humble** and instil in you the restraint and caution. Your training will teach you to consider the consequences before acting and to weigh the cost of your actions. Every emotion of life—every tear, joy, and sadness—is logged. Take heart; nothing in the universe is without purpose.

"God has given you a second life here. All your past pain and suffering going to waste would be a terrible loss to God and us. We will help you put your past life to good use<sup>5</sup>. Nothing in the universe is ever wasted."

The girls listened patiently to Tenzin, but his words made little sense to them. Still, they trusted him and knew that many of the things he said were words of wisdom, carried life, and would someday make sense. There was a time and a place for everything.

"Come, follow me." Tenzin. He led them to a patch of lush green meadow. In front of them are rows of evenly spaced rocks. On each was written the name and history of an animal.

Tenzin said, "The green rocks held the stories of those creatures who had lived in my parish. The Blue Rocks have sadder stories, for they are stories of my shame, my selfishness. They tell the stories of creatures that I would like to hide from you, from myself. Evil things that I'm ashamed of. These are the stories of animals that were slaughtered to make my shoes, jackets and belts. Their flesh was used to make soup and dishes for my consumption.

"The LORD resurrected all these creatures. I sat with them individually and heard their side of the story. The sad stories of humanity's cruelty and selfishness inflicted on them. They had lived on Earth on farms that were part of industrial-scale concentration camps. The worst day in their life was the day of execution, the day of their slaughter. The lucky ones died quickly without knowing what awaited them until the last few minutes. But many were herded into lorries and transported to slaughterhouses. There, they knew by instinct what awaited them. They stopped eating or drinking water. They became tense, passing water and fleeces due to nervous tension. I sat and heard their side of the story. It was hard to look them in the eyes. The Holy Spirit helped us.

Tenzin continued, "Master and I extended the Meadow. Further down the Meadow, you will meet them. They are resurrected and now live in peace. As time passed, they have settled down, and their souls have begun to find peace. Healing is taking place. They will live in peace until 'the fullness of their time.'

"On the yellow stones are written the stories of creatures, victims of

Amos and Nisa, while they were on Earth. The Lord raised these victims from the dead. They shared their stories with Amos, Nisa, and me. The victims recounted the pain and suffering they had endured. They saw their little ones attacked by Amos and Nisa. They had fought to defend the little ones, but the odds were stacked against them. As they grew old and frail, they once more became prey to Amos and Nisa.

“The victims also shared their joy and happiness when the rains came, and the fields turned green. It was a time of plenty, and they gave birth and were happy at the birth of their children.

“The Master brought us together in this garden of peace, healing, and restoration. He helped us all to be reconciled. There were lots of tears, both from the realisation of our evil and from our happiness.

“As part of my restoration, the master and I cultivated the Meadow, and we look after the garden on behalf of all the animals until ‘the fullness of their time.’ It is a big commitment on our part. To compensate every creature, every tree, every plant, everything that had lived on my ‘Patch’ on Earth until the fullness of time. Even the grain of sand on my ‘Patch’ had a story to tell. We heard its tale, and it too was made whole. Everything in my ‘Patch’ was resurrected by the LORD, and we, with the help of the Almighty, are making all things whole. It is a joy set before us. And we have qualified to be called his children.

“I received the Holy Spirit, a gift from God. I am committed to using my power and ability as my inheritance to personally compensate, reconcile, and make all those who had lived on my ‘Patch’ or those who had cried out against my being whole.”

They heard a voice call out their names. They turned and looked at the Angelic being.

‘Come,’ the Angelic being said.

They followed him. They walked through the meadows, and at the end of the Meadow, they came to a gate. On the other side of the gate were thousands of people, their hands reaching out to them. They represented every race, religion, and belief, as well as those who had no particular beliefs. They were male and female, children, babies, young and old from every age, race, and nation. The Angelic

being Tenzin and the others stood at the gate, looking at the people beyond.

Tenzin and others went to the orchard and gathered food. All types of fruit are good to eat. Mother Earth gave them her fruit, full of kindness and goodness.

They took the food to the gate.

The Angelic being told them not to open the gate, so they piled the fruit on the walls for the people beyond.

Their number was too great. They could only help a few. The multitude was like an ocean. Could they fill the sea? What they did was a drop in an ocean of need.

The Angelic being said, 'You can empty the ocean with the palm of your hand.'

Sefan replied, 'Maybe, but what is the point?

'Love,' the Angelic being replied. "It takes love to empty the ocean with the palm. Only the heirs of God can meet their needs."

*There is a race set for all. Only the heirs (children) of God will complete it.*

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### **Bhagavad Gita**

<sup>1</sup> 4:36. Spiritual knowledge is liberating. Even if you were once the most sinful of sinners, once you board the boat of spiritual experience, you could sail beyond the ocean of your sins.

<sup>3</sup> 7:19. Overcoming many trials and errors, the wise continue to persist and freely follow My ways based on informed choice, realising I encompass everything. Such souls are rare, leaving a legacy of love, care, and goodness wherever they go.

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## Chapter 40

### Spiritual home

They were sitting in the garden, enjoying each other's company. Sam turned to Tenzin.

"Tenzin, can I ask you about something that's haunted me for a long time?"

He replied, "It is about your parents. You want to know about them."

Sam nodded. "It happened when I was about eight years old. My father was a schoolteacher. One day, rebel soldiers came to our village. There was a lot of shooting. People were running about in panic. Some of the houses were burning. Then, the shooting stopped.

"Some soldiers came to our house. They dragged my father out of the house. My mother ran after the soldiers, pleading with them to let my father go. We were petrified.

"The soldier dragged my father and mother into the street and shot them. There were many dead people in our village. When the rebels left, our neighbour came and helped us."

"I remember. They took you to an orphanage."

"Yes, I was separated from my brothers and sisters and taken to an orphanage."

"I know you had a hard life there. You were always hungry, cold, and **often beaten.**<sup>1</sup>"

"Did you know I was raped in the orphanage when I was fourteen? We were made to **beg**<sup>2</sup> and then beaten if we didn't bring back enough money. I had my first miscarriage when I was fifteen years of age." Tears rolled down her cheeks. Her voice was low.

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### **Bhagavad Gita**

<sup>1&2</sup> 1:40-41. When families break up, the widows and orphans are left lonely and vulnerable to corruption. The family's unity declines, and the country is plunged into chaos.

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## Chapter 41

### Anybody who has shed human blood cannot enter this sanctuary

Kwan-yin was also crying. She sobbed, "I had a similar experience. We lived in Bangkok, and when I was eleven, my parents died in a bus accident. I was alone in a big city, with no family to look after me.

"I joined a street gang for protection. Our gang leader sent us out to beg for money. He would beat us if we came back with little money. He was ruthless. He would shout and swear at us. We had to sleep in the gutters or derelict buildings."

She paused and then continued, "When I turned fourteen, he started to rape me and sell me to other men. I was fifteen when I became pregnant. He forced me to take some drugs to induce an abortion. After that, he had a birth control device fitted inside me."

Tenzin spoke slowly. "You both had hardship in your lives—so much suffering for young people. Sometimes, I wanted to intervene, but my Lord would not allow it.

"He didn't abandon you. He ensured that some kind families were available to provide you with food and clothes. When you were sick, he ensured you went to the temple and received care from the monks."

Both girls were sobbing now. He gave them each a hug and wiped away their tears.

"You are safe here. This is your home now and your **sanctuary**.<sup>1</sup> Those kinds of things will not happen to you again. Those evil people will not be allowed to come into this sanctuary."

Sam said nervously, "I am afraid. I saw my parents murdered. The memory still haunts me. Sometimes, I dream the killers are after me."

Tenzin said, "This is a sacred place", in a gentle, reassuring voice. Anybody who has shed **human blood**<sup>2</sup> cannot enter. This applies to all humankind.

"Unfortunately, some of your relatives, including Kwan-yin's father, are barred because they have shed blood. It does not matter if it was to protect others or in self-defence. You will meet kind priests and other selected people who will never harm or mistreat you. Come with me, and I will show you something."

Kwan-yin asked, "Does that mean I will never see my father?"

"Not in this sanctuary, but you will meet him in another realm after he has been cleansed and purified. He will need to make restitution.

"He will have to undergo many things before he is **purified**<sup>3</sup>, but his past deeds and shame will stay with him forever. His deeds are stamped on his forehead; others will see it and know he has shed blood."

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### **Bhagavad Gita**

<sup>1,3</sup> 4:10. My followers taking refuge in My abode are set free from the slavery of fear and selfish attachment. Their greed, anger, and love are slowly refined, cleansed, purified, and sanctified in My presence

<sup>2</sup> 1:31. I see no good in killing my kin in this battle. Causing death and destruction is not how I want to achieve victory and reclaim my kingdom.

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## Chapter 42

### The mind, a human library

One day, Sam was sitting near the shores of the lake, deep in thought. Her mind was troubled.

Tenzin approached and put his hand on her shoulder. “Come, let’s go for a walk.”

They walked towards the orchard and came across Kwan-yin.

“Kwan-yin,” Tenzin called out. “Come join us.”

She ran up to them, a broad smile on her face.

Sam glanced at her friend. “You look cheerful.”

Kwan-yin replied, “I am. And I’m always glad to see you, Sam.” She looked at Tenzin, then reached out and hugged him on an impulse.

He smiled. “It brings me great pleasure to see you.”

She smiled back at him. “Do you have a lesson for us?”

He nodded. “Yes. But first, let’s find a nice, comfortable place to sit.” They walked up to a giant tree and sat in its shade. He inhaled deeply and said, “There are some things I need to teach you. It is time to broaden your knowledge about the garden’s workings. To do that, you need to understand how your thoughts must change.”

He paused to give them time to focus on what he was about to say. He continued, *[Janet Warrington’s Tenet 2] “Your **brain is like a library**<sup>1</sup> holding many books. In each book, each chapter is about an experience in your life—some good and pleasant, some sad, while others are horrible and painful.*

“When you have settled here, we will take each experience in your past life, good or bad, and turn them into positive experiences, and the lessons you learn from them will turn into books of wisdom and knowledge.

We will **examine**<sup>2</sup> one book at a time, analyse it, and observe its impact on you and others. We will turn all you learn from the books into seeds, then cultivate each seed to grow into plants and trees of knowledge and wisdom.

“An orchard of knowledge and wisdom will reside in your mind and spirit, benefiting many people.

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## **Bhagavad Gita**

<sup>1</sup> 2:40. This path is called Karma Yoga: the oneness of mind with Me through Action. Even a little spiritual advancement on this path will protect you from your greatest fear.

<sup>2</sup> 2:53. When you have clarity of mind, apprehending your closeness with Me, your consciousness will begin to merge with My Will. Then, you will start to understand your life's purpose.

<sup>2</sup> 3:41-43. Therefore, Arjuna, learn to bring your senses, mind, and intellect under My supervision with all your strength. Conquer your worst enemy, selfishness, the destroyer of My divine purpose that abides in you. The senses are superior to the body, and the mind can rise above the senses. Intelligence can rise above the mind, and the spirit can rise above intelligence. Thus, your true self, the indwelling spirit, imparting My divine spiritual strength, can guide your intellect, mind, senses, and desires. Therefore, your true self gives you the power you need to overcome this insatiable enemy known as selfishness.

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## Chapter 43

### Pain and sorrow

“You will realise that all the pain, sorrow<sup>1</sup>, and goodness in your former life have played a valuable and essential part in your growth.

“On Earth, it was a terrible burden, a drain on your life and happiness. Here, it will become a tremendous blessing; by the Day of Judgement, it will have become fruit. Nothing in the cosmos is wasted.”

The two girls remained quiet, not sure what to say.

He smiled. “We will do one thing at a time.<sup>2</sup> Here, time is on our side.”

Kwan-yin said, “Thank you. When do we start?”

He smiled again. “Not today. I want you to think it over for a few days.”

While the girls were considering his words, Stefan approached them. They greeted him, and the monk left them again after some polite conversation.

Tenzin asked, “Tell me what you make of Brother Stefan.”

Sam answered, “He is like an older brother to us. He looks after us like a guardian. He is very kind, gentle, and wise. We have a lot of respect and admiration for him. He is good to us.”

Kwan-yin nodded in agreement.

Tenzin remarked, “He was not always like that. He was once a soldier and did many bad things, although he had never killed. Yet what he saw and was forced to do by his superiors—stealing from the weak, taking from those who already had so little—appalled him, so he could not continue that way.

“So, one stormy night, risking death, he sneaked out of the camp and began the perilous journey through the forests and mountains. Finally, he crossed the border and sought refuge in another country.

“There, he found a monastery. He renounced his past,<sup>3</sup> took a vow never to do the things he had done before, and joined the ranks of monks. He devoted the rest of his life to helping others.”

Sam said, "That was in the past. What he is now matters, not the past."

Tenzin replied, "Are you sure?" Something in the way he said it made her pause and think.

Sam glanced at him, puzzled. "Whatever he was in the past is gone. He has changed, having given up those things. I know Brother Stefan deeply regrets what he did then."

"Come with me."

He led the girls back to the field, covered in stones. He pointed at a stone with Sam's father's name on it, and next to it was a stone with her mother's name.

Sam asked, "Why did you bring us here?"

"Among the group of soldiers who came to your village and killed your parents," Tenzin said, "was Brother Stefan."

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### **Bhagavad Gita**

<sup>1</sup> 6:20-23. In union with Me (Samadhi), the senses and emotions are subjugated to contemplate the spiritual. They begin to fill up with inner joy and fulfilment. They now walk in truth and are free from all material miseries. Here, they desire only to please Me. The joys or sorrows of life do not govern their life, but My divine influence. **6:32**. People who see equality in all beings and creatures have profound empathy for all and respond to their joy and sorrow as their own. They have attained one of the higher states of spiritual union with Me and My creation.

<sup>2</sup> 3:7. Conversely, the better option is for the mind to learn to control one's senses for selfless service for the higher good of all

<sup>3</sup> 4:41. Those people established in devotional service, having renounced selfishness and overcoming their doubts through spiritual wisdom, live in freedom.

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## Chapter 44

### The Eternal Court and the Elders

Sam and Kwan-yin wandered around the orchard, looking for ripe fruit. The trees produced fruit, just as a mother has milk for her baby. A mother feels pleasure in feeding her baby and in strengthening their bond. Similarly, the trees provided their fruit to the inhabitants, strengthening the bond between the people and the sanctuary.

It was a warm, pleasant day. They were happy and relaxed, enjoying each other's company and laughing at Sam's jokes. From the corner of her eye, she noticed Tenzin and Stefan walking towards them.

"Tenzin and Stefan are here," Sam said as her face lit up in joy.

Kwan-yin whispered to Sam, "I wonder what brings them here? Whatever it is, it must be important."

They all exchanged greetings. Tenzin turned to face the women and, in a melancholy voice, said, "We want you to come with us. It would be best if you remained quiet at all times. Do not speak or ask any questions. Please observe everything that you see and hear. Sam, you take hold of my hand, and Kwan-yin, you hold Brother Stefan's hand. Close your eyes and come with us."

They seemed to drift through space and then land on soft ground.

Tenzin said, "You can open your eyes now." Before them stood a massive, magnificent structure that looked like a **grand courthouse**.<sup>1</sup> Its appearance radiated immense power and authority.

They walked into the building. The inner hall radiated power; it was enormous and majestic. In the hallway was a large round table, and at its far end stood a very **distinguished person**.<sup>2</sup> His garment was white as snow, and the hair of His head was like pure wool. He was addressing the Council.

On either side of Him sat **twelve Beings**.<sup>3</sup> Some Elders/Beings had human features, while others had strange, non-human features. The table and chairs were of plain wood, with no carving, inlay, or embossing. They exuded simplicity, modesty, and humility.

There was a session going on. One of the Elders stood up and addressed the Council. When he stopped talking, there was silence for a while. Then, all the Elders raised their hands.

The speaker looked around. The Elders' decision was unanimous. The speaker wrote something on parchment and, with his fist, thumped down twice on the table.

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### **Bhagavad Gita**

<sup>2-3</sup> 10:6. The mighty seven sages (archangels, guardians of the Universe), the four great ancestors (elders), and the fourteen Manus (ancestors of all humanity) came from Me—born from My mind. All beings populating the various continents, planets, and universes descend from them. I, the Supreme Lord, passed unto Brahman the breath of life. From Brahman came the \*seven great sages, four great thinkers, Sanka, Sananda, Santana, Sanat-kumara, and fourteen Manus. Together, they form the **twenty-five Elders** of the Universe.

<sup>2-3</sup> 11:9-12. Having spoken these words to Arjuna, the Lord God reveals his exalted form and unveils his divine plan for creation. Sitting on the palm of the Lord, he sees a multitude of Saints singing hymns and praising the Lord. He hears their intercession to relieve humanity's and the Earth's creatures' suffering. (Continue to read the whole 11:9-33 )~. **11:14**. Sitting among the heavenly saints and the elders of the universe, Arjuna struggles to understand the mystery of God's plan and his long, eternal journey through it, led by the divine spirit. He is amazed (*having been granted unique access to the Lord God's inner mind*).

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## Chapter 45

### The site of imprisoned spirits

Immediately, two guards emerged from a side door and approached him. They were strong and well-built, like those guards Sam had seen in prison. The speaker gave the parchment to the guards, who read it, nodded, and walked towards the main entrance.

Tenzin gave Sam a gentle tug, and they followed the guards. Stefan and Kwan-yin followed them out of the building. Tenzin ordered the two women to close their eyes. They began to drift into space; soon, it felt cold and uncomfortable.

Tenzin whispered, "You can open your eyes, but do not let go of our hands."

They were in a cold, grey, misty **place**.<sup>1</sup> Tenzin had brought Sam here before; she recognised this place, the site of imprisoned spirits.

One of the guards was unfastening chains from the wall while the other stood on guard. All the prisoners had chains around their arms and legs. They looked miserable. The guards freed one of the prisoners from the wall and led him away.

Tenzin commanded, "Close your eyes."

They drifted through space once more. The atmosphere started to feel warmer and more welcoming.

Stefan said, "You can open your eyes now and let go of our hands."

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### Bhagavad Gita

<sup>1</sup> 11:16. Untold numbers of life forms on Earth and spiritual sanctuaries passed before me. I saw the beginning and the end of all. You gave life and permitted joy, pain and suffering into our lives, and in 'The Fullness of Time' (before The Day of The Lord), you made us whole (restored, made restitution) and wiped away all pain and suffering. You showed/proved that nothing thrives in the Universe at the expense of another. I comprehended your joy and sorrow from start to end.

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## Chapter 46

### They were back in the sanctuary.

Tenzin said, “Excuse me now; I have to go. I will leave you in Stefan’s care; he will happily answer your questions.”

The two women were intrigued. Kwan-yin was the first to speak. “What was that great building? It looked like a courthouse.”

Stefan replied, “That was part of the Great Hall of Justice. It is known as the Eternal Court, the highest court in the cosmos. The twenty-four Elders and the Leader are **appointed to implement justice.**<sup>1</sup> They are the final authority among all beings, apart from God.”

Sam asked, “What’s so special about them?”

“These Elders are very gifted. They possess unique **abilities**<sup>2</sup> that make them the masters of the cosmos. They can weigh all the good and bad that a person has done, as well as their character, personality, future intentions, and implications for others. A glance can give them instant insight into a person’s life (Kly-son). If they conclude that the person will greatly add to the suffering of others, they will intervene to stop them.”

“How?”

Stefan replied, “What you saw was decreed by the Elders to take the prisoner from this location to a far more secure site. **Dangerous prisoners**<sup>3</sup> the worst ones in the Cosmos, are taken to **‘the Bottomless Pit’**<sup>4</sup>, where there is no escape. There, they are held for an indefinite time.”

Kwan-yin asked, “Does Tenzin have a similar skill?”

Stefan replied, “Yes. I believe it is still in the early stages of growth.”

Sam asked, “Does that mean he could make mistakes?”

“Yes. And, like most beings, Tenzin is learning from his mistakes. The Elders monitor his performance and teach him to spot and correct his mistakes.” He continued, “The Elders have placed you under Tenzin’s supervision, and all the resources of the **Universe**<sup>5</sup> are at his disposal to be used for your growth. Everything that **happens in your life**<sup>6</sup> — good and evil — is used for your good. You may find this hard to understand, but seeing it from the viewpoint of eternity, it makes perfect sense to me.”

They reflected on his words. Kwan-yin asked, “If we are away from the safety of the sanctuary, will we be safe from those who raped us or murdered Sam’s parents?”

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### **Bhagavad Gita**

<sup>1</sup> 10:6. The mighty seven sages (archangels, guardians of the Universe), the four great ancestors (elders), and the fourteen Manus (ancestors of all humanity) came from Me - born from My mind. All beings populating the various continents, planets and universes descend from them.

The Supreme Lord passed unto Brahman the breath of life. From Brahman came the \*seven great sages, four other great thinkers, Sanka, Sananda, Santana and Sanat-kumara, and fourteen Manus were manifested. Together, they form twenty-five Elders of the Universe.

<sup>2</sup> 3:12. I will meet all your basic needs during your selfless service to humanity, creation and Me. One who takes from the world without selfless service is a thief.

<sup>3-4</sup> 15:10-11. The ungodly people... >> They enter a realm of their kind—not a pleasant thought. Those who strive resolutely to surrender to the Supreme Lord see all this.

<sup>4</sup> 3:11. Participate in this sacrificial service to My creation, and you will receive My blessing. Collaboration between humankind and creation brings prosperity to all.

<sup>6</sup> 5:3. A person in devotional service to Me can overcome his material nature, whereby he neither hates nor desires personal sense gratification beyond everyday needs. Such a person is singular in purpose, liberated, and free from all paths, so whatever he does, he does for Me. I ensure that all his actions, intentional or not, including his mistakes, will eventually bear good results.

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## Chapter 47

### Making the cosmos a safer place

Stefan gave Sam an embarrassed look. He had been sickened by the rebels' attack on her village and their disregard for the suffering of others. He had not taken part in her family's death, but his presence amongst the rebel soldiers had, in a small way, empowered them to commit crimes against innocent villagers.

She looked back at him; there were tears in her eyes. "You were forced to join the rebel group. That's in the past. We are a family now. But are we safe from others?"

There were tears in Stefan's eyes, too. He did not want to alarm the women, nor did he want to hide the truth.

"You are safe here," he replied.

Kwan-yin remarked, "You don't sound very convincing."

Stefan nodded. "Nothing in the cosmos is ever truly safe. Not until the end times. That is why we must work and help each other to make the cosmos a **safer place**<sup>1</sup>.

"There are some very evil beings in the universe. They have their own sanctuaries, rules, and authoritarian governments. They want to rule over the cosmos to enslave others. Tenzin says we will have to go to war with **them**<sup>2</sup> one day."

He could sense the fear and anxiety building up in the women. They had suffered enough on Earth, and now those fears were resurfacing. He had undermined their newfound security; perhaps he had said too much. He looked at the two women, who were both in distress.

Stefan: "I am sorry. I should have explained better. Tenzin wanted you to see the Eternal Court and the prisoners to show you the consequences for those seeking to harm you. If anyone attempts to harm you here, our Master will intervene to protect you."

"Why are the Elders and the Lord interested in us?" Sam asked.

"You have suffered enough. This place is a sanctuary under the protection of our Lord and the Eternal Council. They have a plan for **our future**<sup>3</sup>. A good plan and hard work await us, supervised by virtuous people like Tenzin."

"I still do not understand why the Elders are interested in us."

“We are part of our Lord’s family. I believe they love and care for us. They have ambitious goals for our spiritual growth and development. They chose us very carefully because they saw great potential in us. They have confidence that we will not let them down. In return, they will not let us down.

“I do not have answers to everything. I know we are loved and wanted here, unlike on Earth, where we felt unloved. We are now part of a loving, caring family.”<sup>4</sup>

Sam asked, “Will everyone from Earth come here someday?”

Stefan replied, “Not everyone, only those our Lord has chosen<sup>5</sup> for this place. There are other sanctuaries, and he may send other people there. He would choose the best place for them.”

Kwan-yin asked, “How does he choose?”

“That is a hard question, difficult to answer. Tenzin looks at people’s hearts<sup>6</sup>. In its simplest form, people who promote the interests and well-being of others and are not selfish<sup>7</sup> find their way here. These people are willing to confront their true natures and desire to change, forgive, and seek forgiveness. They are open to reconciliation, learning from the past, and forging a better future. You two are a good example of that.”

The women had many questions, and Stefan took the time to answer them.

Sam started to tremble. “After what we saw earlier, I don’t feel secure. I’m worried.”

Stefan replied, “I can understand how you feel. All your past difficulties, pain, rejection, and suffering have moulded your spirit. Those wounds will heal, but the scars and some memories will always stay with you. Those scars will help you grow into a better person.”

They were in deep conversation, totally engrossed, when Tenzin approached them. He sat down quietly and listened.

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### **Bhagavad Gita**

<sup>1</sup> 18:56. Therefore, My devotees look after My creation as stewards under My protection.

<sup>3</sup> 3:30. Arjuna, fix your mind on Me and surrender all your works unto Me. Fulfil My divine plan to improve all creatures' welfare, interest, and

happiness. Do it without any desire for personal gain. **4:3.** To a selected few, I revealed My existence and plans for eternity (past, present, and future worlds to come). You are My friend and devotee, and in due time, as you gain My favour, I will reveal these mysteries and explain your role here on Earth, in the spiritual world, and in the far distant future.

<sup>4</sup> 13:29. People respecting the divinity in every being and creature see God's love everywhere. They do not harm themselves or others and advance in the spiritual world and understanding. How can one who sees the divine in all creatures injure another or walk away from an injured one?

<sup>5</sup> 11:16. Untold numbers of life forms on Earth and spiritual sanctuaries passed before me. I saw the beginning and the end of all. You gave life and permitted joy, pain and suffering into our lives, and in 'The Fullness of Time' (before The Day of The Lord), you made us whole (restored, made restitution) and wiped away all pain and suffering. You showed/proved that nothing thrives in the Universe at the expense of another. I comprehended your joy and sorrow from start to end.

<sup>6</sup> 9:26. I accept with joy any devotional service offered with a pure heart, a leaf, a flower, a fruit, or water.

<sup>7</sup> 6:45. These disciplined people in their new realms progress further as their selfish desires are purified. Moving upwards towards higher realms, they eventually attain the seventh Heaven, the supreme goal of all. ----- ↗-----

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## Chapter 48

### Supreme Leader of the cosmos

The four of them were sitting on the bank of the lake. Ducks and other birds were swimming on its surface. It was a lovely, warm day; some animals<sup>1</sup> had come to the lake to drink and wash. It was quiet and peaceful.

Lions, antelopes, buffalo, and other animals grazed together. They fed on what Mother Nature willingly gave them, like a mother breastfeeding her child, because there was a covenant<sup>2</sup> between the Lord, the land, and all who lived on it.

They ate the same food together; no one was afraid or lived in fear of the others.

Amos and Niza, the two lions, came and sat with them. The male put his head on Tenzin's lap and fell asleep. The lioness sat next to Sam, who reached out and massaged her.

Suddenly, everything went quiet. They looked at each other in alarm. Then, a slight sound came from the orchard and the woods. All the creatures stopped whatever they were doing and stood still, heads bowed. The trees and plants seemed to twist and clap<sup>3</sup> their hands.

Walking towards them from the orchard was the Leader<sup>4</sup> of the twenty-four Elders, dressed in a simple tunic. Tenzin and Stefan knelt respectfully, keeping their gazes firmly on the ground.

### **Leader/ Master**

*John 1:41-42 He first found his brother Simon and said to him, "We have found the Messiah" (which is translated as "the Christ"). And he brought him to Jesus.*

*John 4:25-26 The woman said to Him, "I know that the Messiah is coming" (who is called Christ). "When He comes, He will tell us all things." Jesus said to her, "I who speak to you am He."*

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### **Bhagavad Gita**

<sup>1</sup> 5:7. A mature, enlightened person provides selfless services, learns to control his senses and mind, and sees the divine in all creatures. Although engaged in work, he remains unentangled in worldly actions, neither disappointed nor happy with the outcome, but leaves the result in my care. **6:28-29.** Those who collaborate with my divine spirit are happy and free

from material worldly ties. They see My divine nature within and in all creatures and creation.

<sup>2</sup> 13:29. People respecting the divinity in every being and creature see God's love everywhere. They do not harm themselves or others and advance in the spiritual world and understanding. How can one who sees the divine in all creatures injure another or walk away from an injured one? The one who does not perceive this separates himself from others, seeing some as friends and others as foes or creatures to exploit.

<sup>4</sup> 6:42-43. Or they may move (metamorphose) into the realm of a great spiritual master. Such a move is rare. Their divine consciousness is reinvigorated by the great spiritual masters, and with their help, they are encouraged to make further progress.---- ➔ ---

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## Chapter 49

### **Brilliant light**

The two women kept their gaze on the **Leader**<sup>1</sup>. They were surprised to see him and didn't know how to react or what was expected of them.

He approached them and said, "**Come, follow me**<sup>2</sup>." His voice was gentle but **authoritative**.<sup>3</sup>

The **two women**<sup>4</sup> walked with him in silence around the lake. The two lions followed while all the animals watched them. Everything else in the sanctuary stood still.

**Tenzin**<sup>5</sup> and Stefan knelt at the sight of their Lord, with seven mighty, angelic beings accompanying him. One of the angels approached them and placed a shield around them. Immediately, a brilliant light surrounded them. They stayed in that position for a long time. Then, the light faded, and the angel removed the shield.

Tenzin and Stefan became aware that their **Lord**<sup>6</sup> and the women were standing near them.

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### **Bhagavad Gita**

<sup>1</sup> 9:20. Those who study the Holy books and worship Me free themselves from ignorance, darkness, fear and evil. They attain a place in the heavenly realms and have access to My wisdom and blessings.

<sup>2</sup> 10:37. The name **Lord Krishna** represents My divine nature and opulence among many cultures.

<sup>3</sup> 13:24. When a person permits his Atman to counsel his soul, the liberated soul **will lead the person to the divine, both here and hereafter**.

<sup>4</sup> 13:20. Arjuna, the breath of God, the Atman (Purusha, pure consciousness), is without beginning. The individual's transformation in this life is due to the interaction of their material nature (Prakriti), their spirit (duality of soul and Atman), and the **divine influence on them** or lack thereof.

<sup>5</sup> 6:20-23. **In union with Me** (Samadhi), the senses and emotions are subjugated to contemplate the spiritual. They **begin to fill up with inner joy and fulfilment**. They now walk in truth and are free from all material miseries. Here, **they desire only to please Me**. The joys or sorrows of life do not govern their life, but My divine influence.

<sup>8</sup> 6:19. As a lamp is steady in a windless place, so is a calm mind able to be

steadfast in My divine presence.

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## Chapter 50

### War on the horizon

He looked at the two men and said, “Look after them. **Teach<sup>1</sup> them my ways.<sup>2</sup>**” Then the **Master<sup>3</sup>** and the angels walked towards the forest and vanished.

As Tenzin and Stefan stood up, they noticed that one of the angels had stayed behind.

“Come,” he said to Tenzin. “We need to talk.” The two of them walked away from the others. When they were far away, the angel Nan-ya said, “We have a problem.”

Tenzin replied, “Yes, a big one.”

Nan-ya stared at the sky for a minute. “The Archangel **Michael<sup>4</sup>** and the others are concerned and say it will not be easy.”

Tenzin glanced at the sky, too. “What about our foes?”

Nan-ya replied, “They have found a strong leader and are gathering under his banner, preparing for **war<sup>5</sup>**.”

“We cannot be complacent; we must be prepared.”

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### Bhagavad Gita

<sup>1</sup> 10:9. My devotees’ thoughts and lives centre on Me. They derive tremendous satisfaction and happiness from their service to society and Me. Teaching one another and conversing about Me, they enlighten one another.

<sup>2</sup> 8:28. Study the scripture, give selfless service to others, live modestly, and give to the poor. This selfless duty to others and devotion to My teachings will guide you to your real spiritual home, My abode.

<sup>3</sup> 9:3. Those who reject the teachings of My holy scriptures (*sacred teachings given to various nations, races, and tribes*) are walking away from their place in My eternal spiritual home.

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# Chapter 51

## Humanity cannot live by bread alone.

*Matthew 19:29, And everyone who has left houses, brothers, sisters, father, mother, wife, children, or lands for My name's sake shall receive a hundredfold and inherit eternal life.*

The two women, Sam and Kwan-yin, were getting familiar with the **garden**.<sup>1</sup> It was set in a secluded part of a large valley bordered by mountains. The melting snowcaps formed a clear stream that **watered**<sup>2</sup> the valley.

They had begun to relax and enjoy the **peace**<sup>3</sup> and calmness of the garden. However, it seemed too quiet, and the daily routine became dull. There were other people in the valley, but they preferred spending time with their families.

The two women missed having families and friends with whom they could spend time. An inner longing burned in their hearts as if their lives had no meaning, no purpose. They had easy access to tasty food and everything to sustain their bodily needs. They had Stefan and Tenzin's companionship, not to mention all the others, but something was still **missing**.<sup>4</sup>

Stefan told Tenzin, "They were happy to have escaped their earthly lives when they came here. They started to relax, enjoy this life, and interact with others. Despite their initial agitation, they have successfully integrated into the community. The wounds of their previous suffering and grief are beginning to heal. Nonetheless, they are getting restless."

Tenzin replied, "They have settled well and are making good progress, though their emotional wounds are still far from healing. But you are right. They have become restless. They see others have close-knit families—a shared identity they don't have."

"Perhaps the time has come. What does our Lord think?"

Tenzin replied, "He is aware."

"Perhaps you should remind Him."

Tenzin nodded. "I will go and see Him. I think He will agree with our plan."

He got up and left. He was gone for a short time and returned with a broad smile.

“He has agreed. Now it is up to us.”

Stefan asked, “What did our Lord agree to?”

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### **Bhagavad Gita**

<sup>1-2</sup> 13:29. People respecting the divinity in every being and creature see God's love everywhere. They do not harm themselves or others and advance in the spiritual world and understanding. **4:35**. Having gained spiritual wisdom, you will not be deluded again. You will see that all living entities are part of the divine plan, part of one family, and have the same breath of life from the divine. Hence, as you progress in your spiritual growth, you will regard all life forms as an extension of The Lord and your family. **6:28-29**. Those in collaboration with My divine spirit are happy and free from material worldly ties. They see My divine nature within and in all creatures and creation.

<sup>3</sup> 2:64-65. However, a person whose senses are under control is free from attachment and aversion. His mind is at peace. The power of material existence has no decisive influence. Instead, intelligence and spiritual wisdom guide him.

<sup>3-4</sup> 4:33. The primary purpose of creation is the spiritual advancement of all, and the secondary purpose is sharing My eternal plan with those who seek it with all their heart, mind, and strength. Signs and wonders accompany sacred knowledge and are not revealed to those who place little value on it.

<sup>3,4</sup> 2:70. Many rivers flow into the ocean, but the sea never fills up. Similarly, selfish desires and attachments continually flow into a person's mind, leaving it unsatisfied. However, a wise person asserts control over their mind, never yielding to it. Such a man dwells in peace, which is not so with the person who strives to satisfy his unrestrained desires.---x--

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## Chapter 52

### Tsunami

“He gave me three names<sup>1</sup> and said we should go to Sector Five.”

“Why Sector Five?”

Tenzin. “That is where we will find the three.”

“Do we take the women with us?”

“Yes.”

They went in search of Sam and Kwan-yin. When they found them, Tenzin called them over.

Tenzin said, “You need to come with us. Hold our hands, and close your eyes.” They drifted through space, entered the Tunnel of Death, and came out at the other end. They were on Earth.

They were on the mainland shore, where a tsunami had hit. There was utter destruction everywhere. Fields and houses were submerged in muddy water. The air felt heavy, smelled terrible, and was very humid. Pieces of wood, trees, and homes were floating in the water, with dead bodies of people and animals everywhere.

They reached higher ground and came across distressed people, many crying over the bodies of dead friends, neighbours, and family members.

Besides the ruin of a mud hut, a young mother was crying over the bodies of her two young children and husband. Nearby, a father and mother were grieving over their dead baby and elderly parents. People were suffering everywhere. They had lost everything: homes, crops, animals, and, worse still, their families.

The two women were shocked, but Stefan held their hands firmly.

“Do not let go of my hands,” he said to them. “Tenzin has work to do here.”

They watched as Tenzin walked among the destruction and searched for the three souls he had come to collect. He soon found them scattered among the debris.

Stefan recognised the body of a man taking his last few breaths, lying among the dying and the dead. “Wait,” he said. “I knew this man. He

did a lot for his people. He was a pillar of his society, loved and respected by everyone. We must take him with us.”

Tenzin replied, “I am sorry, Brother Stefan. He was a good man, but he **killed**<sup>2</sup> a person. The rules are clear. No one who has shed human blood, regardless of the reason, can enter our sanctuary.”

Sam asked, “What will happen to him?”

“That is for the Master to decide. There are **other sanctuaries**<sup>3</sup> where he could go. There, he will have to undergo a cleansing and purification process.”

Stefan said anxiously, “He won’t be able to go through the cleansing alone.”

“It will take someone a lot of time and effort to help him,” Tenzin replied. “Perhaps one of his relatives may take an interest in him. This one is not our concern. I have to go and pick up the ones the Master has chosen. Go back to the sanctuary and wait for me there.”

“Close your eyes,” Stefan ordered the women, and they all drifted back to their garden through the tunnel.

“It is good to be back home,” Sam murmured.

A little while later, they saw Tenzin approaching them.

He told the two women, “Go to the orchard with Brother Stefan. There, you will meet three very distressed children. You are to help Stefan to settle the children here. You will care for the children and help them integrate into the community. Stefan will look after their spiritual needs. He will teach them about their faith and their religion.”

Sam said, “We will look after them, but I have a question. What if all three of them are of **different faiths?**”<sup>4</sup>

Tenzin replied, “In our sanctuary, people of all faiths, and some atheists, are welcomed. Our Lord chooses them. We do not judge them but guide them according to their beliefs until they are ready to join their families, or someone from their faith is willing to take over the responsibility. I have to go now and report to the guardian of the realm. Stefan will guide and help you both.”

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## **Bhagavad Gita**

<sup>1</sup>7:26. I am the Eternal One. The past, present, and future are known to me. I know every living entity by its name and deeds, and regularly take an inventory of its thoughts, motives, and actions. Hence, I know all there is to know about them; however, no one knows Me thoroughly.

<sup>2</sup>1:31 I see no good in killing my kin in this battle. Causing death and destruction is not how I want to achieve victory and reclaim my kingdom.

<sup>3</sup>6:41. When people who have accepted Me die, they go to a spiritual realm where the righteous live (reborn, metamorphosed in sanctuaries). <sup>3B</sup>9:25. Those who worship idols, spirits, ghosts, or ancestors will go to such realms upon death. Those who honour Me will join Me.

<sup>4</sup>15:15. My spirit resides in everyone and permeates every cosmic atom. All are accounted for in My daily inventory. I am the source of proper knowledge and the understanding that dispels the darkness within all. I am impartial. All the Holy Scriptures in the world speak of Me. Indeed, I authorised them. **15:18. All Holy Scriptures** declare Me the Supreme Lord. I exist, the Eternal, unchanging, imperishable Lord, the source of all wisdom, worshipped by the inhabitants of the Universe.

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## Chapter 53

### The three children

Sam and Kwan-yin went to meet the children. Two boys and a girl were playing on the stream's banks, and one of the boys was very excited. He was dancing. Ahmet ran to the girls, shouting, "Look, I can run. I was a cripple all my life, yet I am finally like the other people in this place. I have arms and legs<sup>1</sup>." He grabbed Sam's hands. "Look, I have arms and legs. Now, I can play with the others."

His face was radiant, full of happiness. He turned to Kwan-yin. "Look, I am normal. How did this happen?"

"Ahmet, this is my friend Sam, and my name is Kwan-yin. My friend will explain." Kwan-yin said. "Let us find a nice place to sit, and Sam will explain."

They sat down on the velvety green lawn. A couple of birds were noisily feeding, and a few yards away, the deer were grazing.

Sam began. "The man who brought you here is called Tenzin. He told us all about your past. You were born with a disability and spent most of your life in a wheelchair. When you were seven years old, you watched some children playing in the sea. They were happy, but tears welled up in your eyes because you wanted to be like them, to play with them. You sat in the wheelchair and cried. You cried out to God (Supreme Lord, Jehovah, Allah). You pleaded with God to make you like the other children.

"He heard your prayer and saw your tears<sup>2</sup>. We don't know why he did nothing then. However, he never forgot you." She wiped away the tears of joy from his face. "It was our Lord who sent Tenzin to bring you here. Perhaps it is here that God has chosen to answer your prayer, to make you whole<sup>3</sup>, to restore the years the locusts have devoured." There were tears of joy in their eyes.

The second child, a small, shy Indian girl called Dipa, was watching them. She grabbed Sam's hand to draw attention to her. "Look," she said, her voice full of passion and excitement. "My face is normal. I saw my reflection in the water; no scars on my face, shoulder, or arms. I am, finally, like other children. My mother used to read the Gita and pray to the Supreme Lord<sup>4</sup>, and now he has answered her prayers."

Joseph was tugging at Kwan-yin's arm. "Look, I can see and hear. I was born with poor eyesight and was deaf, but now I am normal. I am like Ahmet and Dipa, normal. My mother used to pray to lord Jesus to make me better, and now I am complete." He hugged her. After a while, he released her. "Please," he pleaded. "Can you tell us where our parents are?"

There was silence. Suddenly, there was a chill in the air. The two women looked at each other.

Finally, Sam looked at the children and answered, "We don't know. We were asked to look after you so you would feel at home here. When Master Tenzin comes, he may be able to answer your questions."

Some distance away, Sam saw Tenzin. She ran up to him, her face covered in tears of joy. "Tenzin," she cried, "Come see the children. They are whole, normal!"

"I know."

"But you don't sound joyful."

He hesitated and replied, "They were healed because the Master took an interest in them. We saw other people, but we couldn't help them. Master asked us to bring only these three here."

"Why were you not allowed to help others?"

"I cannot answer that<sup>5</sup>."

<sup>5</sup> [Liz's Tenet 1:-] Revealing everything before its time is not wise.

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## **Bhagavad Gita**

### <sup>1,3</sup> **Gita 1:26-46 elaboration/A6**

*A:6 The spirit of the Lord in Arjuna reveals that even in Heaven, the work of counselling, reconciliation, restoration, restitution, and making each whole has to continue if there is going to be eternal peace. That would require the special abilities, time, and effort of Godly eternal warrior-priests like him to restore and heal until all are made whole. The daunting task ahead and the prospect of the hereafter demoralise him and subdue his spirit. (Gita 11:1-31)*

<sup>2, 3</sup> *A:15 "Your enemies are not flesh and blood but darkness, ignorance, selfishness, greed, apathy, injustice, and spiritual darkness that pervades the universe and within you. So, fight the good fight. Follow My guidance, and I (the Supreme Lord) will wipe away all tears. I will make all things whole."*

(Gita 14:5-10)

<sup>3, 4</sup> A:20 With My assistance, make all who cross your path, friend and foe, whole, and claim your inheritance as my joint heir and my (adopted) son.'(Gita 18:55-58).

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## Chapter 54

### Truth and reconciliation<sup>1</sup> (Part 2)

The two women were sitting in the shade of a tree on the lake's shore. The two lions, Amos and Niza, were asleep near them<sup>2</sup>. About a dozen antelopes, deer, and zebras grazed nearby. The two women were deep in conversation and did not notice Stefan approaching them. Amos was the first to see him, raising his big head in greeting.

Stefan came and sat down next to Amos. His presence seemed to have stifled the conversation between the two women. There was an awkward silence. Sam looked embarrassed while Kwan-yin toyed with a piece of straw.

"I apologise," said Stefan. "I didn't mean to intrude."

He got up and was about to leave when Kwan-yin called out to him. "It's okay. You don't have to leave. Please join us."

He sat down again, but a cold silence filled the air.

"No, I should go," said Stefan.

The lioness Niza got up, strode over to Stefan, and put her head in his lap, almost as if to say, "You should stay."

Kwan-yin looked pleadingly at Sam. "I think you should tell Brother Stefan how you feel."

"I cannot," replied Sam. "I don't know how to say it. I am confused; my emotions and feelings are irrational. There's no logic to them. Yet, I can't suppress my feelings, no matter how hard I try." There were tears in her eyes.

Amos got up and went over to Sam. He put his right paw on her shoulder and gently licked her face.

Niza, the lioness, looked at Kwan-yin with gentle pleading; she seemed to say, "Perhaps you should tell Brother Stefan."

The monk looked at Sam, encouraging her to speak.

Kwan-yin avoided eye contact with Stefan and muttered, "It has to do with her parents." She paused, still toying with the piece of straw.

Stefan took a deep breath and leaned back; he raised his right hand to his mouth, subconsciously trying to stop himself from speaking.

Yet, a tiny gasp escaped him. It was almost as if someone had stabbed him.

He and Tenzin had talked about this moment a few times. They had rehearsed what to say, but all that seemed to evaporate in an instant of emotional upheaval. It was his turn to avoid eye contact, and he looked at the ground and shook his head.

“I am sorry,” he said and started to cry. He could not look Sam in the eyes; no one spoke for a long time. Their **thoughts engulfed them**<sup>3</sup>.

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### **Bhagavad Gita**

<sup>1, 2, 3</sup> 6:20-23. In union with Me (Samadhi), the senses and emotions are subjugated to contemplate the spiritual. They begin to fill up with inner joy and fulfilment. They now walk in truth and are free from all material miseries. Here, they desire only to please Me. The joys or sorrows of life do not govern their life, but My divine influence.

<sup>1, 2</sup> 18:30. Sattvic intellect (Buddhi) discerns between truth and falseness, right and wrong, and when to act and refrain. What brings freedom or bondage? What is to be feared and not to be feared? What helps or hinders spiritual growth?

<sup>3</sup> 8:16. Every person and creature on Earth is subject to pleasure, pain, and suffering. However, those attaining My Abode acquire the strength to overcome their pain and suffering.

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# Chapter 55

## Field of stones

Kwan-yin was the first to break the silence. She wanted to act as the peacemaker, but couldn't find the right words.

She stammered. "You were with the soldiers." She could not bring herself to finish the sentence.

He nodded and then looked at Sam. Amos was consoling her. He brought his big paw up underneath her jaw and gently lifted her head so that she was now facing Stefan.

Amos pleaded. "You should tell Stefan how you feel."

She stammered. "Part of me struggles to let go of the past. I remember you and the soldiers coming to our house. I can still see the hate-filled faces of those who killed my parents while the other soldiers stood by and tried not to watch. I couldn't understand why they wouldn't stop it or why they didn't help us if they knew it was wrong."

"I'm so sorry<sup>1</sup>; I stood by and did nothing. I was forced to join the rebels. Please forgive<sup>2</sup> me." Stefan whispered.

Sam, "I try to tell myself you were a victim too, that you couldn't have turned on the others, but...." She trailed off. Suddenly, she got up and hugged him fiercely.

He gently pushed her away so that he could look into her eyes. Then he said softly, "Come with me."

She took hold of his hand. As he led her away, he glanced back at Kwan-yin and said, "You too."

She followed them, the lions on either side of her, then the herd of herbivorous animals.

He led them through the orchard to the field of stones<sup>3</sup>, which held all the creatures' testimonies<sup>4</sup>. They stepped through the area, carefully avoiding the stones. They walked for a very long time. No one spoke.

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## Bhagavad Gita

<sup>2</sup> 16:1. The Supreme Lord: Arjuna, you must nurture these qualities. Learn to

overcome fear and walk in purity of heart and emotions. Study the Scriptures and grow in spiritual knowledge. Be compassionate and charitable, and have a clear conscience. Give freely and fulfil your duty of care and kindness towards all, especially the most vulnerable and those in need. Be self-controlled, sincere, and truthful. Nourish a spirit of giving and forgiveness.

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## Chapter 56

### Monument of truth and reconciliation.

They came to a vast, four-sided stone monument. On each side was a pot from which a flame glowed. Underneath each pot, a spring of clear water flowed.

The memorial held the **records**<sup>1</sup> of every living thing on “Tenzin’s Patch”, his land. He was responsible for every seed, plant, tree, insect, or person, down to the smallest living organism.

Stefan let go of Sam’s hand, knelt next to one of the pots, put his hands over the flame, and then scooped up some water and washed his face. He got up and asked the women to do the same. He stood next to the lions as the women knelt and did as he had asked. He asked them to form a small circle, and they all knelt.

Stefan spoke. “We have come to the monument of **truth and reconciliation**.<sup>2</sup> The fire represents burning and purifying the past; the water represents cleansing and washing away.” He paused as the two lions and the herd of herbivores walked up to the monument, raised their legs over the fire, and then washed their faces in the water. They then came and joined them in the circle.

Stefan continued. “I am a simple monk. My understanding is, likewise, simple. One day, we shall see the **whole picture**.<sup>3</sup> You may find my belief challenging to understand, and you have the right to have a different viewpoint. But this is what I believe.

“We all came from a world where all living things lived off each other. We have all participated in the killing, be it of our kind or other living creatures. Sometimes, we did so knowingly; other times, we were unaware of our actions, such as stepping on ants or small insects.”

He paused for his words to sink in and said, “On Earth, whatever we did, we did to survive. We lived off each other—the prey and the predators—even herbivorous creatures preyed on living things like plants and grass.

“It does not justify what we did to survive; I merely state how it was. This is a place of truth and reconciliation **for prey and predators**<sup>4</sup> coming together to tell their story.”

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## **Bhagavad Gita**

<sup>2</sup> 13:12. Devotees realise the importance of knowing themselves and the need to seek truth and justice. **14:27**. I am the foundation of the revealed and hidden Brahman, the immortal, imperishable, eternal, and unchanging. The source of truth and happiness. I am the light of the world.

<sup>3</sup> 11:7. In My body, you will perceive the entire cosmic cycle passing before your eyes. Whatever you want to see, the past, present, future, **creation** (*refer to the end of the book*), Earth, and spiritual sanctuaries will flash before you. You will find answers to questions regarding the terms 'in the fullness of time' and 'the end of all material and spiritual worlds', and your purpose on Earth and in the heavenly realms. The mysteries of the Universe are available to all brave enough to seek them.

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# Chapter 57

## Accountability

He paused again as he gazed over them and continued, “We came from a world where survival is a **cycle of life and death**<sup>1</sup>.

“God is our father, mother, guardian and the creator of all things, including the universe’s pain, **suffering**<sup>2</sup> and joy. He takes all responsibility and acknowledges that He is accountable for all his actions. No one is higher than him, so He has decreed that anyone can challenge Him to justify His actions and has set a **day for it.**”<sup>3</sup>

There was a long, awkward silence. Stefan tried to see if they had understood him, but their faces were blank.

His gaze darted between their faces. He inhaled deeply and said, “We, all living things, have appointed our Lord and the Elders to judge Him and all the beings in the universe, including us. Everything in the universe must be held accountable, including God.

“To be seen as just, the cosmos (God) has bestowed **special powers**<sup>4</sup> on the Elders so they can fulfil their tasks. Our Lord, the Elders, and the LORD God Almighty have appointed a ‘Day of the Lord.’ On that day, all the universe will account for their lives, **including God.**”<sup>5</sup>

He paused. He looked at each of them once more. Only the lions and the herbivores seemed to comprehend him. Humans are an arrogant, proud species that wrongly consider themselves above every other species because of their higher intelligence. They are more intelligent, but although a lion is more thoughtful than a sheep, the Elders of the universe do not place the lion above the sheep. In the sanctuary, all animals are equal.

He reflected on what he was saying. He did not have Tenzin’s gift of timing or the wisdom to know if it was the right time to speak.

He continued, “I do not understand this very well. You will have to ask Tenzin to clarify it. My limited understanding is that God gave us all a **second chance**<sup>6</sup> in the sanctuaries spread across the universe to make restitution for the past. He has created shelters that provide a new home and life for all, whether people, lions, herbivores, or insects.

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## Bhagavad Gita

<sup>2</sup> 8:16. Every person and creature on Earth is subject to pleasure, pain, and suffering. However, those attaining My Abode acquire the strength to overcome their pain and suffering.

<sup>2, 3, 4, 5, 7:2</sup> **Vijnan** (Wisdom of Divinity): According to our good pleasure, Brahman and I made atoms and many universes (the visible and the invisible). We gave life to all and brought joy, pain and suffering into the world, and in 'The Fullness of Time,' We shall make all whole: restore, reconcile and make restitution and wipe away all pain and suffering (*Gita 14:26*). The cost of purification of Saints borne by Creation will be redeemed and restitution made. We will purge all the unclear/defiled consciousness that pervades the Universe. All will be accounted for. We shall demonstrate to the Universe that nothing thrives in the Universe at the expense of another.

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## Chapter 58

### A second chance in the sanctuaries

“The sanctuary provides us with food and shelter, as a mother produces milk for her child, so no one has to prey on another. Here, we can learn to value and respect all life, grow in wisdom, and understand the consequences of our past behaviour, including the joy and pain it brought to others and to us. We have another chance to learn to choose a **better way**.<sup>1</sup>

“We learn to love instead of hate, to let go of our **selfishness**<sup>2</sup>, and grow into saints. No one can escape their past, but they can work to undo the wrongs they committed by facing up to it and acknowledging that they preyed on others to survive. They hurt others and are willing to make and receive restitution, forgive, be forgiven, and be reconciled.”

He looked at them; the animals nodded in agreement, but the women looked blank and puzzled.

Tenzin had told Stefan, “You humans consider yourselves the most intelligent species, but sometimes you are the stupidest, most conceited, and vain creatures in the universe.”

Kwan-yin asked, “What if someone doesn’t want to change or is not willing to admit to the wrong they have done? What if they don’t want to be saints?”

He replied, “The Sovereign God gives everyone, good or bad, man or creature, a second chance in the sanctuaries. I do not know how it works, but those unwilling to change end up in shelters with their kind.

“Evil or selfish, materialistic people will share with others like **themselves**<sup>3</sup>. Unfortunately, their experience will lack love, respect, understanding, and compassion. I struggle to envision how their sanctuary can be a happy place.

“I believe we will all stand before the Lord’s judgment seat one day. It is not a day of punishment. It will be a day when good and evil are **separated forever**<sup>4</sup>.

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### Bhagavad Gita

<sup>1</sup> 5:10. Those walking in the divine presence and learning to surrender all selfish attachments to the Supreme Lord are like the leaf of a lotus plant floating clean and dry in muddy water. Similarly, those who surrender all selfish attachments to the Supreme Lord no longer have the desire to sin.

<sup>2</sup> 3:41. Therefore, Arjuna, learn to bring your senses, mind, and intellect under My supervision with all your strength. Conquer your worst enemy, selfishness, the destroyer of My divine purpose that abides in you. **3:26**. Do not neglect the ignorant attached to selfish work, but show them by example that works done with the right spirit can be made sacred to improve the welfare of others.

<sup>3, 4</sup> 9:3. Those who reject My holy scriptures' teachings (*sacred teachings given to various nations, races, and tribes*) are walking away from their place in My eternal spiritual home. They will pass from physical death to the spiritual realm appropriate to their nature and then pass away into their final demise.

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## Chapter 59

### Spiritual adults

“When that time comes, hopefully, we will have changed, made restitution for our destructive ways and, more importantly, have grown spiritually. The suffering, pain, and goodwill have made us better creatures, compassionate, thoughtful, caring, and kind.<sup>1</sup>

“I may be wrong. I believe God’s only way to perfect and metamorphose us from physical to spiritual adults<sup>2</sup> is to use the universe’s pain, suffering, and joy to refine and purify us. All creatures, after death, desire to be reunited and reconciled with their families and friends. Where it is possible, we will help. For every tear we shed on Earth, restitution will be made to us here, so in the end times, no one could say they lost out.

“As I have said, those unwilling to change will live in sanctuaries with their kind. Some would call this Heaven; others, Hell.<sup>3</sup>

“The worst among them are held in the grey, misty world, or the Bottomless Pit. Cosmos gave the caterpillar an evolutionary path to metamorphose into a butterfly, tadpoles into frogs, and humanity into spiritual beings.

“Suffering is part of all living things on Earth. It should remind us of the high cost to others and ourselves for our spiritual growth. We owe it to God and all living things to take this second chance and become worthy,<sup>4</sup> so that all our past sacrifices were not in vain.

“Humans think love and loss are unique to them. This is not true. All living things feel love, pain, grief, loss<sup>5</sup>, and joy. It is part of our awareness.”

They sat in silence, each lost in their thoughts.

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### Bhagavad Gita

<sup>1</sup> 12:13-14. The ones I love are free from malice towards all living beings and are friendly, compassionate, kind, tolerant, and considerate.

<sup>2</sup> 4:33. The primary purpose of creation is the spiritual advancement of all, and the secondary purpose is sharing My eternal plan with those who seek it with all their hearts, minds, and strengths.

<sup>3</sup> 16:19-20. These cruel, malicious, hateful, envious people, I cast them into

the womb (spiritual sanctuaries) of their kind in the hereafter. There, the ungodly will live in spiritual sanctuaries among their kind. Without My guidance, they will gradually sink to their worst possible depth.

<sup>4</sup> 4:36. Spiritual knowledge is liberating. Even if you were once the most sinful of all sinners, once you board the boat of spiritual experience, you could sail beyond the ocean of your sins.

<sup>5</sup> 8:16. Every person and creature on Earth is subject to pleasure, pain, and suffering. However, those attaining My abode acquire the strength to overcome their pain and suffering.

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# Chapter 60

## Future aspiration

On one of his visits to the sanctuary, Sam asked Tenzin:

“What kind of people will eventually inhabit the cosmos?”

“Come, let us sit down under the shade of the big tree,” he suggested.

When they had made themselves comfortable under the shade of the tree, he asked:

“In what kind of world would you like to live? What kind of person would you like to be in this future world?”

She thought about it for a while. Something Tenzin had once said sprang to her mind: that to live in the future, one must have “clean hands.”

She considered the words. She knew she lacked the intelligence and maturity to comprehend their meaning. Her simple understanding was that her spiritual growth had been at a cost to others.

Those who had suffered due to her actions would receive more than adequate restitution for their **loss**.<sup>1</sup> She acknowledged that her spiritual growth would not have been possible without their involvement in her life, often resulting in their joy, pain, and suffering.

The Cosmos had been like a mother, father, brother, sister, family, and teacher to all. She appreciated her love. The combination of the world's good, bad, and evil, along with God's love, allowed her to grow spiritually and enter the realms of enlightenment.

“And what are your aspirations today?” he inquired.

“I am beginning to understand that every living thing, every atom, or subatomic particle has contributed to my spiritual growth.

“I am beginning to comprehend that all living things have an equal right to live. Everything in the universe is valuable. A bacterium has as much right to live in the cosmos as I do.

“Yet I have a different value from a bacterium or an animal because I have a more remarkable ability, and because of that gift, I have greater responsibility and accountability.

“All my life, I have received from the cosmos and often taken, stolen, from other living entities without their consent to survive. Therefore, to convey my debt, gratitude, and remorse, I want to **make restitution**<sup>2</sup> to all.

“I hope, one day, to have a **clear conscience**<sup>3</sup>. I want to be free of all obligations so I can hold my head high, not with pride, but in the most profound humility, not as a lord but as a servant.

“I want to **serve**,<sup>4</sup> not to lord it over others, but I cannot achieve it alone.”

“That is a noble aspiration you have,” he said. “You are right; you cannot do it on your own. But you are not alone. You have the support of the **Elders' family**<sup>5</sup> and our Lord, and with their help, you can achieve your goal.

“Trust me. The Elders have the ability and means to make it happen. All they need is your **commitment**.<sup>6</sup> They will guide and lead you, though it will take a long time and hard work.”

“I am willing to **try**.<sup>2</sup>”

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### **Bhagavad Gita**

<sup>1, 2, 3</sup> 16:1. The Supreme Lord: Arjuna, you must nurture these qualities. Learn to overcome fear and walk in purity of heart and emotions. Study the Scriptures and grow in spiritual knowledge. Be compassionate and **charitable**<sup>2</sup>, and have a **clear conscience**<sup>3</sup>. Give freely and fulfil a duty of care and kindness towards all, especially the poor and vulnerable. Be self-controlled, sincere, and truthful. Nourish a spirit of **giving**<sup>2</sup> and forgiveness.

<sup>4</sup> 2:41. Those who desire to **serve Me and creation** (all life forms and humanity) will attain a singular purpose with great resolve. For those who lack resolution, life's decisions will divert them from Me to material things.

<sup>5</sup> 4:35. Having gained spiritual wisdom, you will not be deluded again. You will see that all living entities are part of the **divine plan**, part of **one family**, and have the same breath of life from the divine.

<sup>6</sup> 14:26. To transcend these modes of material nature is to serve humanity, creation, and Me and see the divinity in all others through total **commitment** to Me.

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## Part 11

Tenzin, “Sam, I believe you are capable of fulfilling God’s plan for you. Therefore, I will tell you what will happen in the future. When you have reached the full **stature of Master**<sup>1</sup>, you will receive your entire **inheritance**<sup>2</sup>. Everyone and everything on Earth with whom you have had contact and who have suffered a loss, or gained at your expense, will be compensated, restored, and made **whole**<sup>3</sup>. Then, the process of healing and **reconciliation**<sup>4</sup> will be completed.

“It is an unbelievably vast task, but you have the fullness of the **Word of God**<sup>5</sup>. The same **word**<sup>6</sup> that made Earth (creation) abides in you, and as it grows, it will help to fulfil your dream. Finally, you will have fulfilled the first Law of the Universe, ‘No one thrives at the expense of another. When that is accomplished you will have a **pure conscience**<sup>7</sup> and enter into **His rest**<sup>8</sup>”

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### **Bhagavad Gita**

<sup>1,2</sup> 4:24. A person who is entirely devoted on My behalf to Brahman and his creation, contributing to Brahman's material and spiritual kingdom, is sure to attain the spiritual realm.

<sup>1-8</sup> 7:2. As you grow spiritually, I will declare unto you, Jnana: the highest kind of spiritual knowledge, direct revelation from Me. Furthermore, I will declare *Vijnan*: the intimate understanding of **Creation**, how every subatomic particle was created and is accounted for daily, how the Universe is balanced, and the mindset behind this design, affirmed with signs and miracles.

Jnana (Knowledge of Divinity): You will understand the mystery of Creation from this. How, why, and what I desire, and how I will bring it to pass. You will begin to comprehend Me and the purpose for your life on Earth and in Heaven (*Gita 14:2*). No one knows Me as I am, and if anyone has come close, such a person is rare.

Vijnan (Wisdom of Divinity): According to our good pleasure, Brahman and I made atoms and many universes (the visible and the invisible). We gave life to all and brought joy, pain and suffering into the world, and in ‘The Fullness of Time,’ We shall make all whole: restore, reconcile and make restitution and wipe away all pain and suffering (*Gita 14:26*). The cost of purification of Saints borne by Creation will be redeemed and restitution made. We will purge all the unclear/defiled consciousness that pervades the Universe. All will be accounted for. We shall demonstrate to the Universe that nothing thrives in the Universe at the expense of another.

<sup>8</sup> 5:19. Such people have conquered the fear of life and death. They rest in the perfect Brahman and Me, gradually refined and made flawless.

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# Chapter 61

## **I am not ashamed to call you brother/sister.**

It was mid-morning. Underneath the shade of the tall papaya tree lay Tenzin, fast asleep. The entire area changed when the Master **descended**<sup>1</sup>, accompanied by two of his angels.

Everyone and everything in the garden **bowed down**<sup>2</sup> as the Lord and his angels strolled through it. They walked past the sleeping Tenzin and sat on the stream's banks.

The two angels, Benin and Abinar, sat around the Lord. He looked at Benin and said, "Well?"

"Master, the **sanctuary**<sup>3</sup> I visited was amazing. The steward had turned it into a beautiful garden full of life, ten times bigger and better than the last time we visited."

He turned to the second angel, Abinar, who gave a similar report. "Master, the sanctuary was five times bigger and better than on our previous visit."

He asked them, "Are they according to **the pattern**<sup>4</sup> shown in the scriptures?"

Again, they reported glowingly, but they both added that there were minor deviations. Each steward had followed the pattern of the scriptures but added their personal touch to the sanctuary.

He glanced around the garden and at the steward of this garden, Tenzin, who was fast asleep under the papaya tree. The garden looked neglected. The trees looked unkempt; the green grass was tall and, in places, trampled down.

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## **Bhagavad Gita**

<sup>1</sup> 8:20. Beyond this material world lies the invisible spiritual reality that cannot be destroyed. Spiritual reality will remain when this world is gone.

<sup>2</sup> 11:21. All the hosts of Heaven and the cosmos tremble in fear and bow down before your throne. Saints with folded hands offer prayers and sing hymns, crying out peace to all.

<sup>3</sup> 18:56. Therefore, My devotees look after My creation as stewards under My protection. As a sign of My approval and grace, I permit such enlightened beings to stroll in the Heavenly realms and spiritual sanctuaries (My abode).

I am preparing and refining them so that in the hereafter, they will play a significant role in My Kingdom: reconciling, restoring, and making all creation whole—no one thrives in My realm at the expense of another.

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## Chapter 62

### Heir

In places, the stream was muddy. Overall, the site was neglected, but in a consistent pattern. There was no personal image of Tenzin. Following the scriptures, he **created the garden**<sup>1</sup> with the help of the people.

The Lord said, “Not perfect, but perfect where it matters. I see the work of a contrite and **humble**<sup>2</sup> spirit.”

“Master,” said the angel Benin, “shall we wake him up?”

The Lord shook his head. “On your next visit, tell the other stewards I am pleased.”

They looked at Tenzin, slumped under the tree, and laughed.

The second angel said, “My Lord, you gave him a special gift (**the mind of Christ**),<sup>3</sup> to create, from a thought, energy, spiritual energy, atoms, and life forms. No previous prophet was called to learn to be a creator, a judge, a consoler, etc. or to be your joint **heir**<sup>4</sup>. You appointed him to be a steward over your sanctuary. A great privilege, and he sleeps in the middle of the day!”

The angel Benin woke Tenzin up. “Come, hurry. The Master requires you.”

He got up, ran up to the Master, and bowed. “Sire, I apologise.”

The Lord waved towards the garden. “**Report.**<sup>5</sup>”

“My Lord, I have looked after the garden. I apologise for its condition. I have tried to look after it in accordance with your vision. I realise it is full of errors, and things are not as they should be. I have tried to stay true to the vision.”

His lordship nodded. “It is one thing to have a gift and another to know how to harness its power. Call all the people. I want to hear from them.

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### **Bhagavad Gita**

<sup>2</sup> 2:40. This path is called Karma Yoga: the oneness of mind with Me through Action. Even a little spiritual advancement on this path will protect you from your greatest fear.

<sup>1,5</sup> 2:16. A spiritual person's priorities lie in the eternal, not the temporary, physical world. Those who acknowledge this truth have gained valuable insights and knowledge, confirmed by signs and miracles from the Lord. Thus, such evidence establishes reality in their spiritual walk and inspires them to walk beside Him as He guides, corrects, and prepares them for eternity.

<sup>3,4</sup> 4:3. To a select few, I revealed My existence and plans for eternity (past, present, and future worlds to come). You are My friend and devotee, and in due time, as you gain My favour, I will **reveal\*** these mysteries and explain your role here on Earth, in the spiritual world, and the far distant future. You and other trusted devotees will build My material and spiritual kingdoms in this world and hereafter and walk beside Me in all My realms. I will guide and teach you all as a Father.

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## Chapter 63

### Leah

Tenzin blew the trumpet, and the entire congregation gathered. Benin questioned their leaders while Master listened, but no one found fault with Tenzin.

Then, the angel asked all the animals<sup>1</sup> to assemble before the Lord.

Leah, the rabbit, and her three siblings were there. They stood next to Tenzin. Their happy faces radiated their joy and gratitude to Tenzin for making them whole, compensating for their pain and suffering on Earth (Haringey, London).

Behind Leah stood the fox and his family, beaming with pleasure. The fox was reconciled with Leah, the rabbit he had killed in Haringey. Now, they were the best of friends. Again, no one found fault with Tenzin.

Next, the angel questioned the chief rock, which overlooked all the other stones<sup>2</sup>. Not a single stone had been found to fault Tenzin.

Looking at their Lord, the first angel said, “Master, his workmanship is shoddy, but no one finds fault with him, and he has been true to the pattern<sup>3</sup> shown.”

Their Lord asked Tenzin, “What do you say?”

“My Lord, their struggle with life and death on Earth allowed me to grow spiritually. I appreciate their trust and am grateful for the opportunity to serve as their steward. I won’t let them down.”

The Master said, “I gave you a gift of salvation that kings and prophets<sup>4</sup> have sought and not been granted. I asked you to build me a spiritual sanctuary<sup>5</sup>, the likes of which have never been made, one on Earth and one in a spiritual realm (Heaven)—a task no one on Earth has ever been called to do.

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### Bhagavad Gita

<sup>1</sup> 11:16. Untold numbers of life forms on Earth and spiritual sanctuaries passed before me. I saw the beginning and the end of all. You gave life and permitted joy, pain and suffering into our lives, and in ‘The Fullness of Time’ (before The Day of The Lord), you made us whole (restored, made restitution) and wiped away all pain and suffering. You showed/proved that

nothing thrives in the Universe at the expense of another. I comprehended your joy and sorrow from start to end.

<sup>4</sup> 9:33. Even kings and those of noble birth seek My attention. All are born in this transient world of sacrificial love, pain, suffering and joy. Therefore, engage in loving service to My creation and Me.

<sup>5</sup> 18:71. Anyone who listens, exercises faith and places his trust in Me will become free from sinful actions. Hereafter, he shall gain an eternal home in the spiritual sanctuaries where the pious dwell.

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## Chapter 64

### Eternal City

The Master said, “Soon, we will ask you to join us, Tenzin. We are building the walls of the coming Kingdom, atom by atom. We have long waited for a man worthy of laying the walls of the holy city, **New Jerusalem**<sup>1</sup>, with us. You shall walk among us in the city of your Lord God, you and your children’s children.”

“My Lord, I am honoured,” replied Tenzin.

“You, Tenzin, will continue to look after my interests in the **New Heaven**<sup>1b</sup> and New Earth for me. For the present, this is your Kingdom. You are undoing the pain and suffering we brought upon them on Earth. I leave it to you to make a hundredfold **restitution**<sup>2</sup> for their pain. The Holy Spirit will guide you and empower you.”

He let the words sink in. Their Lord turned to face him and smiled. “Don’t call me Lord. Call me **Mōtā bhai**<sup>3</sup> (Big Brother). Come, we can live in each other’s visions as a family. Bapuji (Father) calls; we have work to do.”

“Yes, my Lord.”

The angels smiled and burst out into laughter. They all laughed together.

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### Bhagavad Gita

<sup>1,2</sup> 4:9. Those who know My true nature and follow My teachings will take their rightful place in My eternal home upon leaving this material world. Where I am, they will be.

<sup>3</sup> Mota Bhai. (Big brother is a term used in my mother tongue, Gujarati, with respect for an elder brother who becomes the head of the family in the father’s absence). I am not ashamed to call you Nano Bhai (little brother).”

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## Chapter 65

### Tenzin, standing before the Council of Elders.

Daniel 11:35 Some wise shall fall, so that they may **be refined, purified<sup>1</sup>**, and cleansed, until the end, for there is still an interval until the time appointed.

The senior **Elder<sup>2</sup>** asked, “Tenzin, tell us, what is your vision? What are your aspirations?”

“A Universe where **Nothing gains<sup>3</sup>** at the expense of another.” Replied Tenzin.

“How do you **refine silver<sup>4</sup>?**” asked the Elder.

“I was taught we use fire to refine silver and gold, but we make good the **earth<sup>5</sup>**, restore it, and make **restitution<sup>6</sup>** to all affected by extracting it. Our Lord has **set a day<sup>7</sup>** when Earth (and its people) and the Lord can ask us to **account<sup>8</sup>** for our lives. Have we made all affected by our action whole?”

A second elder asked, “Gold and silver have one standard: purity. Is there such a **standard<sup>9</sup>** for all on Judgment Day?”

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### Bhagavad Gita

<sup>1</sup> 4:10. My followers taking refuge in My abode are set free from the slavery of fear and selfish attachment. Their greed, anger, and love are slowly **refined, cleansed, purified**, and sanctified in My presence.

<sup>2</sup> 10:6. The mighty seven sages (archangels, guardians of the Universe), the four great ancestors (elders), and the fourteen Manus (ancestors of all humanity) came from Me - born from My mind. All beings populating the various continents, planets and universes descend from them.~~ Together, they form **twenty-five Elders** of the Universe.

<sup>4</sup> 6:45. These disciplined people in their new realms progress further as their selfish desires **are purified**. Moving upwards towards higher realms, they eventually attain the seventh Heaven, the supreme goal of all.

<sup>5</sup> 18:56. My devotees look **after My creation** as stewards under my protection. As a sign of my approval and grace, I permit such enlightened beings **to stroll in the heavenly realms** and spiritual sanctuaries (My abode). I am **preparing** and **refining** them so that in the hereafter, they will play a significant role in My Kingdom.

<sup>7</sup> 2:18. Your body is temporary and may perish in this conflict. Your Spirit

(soul and Atman) will continue its journey until the 'Day of The Lord' (Judgement, Evaluation Day) and perhaps beyond. Therefore, I call upon you to fight.

<sup>8,9</sup> 11:32. Krishna: I am time, and I am the destroyer. All the ungodly gathered on Judgment Day will perish. However, good, godly, honest, decent people will survive and continue to live.

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## Chapter 66

### A greater hand guides your destiny.

Tenzin thought for a while. In spiritual terms, he was still a child, and this knowledge was beyond his grasp.

The second Elder said, “To refine gold, we need fire. To refine life, we need competition, in other words, evolution, as well as unfairness and inequalities. A dog-eat-dog world.”

Tenzin replied, “Competition is not perfect. It is a process where one often thrives at the expense of another by stealing and killing, contrary to moral law. (You shall not steal from man, animals, or anything in the universe.)”

“Do you know of any other way?”

“No.”

The Holy Spirit lifted him into the **past**<sup>1</sup>, and he stood with the Elders. A long time ago, the Elders and their Lord had met to discuss the pain of the universe. They had **formulated a plan**<sup>2</sup> to deal with it and free the universe from its stranglehold. He had the gist of their plan. But Tenzin’s mind was clouded with worries about his current ‘patch’. Things were not going his way. He was troubled. One of the Elders turned to him.

“We will take care of it. Rest in peace. A greater hand **guides**<sup>3</sup> your destiny.”

Their Lord added, “We want you to grasp what we are about to share with you. You must have a firm understanding of the matter we will reveal to you.”

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### Bhagavad Gita

<sup>1, 2</sup> Chapter 11:7. In My body, you will perceive the entire cosmic cycle passing before your eyes. Whatever you want to see, the past, present, future, **creation** (*refer to the end of the book*), Earth, and spiritual sanctuaries will flash before you. You will find answers to questions regarding the terms ‘In the Fullness of Time’ and ‘The end of all material and spiritual realms’, and your purpose on Earth and in the heavenly realms. The mysteries of the Universe are available to all brave enough to seek them.

<sup>2, 3</sup> 4:3. To a selected few, I revealed My existence and plans for eternity (past, present, and future worlds to come). You are My friend and devotee,

and in due time, as you gain My favour, I will reveal these mysteries and explain your role here on Earth, in the spiritual world, and in the far distant future. You and other trusted devotees will build My material and spiritual kingdoms in this world and hereafter and walk beside Me in all My realms. I will guide and teach you all as a Father.

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## Chapter 67

### Divine gift

The second Elder said, “We are aware of the pain of all living things in the universe.<sup>1</sup> We need beings who understand, have experienced pain and suffering, and are willing to work with us to bring healing to all who need it. We want them to be filled (baptised<sup>2</sup>) with the Holy Spirit with their informed consent.

“The ability to empathise<sup>3</sup> with someone suffering is one of life’s greatest gifts. The ability to reach out and help someone overcome their problem is an even more excellent gift.

“The strength and ability to carry weak, frail, venerable, and frightened people across the troubled bridge; this is a divine gift<sup>4</sup>.”

“My Lord, is this a good time? I am weak and vulnerable. It would be better to ask when I am well and of sound mind.” (Zak’s Tenet<sup>5</sup>)

“Yes, we will wait.”

The senior Elder said, “Our core value is to try to undo the pain<sup>6</sup> of the universe and bring all to maturity and perfection<sup>7</sup>. Think about it. We want you to be part of it (undo, reconcile, restore, heal, make whole).”

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### Bhagavad Gita

<sup>1</sup> 8:16. Every person and creature on Earth is subject to pleasure, pain, and suffering. However, those attaining My Abode acquire the strength to overcome their pain and suffering.

<sup>3</sup> 6:32. People who see equality in all beings and creatures have profound empathy for all and respond to their joy and sorrow as their own. They have attained one of the higher states of spiritual union with Me and My creation.

<sup>4</sup> 8:11. I am impartial. All Holy Scriptures reveal that those who worship Me are sacrificial, relinquishing selfishness and materialism. They seek to promote the welfare, interest, and happiness of others and Mine. Such people find salvation and eternal life in Me.

<sup>6</sup> 13:9 They comprehend the Lord’s creative plan for the cosmos, their position in this plan, and the reason for joyful and painful lessons of life: the joy of family, friends, birth, suffering, disease, old age, and death. All these things are encountered in life and used for spiritual growth and advancement. Hence, they seek and are willing to learn from a spiritual

master as they journey along this path.

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## Chapter 68

### Clear conscience

Their Lord, two angels, and Tenzin were standing on the shores of the lake. It was a warm day, and the animals were resting in the background, chewing the cud.

Their Lord asked Tenzin, “Why did you choose to follow me?”

“I am not clear about my reasons.”

Lord, “Others chose the simple path, but you chose the harder path. Here, in the sanctuary, you insisted on learning to **form/create**<sup>1</sup> every atom, grain of sand, leaf, and tree. With the help of the Holy Spirit, you studied and brought back to life every living thing that was once on your patch on Earth. You sat with them, **shared their pain**<sup>2</sup>, consoled and **healed**<sup>3</sup> them and made restitution for their pain and suffering on Earth. Why?”

“My Lord, if I may speak freely, it was the right thing to do. I am grateful for your help (**salvation**<sup>4</sup>) and the resources you provided. I couldn’t have done it without your help.”

“But why?” asked the angel.

“To have a clear **conscience**<sup>5</sup>. I believe nothing in the universe has a right to thrive at the expense of another. On Earth, I had little choice. In the sanctuary, I chose to make amends to all. I chose a different path from the others.”

The angel asked, “How do you feel now?”

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### Bhagavad Gita

<sup>1</sup> 4:33. The primary purpose of creation is the spiritual advancement of all, and the secondary purpose is sharing My Eternal plan with those who seek it with all their hearts, minds, and strengths. Signs and wonders accompany sacred knowledge and are not revealed to those who place little value on it.

<sup>2</sup> 9:27-28. Whatever you do, the food you eat, the help you offer others and the suffering you endure, do it as an offering to Me. In this way, you will be free from the bondage to duty and, from its result, both pleasant and painful. With your mind fixed on Me, you liberate yourselves from material existence to serve My creation (all life forms and humanity) and Me.

<sup>3</sup> 3:10. The Supreme Lord of creation continued: At the beginning of creation,

I blessed creation and set in motion the principle of selfless, sacrificial service to promote the welfare, interest, and happiness of all creation. Thus, through this selfless service, all creation would be prosperous and fruitful and fulfil its desires.

<sup>4</sup> 8:11. I am impartial. All Holy Scriptures reveal that those who worship Me are sacrificial, relinquishing selfishness and materialism. They seek to promote the welfare, interest, and happiness of others and Mine. Such people find salvation and eternal life in Me.

<sup>5</sup> 16:1. The Supreme Lord: Arjuna, you must nurture these qualities. Learn to overcome fear and walk in purity of heart and emotions. Study the Scriptures and grow in spiritual knowledge. Be compassionate and charitable, and have a clear conscience.

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## Chapter 69

### What inspires me to live?

Tenzin replied, “I feel good now. I do what I believe to be the right thing. Many times, I have thought about the question of life. What is the point? I still struggle with it. The Lord God exists; He has no choice but to live and create. I can choose to live or die. I have something He does not have: this choice. When I first arrived, I just wanted to lie down and sleep for good<sup>1</sup>. With your help, Master, I was able to address many issues. I am sorry if I was a disappointment to you.” There were tears in his eyes.

Their Lord said, “Come. I will show you things that make me want to live and create<sup>2</sup>. Walk with us.”

Tenzin replied, “My Lord, my spirit is tired. I saw the terrible price all the creatures of Earth paid<sup>3</sup> for God’s Creation. I sat in the sanctuary, listened to their tales, and shared their pain and anguish. Your spirit helped me understand them better—all the pain and suffering they endured<sup>4</sup>. My spirit is leaden with all that pain, and I bear a heavy burden. This knowledge brought me both joy and a great deal of grief. I ask myself, “What was it all for?”

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### Bhagavad Gita

<sup>3,4</sup> 8:16. Every person and creature on Earth is subject to pleasure, pain, and suffering. However, those attaining My Abode acquire the strength to overcome their pain and suffering.

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## Chapter 70

### Suffering is part of the experience of all living things.

Their Lord replied, “God needed you and bought your redemption with a heavy price so that you could understand the longing in His heart for a family, a place to  dwell<sup>1</sup> and make a home.”

Tenzin replied, “My Lord, I mean no disrespect or ingratitude. You have done a lot for me, but if I may speak freely. My redemption is valuable to you, but I place no value on it. I am nothing; it is how I feel.”

Their Lord said, “Walk with us. It is not a command but a request. Join us.”

“My Lord, I need to rest. My spirit is exhausted. I have seen and felt too much pain and suffering of others and my own.”

The angel Benin said, “Brother Tenzin, our Lord wanted you and us to learn the importance of sacrificial  love<sup>2</sup>. He tried to confer this on us so that we could deliver care and healing. Not just empathy, but also the ability to meet the needs of all living things. To talk to them, reassure, inspire, and make them whole, so they are in a better and stronger position to cope with their problems in life.”

The second angel, Abinar, said, “You learnt that  suffering<sup>3</sup> is part of all living things. It is a reminder of the cost to others for your spiritual growth. Their suffering paid for it. You owe more than gratitude to the universe and those who have suffered. You should take this second chance to make restitution to them.”

Benin added, “The  first-born<sup>4</sup> in Christ always owes gratitude for the perfection of their  salvation<sup>5</sup> to those who were victims of their perfection.

“There is an eternal obligation by the firstborn in Christ to all living things. The Lord God goes to great lengths in the sanctuaries to make restitution, through the firstborn, to all living things.

“The firstborn can then have a clear conscience that the Lord God paid for their perfection. The firstborn will be allowed to enter and exit the city gates. The second-born, the latecomers, will live outside the  city gates<sup>6</sup>.”

The second angel, Abinar, said, “Humans think love and loss are unique to them. This is not the case. All living things feel love, loss,

pain, and grief in distinct ways.

“The human brain has the potential to uncover the universe with the help of the indwelling Holy Spirit. Your spirit can be bigger than everything contained in the universe. The cosmos is a mathematically **balanced entity**.<sup>7</sup>”

The Master stretched forth his arm before Tenzin, and the powers of the cosmos passed by: incredible energy, resources, and the will to undo the pain and suffering of all.

Master said, “It is nothing. It came from a thought, a tear, and a singularity into the cosmos. Creating a universe is simple, but bringing a free moral life form to perfection (to God’s standard) is **incredibly difficult**.<sup>8</sup>”

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### **Bhagavad Gita**

<sup>1</sup> 13:18-19. Brahman’s breath of life, endowed to Him by the Supreme Lord, dwells in all. It is the source of knowledge, light, and life for all.

<sup>2</sup> 3:9. Selfish action imprisons a person in the material world. Therefore, always act selflessly, performing your duties as a service to humanity and Me without thinking of personal benefit.

<sup>3</sup> 8:16. Every person and creature on Earth is subject to pleasure, pain, and suffering. However, those attaining My Abode acquire the strength to overcome their pain and suffering.

<sup>5</sup> 8:11. I am impartial. All Holy Scriptures reveal that those who worship Me are sacrificial, relinquishing selfishness and materialism. They seek to promote the welfare, interest, and happiness of others and Mine. Such people find salvation and eternal life in Me.

<sup>7</sup> Hari’s cube is a ten-dimensional cube (a Universe model) that sums up 777, 19 or 108 at every corner.

<sup>8</sup> **Author:** - *I am a mere human being of limited intelligence, aware of my frailties and grappling with the mysteries of the Universe. I understood what he meant, though I struggled to convey this. It is a form of understanding, an appreciation of the value and cost of a priceless object.*

*One perfect life form is worth more than the universe to the Lord God. Many more life forms are a bonus to him. (Koran 5:32 If anyone saves a life, it shall be as though he had saved the lives of all humanity.)*

*To some, it may not seem very sensible. A lonely being with all the universe's resources at his disposal and no one to share them with, finds himself living*

*in a self-created Hell (not a place but a condition of the mind and spirit), struggling to find purpose and meaning to his existence. God knows what it feels like; He has lived there for billions of years. The creation of the universe and living entities gives Him a purpose and meaning to His existence.*

*During that time, God lived in isolation, a lonely being deprived of conversation. The idea of Creation gave him joy. Furthermore, He created life to share his happiness and suffering with living entities. This gave him greater pleasure and sorrow (Philippians 2:13: "It is God who works in you both to will and to do for His good pleasure."). Genesis 6:6: "The LORD was sorry that He had made man on the earth, and He was grieved in His heart."*

*A spiritual baby smiling back at Him brings Him great pleasure. The spiritual sanctuaries are the second phase of creation.*

*Heaven is a place. Also, a state of mind that involves enjoying sharing life with all as equals.*

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# Chapter 71

## Free will has a cost.

The Master said, “We have invested so much in you, yet you do not choose to cross the bridge with us?”

Tenzin just sat there, gazing into the distance. He had no long-term purpose, no meaning to his life, except to see those under his care live their lives until the **fullness of their time**<sup>1</sup>.

A cloud of sadness hung over the sanctuary. They all felt his sadness.

As the Master and the angels **ascended to heaven**<sup>2</sup>, tears were in their eyes.

The angel Abinar said, “Master, we have to find a way. We invested so much in this man, who scaled the heights of the heavens and beyond, and now he slides out of our hands.”

Their Lord replied, “We can only try to reason; we **cannot persuade**<sup>3</sup>. (Zak’s Tenet.) So near and yet so far.”

“Master, he is one of those rare people who dared to question the Heavenly Father about the wisdom of **creation**<sup>4</sup>. He has perceived the Father’s mind to a high level. He has comprehended the cost of pain and suffering to the Father, us, and all creatures.

“Moreover, in His mercy, the Heavenly Father has responded to the **tears**<sup>5</sup> of that 10-year-old child, now an adult. It would tear apart our Father’s heart to lose one who has wrestled fearlessly with him. We have to reconcile them.”

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## **Bhagavad Gita**

<sup>1</sup> 2:18. Your body is temporary and may perish in this conflict. Your Spirit (soul and Atman) will continue its journey until the ‘Day of The Lord’ (Judgement, Evaluation Day) and perhaps beyond.

<sup>3</sup> 12:13-14. They do not force or impose it on others. They do not think of themselves as proprietors but as stewards of mine.

<sup>4</sup> 2:50. Devotional service aims to free you from the self and attachment to the material world. Secondly, it lifts you into My presence and enlightens you with My purpose for creation. Thirdly, to instil in you a sense of oneness with all life. **3:10**. The Supreme Lord of Creation continued: At the beginning of creation, I blessed creation and set in motion the principle of selfless,

sacrificial service to promote the welfare, interest, and happiness of all creation. Thus, through this selfless service, all creation would be prosperous and fruitful, fulfilling its desires.

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## Chapter 72

### To account

The Master said, “Yes. He has an incredible grasp of the value of life. The length and **breadth**<sup>1</sup> the Heavenly Father is willing to go to achieve his ultimate goal for a family. He also understood the moral duty to make creation whole for its pain and **suffering**<sup>2</sup>.”

The angel Benin said, “He is the first one who undertook to **account**<sup>3</sup> for every thought, string of energy, atom, leaf, tree, and living thing in his patch and make **restitution**<sup>4</sup> to all. He felt their pain and suffering. It spurred him to **remind**<sup>5</sup> you and the Father to make all things whole again (to reconcile, restore, and make whole). No one has done that before.”

Their Lord said, “He is fragile. The weight on his shoulders could destroy him.”

Benin, “Surely our father knows the future. He has willed that Tenzin come out well.”

Their Lord: “I don’t think our Father wants to know the future. It is something He chose to leave open. He respects free will. He is willing to invest and let Tenzin slip out of his hand. Perfect **love**<sup>6</sup> allows a person to walk away. It comes with no strings attached. Our Father has chosen to honour free will; hence, no outcome is predestined.”

*[Father's/mother's love for their child].*

*"I understand the pain and sorrow in your heart. When a Father (Mother) leads their child through the valley of death, they have a reason and a purpose. They will shed more tears than you will because their loving hand has allowed your pain to continue. Their motives, their intentions, are for your betterment and growth. Your tears inflict deep wounds on them, yet they have chosen this path for you and them. Love comes at a high cost. Moral character and compassion are refined in the Earth's furnace of grief, suffering, and joy, just as gold is refined in the fire."*

Benin said, “He loves us; he loves our Heavenly Father. So, what can **separate**<sup>7</sup> him from us?”

Their Lord replied, “**The desire to live**<sup>8</sup>. He may choose to pass away. He is a broken man.”

“Why doesn’t the father intervene?”

“Father cannot force someone to live.”

“Why?”

“Maybe it will make us appreciate the value of each life. We have gone to great lengths to bring Tenzin to this high level of spiritual growth, with no certainty, while he exercises his free will. Nothing can separate us from him, but he can walk away, and there is nothing we can do.”

The angel Abinar added, “We could try to persuade him, twist his arm a bit.” He smiled.

Their Lord said, “We can reason with him with his consent. Nothing more. (Zak’s Tenet.) Losing him would be an immense loss to us. It is like selling everything we have to buy the field<sup>9</sup> with the biggest diamond in the world. We work for months and years and finally extract the diamond. Our joy is great for a season.”

The second angel, Benin, said, “Only to discover the diamond chose to disintegrate when we extracted it. The price of free will.”

Abinar added, “Wounds heal; spiritual scars remain. This maketh a saint.”

“Or destroys a saint,” added the Master.

“Such is life,” added Abinar

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### **Bhagavad Gita**

<sup>1-9</sup>, 11:16. Untold numbers of life forms on Earth and spiritual sanctuaries passed before me. I saw the beginning and the end of all. You gave life and permitted joy, pain and suffering into our lives, and in ‘The Fullness of Time’ (before The Day of The Lord), you made us whole (restored, made restitution) and wiped away all pain and suffering. You showed/proved that nothing thrives in the Universe at the expense of another. I comprehended your joy and sorrow from start to end.

In your first thought, I saw my name chosen with great care, written in your Eternal Books, sealed by your loving tears. I saw your excellent plan for me on Earth, in the spiritual sanctuary, and I beheld the very last thought of mine before the end of all creation.

All I saw had a beginning and an end. Yet, you have no beginning, middle, or end. You are the Lord of creation; the cosmos and my life rest in your hands.

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*"I will gladly sacrifice my life to have lived for a year, a month, like Sam or Tenzin. I would honour their memory by making the most of my remaining life, doing well towards others and serving my Lord.*

*"A month, a day, a moment's intensity of love can be far more sustaining than a long, mundane, loveless life." H p*

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# Chapter 73

## Festival of celebration

Stefan came up to the girls. They greeted him.

“Come,” he said, “we have to go to the orchard and collect fruit, berries, and Mocca (a range of vegetables, some sweet and others spicy).”

“Why?” asked Kwan-yin. “We have enough here for our needs.”

Stefan replied, “It’s not for us. We all need to bring enough food to last a week. Soon, it will be time for the Festival of **Remembrance**<sup>1</sup>.”

Kwan-yin, “We will collect the fruit first and then look for Mocca.”

Sam said, “Collecting fruit will be easy, but finding Mocca will be difficult. It only grows in certain places in thick woodlands.”

Stefan: “I agree, it is going to be difficult. We must collect enough to last a week, and there will be many people to feed.”

Kwan-yin asked, “Why do we have the Festival of **Remembrance**<sup>2</sup>?”

“It is a festival where we meet other members of our sanctuary. Besides food, we share stories about our lives on **Earth**<sup>3</sup>. And it is a time to **thank**<sup>4</sup> our Lord for bringing us to this safe, secure, and **peaceful land**<sup>5</sup>.”

“We learn from each other, and it helps us bond with one another and our Lord. This is our **home**<sup>6</sup>. We are protected, looked after, and loved here. We care for and delight in our neighbours, animals, and surroundings. We have chosen to live in **peace**<sup>7</sup> and harmony with all in our sanctuary.

“We chose Brother Tenzin to guide us to be our spiritual parent. We can leave anytime, but we have decided to remain here.

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## Bhagavad Gita

<sup>1</sup> 8:28. Study the scripture, give selfless service to others, live modestly, and give to the poor. This selfless duty to others and devotion to My teachings will guide you to your real spiritual home, My abode.

<sup>2</sup> 14:14. Those who die in the mode of consistent goodness elevate to the purer, higher, holy places in the sanctuaries where the sages live.

<sup>3, 4, 5</sup> 18:56. My devotees look after My creation as stewards under My

protection. As a sign of my approval and grace, I permit such enlightened beings to stroll in the heavenly realms and spiritual sanctuaries. I am preparing and refining them so that in the hereafter, they will play a significant role in My Kingdom.

<sup>5</sup> 6:41. When people who have accepted Me die, they go to a spiritual realm where the righteous live (reborn, metamorphosed in sanctuaries). Whenever My devotees pass away into the hereafter, they leave behind a legacy of love, kindness, justice, and fairness, having enriched the lives of others.

<sup>6</sup> 11:16. Untold numbers of life forms on Earth and spiritual sanctuaries passed before me. I saw the beginning and the end of all. You gave life and permitted joy, pain and suffering into our lives, and in 'The Fullness of Time' (before The Day of The Lord), you made us whole (restored, made restitution) and wiped away all pain and suffering. You showed/proved that nothing thrives in the Universe at the expense of another. I comprehended your joy and sorrow from start to end.

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## Chapter 74

### Remembrance of grief

“Look around the sanctuary. **All the things**<sup>1</sup> in it wish us well. This sanctuary has put extra effort into producing the best fruit and Mocca to help us celebrate the festival.

“All things here work together for **the good**<sup>2</sup> of us all. It is time to be happy and to rejoice with one another. It is time to thank one another for our contributions to the sanctuary—a time to thank our **Heavenly Father**<sup>3</sup> for his blessings.”

Kwan-yin said, “I am so excited to meet others and share their experiences.”

“Me too,” added Sam. “I want to hear their stories. I want this to be the best festival I’ve ever attended.”

They collected **plenty of fruit**<sup>4</sup> from the **orchard**<sup>5</sup> and brought it to a large barn they had built, making many more trips until it was almost complete.

Stefan said, “Now comes the hard part: the search for Mocca. I hope the animals have left some for us. I bet they are out in the woods searching for it. They look fat.”

The feast was prepared. All the goodness of the earth was laid on the table. They feasted for a week.

Tenzin sat facing them at the head of the congregation. For the week, he had only **bread and water**<sup>6</sup>.

They all wondered why.

At the end of the week, Sam asked Stefan, “What happens after the festival?”

“We have another festival for a week.”

“What kind? I hope it’s another nice one.”

“It is a week of **remembrance of grief**<sup>7</sup>.”

“That is an odd festival to have.”

Stefan nodded. “It will be a period of sadness. During the Grief Festival, the sanctuary transforms. The sky will lose its brightness; the

trees will shed their leaves, the fruit will drop off the trees, and the Mocca will grow dull. There will be no music in the air.

“The sanctuary will begin to look like Earth. All the fruit, vegetables, and Mocca will lose their **sweetness**<sup>8</sup> and flavour. The water will lose its clarity and sparkle. Everything will feel and look like life on Earth, albeit without illness.

“We live as if we were on Earth for a week. It’s a reminder of our past and heightens our appreciation of the good things in this sanctuary. It teaches us to appreciate and thank our Lord and the Elders for their kindness to us.”

The two women nodded in agreement. Sam smiled. “Yes, taking things for granted is easy until we face hardship.”

Kwan-yin murmured, “We all do it all the time.”

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### **Bhagavad Gita**

<sup>1,2,3</sup> 3:10. **The Supreme Lord** of creation continued: At the beginning of creation, I blessed creation and set in motion the principle of selfless, sacrificial service to promote the welfare, interest, and happiness of all creation. Thus, through this selfless service, all creation would be prosperous and fruitful, fulfilling its desires.

<sup>7</sup> 9:3. Those who reject My holy scriptures’ teachings (*sacred teachings given to various nations, races, and tribes*) are walking away from their place in My eternal spiritual home. They will pass from physical death to the spiritual realm appropriate to their nature and then pass away into their final demise.

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## Chapter 75

### Tanza, Ka-ark

The four of them sat in a circle a few paces away from the others. Sam asked Tenzin, “You once said there would be a New Jerusalem and Heaven after Judgement Day.<sup>1</sup>”

Tenzin replied, “You mean the Holy City?<sup>2</sup>”

“Yes, what will lie beyond New Jerusalem?” Sam asked.

Kwan-yin remarked, “I, too, would be interested in knowing. I thought the Eternal City was the final destination of the saints?”

Tenzin thought for a minute. “Well,” he said, “enlightened spirits have their own beliefs, which vary from person to person. No one I know claims to have the absolute truth.<sup>3</sup>”

“What about the Elders and our Lord?” Sam asked.

“Let’s just say they have their aspirations for the future.<sup>4</sup>”

Stefan said, “I would like to know what you believe.”

“I can only tell you of my experience. I am unsure if it was a real experience or a vision.” Tenzin paused. “I will be back in a little while.”

He returned with one of his diaries<sup>5</sup> and glanced at his writing.

“Beyond the Eternal City, I travelled into the future, when life in a sanctuary, the Judgement Day, and our life in the Sacred City (Zion, the Golden City) will have passed.

“I was thinking beyond even that. This is towards the end of time<sup>6</sup>, beyond the limits of our knowledge. As I said, my beliefs formed after I had a vision. I think some beings will continue beyond the Golden City.”

Stefan asked, “Why some and not all?”

“In due time, I will explain, but not now. Let me tell you what lies beyond the city. It is a very different place. No words can adequately describe this region, so I will use language and terms that you can comprehend.

“Beyond the City lies a steep valley, and on the other side lies an area I call Tanza. To reach Tanza, one must cross the valley.

“Few are brave enough to venture beyond the city gates and enter the valley. Very few cross the valley, climb the cliff at the other end, and reach Tanza.”

“What makes the journey so difficult?” asked Sam.

“It is a lonely journey. It is also a test of the person’s determination and will. The Master says, [**Sue Anne’s Tenet 2**], “Only those who have the will to empty the ocean with the palm of their hand manage to get across.”

Sam said, “Tell us what happened to you when you reached Tanza in your vision. Everything there must have been different, scary, and lonely.”

“Tanza was a bleak, isolated, barren area where nothing seemed to survive for long unless it had some unknown ability or energy. It is outside time and space. In Tanza, God or the cosmos only exists in people’s minds and imaginations.”

“Is that true?” Sam asked.

“For some, it may be.”

“Go on. Tell us about Tanza.”

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## **Bhagavad Gita**

### **Cosmic Cycle: Mysteries of the universe**

<sup>1</sup> 2:12. Your Atman and that of these kings and soldiers have always existed and will continue to live hereafter. Their physical bodies may cease to live, but their spirits (Atman and the soul) will continue to live. On the ‘Day of The Lord’ (Judgement Day), the Atman will be your friend or foe, depending on how you have lived. It will be your counsellor or prosecutor on that day, so do not neglect its counsel.

<sup>2-6</sup> 11:7-8. In My body, you will perceive the whole cycle of the cosmos pass before your eyes. Whatever you want to see, the past, present, future, Creation, earth, and Spiritual sanctuaries will flash before you. You will find answers to questions regarding the terms ‘in the fullness of time’ and ‘the end of all material and spiritual worlds’ and your purpose on earth and in the heavenly realms. The mysteries of the universe are available to all brave enough to seek them.

<sup>1-6</sup> 11:8. Humans cannot see spiritual things with physical eyes. However, they can receive spiritual insight and vision from Me. I grant such knowledge (*Gita* 7:2) and wisdom to spiritually hungry people with the courage and

tenacity to wait upon Me and claim them.

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# Chapter 76

## Part II, Tanza

Tenzin replied, “It is challenging to convey a spiritual experience. Sometimes, there are no words to describe it. Perhaps the best way to tell you about my experience is to say it in story form.

“This is my story. Soon after I reached Tanza, I discarded my crowns. I wandered in Tanza for a long time. Then I came across a warrior priest from another faith. He had seen me discard the crowns. He was lost, so he followed me from afar. After a while, I stopped and waited. He came up to me.”

“Sir,” he asked, “why have you discarded your crowns?<sup>1</sup> These crowns are much sought after. They are symbols of your talent and virtue. They display your glory and authority. You are a prince among your people.”

“They mean nothing. They have value only to those who want to give them value,” I told him.

“Sir,” he called out again, “you cannot go beyond here.”

“Why not?” I asked him.

“There is nothing out there but a chasm.” He paused. “Out there, sir, is darkness, the unknown. Those who go beyond this zone never come back. It is not permitted to go beyond Tanza.”

“Who has laid down this law?” I asked.

“The LORD God Almighty, He whom no one has seen. The Lord God, who is merciful and gracious.<sup>2</sup>”

He bowed and prostrated himself upon the ground in reverence to his God as he cried out, “He who is most holy, the noblest, and king of all kings.”

Slowly, he got up and came to me. “Who are you, sir?”

“I am nobody,” I said to him.

“But, my lord,” he said, glancing at my discarded medals, “you are a prince, the anointed<sup>3</sup> one of the highest.”

Before he could continue, I stopped him. “I am nothing; I am no one. I am not worthy of any crowns, medals, praise, or honour. Those crowns have value only to those who gave them to me, Ka-ark.”

“You know my name?” he asked in amazement.

“Yes,” I replied, looking him in the eyes.

“Have you heard of me?” Ka-ark asked.

“No.”

He looked puzzled.

“I **perceived**<sup>4</sup> you. In a split moment, your whole existence passed before me. We call it Kly-son,” I explained to him.

“You saw through me. You read me.” He looked bewildered.

“I read what I require for the moment, for what is relevant to us. You are Ka-ark, a prophet of the Supreme Lord. You are greatly respected and revered by your people,” I said to him.

It was a shock to him that I could know him, as his spirit knew him just by looking at him.

He began to murmur, “I remember now. I saw you a long time ago. You were a young man, then. You were anointed by the Holy One, Prince from the **Golden City**<sup>5</sup> (Holy City) of the house of Benjamin. A man who has the key to our Sacred City. You have sat in the Council of our Elders.” A deep sense of reverence seemed to sweep over him.

“I am nobody. I am no one,” I repeated. “What you say has value only to you. But it has no value to me, for I am nothing.”

My grief and loneliness had begun to creep over me. I started to walk away from Ka-ark. I left the area and wandered into the outer emptiness, alone in space. “I am nothing. I cannot create anything,” I reminded myself.

A deep sense of loneliness and despair began to engulf me. All the works of my being, the achievements and the glory that preceded them, meant nothing.

I fell asleep. Like my blood, the memory of my past began circulating through my being. Every minute detail of my life stood out in crystal-clear detail before me.

Tenzin paused.

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### **Bhagavad Gita**

<sup>2</sup> 10:11. I am warm, generous, forgiving, compassionate, and merciful.

<sup>4</sup> 10:40. There is no limit to My divine power. I have shown you a fraction of My infinite energy in a manner you can comprehend.

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# Chapter 77

## Part III, Tanza

In a quiet voice, Sam said, "Please, Tenzin, go on."

Stefan muttered, "Sounds to me like you were depressed. Why so?"

"Give me a moment to think," he replied. "You have to remember, I'm speaking from the future when all the things we see today will have passed away."

Kwan-yin walked up to him and put her hand on his shoulder. "Please go on."

After an awkward pause, Tenzin continued to tell his story in his own words. "I remember now," he said, as if in a trance or hallucinating.

"It was not my life in the sanctuary that concerned me, but my previous life on Earth, in a world of astonishing beauty and suffering. A world of immense sorrow and grief<sup>1</sup>, its rivers and oceans filled with tears and blood of humankind and creatures of the Earth.

That sorrow, grief, and sadness were engulfing me. I was unable to move. It began to rise from my feet, then through my legs and then my arms. It started to cover my face, and slowly, I began to lose my train of thought.

Gradually, the feeling passed. I was left devoid of emotion, without any sense of life, pain, or sorrow. I was aware of only myself.

"Why, Lord God, did you create me<sup>2</sup>? Why did you give me life?" I cried out. It was a cry of a being devoid of pride or worth—a simple cry born out of despair.

There was no answer. My helplessness began to overwhelm me again.

"Why did you create me, Lord God? You owe me an answer." It was a simple plea. I sat in silence for a long time. Then I heard a gentle voice from far away say, "I made you."

"Why?"

"I made you for myself<sup>3</sup>," a clear voice rang out.

"My Lord," I said. "You gave me no choice. You made me without my consultation. That is not fair; it is not morally right! It was an act of

selfishness on your part. You taught me that selfishness has no place in the cosmos.”

His presence drew closer. “I had no choice.”

It took me a while to understand. God had always existed. By creating us, He had made us in His image.

He explained, “I have no choice whether to live or die. I exist<sup>4</sup>. True to my nature, I have brought others into existence after my image<sup>5</sup>. I have not been untrue to myself.”

I understood Him much better than I could ever express to anyone. (*I do not have words to describe this side of my spiritual nature.*)

There was a long silence, and then He remarked.

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### **Bhagavad Gita**

<sup>2</sup> 10:11. I am warm, generous, forgiving, compassionate, and merciful. I dwell in My devotee's hearts and minds, dispelling the darkness born from ignorance with the shining touch of knowledge, affirmed with signs and miracles. Hence, my devotees follow my example.

<sup>4</sup> 11:15. Arjuna: O Lord, in this vision, I saw what your thoughts, plans, and desires were before anything came into existence.

<sup>4</sup> 11:2. You have shown me your limitless power and eternal existence in visions and revealed the secret of the beginning and end of all creatures and creation.

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# Chapter 78

## Craving for a family

“The Lord God said, “We **created you**,<sup>1</sup> to teach you everything you need to know about our work, motives, and us. Son of man, you have something we do not have. You have something we can never have.”

“What, My Lord? How can I have something that you do not have?”

“You have a unique quality, free will. You can choose to live or die. We cannot die. We exist forever. You have true choice and true freedom.”

He let me ponder this. How can the created have more choice and freedom than the creator?

“Son of man, what do you see?”

“My Lord,” I said, “Before time, before Bi-kly-son, it was just you and your loneliness and pain. That bitter, sad existence, which was neither life nor death. A place of despair, and your longing for something better, perhaps a **craving for a family**?<sup>2</sup> A period you call Kly-so-ak.

“It was an empty world, like where we now stand. Your first tears, the first tears of joy, turned into pure energy. From all that pain and suffering came the writing of the Holy **Eternal Scrolls**<sup>3</sup>. It was followed by what we humans understand as the **beginning**<sup>4</sup>.

“From the tears came the creation of the angelic and spiritual world, then the universe, creation, Earth, life forms, humankind, sanctuaries, epochs and millenniums, Judgement Day, a new Eternal City, Tanza, Divana, Nazar, Awara-nar. A place where past, present, and future co-exist as one.” I stopped.

The Lord God replied, “You have seen all you **need to see**<sup>5</sup>. All that is sufficient for you to make an informed choice.”

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## Bhagavad Gita

<sup>2</sup> 15:18. All Holy Scriptures from the four corners of earth declare Me, the Supreme Lord. I exist, the Supreme Lord, the eternal, unchanging, imperishable Lord.

<sup>1, 4, 5</sup> 18:55. Thus, devotees gain My acceptance by aspiring to act as I do. To them, I systematically reveal who I AM (the supreme Personality of Godhead

and Father of all creation), why I created all things, the purpose of creation, and their role in this life and the hereafter. Furthermore, I will share my plans and their role in that domain with them. Such knowledge motivates and inspires them to walk beside Me in My realms (kingdoms) as I guide, correct, and prepare them for eternity.

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## Chapter 79

### Two doors

He brought me to two doors. They looked alike to me.

The Lord God said, “Son of man, you must experience everything and gather sufficient knowledge and wisdom to make an informed choice. After that, you will be well placed to exercise your free will.

“You needed the life you lived to exercise that freedom. Now, you are in a position to make an **informed choice**<sup>1</sup>.

“There are two doors before you. Beyond the right door, marked Nazar (Nirhodha), lies emptiness and freedom from life’s pain, suffering, and joy. It’s a path most people choose because they have no desire or inclination to be accountable or take responsibility for their actions. They have no desire to amend their way and make appropriate compensation and restitution. These people desire a simple life, one that allows them to survive and pass **away**<sup>2</sup> in the fullness of time. Hence, they give up their **inheritance**<sup>3</sup>, as adopted children of God, and if they are God’s children, then they are **heirs of God**<sup>4</sup>. Their inheritance will be given to others.

“Beyond the left door, marked Divana, **lies spiritual life**<sup>5</sup>, with us and everything that goes with it. It is a long, rugged, and challenging path that ultimately leads to a meaningful and creative life.

“I know you. You will choose this more challenging path. There will be times when you wish you had never been born. There will be times when you will desire to crawl into a hole and die.

“Because you have seen all, felt all, you can now choose what you desire. Once you go through one of these doors, you may not be able to come back.”

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### **Bhagavad Gita**

<sup>1</sup> 7:19. Overcoming many trials and errors, the wise continue to persist and freely follow My ways based on **informed choice**, realising I encompass everything. Such souls are rare, leaving a legacy of love, care, and goodness wherever they go.

<sup>2, 5</sup> 11:13-14 Arjuna: Lord, you have revealed all this to me, but this plan is vast and beyond my comprehension. You have invited me to share your goals and be part of them. If I choose to **go my own way**, as some have done,

and die in the natural order, I will remember nothing, lose nothing, and gain nothing. However, you, Lord, will lose a generous spirit, someone who touched your very being, a loss etched into your memory for eternity.

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## Chapter 80

### In the fullness of time

A warm mist of love surrounded me.

“In the fullness of time, I have given you two choices. You can choose to be free from existence or join us and live.”

While the door on the right, Nazar, had no lock, the door on the left, Divana, did.

“My Lord, why does the door on the left have a lock?”

“You cannot go through it **without my permission**.<sup>1</sup> Those who go beyond it are true to my nature. They have chosen to walk with Me. They made an **informed choice**,<sup>2</sup> free from all interferences, pressure, and fear.”

“What if I choose to walk through this door of Divana and join the overcomers?”

“That will be your informed choice. Before I unlock it, you must return to the beginning. Open the **Holy Eternal Scrolls**<sup>3</sup> and the **Lamb’s Book of life**<sup>4</sup> and **write your name**<sup>5</sup> in them. It’s your choice.”

“And if I do that?”

“Then you have given Us and the universe **your informed consent**.<sup>6</sup>”

“What happens after that?”

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### Bhagavad Gita

<sup>1,2</sup> 7:19. Overcoming many trials and errors, the wise continue to persist and freely follow My ways based on informed choice, realising I encompass everything. Such souls are rare, leaving a legacy of love, care, and goodness wherever they go.

<sup>1, 5-6</sup> 11:13-14 **Arjuna**: My Lord, you have revealed all this to me, but this plan is vast and beyond my comprehension. You have invited me to share your goals and be part of them. If I choose to go my own way, as some have done, and die in the natural order, I will remember nothing, lose nothing, and gain nothing. However, you, my Lord, will lose a generous spirit, someone who touched your very being, a loss etched into your memory for eternity. Sitting among the heavenly saints and the Elders of the Universe, Arjuna struggles to understand the mystery of God’s plan and his eternal journey through it, led by the divine spirit. He is amazed (*having been*

*granted unique access to the inner mind of The Lord God).*

<sup>3-6</sup> 13:9 They comprehend the Lord's creative plan for the cosmos, their position in this plan, and the reason for joyful and painful lessons of life: the joy of family, friends, birth, suffering, disease, old age, and death. All these things are encountered in life and used for spiritual growth and advancement. Hence, they seek and are willing to learn from a spiritual master as they journey along this path.

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# Chapter 81

## The Lord's creative plan

The Lord God, our Heavenly Father, said, "Then, the full power of this universe will be unleashed to help you reach Awara-nar. You can choose your time and place of birth, your parents, your life choices on Earth, and the number of days there. You can write in the **Eternal Book**<sup>1</sup> all the things you will need for your **journey**<sup>2</sup>.

"You can choose the sanctuary, your spiritual fathers, your role in the Sacred City. The whole universe will work with you and empower you to **accomplish**<sup>3</sup> what you have chosen.

"All that you write in the **Eternal Books**<sup>4</sup> will come to pass because you made an informed choice. Consider before you write your name and give your consent. If you exercise your informed free will, you become jointly responsible and accountable for your part in the **suffering and pain**<sup>5</sup> that the universe is undergoing. Think before you decide on your journey."

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## Bhagavad Gita

<sup>1-5</sup> 13:9 They comprehend the Lord's creative plan for the cosmos, their position in this plan, and the reason for joyful and painful lessons of life: the joy of family, friends, birth, suffering, disease, old age, and death. All these things are encountered in life and used for spiritual growth and advancement. Hence, they seek and are willing to learn from a spiritual master as they journey along this path

<sup>2-5</sup> 2:53. When you have clarity of mind, apprehending your closeness with Me, your consciousness will merge with My Will. Then, you will begin to understand your life's purpose.

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# Chapter 82

## Freedom from the cycle of life and suffering

I looked at the **door marked Nazar**\*. Part of me wanted to choose the other door and continue my life. And yet, as I considered it now, I realised I had exhausted my sense of purpose and meaning. I was tired of **living**<sup>1</sup> in his vision.

All I wanted was an end, and for me, this door could lead to that end, to freedom from the cycle of life and suffering. It gave me the option to cease to exist.

I walked up to the door marked Nazar and gave it a final glance. I felt his sadness. Then, I walked through. The spirit of all creation surrounded me. Creation (Ma-Mother) could not bear seeing me pass away. She desired **me to live**<sup>2</sup>. I was her child, a product of her love and compassion. A blanket of life and warmth surrounded me.

Mother Earth, Sanctuary, and God took on new meanings and understandings for me. The Holy Spirit cried out, "Your journey through Earth, the sanctuary, the Sacred City, Tanza, has a meaning and a purpose. Walk with Us, and live for the greater **good of all**<sup>3</sup> and for the people who will go through the door of Divana and beyond to Awara-nar.

"Their names were written in the **sacred book**<sup>4</sup> from the beginning. Your **life's work**<sup>5</sup> will help them fulfil their destiny. They will continue to grow. We will grant you our peace if you desire to leave Us. We are grateful for your life. You will rest in Our peace **forever**<sup>6</sup>."

*\* To walk through the door of Nazar, one reaches the final resting place; some would call it nirvana, to be one with the universe. It is an informed choice to enter a place of peace and oneness. It will be as if one never existed, but Cosmos will retain its emotions and experiences, using these to build Awara-nar and add to its building blocks.*

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## **Bhagavad Gita**

<sup>2</sup> 2:52. When your intelligence has overcome the dense forest of delusion, you will become indifferent to worldly things. You will seek eternal values over material values.

<sup>3</sup> 3:17. 3:17. People who have found their true self and purpose in life in Me are content and happy. Serving creation and Me is a privilege and a pleasure

for them.

<sup>5</sup> 3:20. The great King Janaka found solace and favour in My presence by performing his duty sacrificially and selflessly with others' welfare always in mind. Similarly, do your work with others' interests in mind.

<sup>6</sup> 4:39. Those who take spiritual knowledge as their highest goal and have it validated by the Supreme Lord, remaining steadfast in the faith, with senses controlled, attain wisdom and peace.

<sup>6</sup> Samadhi: a state where all the senses and emotions are under control and the spirit is free (Mukta).

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## Chapter 83

### Alone in the Universe

I walked a few more paces. As time passed, I realised I was alone for the first time. There was no one. That atmosphere—that sixth sense of God’s presence, which had always existed even in my darkest hour—was gone.

Slowly, the sense of utter aloneness overcame me. There was no one to hold my hand, no light or fear of darkness to govern or influence my thoughts. I came face-to-face with my being. I saw myself as I **was**<sup>1</sup>.

My mind was crystal clear. Three things stood out.

1: The lack of any outside (His) presence/influence.

2: The faculties of my reasoning were clear. They were sharper than ever before, untainted by anyone or anything.

3: There was a final door in front of me.

I sat and reflected while time stood still. The door behind me led back to Tanza.

The one in front led to **oblivion**<sup>2</sup>; some would call it the door to nirvana.

I pondered. So far, I have lived in the vision of the creator. It was his vision: the beginning, creation, the Golden City. I was part of his vision and his creation.

He had once said, “Man cannot live without vision.” I had lived in his vision, starting as an essence in the beginning, later as a lifeform on Earth, in my ‘patch’. The presence of people and all living and non-living things (atoms, Earth) gave me an excellent opportunity to grow spiritually. I was grateful to all from Earth, but a small, significant part of me was missing from my life. I had no vision of my own and no desire to exist.

I had felt the pain and sorrows of all in my **Patch**<sup>3</sup>—their daily struggle to put food on the table. I grew spiritually by living among them; therefore, I felt obligated to share my spiritual blessing and its glory.

They (humanity and creatures) had undergone pain and suffering on Earth. I had a sense of debt owed to them. I wanted to repay that

**debt**<sup>4</sup> by ensuring that every righteous person was given a second chance in the hereafter. Moreover, our Lord God had **empowered**<sup>5</sup> me with His Holy Spirit (*regenerated my Atman*) to make it happen.

I sought to imbue my existence with meaning and purpose—something to love, cherish, and delight in— by caring for the broken-hearted, distressed, and downtrodden beings and creatures that had been brought back to life. To restore their joy of life, family, friends, and loved ones, and to restore my faith in God and myself.

However, to truly live, I needed to be free—to be myself, to be creative, with a will to grow and thrive. I looked at myself. I was too young. In spiritual terms, I was a five- or six-year-old child, too young to make a decision. I was here before my time.

Slowly, I got up and walked back through the door I had entered towards Tanza. As I travelled through Tanza, certain things became clear. I began to understand all the mysteries of the cosmos, creation, judgment, and the Sacred City. The knowledge and **secrets**<sup>6</sup> of the universe began to make sense. I could now comprehend the bigger picture.

I had walked into this place (Tan-kly-son: the cycle of Cosmos) of my free will. I was completely free and independent—a free and independent person with no more obligations to my past master.

I was aware of my pain and despair. I could finally make sense of the world of saints, sinners, joy, pain, and the struggle for survival in a dog-eat-dog universe. However, knowledge did not relieve the pain. Even in this place, I felt my struggle and pain surface and my inability to bear it. I crouched and began to cry in sheer frustration. Overcome with tears of pain, sorrow, and grief—a product of the world of prophets and liars and my anguish.

From a distance, from another time, came a voice. “A broken and **contrite heart**<sup>7</sup>,” said the Lord God, “is more precious than all knowledge, wisdom, or power.”

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### **Bhagavad Gita**

<sup>1</sup> 4:19. A wise person is said to be fully knowledgeable when all his undertakings are free from anxiety about the result and devoid of the selfish sense of gratification. The fire of My divine wisdom has consumed all his selfish desires.

<sup>3-4</sup> 4:21. The wise person acts with his mind and intelligence perfectly controlled, regarding all his possessions as Mine, and uses only the necessities of life. He serves humanity's interests and Me. Hence, he incurs no sin (displeasure from Me) in his activities.

<sup>4</sup> 6:32. People who see equality in all beings and creatures have profound empathy for all and respond to their joy and sorrow as their own. They have attained one of the higher states of spiritual union with Me and My creation. 7:17. One in search of life's meaning and purpose, unwavering in devotional service to humanity, creation, and Me, surpasses all the others. They are My joy, and I am their joy.

<sup>5</sup> 9:22. But I uphold and provide for all the needs of those fully committed to serving My creation and Me.

<sup>6</sup> 4:3. To a selected few, I revealed My existence and plans for eternity (past, present, and future worlds to come). You are My friend and devotee, and in due time, as you gain My favour, I will reveal these mysteries and explain your role here on Earth, in the spiritual world, and in the far distant future. You are one of My most trusted architects. You and other trusted devotees will build My material and spiritual kingdoms in this world and hereafter and walk beside Me in all My realms. I will guide and teach you all as a Father.

<sup>7</sup> 11:52-54. **Krishna:** Great saints and sages have desired to see your vision. Knowledge, austerity, and sacrifice cannot bring such a vision. To receive such visions, one needs to have a pure heart, a pure spirit, and a transformed mind, all of which are led by the inner Atman. Moreover, I can only be known or understood as I AM by My grace and through undivided devotional service to creation, humanity, and Me.

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## Chapter 84

### Why, O God? Why?

I felt His warmth, affection, and care towards me. It lasted a few moments and disappeared, but it did nothing to relieve my inner struggle.

I was independent of Him now, free. I had to overcome my fears. I had to come to terms with my inner self. Inside me was a struggle for life over death. Moreover, death seemed sure to prevail.

There was no angel of death, no rebellion towards God, no ingratitude, just pain and anguish.

Slowly, I slid into sleep. So little happiness, a life that had seen so much suffering and so little joy. The cries of creatures<sup>1</sup> that lived on my 'patch' came to haunt me as predators tore into their bodies.

Their cries of pain and tears haunted my spirit as they were eaten alive. They cried out to me as predators tore into their limbs. "Why has God of love created me to die in such an awful way? My little ones will starve to a slow, lingering, painful death. We did not seek to be born for such a life."

"Why, O God? Why?" A deep sense of anger and hopelessness overwhelmed me. I grew to hate the hands that had created life<sup>2</sup>, pain and suffering for His good pleasure<sup>3</sup>. The creatures' despair ran like hot iron through my soul.

I cried out, "I hate the creation of life on Earth and its suffering. I was not happy that innocent creatures' blood was shed for my, for our, redemption<sup>4</sup>. My conscience was defiled: I had participated in their daily destruction and suffering to survive, to grow—all at their expense. A broken, bruised, and contrite heart may be precious to God. Nevertheless, a broken heart full of anguish and sorrow cannot live without a clear conscience. Eventually, a broken, grieving heart gives in.

I was a corrupt, defiled, parasitic child of the Cosmos, feeling alone, lost in time and space, and badly in need of a vision to live a good, clean life without thriving at the expense of another. I looked at my feet. There were three drops of water<sup>5</sup> (three strings of energy)—the first water I had seen in Tanza.

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## **Bhagavad Gita**

<sup>1-4</sup> 3:10. The Supreme Lord of creation continued: At the beginning of creation, I blessed creation and set in motion the principle of selfless, sacrificial service to promote the welfare, interest, and happiness of all creation. Thus, through this selfless service, all creation would be prosperous and fruitful and fulfil its desires.

<sup>5</sup> 5:19. Such people have conquered the fear of life and death. They rest in the perfect Brahman and Me as they are gradually refined and made flawless

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## Chapter 85

### A place where the wolf and the lamb would feed together

My tears turned to joy and excitement. Yes, I wanted to live, to create a world of **beauty and order**.<sup>1</sup> A place where the **wolf**<sup>2</sup> and the lamb would feed together. The lion would eat straw like the ox. Rivers would flow with love and kindness, mountains would be full of compassion, and trees would wave their branches with music and harmony.

My joy died upon realising I had no power to create or bring it about by myself.

I called out, “Heavenly Father, help me.” I picked up the teardrops (faith, hope, love), the first water I had seen in Tanza.

To my surprise, the Master appeared before me.

“Sire, you are here!” I called.

He said calmly, “Father **sent me**.”<sup>3</sup>

I nodded. “Thank you, Master, for coming.”

He smiled. “You have found a vision—a purpose and meaning for your life—but lack the power to bring it about. Come follow me, and we will fulfil your vision.”

“Thank you, my Lord.”

He smiled. “Nothing is impossible with our Father. We will show you things **hidden**<sup>4</sup> from eternity, the mystery that will make you joyous.” He paused, letting his words take root in me.

He continued, “Do not call me Master. In the past, I chose you. Now, you have called me and chosen me. So, I am here.”

“What do I call you?”

He replied, “**Mota Bhai**<sup>5</sup>” (a term used in my mother tongue, Gujarati, for ‘elder brother’, regarded as the head of the family in the father’s absence). “I am not ashamed to call you Nano Bhai (‘little brother’). Come, we can live in each other’s visions as a family. Bapuji (Father) calls; we have work to do.”

Tenzin said, looking at the small group of people before him, “That was my experience. I do not wish to impose it on anyone. It’s my

calling, which supports my spiritual journey. You have to find your **calling**,<sup>6</sup> your path, your Tallack.”

They sat silently for a long while, each lost in their thoughts.

Stefan, a Buddhist, was the first to break the silence. “Tenzin, with all respect to you, I do not believe in a creator or God. I believe we are all, including the Master and the Elders, a product of evolution and metamorphosis.”

Tenzin put his arm around Stefan’s shoulders and said, “Brother Stefan, you may be right. Many in our sanctuary share your beliefs. We have people from **many faiths**<sup>7</sup> here. We each have our own Tallack to follow. Come, it’s time we had something to eat.”

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### **Bhagavad Gita**

<sup>1-2</sup> 5:18. My devotees have equal regard for all. They see the same self (the breath of God) in a learned scholar, an outcast, a cow, an elephant, and a dog.

<sup>1,3</sup> 11:38-39. You are the eternal, timeless spirit, the resting place of all living entities. You pervade the whole cosmos. You are the father and grandfather of all creatures. You are inconceivable to the human mind (10:19). Yet, You reach out to the animals and us at a level all can comprehend. You are our Heavenly Father; none is turned away, and in ‘The Fullness of Time’, all will be reconciled, restored, and made whole—no one thrives in Your Kingdom at the expense of another. I bow before You. Only You are worthy of praise and worship. You are our final home.

<sup>4</sup> 7:2. As you grow spiritually, I will declare unto you, Jnana: the highest kind of spiritual knowledge, direct revelation from Me. Furthermore, I will declare *Vijnan*: the intimate understanding of Creation,

<sup>5-6</sup> 2:53. When you have clarity of mind, apprehending your closeness with Me, your consciousness will merge with My Will. Then, you will begin to understand your life's purpose.

<sup>7</sup> 9:24. I am the only Supreme Lord of the Universe and the ultimate object of worship of all faiths. Those who fail to realise My true nature soon sink into material existence.

## Chapter 86

### Second visit: the leader

The two girls and Stefan sat on the stream's edge, happily singing a new song they had learnt during the festival while Amos and Niza, the lion and lioness, played in the water. A small group of deer grazed around them.

Tenzin walked up to them, joining in the singing<sup>1</sup> as he sat near them.

They greeted him cheerily.

Tenzin told them, "I have some good news. Our Lord will visit us and be here soon, so I need your attention."

Stefan looked at Tenzin. He got up and said to the girls, "Excuse me. I think Tenzin has an important message for you. I will leave you in his care."

He departed, and the lions followed him.

"Listen carefully," said Tenzin. "When our Lord comes to the sanctuary, do not bow, but look him in the eyes<sup>2</sup>. Do not speak until he addresses you. If you have any questions, wait until he asks you. When he departs, do not bow to him. Stand still. Do not move until he has gone."

"Why?"<sup>3</sup> asked Sam. Both girls looked confused.

"In this garden, all things rotate on the axle of love<sup>4</sup>, not fear. When you get to know the Master better, you will kneel of your accord<sup>5</sup>, motivated by love and reverence. He requires no pretence, no fear, and no falseness<sup>6</sup>. Even though he is the Master, he likes to earn the trust, respect, and honour of his subjects. He wants you to be yourselves."

Even as he was explaining this to the women, the sanctuary changed.

"Excuse me; I must go and meet the Master." He walked towards the orchard. In the distance, they saw the Master approaching Tenzin.<sup>7</sup>

All the animals went quiet. They bowed down. The air became still. A deep sense of serenity came upon the sanctuary. The trees lowered their branches as if in a gesture of reverence.<sup>8</sup>

Tenzin knelt.<sup>9</sup> His eyes were fixed on the ground. His right hand was by his right hip, his left hand placed on his left knee, ready to spring up to attention when asked.

Stefan, who was further down the stream, did the same. The lions sat down, their heads resting on their paws, their eyes fixed on the ground.

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### **Bhagavad Gita**

<sup>2</sup> Ch 4:34 Follow the guidance of a spiritual master and render service unto him. The spiritual master can instruct you in this wisdom.

<sup>3</sup> Ch 4:35 Having gained spiritual wisdom, you will not be deluded again. You will see that all living entities are part of the divine plan. Hence, as you progress in your spiritual growth, you will regard all life forms as an extension of The Lord and your family.

<sup>4,7</sup> 4:33. The primary purpose of creation is the spiritual advancement of all, and the secondary purpose is sharing My Eternal plan with those who seek it with all their hearts, minds, and strengths. Signs and wonders accompany sacred knowledge and are not revealed to those who place little value on it. Sacrifices made to promote spiritual understanding are better than material offerings. The fruit of spreading spiritual knowledge in the community is love, joy, peace, longsuffering, gentleness, goodness, righteousness, and truth. The fruit of righteousness is sown in peace by those who make peace.

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<sup>1-4</sup> **Sikhism. Scripture**, Section 05 - Part 031. He alone finds shelter who has met the Perfect Guru. Nanak builds his house on that site where there is no death, birth, or old age.

<sup>4,5,6-9</sup> Section 19 - Part 055. My Lord and Master, the bringer of peace, has blessed me with His Grace; He has arranged this world and the world hereafter for me.

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## Chapter 87

### Friends, not servants

The Master walked past Tenzin and Stefan and approached the girls. They stood still, their eyes fixed on the Master. A slight tremor of fear and anxiety ran through their bodies. Their legs seemed to turn to jelly.

From the corner of her eye, Sam saw Kwan-yin's fingers twitching. She slowly moved closer and held Kwan-yin's hand to support her.

The Master approached the girls, turned his head towards the lions, and called them. They came running up to him. He bent and patted their foreheads.

He played with them for a few minutes, then looked up at the girls and smiled; his eyes showed kindness and **gentleness**.<sup>1</sup>

He spoke to them in a soft voice. "Don't be afraid. I call you friends, not **servants**<sup>2</sup>." He paused. "I chose you **from Earth**<sup>3</sup>, even before you were born. I **called**<sup>4</sup>, and you heard me. You responded to my spirit's call."

He turned and looked towards Tenzin. "When you receive anyone I send, you receive me also, and whosoever **receives me**<sup>5</sup> receives Him (the Heavenly Father) who sent me." He turned towards the girls and said, "Love **one another**<sup>6</sup> as I love you. Remain in my love in this **sanctuary**."<sup>7</sup>

He looked Sam in the eyes. "I leave you with my joy and peace. Although you do not know me, I have given you a great **honour**<sup>8</sup> and privilege by allowing you here. For I tell you, many **prophets and kings**<sup>9</sup> have desired to see what you see, and have not seen it, and to hear what you hear and have not heard it. You have a short time here. Make the most of it."

The two girls stood frozen in place. They were unable to speak or think for a while. Their minds were full of questions, fear, anxiety, and emotions.

He looked at the lions again. He patted them, turned around, and started walking past Stefan, heading towards Tenzin. They were both kneeling; neither had moved.

The Master turned to Tenzin and addressed him.

“Come,” he said. “Follow me.”

Tenzin got up, and together, they walked towards the orchard.

The Master recited his previous instructions again. “**You, Tenzin,**<sup>10</sup> will look after them in my **Kingdom**<sup>11</sup> for me. You will undo the pain and suffering I **brought upon**<sup>12</sup> them on Earth. I leave it to you to make a **hundredfold restitution**<sup>13</sup> for their pain. The Holy Spirit will guide you and empower you.”

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### **Bhagavad Gita**

<sup>1</sup> 13:8. Those close to the Supreme Lord (Devotees) are above pride and deceit. They are gentle, forgiving, pure in thought, upright, and filled with inner strength and self-control. They are devoted to the Lord (*devotional service to the Lord God is to seek his happiness and that of his creation and all things contained in it*).

<sup>2</sup> 14:26. To transcend these modes of material nature is to serve humanity, creation, and Me and see the divinity in all others through total commitment to Me. Those who rise above their material nature are fit for union with Brahman and Me, and they will live to see a new order (Creation), a New Universe where the lion and lamb sit together and eat straw, and a child plays with them. (*Gita 10:6. 11:7-17 & 24-30. 14:2 & 26*)

<sup>6</sup> 4:10. My followers taking refuge in My abode are set free from the slavery of fear and selfish attachment. Their greed, anger, and love are slowly refined, cleansed, purified, and sanctified in My presence. 6:46. The path of discipleship is founded on good works, spiritual knowledge, and practical action of love for creation and Me. This approach is superior to pursuing knowledge or selfless service.

<sup>8</sup> 9:25. Those who worship idols, spirits, ghosts, or ancestors will go to such realms upon death. Those who honour Me will join Me.

<sup>9</sup> 9:33. Even kings and those of noble birth seek My attention. All are born in this transient world of sacrificial love, pain, suffering, and joy. Therefore, engage in loving service to My creation and Me.

<sup>10, 11</sup> 18:56. My devotees look after My creation as stewards under My protection. As a sign of my approval and grace, I permit such enlightened beings (mystics) to stroll in the heavenly realms and spiritual sanctuaries (My abode). I am preparing and refining them so that in the hereafter, they will play a significant role in My Kingdom: reconciling, restoring, and making all creation whole—no one thrives in My realm at the expense of another. (*Gita 3:31. 7:2. 10:6. 11:7-17 & 24-30. 14:2 & 26*).

<sup>12, 13</sup>, (**Gita 1:26-27 elaboration**)>> **A6** The spirit of the Lord in him reveals

that even in Heaven, the work of counselling, reconciliation, restoration, restitution and making each whole has to continue if there is going to be eternal peace.>>

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## Chapter 88

### **There is no fear in love, but perfect love casts out fear**

Tenzin said, “My Lord, may I speak **freely?**”<sup>1</sup>

“You may.”

“I say this out of concern and love for Brother Stefan. His belief that God does not exist and that we are just part of evolution and metamorphoses worries me.”

“Why does that worry you?”

“He does not believe you are the **Messiah.**”<sup>2</sup>

The Lord put a comforting hand on Tenzin’s shoulder as they walked. “You need not worry. The journey ahead is a long one before Judgement Day. On that day, all will be revealed.”

Tenzin replied, “Another matter, my Lord. The people of other faiths—Muslims, Hindus, Buddhists, and **others.**”<sup>3</sup> Their journey concerns me.”

The Lord explained as they walked, “Judgment day is a long way off. The Holy Spirit (*Atman*) still has much work to do among all nations, races, and tribes. People will come from all these places to my **Kingdom.**”<sup>4</sup>

“Am I to convert them?”

“No, you will teach them about their faith, their beliefs. The Holy Spirit will teach them about the Kingdom. Our Father has many **mansions**<sup>5</sup> (sanctuaries) for righteous people of all faiths.”

“As you wish, Sire.”

The Lord said, “Tenzin, I am the **gate**<sup>6</sup>. I chose you to open the gate to people of all races, colours, and faiths. I have placed a heavy burden on your shoulders.

“There is only **one truth**<sup>7</sup>: life, death, sanctuary, Judgement Day. You will meet people from every race, tribe, and corner of Earth. Many things will change along the way.

“Many on Earth instinctively obey God’s law, even without hearing the **Gospel**<sup>8</sup>. They demonstrate the power of God’s law written in their hearts. These people will seek you on this journey, and you will guide them.”

“Am I to seek only those whose names are in your book?”

“Our Father chooses<sup>10</sup> those who come to His sanctuaries. If their names are in my book, you can move them to the same page where your name is—a privilege I bestow on a few people of great merit. The names on that page will be your brothers and sisters. Your eternal treasures,<sup>11</sup> your (our) spiritual family. It is an honour I have given you.”

“Thank you, my Lord.”

“I am the gate. You, Tenzin, will open my gate to all races.”

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### **Bhagavad Gita**

<sup>1</sup> 9:20. Those who study the Holy books and worship Me free themselves from ignorance, darkness, fear and evil. They attain a place in the heavenly realms and have access to My wisdom and blessings.

<sup>2</sup> 4:5. **The Supreme Lord** (Krishna) replied: I have often appeared to various generations in human forms. Unaware as you are, I have guided your Atman since your birth.

<sup>3,4</sup> 8:11. I am impartial. All Holy Scriptures reveal that those who worship Me are sacrificial, relinquishing selfishness and materialism. They seek to promote the welfare, interest, and happiness of others and Mine. Such people find salvation and eternal life in Me.

<sup>5</sup> 14:15. Those who die in passion or ignorance are elevated to the heavenly places where others of similar nature dwell, leaving behind a mixed legacy of good and misery on earth.

<sup>6</sup> 10:12-13. Arjuna: You are the Supreme Lord of the Universe, the absolute truth, the light of the Universe, the Eternal one. Unborn and infinite. All the great saints confirm this, and now you have declared this knowledge to Me and validated it with signs and wonders.

<sup>7</sup> 14:27. I am the foundation of the revealed and hidden Brahman (The WORD of God), the immortal, imperishable, eternal, and unchanging—the source of truth and happiness. I am the Light of the world.

<sup>8</sup> 17:2-3. Lord God replies: Every person is born with a latent seed of faith, i.e., the sum total of their belief; what they value, hold important in life, and how they conduct their lives. All three modes of faith reside in a person – in goodness, passion, or ignorance – but there is always one dominant mode.

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## Chapter 89

### Eternal books

Tenzin asked, “Sire, have you come to talk about the future of the girls?”

The Lord replied, “Yes. You are their guardian. It is time you knew about their place in the Heavenly Father’s plan<sup>1</sup> (Talla-kly-son/The cycle of Cosmos). Come with me.”

“Where are we going, my lord?”

“We are going to the special place in time and space called Kly-so-ak, a time before the material world and consciousness came into existence<sup>2</sup>.

“It was the time when the eternal plan was formulated and written in the eternal book (when the eternal purpose<sup>3</sup> of God was formed, and the Lamb’s book of life came into being. The Hindu Vedic books call it “the Supreme Consciousness, at the beginning of Time and Space”).

Tenzin said, “I once read in the eternal book regarding my place<sup>4</sup> in the cosmos.”

The Master replied, “Yes, now you need to see what was written regarding Sam, Kwan-yin, and Stefan in those books.”<sup>5</sup>

“Sire, do we have permission to open the books again?”

“We do. You will need to read and remember everything written regarding these people. You are my appointed guardian over them.”

They had come to the place before time. There, they found the book<sup>7</sup> with the references<sup>8</sup> they sought.

The Lord opened the book, and Tenzin read, “Sam: (Gold standard), destined for Tan-Kly-son and Awara. Kwan-yin: (Silver) is destined for Lui-Kly-son and Tanza only. Stefan: (Bronze) is destined for Un-Kly-son and the Eternal City (Zion, New Jerusalem).

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### Bhagavad Gita

<sup>1</sup> 2:41. Those who desire to serve Me and creation (all life forms and humanity) will attain a singular purpose with great resolve. For those who lack resolution, life's decisions will divert them from Me to material things.

<sup>2-8</sup> 4:3. To a selected few, I revealed My existence and plans for eternity

(past, present, and future worlds to come). You are My friend and devotee, and in due time, as you gain My favour, I will reveal these mysteries and explain your role here on Earth, in the spiritual world, and in the far distant future. You and other trusted devotees will build My material and spiritual kingdoms in this world and hereafter and walk beside Me in all My realms. I will guide and teach you all as a Father.

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## Chapter 90

**The Eternal Holy City:** Sam is destined to serve in the holiest place in **New Jerusalem.**<sup>1</sup>

Tenzin read from the sacred book: "It looks like they're all destined for New Heaven and the **Sacred City**<sup>2</sup>, but Kwan-yin goes beyond that. Sam goes even further to Awara-nar, the final point, the last noted point, an honour accorded only to the most esteemed of God's children."

"Yes," the Master said, "and now we need to go to the New Jerusalem."

"I don't understand. Judgement Day, the New Jerusalem, Tanza, and Awara are all in the future. How can we go somewhere that doesn't **exist**<sup>3</sup> yet? I can understand going back into the past, but going into the future?"

"There are places outside time and space where the past, **present, and future are one**<sup>4</sup>."

"I don't understand. I have been with you in the Holy City in the future, but I don't know if it was real or just a vision."

"It was a vision of things to come. Think of a place, and the powers of the Holy Spirit will take us there. Let the Holy Spirit take us past Judgement Day and into New Jerusalem."

They walked through the Holy City, and in the centre stood a substantial **sacred building**<sup>5</sup>. They entered the building. On the walls in the large central room were shelves of books.

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### **Bhagavad Gita**

<sup>1</sup> 9:1. My dear Arjuna, I shall now tell you of a profound mystery; this knowledge will free you from the miseries of material existence.

<sup>2</sup> 4:3. To a select few, I revealed My existence and plans for eternity (past, present, and future worlds to come). You are My friend and devotee, and in due time, as you gain My favour, I will reveal these mysteries and explain your role here on Earth, in the spiritual world, and in the far distant future. You and other trusted devotees will build My material and spiritual kingdoms in this world and hereafter and walk beside Me in all My realms. I will guide and teach you all as a Father.

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# Chapter 91

## Those outside the city

They opened the books and found the names of Stefan and Kwan-yin. They walked up to the door that led to the holiest<sup>1</sup> of holies and stopped. They found Sam's name written on the door, amongst many others.<sup>2</sup>

Tenzin whispered, "Sir, her name is on the Holy Door. What does that mean?"

"She is chosen<sup>3</sup> to serve in the holiest place in the Holy City.

"She will be a counsellor for her people. Some enlightened people will serve within the city gates, while others will live outside the city gates.<sup>4</sup> She will represent their interests in the inner chambers of the holiest place. She will help bring together her family, past, present, and future, as well as many from her tribe. She will be a judge for her tribe, and over the nations the Lord God has given her as her inheritance."

"Who are her people?"

"Because of her commitment, resolve, and greatness, many, but not all, from her family will choose the path she followed. Her ancestors, her family, and those not yet born."

"Her family and who else?"

"And those from across the universe, the righteous atheists<sup>5</sup>, who have appointed her to act as their spokesperson."

"What about Stefan and Kwan-yin?"

"They too will serve<sup>6</sup> in the inner chamber and represent the interests and welfare of their families, people, and nations."<sup>7</sup>

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## Bhagavad Gita

<sup>1</sup> 10:20. I am in the heart of all living entities. My breath of life via Brahman flows through all beings and creatures. I am the beginning, middle, and end of their existence.

<sup>1-7</sup> 4:3. To a select few, I revealed My existence and plans for eternity (past, present, and future worlds to come). You are My friend and devotee, and in due time, as you gain My favour, I will reveal these mysteries and explain

your role here on Earth, in the spiritual world, and in the far distant future. You and other trusted devotees will build My material and spiritual kingdoms in this world and hereafter and walk beside Me in all My realms. I will guide and teach you all as a Father.

<sup>3</sup> 9:2. This knowledge leads to the perfection of one's self. When applied to daily life, it is a great cleaner, leads to righteousness and, in the hereafter, to My abode. Use it joyfully.

<sup>4-7</sup> 9:24. I am the supreme Lord of the universe, the object of worship of all faiths. Those who fail to realise My true nature soon sink into material existence.

<sup>6</sup> 15:18. All Holy Scriptures from the Earth's four corners declare Me, the Supreme Lord. I exist, the Supreme Lord, the eternal, unchanging, imperishable Lord, the source of all wisdom, worshipped by the inhabitants of the Universe.

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## Chapter 92

### The end of time and space: Tanza and Awara

<sup>1</sup> [Liz's Tenet 2] "It is recorded so that it can be used for the process of forgiveness and reconciliation. Nothing in the cosmos is irrelevant. The cosmos has invested a vast amount of energy because it has an eternal plan, a desire to live and, where possible, to reconcile and make all things whole in the fullness of time."

[Janet Warrington's Tenet 1] We will use everything that happened to you as a positive force for good. **Every experience<sup>1</sup>**, thought and feeling, good and bad, every tear you have shed, and all laughter and joy, we will turn into a positive force for good. It will be used for your spiritual growth and maturity to fulfil your place among us. You are not alone. We are **with you<sup>2</sup>** and will be with you until the end of the ages (time)."

Tenzin asked, "What do we do now?"

"We go beyond the place called Tanza,"<sup>i</sup> replied the Master, "to the testing place called Divana and Nazar."

"I have been there before."

"Yes, you went there alone. We will go together this time, and you will learn something new. Come."

They entered **Tanza<sup>3</sup>** (the end of time), and the Master gave a command. A colossal monument rose before them. On it, they found Kwan-yin's and Sam's names.

"Stefan's name is not here," Tenzin pointed out.

"Then he must have **passed away<sup>4</sup>** with the old order," replied the Master.

"He was a very devout and talented man."

"It would have been his **choice<sup>5</sup>**."

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### **Bhagavad Gita**

<sup>1</sup> 3:4 A person acquires life's experience by participating in the world and contributing to its welfare. By withdrawing from the world, one does not contribute to the world's welfare and thus cannot achieve spiritual perfection.

<sup>2</sup> 15:20. This wisdom is the most intimate part of the Vedic scriptures I have shared with you and those willing to participate in My Kingdom. By obeying and participating in this wisdom, a person becomes enlightened and is on the path of union with Me.

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## Chapter 93

### **A part of our loved family is gone forever.**

Tenzin nodded. “I have lost a much-loved brother. One of my most precious treasures.” He walked away, leaden with grief.

After a while, he returned and said, “This Knowledge has only brought sorrow and grief.”

The Lord nodded and said, “I understand your grief, but rest assured that nothing in the Universe is ever **lost**<sup>1</sup>.

“Let’s see what happened to the girls.”

They came to a place called Divana. They found Sam’s name on the monument and a reference to her—the chosen one, a person close to the Lord’s heart.

The Lord wanted Tenzin to comprehend the depth of all he had seen and come to appreciate the value of the knowledge he gained. He asked, “Her name is here, Tenzin. What do you understand by it?”

“My Lord, she goes beyond the second **death**<sup>2</sup>, into Awara-nar. This time, it is an informed choice. She has decided to go on.”

They found another monument called Nazar. Kwan-yin’s name was written on it: “The blessed person and a beloved child of the Universe.”

Again, the Lord asked Tenzin, “What does it mean?”

He replied, “She made an informed choice according to her custom (culture, faith) to be one with the Universe—**Nirvana**<sup>3</sup>.

He continued slowly, with tears in his eyes. “It is a great loss to us, my Lord. All that talent, beauty, and richness of spirit will be gone forever. I will lose part of my eternal **family**<sup>4</sup> at this journey stage.”

The Lord placed his right hand on Tenzin’s shoulder. “They made informed choices. In the fullness of time, they exercised their free will. It is **our loss**<sup>5</sup>. A part of our loved family gone forever.”

Tenzin reflected on the wisdom of the tenets he had been taught and realised that knowledge had a cost, and sometimes inflicted pain.

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<sup>1</sup> [**Janet Warrington’s Tenet 1**] *We will use everything that happened to you as a positive force for good. Every experience, good and bad, every*

*thought, feeling, and tear you have shed, and all laughter and joy, we will turn into a positive force for good. It will be used for your spiritual growth and maturity to fulfil your place among us. You are not alone. We are with you and will be with you until the end of time.”*

### **Bhagavad Gita**

<sup>1-4</sup> 11:13 Lord, you have revealed all this to me, but this plan is vast and beyond my comprehension. You have invited me to share your goals and be part of them. If I choose to go my own way, as some have done, and die in the natural order, I will remember nothing, lose nothing, and gain nothing. However, you, Lord, will lose a generous spirit, someone who touched your very being, a loss etched into your memory for eternity.

<sup>2-5</sup> 14:2. This knowledge will open the passage to draw you closer to Me. On the Day of the Lord, before I annihilate the cosmos and create a new order, all shall stand before Me and be evaluated. You will stand by My side to see a new cosmos. There will be no more death for the sages who pass this testing point.

<sup>3</sup> **Nirvana**. In Buddhism and Hinduism, the ultimate release from the cycle of life and death is achieved by the extinction of all desires and individual existence, culminating (in Buddhism) in absolute bliss or (in Hinduism) in absorption into Brahman or the Universe.

<sup>4,5</sup> **[Kathy's Tenet 2]**. *His loss, his pain, would have been greater than hers. She is of greater value to the Master than He is to her.*

**(Zak's Tenet 4)**. *True love does not persuade or impose one's view but sets each free to seek their own.*

**[Kathy's Tenet 1]**. *A person or a relationship is more valuable than what we participate in.*

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## Chapter 94

### A new book

They went further to the place called the Valley of Awara-nar. On the last page<sup>1</sup> of the Lord God's book, Tenzin's and Sam's names were among many.

Tenzin stood staring at Sam's name. "You called me to be a guardian over her. I am not sure I am suitable for such a high office."

The Master laughed. "You are correct; you are not ideal. I chose you because you were the best from the limited options available<sup>2</sup>. Everything you have seen and heard<sup>3</sup> is a sign of things to come. Come, I must take you back to your sanctuary.

"These things were shown so that you can have an inclination towards your future and help you to choose your future path. After a good sleep, you will wake up in your sanctuary and wonder whether all this was just a dream."

"Sire, what lies beyond this place, the valley of Awara-nar?"

"It is only a thought. A new book<sup>4</sup>, and only the first paragraph is written."

"What is written?"

"The book is called Awara-nar. Every sub-atomic particle, every atom that existed, had awareness; each after its kind is recorded here. The atoms, the material and spiritual worlds, and all living things—trees, animals, and people—will have gone. But their awareness and all their knowledge will remain. Nothing in the cosmos is wasted."

"What will happen to that which remains?"

"Whatever is left will cry out to form a new order, to become part of the new world order, as New Atoms with New Bodies. A family where everything works and grows as a loving family."

Tenzin looked at the Master. "I don't have the intellect or spiritual capacity to comprehend this truth, but I get its gist."

The Master laughed again. "Some of the finest minds in the universe have tried to understand this<sup>5</sup> and struggled. Come, it's time to go back to your sanctuary."

The Lord said, “I do not reveal my plans except to a select few.<sup>6</sup> To the rest, I speak in parables.”

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### **Bhagavad Gita**

<sup>2</sup> 18:47. It is better to engage in one’s service for the welfare of all, even if one performs it imperfectly, than to engage in something one is good at for selfish enhancement.

<sup>4</sup> 9:8. The entire cosmic order is under our control. We repeatedly bring it into being and annihilate it at our pleasure.

<sup>1-6</sup> 18:55. Thus, devotees gain My acceptance by aspiring to act as I do. To them, I systematically reveal who I am, why I created all things, the purpose of creation, and their role in this life and the hereafter. I share plans for the future and their role in that domain, confirming My words with signs and miracles. Thus, such evidence establishes the reality of their spiritual path and inspires them to walk beside Me in My realms as I guide, correct, and prepare them for eternity. Although I am inconceivable (*Gita 10:19*) to the human mind, I reach out to humans and animals at a level where they can comprehend Me as their Heavenly Father. None is turned away, and in ‘The Fullness of Time’, all things will be reconciled, restored, and made whole—no one thrives in My Kingdom at the expense of another.---x--

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## Chapter 95

### Loneliness

Tenzin pondered the things he had seen in the comfort of the sanctuary. He walked through the orchard and spent time with Stefan and the women.

Soon after **Festival<sup>1</sup> of Grief** ended, the sanctuary returned to normality. They had a celebratory **feast<sup>2</sup>**; the good times were back, and the people were happy.

Tenzin was walking through the orchard, checking the fruit's quality. He saw Sam crying under a giant tree.

She came running up to him and gave him a big hug.

Tenzin looked at her unhappy face. "Sam, why the tears?" He instantly knew what was going through her mind, but wanted her to have a chance to share it.

Through her tears, she cried out, "Tenzin, I feel alone, **without<sup>3</sup>** my family and friends. This garden is lovely, but the sheer beauty has become a torment. It was a wonderful place to be when I came. It was an escape from earthly nightmares, but loneliness has taken root within me as time passed. I don't understand. Why is it that a place of beauty and wonder now makes me feel so **sad<sup>4</sup>** and lonely? I should be happy and rejoicing, but I'm not. Why?"

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### Bhagavad Gita

<sup>3</sup> 1:42. Social upheaval is hell for the family, society, and those who destroy families. It eliminates the spiritual foundation laid down by our ancestors.

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## Chapter 96

### Negative emotions

Tenzin said, “Sam, our Lord sent me to bring you to this sanctuary when you were dying. This sanctuary is a temporary **place**<sup>1</sup> to relax and come to terms with your inner self and your past. It is a place to reflect on the future and discover the value of life, family, friends, and the commitments that matter most. Once you are stronger, we will help you visit your **family**<sup>2</sup> and unite you with them for good. Nonetheless, some of your family members and friends may not want to link up; we cannot ignore that.

“Here, you are learning the importance of family, our Lord God’s Grace, mercy, and goodness. Everyone in the Cosmos must comprehend the importance of family, friends, and God’s Grace. They are the core values of the Cosmos. That deep appreciation comes only when these things are taken away.

“All things have to thirst, to **seek**<sup>3</sup> with all their heart, mind, and strength to regain what they’ve lost.

“Come with me. It’s time to visit other sanctuaries, discover new things, make new friends, and meet others with similar interests, desires, and aspirations.

“It will be like starting a new school and meeting people at your level—teachers who can impart more knowledge and encourage you to pursue new interests.

“The new school will help you overcome the anger, fear, and hatred **in you**<sup>4</sup>. The school will help you understand the experiences that trigger such emotions and, in turn, you will become more compassionate and thoughtful.

“If you allow these negative emotions to fester, they will drain your life energy. We can guide you, but it is a bridge you must cross on your own, a conscious decision you must make. Once you have decided and shown a willingness to be **renewed**<sup>5</sup>, we may be able to help you.”

Sam replied, “I think that will help. I look forward to it. Tenzin, will I one day be able to develop the ability you display?”

Tenzin replied, “You mean the ability to view the far-distant walls of eternity, both past and future and the Kly-son ability to see people as they are?”

“Yes.”

“That is a privilege very rarely granted by our Lord God. It comes via an invitation to the inner Chamber of the Lord. Only those who have been vigorously tested and passed receive it.

Sam reflected on his words and then asked, “Tenzin, you could live anywhere in the Universe. Why does this Sanctuary appeal to you to stay here?”

“The suffering and the goodness I witnessed on Earth spur me here to reach out to others. I pray always that I will never become immune to the suffering of others.”

“Why?”

“When one becomes immune to others' suffering, one diminishes in stature. Also, this is the best place for me to learn and grow.”

When Tenzin had gone, she went in search of Kwan-yin. She found her talking with Stefan. Sam waited until they finished, then approached Kwan-Yin.

Kwan-Yin cried out, “Sam, I’m glad to see you. I’ve been looking for you. I missed you.”

Sam reached out and hugged her friend. “I missed you, too. I was with Tenzin.”

“Then you learnt something new?” Kwan-yin asked.

“Tenzin thinks it’s time I considered visiting other sanctuaries. Maybe spend some time there.”

“Why? If you go away, I’ll miss you. Can I come with you?”

“That would be nice. You’ll have to ask Tenzin. He may agree.”

After an awkward pause, Kwan-Yin said, “I have to go. I’ll see you later. I promised Stefan that I’d help him gather fruit.”

Sam replied, “Go. I’ll see you later, and we’ll ask Tenzin if you can come with me.”

Kwan-Yin ran to catch up with Stefan.

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## **Bhagavad Gita**

<sup>1</sup> 6:41. When people who have accepted Me die, they go to a spiritual realm where the righteous live (they are reborn and metamorphosed in sanctuaries).

<sup>4, 5</sup> 6:42-43. Or they may move (metamorphose) into the realm of a great spiritual master. Such a move is rare. Their divine consciousness is reinvigorated by the great spiritual masters, and with their help, they are encouraged to make further progress.

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## Chapter 97

### Kly-so-ak; before time, before the matter came to be

“Sam,” Tenzin called out. “Come with me. Hold my hand.”

They seemed to fly through the universe, past stars and countless galaxies, like grains of sand. They passed on and on until they came to another dimension.

It was empty, with no stars. Sam could see nothing—no light, no darkness—and yet she was aware of her existence.

She cried, “Tenzin, I can’t see, yet it doesn’t feel dark or light. I can’t see you, but I’m aware of your presence. You no longer have hands, feet, or a body, yet I’m very aware of you. I can see you with my mind as clearly as if you had a body.”

Tenzin remarked, “We are in the region called Kly-so-ak. This place existed before the foundation of the world. It was **here**<sup>2</sup>, that the Lord God decided that people who displayed certain qualities would be **chosen**<sup>3</sup> to be holy and serve Him and His creation in the future. We have those qualities; thus, He chose us and called us to serve Him. Listen to your spirit. Do not speak for a while. Listen, and when you’re ready, call me.”

Sam withdrew into her thoughts. Initially, her thoughts rambled on, giving way to calmness and stillness.

She was aware of just the two of them. Then, slowly, only herself.

The stillness gathered pace, and time passed, perhaps billions of years. Deep loneliness came upon Sam. She had no purpose, desires, or expectations—just a feeling of emptiness.

“Loneliness is a killer,” she thought, “but even that is missing. I am alive. No, I exist, that’s all.”

An eternity went by—maybe two or more. Sam just lay there, feeling empty. “I exist. That is all. I have no name, desire, expectation, family, friends—nothing.”

Finally, a thought sprang into her being. “**I want to live**,<sup>4</sup> to come alive; I want to be part of something.”

She remembered Tenzin. She called out to him.

“I am here,” he replied. --- ➔ ---

## **Bhagavad Gita**

<sup>1-2</sup> 11:6-7, My dear friend, at a level you can understand, I will now reveal more of My eternal self in a form never seen or heard before—a privilege granted to a few rare beings. In My body, you will perceive the entire cosmic cycle passing before your eyes. Whatever you want to see: the past, present, future, creation, Earth, and spiritual sanctuaries will flash before you. You will find answers to questions regarding the terms ‘in the fullness of time’ and ‘the end of all material and spiritual worlds’ and your purpose on Earth and in the heavenly realms. The mysteries of the Universe are available to all brave enough to seek them.

<sup>1-2</sup> **Further light on Gita 1:26-27. Arjuna at the battlefield. Bhagavad Gita By Hari Patel. Amazon.com**

**1:26-27** A9 Arjuna’s mind wandered to the beginning of time when he was just a thought in the Lord’s mind before anything came into being. Even in this period, when he was just a thought, he was aware of his being. Arjuna mumbles, “My essence has always been with the Lord and will always be with Him. My roots are from the beginning.” (Gita 11:1-31. 11:47-48)

A11 In a different time and place, when Arjuna was just an essence in the Lord’s mind, he had perceived creation as a beautiful plan. The universe is teeming with all sorts of plants, happy people, and animals. His essence had rejoiced at the very idea of God’s creation. (Gita 11:15-16)

<sup>3</sup> 3:3. **Lord Krishna (Supreme Lord)** replies: From the beginning of time, before humanity came into being, I laid out two paths of faith. First, to pursue spiritual knowledge for those inclined towards contemplation, and the second path of selfless service to those inclined toward action. ---x--

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## Chapter 98

### The need to live and create

"I am ready," Sam replied. "I'm empty. I need to live, to create."

Tenzin nodded. "Listen to your true inner self. What do you hear?"

"I hear nothing. Wait, I feel a ray of hope. A belief is forming. I feel one<sup>1</sup> with the Lord God. I feel a surge of desire to make something, to create<sup>2</sup> something. I feel a surge of life, love, hope, and faith.<sup>3</sup>" She was so excited that tears started to well up in her eyes.

Tenzin suggested, "Let the Holy Spirit (Atman) within you count slowly from one to ten. Let those numbers linger in your mind."

Sam said, "In my mind, with the indwelling Holy Spirit's (Atman) aid, I can visualise the numbers<sup>4</sup>. The Lord has created the numbers in my mind."

Tenzin suggested, "Similarly, let a thought form in you. Then, push it out of you into this empty place." She did as he had suggested.

"Now, think more of the same thoughts and push them out. Direct them into a ball outside of you."

She did as he had asked. The action gave rise to the smallest subatomic particle, which she named KD 83.45<sup>5</sup>. It was the end of the first day (or period), though there was no such thing as time here. She was tired and fell into a deep sleep.

She woke up at what might have been the start of another day and repeated her actions until she formed an atom.

She cried out in delight. "The Lord and I have formed an atom!<sup>6</sup>" By then, she was exhausted and once again fell asleep.

Tenzin asked her to repeat the action once more when she woke up.

On the third day, she worked hard, and by the time she was exhausted, she had formed nine molecules. She counted them and fell asleep. On day four, she told Tenzin, "I want to make a living,<sup>7</sup> single-cell organisms out of these molecules. I want a purpose, a plan, a motive for doing it."

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### Bhagavad Gita

<sup>1-7</sup> 11:45-48, I rejoice in perceiving you and the purpose of creation as never seen before. The knowledge you have entrusted to me is more than I can comprehend. It overwhelms me. O Lord, I am trembling with excitement and fear at the amount of knowledge and trust placed upon me and at the sight of your awesome majesty. Please permit me to see you in a human form that I am comfortable with. Krishna: Arjuna, by My grace, you have perceived My glorious, radiant, universal form and comprehended My cosmic, eternal plans and your unique role in all this in a way no one has perceived or heard before. Unknown to you until now, you have been a part of my plans from the beginning. Hence, I am placing all the resources you need to fulfil them at your disposal. All I need is your consent, willingness, and iron resolve to carry it out, not by your might but by My might. Arjuna, such grace and knowledge do not come from reading scriptures, performing sacrifices, or rituals.

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# Chapter 99

## In her image

Tenzin smiled. “With the aid of the Lord, you need to examine all your intentions and take an inventory at the start of each day. You must again take stock of everything before you fall asleep. Examine your results and account for all to the Lord. You must always be aware of every organism’s whereabouts and emotions. When your work is finished, with the Lord’s aid, you have to make all living things whole and make restitution for their pain and suffering. This is in the moral law of the cosmos.

“You must plan with the Lord’s what you want to form, why, how, and be accountable<sup>1</sup> to yourself and Him. Remember, only a pure, refined, tested, and approved spirit, led by the Holy Spirit and guided by impeccable moral values, can fulfil the requirements. Hence, when you make an error, you must either correct it or plan to fix it later. Each new day, you will learn a lesson.

Tenzin continued, “Creating intelligent, thinking organisms brings responsibility and accountability, and unforeseen consequences may occur<sup>2</sup>. As an heir<sup>3</sup> of God, you must consider all that. You have to be seen as fair, just, and righteous in the sight of the Lord and the Universe.

“Above all, your actions must be seen and felt as benevolent acts of love to all, especially the things you make. All injustice<sup>4</sup> must be weighed against restitution, put right before the end of time. You must have confidence and resources before undertaking such a venture.

Over several intervals, Sam, with the help of the Lord and Tenzin, formed three hundred and forty-three organisms in this place without time. They interacted, learned, struggled for dominance, multiplied, and passed away. She did this in the framework that The Lord and Tenzin had taught her. Finally, she had one that had turned out in her image.

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## Bhagavad Gita

<sup>1-3</sup> Chapter 11:10-12. Before Arjuna flashed the cosmos, multiple universes, life forms, and the revelation of the divine mystery, from nothing appeared Brahman and the power of thought; from the thought came the energy, the

first three tears, matter, and antimatter. v15. Arjuna: O Lord, in this vision, I saw what your thoughts, plans, and desires were before anything came into existence. I see Brahman sitting on the throne, surrounded by the Elders of the Universe and all the living entities.

**<sup>4</sup> Further light on Gita 1:26-46 Arjuna's Dilemma on the battlefield.  
(Elaboration)**

A:2 He regarded himself as more than a prince. This role was temporary. His eternal role was as a warrior priest of the Supreme Lord of the Universe, set apart to serve others for eternity. To seek and promote their eternal welfare. He looks at all those gathered on the battlefield, good and decent people from both sides mingled among the evil, amoral leaders. How could he, with a good conscience, engage in this destruction? (Gita 2:3. 3:1-2. 16:9)

A:3 If he survived the carnage of war, he would need to devote his life to reconstructing both sides. The role of cementing, reconciling, restoring, and making restitution for all the victims of war, friends and foes, would fall on his kind. (Gita 4:33. 10:11-18)

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# Chapter 100

## New life form

The new life form had gone through pain, suffering, and joy, and had emerged as a miniature image of her.

Sam cried joyfully. "I, with the help of the Lord and Tenzin, have a life form, a basic, simple version of me. My baby."

Tenzin smiled. "I am pleased for you, but do not forget that you need to look at these other organisms and make full restitution for all their pain and suffering. They need a day to express their cry for justice, and you must be available to account for and justify your actions.

"From your perspective, you must demonstrate that each life was loved and cared for. Before they cease to exist, you must make them whole before the **fullness of their time**<sup>1</sup>."

"Why do I have to do that?" she asked.

"The law of the Cosmos dictates that the greatest and the least in the Universe are **accountable**<sup>2</sup> to each other and the Lord God. On this principle, the Universe is **meant to rotate**<sup>3</sup> in harmony and peace.

Tenzin continued, "To have a good/pure **conscience**<sup>4</sup>, you must have a moral value that is just and accountable to yourself and others. *[Hari's Tenet 1 The law of the cosmos dictates that no one has a right to gain at the expense of others, not even God. (In other words, Exodus 20:15. Thou shalt not steal.) Your conscience demands that you have a moral responsibility for all life and be considered fair and just. God forgives numerous times, but a guilty conscience does not. A guilty conscience is an Ultimate killer- the Angel of Death.]*

The baby grew into a living being. In time, the baby realised that it was someone's child. "I am your baby. Why did you bring me into this world of pain and **suffering**<sup>5</sup>?" it cried out.

Tenzin muttered, "It is a cry that all living things will make at some stage in their lives. One day, they will be answered. It is called Judgement Day."

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## Bhagavad Gita

<sup>1-4</sup> Chapter 11:10-12. Before Arjuna flashed the cosmos, multiple universes, life forms, and the revelation of the divine mystery, **from nothing** appeared

Brahman and the power of thought; from the thought came the energy, the first three tears, matter, and antimatter.**11:15**. Arjuna: O Lord, in this vision, I saw what your thoughts, plans, and desires were before anything came into existence. I see Brahman sitting on the throne, surrounded by the Elders of the Universe and all the living entities.

I have gained some insight into your plan for creation. I saw the beginning, present, and future realms flash before me. I saw the cosmos created by Brahman, atom by atom, each named and known by him. I saw the Universe come into being, piece by piece. The first sub-particle was named 83.45. Each was lovingly created, entered into his inventory, and accounted for daily by Brahman. Each atom had a name and a place in your grand plan.

I saw the lives of ancient sages and the beginning and end of all things. All kinds of living things came to life. All were loved.

11:16. Untold numbers of life forms on Earth and spiritual sanctuaries passed before me. I saw the beginning and the end of all. You gave life and permitted joy, pain and suffering into our lives, and in 'The Fullness of Time' (before The Day of The Lord), you made us whole (restored, made restitution) and wiped away all pain and suffering. You showed/proved that nothing thrives in the Universe at the expense of another. I comprehended your joy and sorrow from start to end.

In your first thought, I saw my name chosen with great care, written in your Eternal Books, sealed by your loving tears. I saw your excellent plan for me on Earth, in the spiritual sanctuary, and I beheld the very last thought of mine before the end of all creation.

All I saw had a beginning and an end. Yet, you have no beginning, middle, or end. You are the Lord of creation; the cosmos and my life rest in your hands.

<sup>5</sup> 7:6. 9:7. We (Supreme Lord God and Brahman) created the Universe with all the creatures, and in the end, we absorb all and begin a new era.

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# Chapter 101

## The cost of salvation: a clear conscience and clean hands

On one of his visits to the sanctuary, Sam asked Tenzin, “What kind of people will eventually inhabit the cosmos?”

“Come, let us sit down under the tree of healing,” he suggested.

When they had made themselves comfortable under the shade of the tree, he asked, “What kind of world would you like to live in? What kind of person would you like to be in the future?”

She thought about it for a while. Something Tenzin had once said sprang into her mind. He had said, “One needs clean hands and a clear conscience<sup>1</sup> to live in the future.”

Tenzin read her thoughts and said, “To live in eternity with a clear conscience, one has to follow the moral code: ‘No one in the Universe can thrive at the expense<sup>2</sup> of another, in other words, steal<sup>3</sup> from another living entity or deprive it of its precious life’.”

She remembered what he had said before. Like all living entities on Earth, to survive, she had fed on living entities<sup>4</sup>, deprived them of life, and broken the moral code.

At some stage, she had to confront the price paid by the living entities. She would need to pay back and make restitution<sup>5</sup>. There was also the element of acknowledging and expressing appreciation and gratitude to those who made sacrifices and endured pain and suffering, which enabled her spiritual growth. Perhaps the sanctuary was the appropriate place, but the timing was not right.

One day, with Tenzin’s and her heavenly Father’s help, she would climb the summit of her moral dilemma and confront this issue. She would start making restitution to all who were once living entities, making them whole again (paying off her debt to them), breathe with a clear conscience, and have clean hands. She had no idea how it could be done. Nevertheless, she was willing to accept this challenge. This attitude<sup>6</sup> would propel her to great spiritual heights in the future.

She comprehended that nothing in the Universe was free. Those living entities that suffered during the perfection<sup>7</sup> of her salvation had to receive more than adequate restitution for their loss. Second, she acknowledged their sacrifices; without their part, her spiritual growth

would not have been possible.

She had no resources to reach out to them and settle her debt. She would need to reach out to her heavenly Father for His assistance; moreover, that would bind her to Him for eternity, earning her gratitude, worship, love, and adoration.

The cosmos had been a mother, father, brother, sister, family, and teacher to her. She owed a considerable debt to its **sacrificial love**<sup>8</sup>, not just the good but its evil, for the combination of good and evil had made her what she was today. This cruel, imperfect world was ideal for her perfection.

Tenzin was standing before her and reading her mind. Finally, she had begun to see God's wisdom in His creation. A world free of sin, pain, and suffering would have taught her very little. In contrast, her current perfection had come at a significant cost to her and others.

He asked, "And what are your aspirations today?"

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### **Bhagavad Gita**

<sup>1</sup> 16:7. Ungodly people have no sense of uprightness or purity and have a degenerate moral conscience. They lack a sense of truth or correct conduct. There is little or no sacrificial goodness in them.

<sup>1-2</sup> 1:45. Knowing this, how can I, in good conscience, kill my relatives (Living entities) to gain a kingdom?

<sup>1 - 4</sup> **Gita 1:26-46/Elaboration A1-23** A19 "As a lotus plant grows undefiled in muddy waters, so shall you walk beside Me, undefiled by sin. Bear no evil thought, malice, or hate for your opponents. With My aid, fight ignorance, evil, and injustice with a warm heart, a clear conscience, and clarity of who you are and will be from the beginning to the end. (Gita 5:10. 16:1-3)

<sup>1-5</sup> A7 Arjuna sees himself standing before the heavenly cloud of witnesses on the Day of Judgement. He has no fear of this day, for his conscience is clear. All his days, he had harboured no ill or malice towards anyone. He had worked tirelessly to bring about peace, justice, and goodness, making fourfold restitution to all he had hurt. (Gita 10:11-31)

<sup>2-7</sup> 5:18. My devotees have equal regard for all. They see the same self (the breath of God) in a learned scholar, an outcast, a cow, an elephant, and a

dog. All contribute directly or indirectly to God's kingdom and our salvation. Therefore, they (*panditah*) have a heightened appreciation and a duty to care for and promote everyone's welfare. Hence, as they progress in their spiritual growth, they regard all life forms as part of their and God's extended family.

<sup>6-7</sup> 16:1. The Supreme Lord: Arjuna, you must nurture these qualities. Learn to overcome fear and walk in purity of heart and emotions. Study the Scriptures and grow in spiritual knowledge. Be compassionate and charitable, and have a clear conscience. Give freely and indulge in a duty of care and kindness towards all, especially the poor and vulnerable—a spirit of giving and forgiveness.

<sup>8</sup> 3:14 The whole of creation depends on selfless service and sacrifice. All living things are nourished and sustained by food provided by the gifts of others.

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## Chapter 102

### Our debt to all living entities

She replied, “I am beginning to understand that every living thing, atom, and quark has contributed to my spiritual growth. In hindsight, I now realise that all things in the cosmos have worked **together**<sup>1</sup> for the perfection of my salvation. It was their combined efforts that made it possible. I owe a debt to all living things. Each living thing has a right to demand restitution for its sacrificial contribution. Judgment Day is meant to broaden my understanding of the debt I owed and how the Lord God made restitution to all and paid for it. I don’t understand everything, but I am beginning to get the gist.”

Tenzin replied, “Everything in the cosmos has value. I have a different value from a bacterium or an animal because I have a more remarkable ability. Therefore, I have greater responsibility and accountability to others. We all owe the Cosmos a debt. Nothing is free. There is a cost to all things. Someone somewhere has to pay it and balance the books.

“Our salvation has a cost. God picks up the final tab. He must **repay**<sup>2</sup> the debt to all those who have contributed to our growth. Before creation, He **chose us**<sup>3</sup>, calculated the **cost**<sup>4</sup> of our salvation, and made provisions to meet that tab.

“He also requires that one day we should understand and appreciate the cost to Him. In His calculation he accounted for the debt to creation for its sacrificial contribution. Therefore, His moral duty is to **make whole**<sup>5</sup> all who have suffered and have contributed to His eternal plan.

“He is a just and gracious God. He appreciates the pain and **suffering that all creation**<sup>6</sup> is undergoing. Therefore, He will make whole all who have suffered under His eternal plan.”

Sam said, “My existence has placed a cost upon God and the cosmos; therefore, I have to make the **appropriate restitution**<sup>7</sup> to all. I don’t have the means to make good.”

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### Bhagavad Gita

<sup>1, 2</sup> 3:10-11. **The Supreme** Lord of Creation continued: At the beginning of creation, I blessed creation and set in motion the principle of selfless,

sacrificial service to promote the welfare, interest, and happiness of all creation. Thus, through this selfless service, all creation would be prosperous and fruitful, fulfilling its desires. Participate in this sacrificial service to My creation, and you will receive My blessing. Collaboration between humankind and creation brings prosperity to all.

<sup>3, 4</sup> 3:14 The whole of creation depends on selfless service and sacrifice. All living things are nourished and sustained by food provided by the gifts of others. Plants and trees sacrificially give their fruit, flowers, and shade without complaining.

<sup>3-7</sup> **Gita 1:26-46/Elaboration A1-23**

*A6 The spirit of the Lord (Atman) in Arjuna reveals that even in Heaven, the work of counselling, reconciliation, restoration, restitution, and making each whole has to continue if there is going to be eternal peace. That would require the special abilities, time, and effort of Godly eternal warrior-priests like him to restore and heal until all are made whole. The daunting task ahead and the prospect of the hereafter demoralise him and subdue his spirit. (Gita 11:1-31)*

<sup>5, 6</sup> 3:30. Arjuna, fix your mind on Me and surrender all your works unto Me. Fulfil My divine plan to improve all creatures' welfare, interest, and happiness. Do it without any desire for personal gain.

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## Chapter 103

### Clear conscience

Tenzin told Sam, “One day, with our help, you will have a clear **conscience**<sup>1</sup> after you have made restitutions for all your debt. Your hands will be free of all blood, pain, and suffering, the result of perfecting your salvation.

“You will hold your head high, not with pride but with humility. You have the will and ability to comprehend the enormous cost to the Lord God and the Universe for the grace offered to you. God has high expectations for you in the coming Kingdom.

“Most of humanity fail to grasp **this cost**<sup>2</sup>, and hence they cannot appreciate our Lord’s investment in them.”

Sam said, “I want to learn to **serve**<sup>3</sup> as our Master does. I want to follow in your footsteps. That is my aspiration, but I cannot achieve it or bring it to fruition.”

“You cannot do it on your own. Nevertheless, you are not alone. We are your eternal spiritual family. We will help. Trust me. We have the **ability**<sup>4</sup> and means to bring it about. All we need is your consent, commitment, and willingness to guide and lead you.”

“I am sorry, Tenzin. I look at myself, and I find it hard to believe it. I lack the confidence you seem to have in me. There are days I cry in despair. I feel overwhelmed. So much seems to be expected of me. I cannot return the high trust you place in me.”

“Sam, you should take one day at a time. Here, time is a commodity we have plenty of. All we require is your willingness and cooperation. We will support you, even if completing your course takes considerable time. You may be the last one in, but it does not matter to us.” He smiled. “We are patient. You matter more than the rate of your progress. We move ahead at the pace you set. You will make it, except...” he paused.

“Except what?” Sam asked.

“You can choose to walk away. You have free will. We cannot override your free will.”

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### Bhagavad Gita

<sup>1</sup> 16:1. The Supreme Lord: Arjuna, you must nurture these qualities. Learn to overcome fear and walk in purity of heart and emotions. Study the Scriptures and grow in spiritual knowledge. Be compassionate and charitable, and have a clear conscience.

<sup>2</sup> 16:7. Ungodly people have a low sense of uprightness, purity, and moral consciousness and a poor understanding of truth or correct conduct. In most cases, there is little or no sacrificial goodness in them.

<sup>3</sup> 2:41. Those who desire to serve Me and creation (all life forms and humanity) will attain a singular purpose with great resolve. For those who lack resolution, life's decisions will divert them from Me to material things.

<sup>4</sup> 7:8. Arjuna, I am like the sun's and the moon's radiance. I am the sacred sound Om in the (Vedic Hindu) Scriptures and poems. I am the giver of courage and ability to all.

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## Chapter 104

### Back on Earth

As Sam wandered towards the stream, a gentle force seemed to pull her away. She cried out as the force lifted her.

“Tenzin,” she cried, “help me. Please help me.” She started to panic and screamed. When she saw Tenzin, relief flooded over her. “Please help me,” she cried again.

He looked at her. There was sadness in his eyes.

“I am sorry, Sam. It was not my decision. You have to **go back**<sup>1</sup>.”

She cried out, “I don’t want to go. I want to stay.”

She found herself pulled through a tunnel. The air became thicker, filled with a strong scent of disinfectant. She saw her body on a hospital bed. Then, she lost all awareness.

Slowly, she opened her eyes. It took her a few minutes to realise she was in a hospital. She felt weak and dizzy and fell asleep once more.

She heard a faint voice. “I think she’s coming round. Her pulse is getting stronger.”

Sam opened her eyes. It took her a while to recognise a nurse standing beside her. “Where am I?” she asked, her voice barely above a whisper.

“You are in a hospital,” replied the nurse. “Let me help you sit up.”

The nurse helped her up. “How do you feel?” asked the nurse.

“I feel fragile and dizzy. My head hurts.”

“Let me get you a warm drink and some food. It will help you to get some strength.”

A few minutes later, she returned with some warm food. “Here, have this. It’ll make you feel better. My name is Lin. I will come back later. Try to sleep if you can.”

That evening, Sam got out of bed. She found it difficult to walk; her legs felt like lead as she made her way to the bathroom. Then, she went back to her bed.

When most patients had gone to sleep later that evening, the kind nurse, Lin, came to see Sam.

“What happened to me?” Sam asked.

Lin replied, “You have been in a coma for about twelve days. A schoolteacher found you and called an ambulance. The paramedic said you fell off a tree, your head hit a rock, and you were knocked unconscious. The senior doctor thought you would probably die in a day or two. No one here expected you to live. It’s a miracle that you are alive. You are weak and need to rest. I will see you tomorrow.” Nurse Lin left, and Sam went back to sleep.

For the next few days, Sam had physiotherapy. The nurses helped her regain some of her strength. Toward the end of the week, the senior doctor examined her. He felt that she was strong enough to be discharged. One of the hospital's administrative staff members came to see Sam.

“Hello, Sam. My name is Jessie,” she said. “The senior doctor has asked me to see you. I have a few questions to ask you.”

Sam replied weakly. “I know why you’re here. I’m sorry, I have no money to pay my hospital bill.”

There was a pause as Jessie considered this. She asked, “Do you have relatives who can help you?”

“No, I don’t have any relatives. I am an orphan.”

“Do you have friends who can help?”

“No, I’m sorry; I have no family, friends, or home<sup>2</sup>. I am enslaved to a pimp<sup>3</sup> and don’t want to return to him.” Sam started to cry.

There was a long, awkward silence. “I see,” said Jessie. Her voice was unsympathetic. She got up in disgust and left.

For the next two days, she was cold-shouldered by the staff. She felt helpless, anxious, and fearful of the future. On the third day, Jessie came to see her in the morning. “Pack your things,” she said abruptly. She tossed a cheap plastic bag onto her bed. It contained a set of discarded clothes donated to the hospital. “Get dressed. You are discharged. Your man is waiting for you outside.”

Sam looked confused. “I don’t have anyone. What about the hospital fees?”

Jessie replied, “Your friend Antonio paid the bill. Hurry. We need the bed.”

Sam got dressed. Then, slowly, she made her way to the hospital entrance. Her heart pounded. There were tears in her eyes.

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### **Bhagavad Gita**

<sup>1</sup> 18:64. Because I dearly love you, I have revealed knowledge hidden from others. I shared it with you so that you and My devotees may benefit from it.

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## Chapter 105

### Victims of drugs and abuse

Antonio was waiting for her. His face was red, furious. A torrent of foul language erupted from his mouth when he saw Sam.

He grabbed her by the neck and roughly pushed her inside his luxurious sports car. He drove her to his brothel, swearing at her as he went.

He dragged her out of the car and shoved her into the house. One of the girls saw her and ran to her aid. She took hold of Sam and led her into the backroom.

For the next three years, her life was miserable. Antonio made her work hard, constantly reminding her that she owed him the hospital bill. Even when she had paid her debt several times over, he would bring up the hospital fees as if she still owed him the debt.

Her life was a total **misery**<sup>1</sup>. She had to do things that humiliated her. A few times, she would look at a passing lorry and wonder if she should throw herself in front of it. She sank into a trance-like state; her will and spirit were mired in despair.

Late in the night, bruised and battered from Antonio's beating, half-starved, she would crawl into her bed. In despair, she **cried**<sup>2</sup> out to Tenzin, to God.

All her prayers seemed to be **ignored**<sup>3</sup>. The promises of divine protection and safety seemed hollow. She began to doubt. Perhaps it had just been a dream. What she had seen was an illusion, a desperate cry for help—an escape from the reality of life.

Antonio introduced her to drugs. They seemed to dull the pain and make coping with life easier. It helped her stop thinking and feeling **ashamed**<sup>4</sup>.

On rare occasions, if **Antonio**<sup>5</sup> were in a good mood, he would allow Sam and the other girls to go to the temple or the local church. He would give gifts to the monks and priests, hoping their blessings would improve his financial prospects.

She often went into the church or temple gardens, dreaming of the sanctuary and Tenzin, as well as her friends Kwan-yin and Stefan. Then, she would push these thoughts away. They were just dreams,

she would tell herself. There had been no such place; it had only been an escape from the reality of life.

Still, she would light a candle on her way out of the church or temple and say a little prayer. Perhaps the Master or Lord God might hear<sup>6</sup> her. Soon, the candle would burn out, taking the little hope<sup>7</sup> she had with it.

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### **Bhagavad Gita**

<sup>1, 2</sup> 5:22. Pleasure and misery derived from the senses have a beginning and an end. The wise do not look for happiness in them.

<sup>3,6,7</sup> 2:57. Having subjugated selfish attachments, such a person is unaffected by whatever good or evil fortune comes his way, always trusting in My providence. He does not overtly rejoice nor become depressed by such outcomes. Faith in sound wisdom guides him.

<sup>5</sup> 13:22. A person's spirit (duality of soul and Atman) identifies either with the material body (influenced by the gunas) or the divine essence. And often both. How a person thinks moulds the person. For example, is his thinking led by his gunas or the indwelling spirit (Atman)? Thus, according to their views, one finds both good and evil among all species.

<sup>6, 7</sup> 9:20. Those who study the Holy books and worship Me free themselves from ignorance, darkness, fear and evil. They attain a place in the heavenly realms and have access to My wisdom and blessings.

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## Chapter 106

### A new friend, Kellie

Sometimes, Antonio would send Sam to the market to buy fruit and vegetables. One day, she met a young Indian woman called Kellie, who owned a stall in the market. She was a happy, lively woman and always made Sam laugh.

They became friends. It was one of those rare occasions when she smiled, felt happy, and was glad to be alive. As time passed, they became good friends. Often, Kellie would give Sam twice as many fruits and vegetables for the same price.

Antonio was delighted with the fruit's quality and low price. He started to send her out more often.

Kellie's friendship brought hope into Sam's life. She began using drugs less often. As their companionship grew, she finally gave up the drugs.

One day, Kellie and Sam were sitting together, laughing and drinking tea. It was a sweltering day, with barely any shoppers in sight. Leaning towards her friend, Kellie took hold of Sam's right hand. "Sam, I like you. We're good friends. You make me happy. I am very thankful for your companionship."

Sam nodded, "Me too. I am very fond of you. I wish we could spend more time together."

"I have an idea," Kellie replied. "Once a month, I go to a bigger town. There is a market there. One of the stallholders wants to sell his property. It's a large stall that requires two people to operate. He also has a small flat nearby, which he wants to include in the sale. He wants ten thousand dollars for it. What do you think?"

"It sounds like a good idea. I'll be very happy for you if you can get it. I will miss your company," Sam replied.

"Come with me, Sam. We can be partners."

"I would love to, Kellie, but I have no money."

"I don't have enough money to buy it on my own. I need a partner, someone I can trust."

"Kellie, it's a good idea, but we don't have the money."

“If we had the money, would you come?”

“Of course, I would.”

“We should hold up a bank!”

They both laughed.

Sam’s **friendship**<sup>1</sup> with Kellie had helped her. She seemed to come out of her despair. Antonio noticed the change and was pleased; it meant he could make her work harder and make more money. He became less abusive and even started to smile at her.

Antonio had branched out from pimping to drug dealing. Soon, he controlled the local drug trade, and money began to flow into his accounts. With the help of a few local thugs, he began expanding his business. He made enemies as he encroached on rivals' turf. It was a risky but very profitable trade.

He began to lose interest in the girls. He was less oppressive, and their lives became more manageable.

Sam’s memories of the sanctuary had faded four years after she had left the hospital. She had come to terms with her life as it was, and each day it was getting a little easier and happier.

Antonio was more occupied with his drug trade. Though she was still young, in her early twenties, the strain of her hard life had taken its toll on her. She looked and felt older.

It was the rainy season. Sam looked at the dark sky and thought of the **Lord God**,<sup>2</sup>Tenzin and Stefan.

She went to the market. Her friend was not there. She bought some fruit and vegetables from another stall and turned back, dreading what **Antonio**<sup>3</sup> would say. He would complain that she had paid too much. If he were in a bad mood, she would receive a **beating**.<sup>4</sup>

As Sam approached the house, she sensed something was wrong. She ran up to the house. The girls were crying.

“What happened?” she asked one of the girls.

“It’s Antonio—he’s **dead**.”<sup>5</sup>”

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### **Bhagavad Gita**

<sup>2</sup> 7:26. I am the Eternal One. The past, present and future are known to me. I

know every living entity by their names and deeds and regularly take an inventory of their thoughts, motives, and actions. Hence, I know all there is to know about them; however, no one knows Me thoroughly. 9:34. Fill your thoughts with Me. Seek Me, worship Me with all your heart, mind, and strength, and I will reward you.

<sup>3, 4</sup> 2:32. A warrior confronted with such a war against unrighteousness and evil should be pleased, for it comes as an opportunity that opens the door to My divine assistance and grace. So be happy and rejoice at this opportunity.

<sup>5</sup> 5:15. Lord Krishna: I do not partake in any person's good or evil acts. Ignorant people are bewildered by this because they lack spiritual understanding.

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## Chapter 107

### We cried out to the LORD God of our fathers

Sam asked the girls, "How did he die?"

"He got in a fight with one of the drug dealers, who shot him."

A cold chill ran through her. She dropped the shopping and felt her legs grow weak. Part of her was glad Antonio was dead. She felt no sorrow at his demise. In a few minutes, all their lives had changed. With Antonio gone, one of his gangster friends would take over his business, and the police would be here soon with a search warrant for drugs; in fact, there would be a police presence on the premises for the next two or three days.

That would keep his associates away for a while. They had a short time to escape from this hell before the window of opportunity closed. They all had a chance to escape, but where could they go without money or skills? She went to her little room to think.

Within an hour, the police arrived with a search warrant. Immediately, the police started to search the premises for drugs and money and ordered the girls to sit in the front room. One by one, they were taken to the backroom and interrogated.

Soon, it was Sam's turn. The police officer questioned her about Antonio: what were his associates' names and his drug habits? Who were his suppliers and dealers?

The fat police officer leaned towards Sam. "Do you know where he kept his drugs, his money?"

Sam replied, "I believe he had a safe in his office."

The police officer ordered her to show him. She led him to Antonio's office. The door was locked.

"Do you know where the key is?"

"No, sir," replied Sam.

The officer called one of his men. "Break that door down," he ordered. Inside, they found a thick steel safe in the corner.

"Do you know where the key is?" the officer asked Sam, not expecting an answer.

To his surprise, she replied, “Yes, it’s hidden in a secret pocket on the back of the old sofa.”

They found the key and opened the safe. It was full of drugs, documents, and a few banknotes.

“Thank you,” the police officer said. “You have made our job a lot easier.”

They counted the money, inventoried all the items in the safe, and then packed them into clear evidence bags. Each bag was labelled and entered into the list. The police were there all day. They searched everywhere and took statements from the girls. That night, one police guard was left outside the house. They returned the next day, conducted a few more searches, and questioned the neighbours.

While the rest of the girls slept, Sam crept out of her bed, went to Antonio’s office, lit a candle, lifted the carpet, and rolled it up. She lifted a loose floorboard and put her hand into the space underneath. She felt a bag and pulled it out—a medium-sized sports bag. She opened it, and a smile came over her face.<sup>1</sup>

“Praise to our Lord,” she whispered. She closed the bag, replaced the floorboard, and rolled back the carpet. Silently, she made her way back to her room.

“Thank you, my Lord,” she said. For the first time in years, she slept peacefully. Early in the morning, Sam got up, showered, and packed a shopping bag before the others woke up.

The police officer was still outside the front door. She went to the back of the house, opened the door, stepped into the alley, and paused. It was still dark, quiet, and deserted. She made her way to the road and headed towards the market.

Few people were on the roads, and no one noticed her. The market was closed. She sat on a bench and waited for it to open. She had a long wait. Two hours later, the door opened. She made her way to Kellie’s stall and waited.

A few minutes later, her friend arrived. Sam ran up to her and gave her a big hug.

Kellie remarked, “Hi, Sam. What’s all this excitement about? You look delighted to see me.”

"I am. Please, Kellie, can we go somewhere quiet and talk?"

"We can talk in my van." They walked up to the old van and got inside.

Sam placed the bag in the back seat. "Kellie, you talked about the stall in the next town. Is it still for sale?"

"I believe it is still available. Why?"

"Do you still want to be partners—I mean, equal partners?"

"I would love to be an equal partners with you, Sam, but it's a dream. We don't have the money."

Sam took hold of her friend's hands. "Promise me we can be equal partners and never fight over money. Promise me we will care for each other as sisters. Swear it to me."

Kellie replied, "But we don't have the money."

A big smile crossed Sam's face.<sup>3</sup>

"Take an oath first."

"Ok. I promise. I promise we will be like sisters forever and never let money divide us."

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### **Bhagavad Gita**

<sup>1-3</sup> 11:37-39. O Lord, you are more significant than Brahman, the creator. You are the original creator. How could they not worship you? You are limitless, the refuge of the Universe. You are Lord of lords. Only you are worthy of praise and worship. You are the eternal, timeless spirit, the resting place of all living entities. You pervade the whole cosmos. You are the father and grandfather of all creatures. >>I bow before you. Only you are worthy of praise and worship. You are our final home.

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## Chapter 108

### I will rejoice in Your mercy.

Sam reached into the backseat and lifted the bag. She opened it to show Kellie it was full of **money**<sup>1</sup>. There were several bundles, two of which were of dollars.

Kellie said nervously, “What, did you rob a bank?”

Sam replied, “I’ll explain to you later. First, let us go to your flat. Then we will go and see if we can buy the stall.”

They drove to Kellie’s flat, locked the front door, closed the curtains, and counted the money. There were 12,000 dollars and thousands of baht. They made three thick parcels of baht.

Kellie could not refrain from asking again, “Tell me, where did this money come from?”

Sam replied, “A quarter of this is mine. Now it’s ours. The rest belongs to someone else. We will use the dollars to buy the stall. The rest, I must return to its **rightful owners**<sup>2</sup>. I am going to give them the money. Give me an hour, and I’ll be back. Then, we can go and purchase the stall.”

Kellie got up and hugged her. “My **dreams**<sup>3</sup> have come true. Come back quickly, Sister.” She smiled; her whole face was radiant.

Sam left her flat and made her way back to Antonio’s place. She entered the house from the alley. It was late morning, and the three girls were in the kitchen. They were quiet, worried about their future, dreading the arrival of the new master, whoever it might be. Sam greeted them.

“You look cheerful,” one of the girls said.

Sam replied, “I am, and you will be after I tell you some good news.”

“What good news?” another girl asked.

Sam reached into the cheap plastic bag and drew out three parcels. She handed **each girl a package**<sup>4</sup> containing money. “Antonio left us a surprise. A big surprise. I am packing my bags and leaving. Open the parcel carefully. I suggest you pack your bags and **leave**<sup>5</sup> quickly before the new master comes.”

With that, she turned her back and left the room. She headed straight to Kellie's house. On the way, she kept singing, "Thank you, my Lord. Thank you."

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### **Bhagavad Gita**

<sup>2</sup>2:71. A person is free when he gives up selfish material desires and false ego. He holds all proprietorship as my steward, rather than an owner, taking what he needs to sustain himself. Such a person attains inner peace and remains calm in the face of death.

<sup>2-4</sup> 18:51-53. Surrounded by my divine presence, my devotees overcome the objects of self-gratification and passion. Freed from the clamour of likes and dislikes, they lead a simple life, eat moderately, and control their body, mind, and power of speech. Free from self-will, arrogance, aggressiveness, pride, anger, and the lust to possess people or things, they rest in the divine presence, in peace and contentment. They gladly share their wealth, knowledge, and wisdom but refrain from imposing it on others.

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## Chapter 109

### Sam and Kellie go into a partnership

Sam arrived at Kellie's house. Her friend was ready.

Kellie hugged her. "Ok, let's get our stall and a new home."

They headed towards the next town over. As they drove, Kellie turned to face Sam. "So, tell me about the money. Where did it come from?"

Sam laughed. "It's my money. I earned it." She paused. Her voice became sombre. "About a year ago, Antonio was drunk, came into my room, and dragged me into his office. He was furious about something and took his anger out on me. He beat me so badly that I passed out.

"I must have been unconscious for a while. When I came to, my whole body hurt. My left eye was swollen shut; there was blood on my face. I could barely see through my right eye. I pretended to be unconscious.

"Antonio must have thought I was still out. He rolled up the carpet, lifted a floorboard, and hid something. Then, he put the floorboard back, rolled back the rug, and went back to drinking.

"Soon after, he left the room, and I crept back to my room. He was hoarding the money we earned. It was our money. We earned it through tears, sweat, and blood."

"Sam," Kellie said. "You took the three parcels to the other girls. You could have kept it all."

Sam nodded. "The thought did occur to me."<sup>1</sup>

"So why didn't you keep it? There was enough money there to keep you happy for many years."

"I don't know," Sam replied. "I can't explain it. Something inside me, like a voice, said I had to do the right thing."<sup>2</sup>

Kellie asked, "Weren't you tempted to keep the money?"

Sam, "Of course. Enough money to last us for life. I thought of all the things we could buy. For a while, I was tempted to keep the money."

"So why didn't you keep it?"

“I thought about the other girls who shared the house with me. They were trapped in that hole just like I was, and I was concerned about them. The money would give them a way out of their prison.”

“So, you chose to share.”

“Yes. It was the right **thing to do**<sup>3</sup>. It is what Tenzin taught me.” She suddenly stopped, realising she had said too much.

“Who is Tenzin?”

“It’s a long story. I will tell you another time.”

They arrived in town and sought the stallholder.

He was pleased to see them. His face brightened when he learnt the girls wanted to pay cash for his stall and small flat.

They went to a solicitor’s office and agreed on the terms of the transfer.

The solicitor told them, “Come back in two hours, and I will have all the papers ready to sign.”

Late afternoon, they went back to the solicitor’s office. The papers were signed, the money exchanged, and the stall and flat keys were theirs.

The stallholder took them to his flat.

He said, “Give me a few minutes to pack.”

He called a friend, and they packed his clothes and the necessary items. Half an hour later, he left and handed the keys to the girls.

He left some heavier items, like the wardrobe, kitchen table, two single beds, and utensils.

When he was gone, the two girls sat down on a settee.

“**Finally, the Lord has blessed**<sup>4</sup> us and given us a home.” They hugged each other.

Kellie suggested, “Let’s go and celebrate. We’ll have a nice meal, then return to my flat to pick up my things. I’ll hand back the keys and pay any outstanding rent. Then, we’ll go to your place.”

Sam shook her head. “I don’t have a place to go back to. All my belongings are in that bag. This place is now our home. Let’s go celebrate, and tomorrow, we open our new stall.”

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## **Bhagavad Gita**

<sup>1-2</sup> 18:51-53. Surrounded by my divine presence, they overcome the objects of self-gratification and passion. Freed from the clamour of likes and dislikes, they lead a simple life, eat moderately, and control their body, mind, and power of speech. Free from self-will, arrogance, aggressiveness, pride, anger, and the lust to possess people or things, they rest in the divine presence, in peace and contentment. They gladly share their wealth, knowledge, and wisdom, but refrain from imposing it on others.

<sup>2</sup> 3:9. Selfish action imprisons a person in the material world. Therefore, whatever work one performs in life should be a sacrificial duty to humanity and Me, without thinking of personal benefit.

<sup>3</sup> 3:15. All selfless action comes from Brahman (the life-giving breath of God), the Absolute and the Highest Consciousness. With my blessing, Brahman created everything seen and unseen. Therefore, Brahman is present in every act of service to promote the welfare, interest, and happiness of all, no matter what one's profession.

<sup>4</sup> 7:18. All seekers of truth are blessed. Nevertheless, those established in Me will surely attain their highest goal. ---x--

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## Chapter 110

### Search me, O God, and know my heart.

Sam and Kellie opened the new stall and began trading. They made new friends in the market and the town.

Safe in each other's company, the girls flourished. They worked hard and laughed a lot in these happy, prosperous times. In the evening, they retired to their tiny flat.

After a meal, the two girls would go for a long evening walk. Then, they would watch television or play card games until it was time to sleep. It helped them to unwind after a hard day's work.

Kellie had built a little shrine in a small corner of the kitchen. She had small pictures of Indian saints stuck to the wall. Each evening, she would read<sup>1</sup> a little from the Bible and the Bhagavad Gita, then solemnly light a candle, say a prayer, and go to sleep.

She closed her eyes and waited for the Holy Spirit to guide her. Her mind rested on Psalms 139:17: *How precious are Your thoughts to me, O God! How great is the sum of them!*

*Psalms 139:23-24: Search me, O God, and know my heart; Try me, and know my anxieties; see if there is any wicked way in me, and lead me in the way everlasting.*

Her mind rested on Bhagavad-Gita, 6:7: *One whose mind is renewed by the Divine Scriptures lives in peace. In servitude to Me, a person's resolve is unmoved by happiness, distress, cold, heat, pain, or pleasure.*

Sometimes, Sam would watch her. She noticed that this ritual seemed to calm and relax her friend.

Kellie glanced at Sam. "You should share your day with God before you go to bed. It's good for your soul."

Sam asked, "What do you pray or share about?"

"I examine<sup>2</sup> my conduct of the day under the Scriptures' gaze. I ask God to teach me from the events of the day and help me change my attitude<sup>3</sup> for the better, to amend my inappropriate attitude to life and others. Should the situation arise again, I would know how to handle it in accordance with the Scriptures. I try to be a more helpful and better person<sup>4</sup> on the following day, to be blameless and above reproach in His sight<sup>5</sup>."

“What else?” She asked.

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### **Bhagavad Gita**

<sup>1</sup> 3:32. Those who complain and ignore the scripture lack knowledge. They are deluded, spiritually lost, and devoid of hope of enlightenment in life.

<sup>2</sup> 4:18. The wise see action in inaction and inaction in action. Sacred scripture teachings guide their intelligence and activities. Hence, they are happy when they discharge their duties.

<sup>3</sup> 17:14. Service to the Supreme Lord consists of worshipping the Supreme Lord and respecting the spiritual master, parents, and elders. All activities are conducted in purity, honesty, cleanliness, simplicity, and without violence.

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## Chapter 111

### Everything in life has a purpose.

Kellie paused and replied, “I am mostly thankful for each day. I reflect on the day’s events and see if I can learn anything new from God. Each day, I am thankful for all the people, birds, animals, and living things in our neighbourhood. They all work together to form a community that enriches our lives. I feel a great sense of gratitude towards all.”

“I see,” Sam said.

Kellie continued, “Their presence has allowed me to grow physically and spiritually. I pray for insight to find ways to turn that gratitude **into action**<sup>1</sup> to promote their welfare, happiness, and interests. But that poses a challenge.”

“I do not understand,” Sam said.

“I have very few resources to reciprocate to all, so I ask God to give me strength and resources to improve their lives.”

“Is that why you are keen to help in the soup kitchen for the homeless?”

Kellie replied, “I never thought of it that way. I do that because I want to **help people**<sup>2</sup>.”

Sam remarked, “You are among the most generous and thoughtful people I have ever encountered.”

Kellie pulled back, surprised by her remark. “Thank you, Sam,” she said. “It is very nice of you to say that. We were meant to meet. Perhaps our Karma brought us together. Everything in life has a **purpose**<sup>3</sup>. We are very similar, except...” She checked herself. She had said too much.

“Except what?” Sam asked, sounding anxious.

“Nothing.”

“We are like sisters now. You can speak the truth from **your heart**<sup>4</sup>. I may not like it, but we trust each other and have to be open with each other if our friendship is to grow.”

“Okay, Sam. It’s just that you are always so serious. You don’t laugh or smile much, and you don’t pray or enjoy attending temples or churches. You take life too seriously.”

She thought for a while. “You may be right. I will have to think about that. Maybe you can pray for me. Sleep well, Sister.”

“How about now?”

“Fine.”

Kellie prayed for her. Nothing happened.

A week later, as Sam slept, she felt the presence of the **infilling<sup>5</sup> of the Holy Spirit (her Atman awoke)**. Every thread in her life connected.

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### **Bhagavad Gita**

<sup>1 - 4</sup> 17:14-17. Service to the Supreme Lord consists of worshipping the Supreme Lord and respecting the spiritual master, parents, and elders. All activities are conducted in purity, honesty, cleanliness, simplicity, and without violence.

v15. Words that are truthful, kind, pleasing, beneficial, and inoffensive while upholding the truth and regularly reading scripture are the self-disciplines of speech and mind. Harsh and hurtful words inflict pain, damage confidence, and stunt others' spiritual growth. Therefore, shun words that incite negativity and avoid flattery at all costs.

v16. Lastly, consider the purification of the mind. Cultivate good thoughts, gentleness, self-restraint, purity of purpose and noble sentiments: these are the disciplines of the mind.

v17. Practice these self-disciplines with firm faith and without expectation of material benefit, but as a way of life. Sages call this practice Sattvic.

<sup>3-5</sup> 18:50-53. Listen and learn from Me. Those who have achieved this state of inner peace, fulfilment, and purpose are on the path to perfection. They will gain significantly more knowledge of Brahman. They will cease to struggle in life and always feel the presence of the divine. Surrounded by my divine presence, they overcome the objects of self-gratification and passion.

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## Chapter 112

### Sam and Kellie go into a partnership.

A whole year went by. Sam and Kellie were young women, still in their early twenties, independent, confident, and happy. The security of their work and their home had helped restore the youthfulness that Sam had lost.

She began to blossom under the confidence and security that Kellie had generated. She finally had a home, honest work, and a family.

The men in the market were starting to show an interest in the girls. However, most of the young men were emotionally immature, while the older men were either married or unsuitable.

Opposite Sam and Kellie's fruit and vegetable stall was another stall selling small electrical kitchen items. It belonged to two young men in their mid-twenties, Kim and Lee. They seemed mature, intelligent, and sober young men with good manners and respect for others.

They were courteous, and the girls liked them. The young men would occasionally come over and help the girls unload heavier items. One day, while they were helping the girls, Kim invited them to their flat for a meal.

Their friendship developed. Soon, they were spending a lot of time together. Kim was the older of the two. He was particularly fond of Kellie.

Lee was getting very fond of Sam. Their friendship blossomed into love.

A year later, they were married: Kim with Kellie and Lee with Sam. They exchanged their share of the stalls and the flats. Kim moved in with Kellie and took over from Sam. Sam moved into Lee's apartment and took over Kim's share of the stall.

Now, Sam sold the electrical items while Lee spent his time repairing them.

Sam and Kellie's friendship grew more profound, and as time passed, it strengthened.

Sam began attending church under the influence of her husband, Lee, and their small circle of friends, especially Kellie.

A few months later, she accepted Christ into her life and was baptised with half a dozen others at the church. Almost immediately, she received the **baptism** of the Holy Spirit.

At around three in the morning, she had a horrible nightmare. She felt paralysed as she felt an evil presence trying to choke her. She cried out, but no sound came out of her.

Then, she remembered the Scriptures. "Go away," she shouted at the evil presence; I am **dead to you**<sup>2</sup>. I belong to Christ now. Go away before he casts you into the **bottomless pit**<sup>3</sup> that awaits you.

Nothing happened for a minute; then she felt a violent shake of her body and was free. The evil presence had gone. She breathed easily. She was floating in the air; suddenly, she was in the garden.

She saw her friend Tenzin standing before her, smiling.

"You are back," he commented. "This is temporary. I have a message for you. Listen carefully."

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### **Bhagavad Gita**

<sup>1</sup> 5:19. Such people have conquered the fear of life and death. They rest in the perfect Brahman and Me as they are gradually refined and made flawless. 5:21. They are not excessively attracted to sensual pleasure or dependent on external support but enjoy the inner joy of spiritual awareness and the divine presence.

<sup>2-5</sup> 4:3. To a selected few, I revealed My existence and plans for eternity (past, present, and future worlds to come). You are My friend and devotee, and in due time, as you gain My favour, I will reveal these mysteries and explain your role here on Earth, in the spiritual world, and in the far distant future. You and other trusted devotees will build My material and spiritual kingdoms in this world and hereafter and walk beside Me in all My realms. I will guide and teach you all as a Father.

<sup>3</sup> 18:58. If you learn to walk beside Me, you will pass by all life's obstacles by My grace. If you choose to follow your own path, you will be lost and struggle alone.

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## Chapter 113

### Nine names

Tenzin told her why she had been allowed to return. She had a mission to fulfil. He explained the mission and its purpose. “Now, you have to go back to Earth. One day, you will write a book<sup>1</sup> that will bring hope to many.

“Remember these nine names. These people taught you the Tenets. Keep them close to your heart. They were brought into your life at great cost to us for a reason. The Spirit of the Lord God will go before you. From the depths of you will flow rivers of living waters<sup>2</sup>.”

Years went by. They prospered. Sam was in her late twenties when she had her first child. It was a happy occasion. They named the boy Christos, and two years later, they had a girl they called Maria.

Meanwhile, Kim and Kellie had two little children: a girl called Rupa and a boy named Raj.

Their families were growing, so they moved out of the flats and bought houses nearby. They often babysat each other’s children or met at the park for a picnic. On Sundays, Sam’s family went to church.

Five more years went by. Their businesses prospered. Their children played together and went to the same school.

Both families reduced their work hours and devoted part of their time and resources to helping people experiencing homelessness. Once a week, they volunteered at the charity<sup>3</sup> soup kitchen, paid for the food, sponsored a few children in developing countries, and helped<sup>4</sup> others who had financial difficulties.

One evening, while Sam was preparing dinner for her family, little Christos asked Sam if they could have rabbits as pets. Lee was reluctant, but Sam persuaded him.

“It’s good for the children. We have a house and a big garden, where the rabbits can run around, and you can even build a cabinet for them. Our children will learn to be responsible.”

They bought two female rabbits, and the children were delighted. After school, they would come home and play with the rabbits. As time passed, the children began to lose interest in the rabbits; they had other things to discover, such as new electronic gadgets, to occupy their time.

They attended their local Baptist church, where Lee and the children played in the church band on Sundays. –

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### **Bhagavad Gita**

<sup>2</sup> 6:47. A disciple of great faith, who abides in Me, walks beside Me and renders loving service to all creation (building My kingdom on Earth and in Heaven) will be with Me forever. Whenever My devotees pass away into the hereafter, they leave a legacy of love, kindness, justice, and fairness, having enriched the lives of all around them.

<sup>3,4</sup> 2:71-72. My devotees are free when they give up selfish material desires and false egos. They hold all proprietorship as my stewards, rather than as owners, taking what they need to sustain themselves. Such devotees attain inner peace and remain calm at the prospect of death. Those who live a spiritual and godly life attain calmness and pass peacefully into the Kingdom of God at death.

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# Chapter 114

## Sunday school teacher

Sam looked at the small group of children. She comforted a small red-haired girl who had hurt her arm and said to the class, “The ability to empathise with someone suffering is one of the **greatest gifts<sup>1</sup>** of life.

“Many people struggle to cope with stress, anxiety, fear, and disabilities, which can be physical or mental and become weak and ill. Those who are strong and help **carry<sup>2</sup>** the weak across the river of stress have a great **gift from God<sup>3</sup>**.”

She continued, “We have the means and resources from Heaven to care for our and other **people’s problems<sup>4</sup>**. We should learn to help others, reassure them, help them feel relaxed, and earn their trust.”

The little red-haired girl said, “Sam, I want to join the angels when I die.”

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## Bhagavad Gita

<sup>1</sup> 5:18. My devotees have equal regard for all. They see the same self (the breath of God) in a learned scholar, an outcast, a cow, an elephant, and a dog. **6:30-31**. I am ever-present to those who have realised Me in every creature. Seeing all life as My manifestation, they are never separated from Me. Enlightened people worship Me by showing kindness to all living things. Wherever they may live, they abide in Me. Hence, all their actions proceed from Me.

<sup>3</sup> 10:7. People who understand My mystic power are engaged in devotional service to My creation and walk beside Me.

<sup>4</sup> 8:11. I am impartial. All Holy Scriptures reveal that those who worship Me are sacrificial, relinquishing selfishness and materialism. They seek to promote the welfare, interest, and happiness of others and Mine. Such people find salvation and eternal life in Me.

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## Chapter 115

### Sam and Kellie

They had taken the children to the park. It was a warm spring day. They sat on the grass and watched as the children played.

Kellie said, "Sam, you have changed a lot since we first met."

"Thank you, but how have I changed?"

"You are a lot more relaxed and confident. I would say happier. You once mentioned Tenzin. Did this person have something to do with you being happier?"

Sam was quiet for a while, lost in thought. She was not sure how to share her spiritual experiences with her friend. Would her friend understand?

Kellie said, "I am interested in knowing what caused the change in you."

Sam said, "I had a weird experience a few years ago. I do not know if it was real or some form of spiritual experience. I fell off a tree and was badly injured. I was taken to a hospital. I was in a coma for a few days and had an out-of-body experience."

Kellie said, "I have read about such things. Some people experience them at the point of death. They talk about meeting some guardian angel in a beautiful garden."

Sam continued, "When I was in a coma, I was in a different world. There, I met a person called Tenzin and some other people."

"Was it wonderful?"

"It was a pleasant place, as long as one followed certain rules, but not always. It had some unpleasant sides to it and some terrifying places."

"Tell me, what was it like? Was Tenzin your guardian angel?"

Radiance filled her face. She said, "It is hard to describe Tenzin. He is a very unusual and inspirational person. The force of the Universe seems to flow with him. Everything he touched blossomed. He was incredible, wise, and mature."

"You sound like you were in love with him."

"Yes, I fell in love with him. Not in a romantic way, but something

deeper and more solid. He had a way of bringing out the best in a person. He radiated goodness, decency, and a sense of wholesomeness. It is hard to describe. He had this infectious, pervasive air about him that made me feel positive about everything.”

“He inspired you and changed your view of life?”

“Yes. Tenzin made me feel that I could overcome any obstacles and that my life had a meaning—a calling. The Universe was with me, encouraging me onwards to fulfil my calling, and I could do the impossible. I felt I had a destiny of pureness, without malice toward anything in the Universe. This powerful **force**<sup>1</sup> of creative energy and a zeal for life surrounded me. That is what it felt like to be in his presence.”

<sup>1</sup> John 19:21: *That they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me.*

Suddenly, Sam got up. The radiance had gone, and she started to cry. Her whole body shook.

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### **Bhagavad Gita**

<sup>1</sup> 10:7. People who understand My mystic power are engaged in devotional service to My creation and walk beside Me.

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## Chapter 116

### **God has given you a unique insight into His mind.**

Kellie got up in alarm. She was unsure what to do, so she reached out and hugged her friend. She had never seen her friend change so fast.

After a while, Sam calmed down. They sat in silence, watching their children. Kellie did not press her for more. They collected the children and walked back to Kellie's house for lunch.

A few days later, Kellie felt confident enough to enquire about Sam's sudden change in the park.

"Sam, can I ask you about the incident in the park? I was perplexed by the sudden change in you. Would you like to talk about it?"

Sam considered. They were best friends. They were as close as sisters, supported each other and were unafraid to share their emotions.

Kellie continued, "You don't have to if it makes you uncomfortable."

"It's okay. Life can have its ups and downs. Some days, I feel on top of the world; other days, I'm deficient, and depression takes over. It was like living in the Valley of the Shadow of **Death**<sup>1</sup> when I was under Antonio's control. It was terrible. There was perpetual fear of verbal abuse and beatings from Antonio or other men. I was helpless and caught up in fear, poverty, and exploitation.

"There was no one to reach out to for help. Footsteps outside my room at night could mean physical and sexual abuse. Often, I had to deal with foul-smelling, drunken men who had paid Antonio for a few minutes of my time. It was awful, with no means of escape.

"All the beautiful things I had seen and felt in the sanctuary seemed powerless to reach out to me. At times, I despaired for my life. I felt betrayed and crushed. The will to get up and fight drained out of me. I was a carpet for others to trample on. I cried out to God, but there seemed to be no one around.

"There have been times when my belief in goodness and decency was knocked out of me. I stood alone, surrounded by a sea of people, but no one to reach out to. Desperate, I cried out to Heaven, but felt no one was there. God might as well not exist."

She was crying. Tears rolled down her cheeks. She wiped the tears away and continued as if she was back in the past, talking to herself.

“I reach inside, and there is this bottomless pit of emptiness. My life feels empty and meaningless—a life that seems pointless. I can take drastic action and end my life or continue to struggle. My only means of living is to rely on Antonio. I don’t want to be in this hell ever again.”

Kellie reached out and hugged her. There were tears in her eyes. “God has given you a unique **insight**<sup>2</sup> into His mind. He allowed you to understand Him, a sense rarely given to others. That is what God may have felt before creating the world. His despair at being alone in the Universe, with no one to talk to or comfort Him. He longed for someone to reach and pull Him out of his isolation. Out of the hell He lived in.

“Since He allowed that to happen to you, He would have felt your tears and stood by, watching your every move of distress. Every tear would have felt like a knife going through His heart. He stood by that pain because you are very precious to Him, incredibly **dear**<sup>3</sup> to Him.

“He would have created the whole Universe just for you if it were the only means to convey the empty pit He once lived in. The thought of you and me sharing the Universe with Him gave Him the zeal to create life and offer us the opportunity to be His **adopted children**<sup>4</sup>, to share whatever He has. He may have found life empty, barren, and devoid of creative energy—a living death. It is something He fears. Our existence gives Him meaning, a purpose, and a place to share **His love**<sup>5</sup>.”

Sam asked, “Do you think He let me go through all that to bring me closer to Him?”

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### **Bhagavad Gita**

<sup>1</sup> 5:19. Such people have conquered the fear of life and death. They rest in the perfect Brahman and Me, gradually refined and made flawless.

<sup>2</sup> 8:16. Every person and creature on Earth is subject to pleasure, pain, and suffering. However, those attaining My abode acquire the strength to overcome their pain and suffering.

<sup>3</sup> 18:64. Because I dearly love you, I have revealed knowledge hidden from others. I shared it with you and affirmed it with signs so that you and My devotees may benefit from it.

<sup>4, 2</sup> 10:1. Listen, Arjuna, O mighty warrior. Because you are My friend, I will

give you a deeper insight into what I have already explained, confirming them by signs and miracles. Thus, such evidence will establish reality in your spiritual walk and inspire you to walk beside Me as I guide, correct, and prepare you for eternity.

<sup>5</sup> 11:13 Arjuna: Lord, you have revealed all this to me, but this plan is vast and beyond my comprehension. You have invited me to share your goals and be part of them.

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## Chapter 117

### He delights in you

Kellie said, “An experience like that can drive a person away from God. Many of us are close to Him, but we hardly understand Him. We have no understanding of His pain or His reason for creation. He gave you that insight for something far more significant. To take you into His inner **chambers**<sup>1</sup> and reveal His emotions is an act of trust, comfort, and joy to Him. He who brings comfort to God is precious and finds **favour**<sup>2</sup> in God’s sight.

“He **delights**<sup>3</sup> in you. That cannot be said for the vast majority of people. He loves all, but He does not **delight in all**<sup>4</sup>. There has to be something special about you for Him to invest so much in you.”

“I don’t feel special or different from anyone else. I am not into praise and worship. At times, it’s an effort to go to church. Yet, some unknown inner compulsion in me draws me to God. I find church boring and uninspiring.”

Kellie laughed. “I know what you mean. I find temple duties boring.”

Sam laughed. “I’m glad I am not the only one.”

Kellie laughed again and continued. “Life illuminates who we are. Perhaps God wants to show us that some of us would choose to be **saints**<sup>5</sup>, while others would be selfish and self-centred, regardless of His existence. Perhaps He created us and is **selecting**<sup>6</sup> those with whom He wants to spend eternity. In which case, He has prepared **good works**<sup>7</sup> for us to follow. Works that have a purpose in the hereafter but may, for a while, subject us to immense pain and suffering in this life. Ultimately, it will have a purpose: to **refine**, **purify**<sup>8</sup>, and mature us in our spiritual growth. Moulding us so that we are fit to spend **eternity**<sup>9</sup> with Him.”

Sam replied, “Are you saying he chose or allowed these hardships to strengthen us, to learn to stand on our own feet, independent as He is, so we take after His image, character and attributes.”

“Yes.”

“Thank

you,” said Sam. “I get the gist of it.”

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## **Bhagavad Gita**

<sup>1</sup> 15:20. This wisdom is the most secret part of the Vedic Scriptures I have shared with you and those willing to be in My kingdom.

<sup>2</sup> 18:64. Because I dearly love you, I have revealed knowledge hidden from others. I shared it with you and affirmed it with signs so that you and My devotees may benefit from it.

<sup>3</sup> 12:20. Those who follow this path of devotional duty as their supreme goal and have faith in Me are My dedicated followers and dear to Me.

<sup>4</sup> 2:33. If you do not participate in this battle of good over evil to protect society, you will incur My displeasure. You will violate your duty and honour as a warrior for the oppressed.

<sup>6</sup> 6:41. When people who have accepted Me die, they go to a spiritual realm where the righteous live (reborn, metamorphosed in sanctuaries).

<sup>7</sup> 3:17. People who have found their true self and purpose for life in Me are content and happy. Serving humanity, My creation, and Me is a privilege and a pleasure for them.

<sup>8</sup> 3:31. Duties performed without complaining as a selfless way of life, with the interests of others in mind and established in the faith, are pleasing to Me. Such people do not have to worry about offending Me. I guide, correct, and refine their activities.

<sup>9</sup> 4:9. Those who know My true nature and follow My teachings will take their rightful place in My eternal home upon leaving this material world. Where I am, they will be.

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## Chapter 118

### Tenzin and Stefan's visit

Stefan was sitting in the sanctuary next to Kwan-yin.

Tenzin approached, and they greeted each other.

"Excuse me, but I need to see Brother Stefan."

Stefan got up. "Come, we will walk towards the orchard."

They walked together.

"What brings you here?" Stefan asked.

"We need to go down to Earth and see how Sam is doing."

"I hate going down there, but I will happily accompany you since it concerns Sam."

They **travelled**<sup>1</sup> through the tunnel and came to stand outside Sam's house.

They stood in the garden, gazing at her house. The children had left the garden gate open. The rabbits were out of their cages. The neighbour's cat was crouched, watching the rabbits, and slowly stalked the unsuspecting rabbit when it noticed them. Tenzin clapped his hands, and the cat ran away.

"That's the fourth time I've scared the cat away in two months," he said. "The children need to learn a lesson. Next time, the rabbit might not be so lucky."

Stefan asked. "How long has it been since Sam left the sanctuary?"

"About fourteen years. A lot has happened since then. She is now married and has two lovely children. Her children have grown up in the church. She is a Sunday school teacher now."

Stefan was embarrassed and whispered, "Kwan-yin said Sam had a tough period when she returned. Antonio beat her regularly and nearly killed her once. She **often cried**<sup>2</sup> out to you for help. I understand you did nothing."

Tenzin nodded. There was sadness in his voice. "I heard her prayers and cries for help. I saw her bruises and wounds. All her cries and prayers are recorded in my book."

Stefan laughed. “Writing down Sam’s prayers in your book<sup>3</sup> didn’t help her. What good did it do for her? What comfort?”

“I agree with you. Sam is like a daughter to me, so I recited her prayer to the Master, but he said I should do nothing. I pleaded with him and cried before the Master, pleading on her behalf. I felt her pain, her grief, but he stood steadfast.”

“Why? I thought he had promised to protect her and safeguard her. Does his word mean nothing? The Master gave her assurances<sup>4</sup>, yet he allowed her to suffer and ignored her pleas. It is a cardinal rule that we do not betray their trust. I can understand that joy and suffering are part of all living things, but to undermine her trust in him<sup>5</sup> is something I do not understand. It goes against all our teachings. It makes me angry at the Master.”

Tenzin explained, “According to the Master, the finest gold has to be refined<sup>6</sup> through the hottest flames. He had a purpose I did not understand, so I asked to be reassigned. I couldn’t bear to hear her cries. I was reassigned to another location and assigned to another person, but I missed her and worried about her constantly. Ultimately, I couldn’t stand it, so I asked to be reassigned to her.”

Stefan laughed again.

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### **Bhagavad Gita**

<sup>1-6</sup> 11:16. Untold numbers of life forms on Earth and spiritual sanctuaries passed before me. I saw the beginning and the end of all. You gave life and permitted joy, pain and suffering into our lives, and in ‘The Fullness of Time’ (before The Day of The Lord), you made us whole (restored, made restitution) and wiped away all pain and suffering. You showed/proved that nothing thrives in the Universe at the expense of another. I comprehended your joy and sorrow from start to end.

In your first thought, I saw my name chosen with great care, written in your Eternal Books, sealed by your loving tears. I saw your excellent plan for me on Earth, in the spiritual sanctuary, and I beheld the very last thought of mine before the end of all creation.

All I saw had a beginning and an end. Yet, you have no beginning, middle, or end. You are the Lord of creation; the cosmos and my life rest in your hands.

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## Chapter 119

### God's purpose in allowing pain and suffering.

Stefan said, "The Master has a personal interest in Sam. Perhaps the Master was testing and refining his and **your love**<sup>1</sup> for her. Perhaps he was killing two birds with one stone?" [Kathy Cochrane's Tenet 2]. His loss, his pain, would have been greater than hers. She is of greater value to the Master than he is to her."

Tenzin smiled. "Maybe, but it was one of my worst experiences. I did not know that **love could hurt**<sup>2</sup> so much and come at such a high cost. The greater the love, the greater the pain."

"So the Master did have a purpose in allowing it<sup>3</sup>."

"Maybe."

"Did you have a hand in Antonio's death? Did you use that as an opportunity to free Sam from his grip?"

"Brother Stefan, you should know better. We are not allowed to do such things."

"But you did have something to do with her freedom?"

"Let's say Antonio's greed led him to **his death**<sup>4</sup>."

"Did you lead Kellie into Sam's life?"

"No, that was the **Master's work**<sup>5</sup>, but I did arrange for her and Kellie to cross paths with their partners. That was my doing."

"Tenzin, what else have you done?"

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### Bhagavad Gita

<sup>1-2</sup> 4:10. My followers taking refuge in My abode are free from the slavery of fear and selfish attachment. Their greed, anger, and love are slowly refined, cleansed, purified, and sanctified in My presence.

<sup>3</sup> 4:33. The primary purpose of creation is the spiritual advancement of all,

<sup>4</sup> 8:25. The selfish and evil follow the southern tunnel that leads towards the path of smoke and night, towards a darker, unpleasant place, leaving behind a legacy of greed, selfishness, and misery.

<sup>4, 5</sup> 3:13. The spiritually-minded are freed from all sin, i.e. My displeasure, because they carry out all life functions selflessly in the spirit of service. Those who carry out all life tasks for selfish enjoyment abide in My displeasure.

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## Chapter 120

### Surrounded by a shield

Tenzin looked at Stefan and answered, “I **prevented**<sup>1</sup> a severe car accident in which Sam and her children would have been badly hurt. Several times, I saved their stall from being robbed, and once, I saved Sam and Lee from being mugged.

“I prevented several serious incidents but allowed minor ones to happen, hoping these would teach them to be more cautious and careful.”

“Do they know you intervene?” Stefan asked.

“She has an inkling, but not the family.”

“Why does the **Master favour her**<sup>2</sup>?”

“Perhaps the Master believes she has ‘what it takes to empty the ocean with the palm of her hand’. Very rarely is one born that has this unique ability.”

“Then she must be one of those rare prime, perfect, almost magical people endowed with special talents.” [Su-Anne’s Tenet 3 – Prime, perfect, magical squares, as in mathematics.]

While they were talking, the four children arrived home laughing. They started to play in the garden.

Tenzin muttered, “Happy children are the most beautiful sight and sound in the universe, even more beautiful than the finest choir of the greatest angels.”

“I agree, Tenzin, but this is not the only sound here. What about when little ones scream in pain because they are abused and beaten black and blue by their parents? When they hide under their beds in a foetal position and **cry out**<sup>3</sup>? When they break into a sweat and tremble at the footsteps of a drunken, abusive parent? They cry, “Why does God permit this evil? Or the **helpless terror**<sup>4</sup> of a farm animal as it sees its throat about to be slit? I hate this place.”

Tenzin replied, “Brother Stefan, I do not have an answer for this evil. You and I know it is left to the Master and us to make them **whole**<sup>5</sup> **in the Sanctuary.**”

---- ➔ ---- To make someone **whole**<sup>5</sup> means to

- Restore someone to a sound, healthy, or otherwise favourable condition.
- Return someone to a favourable condition, primarily in terms of physical or psychological health.
- Provide someone with financial compensation for a loss they have incurred.

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### **Bhagavad Gita**

<sup>1</sup> 18:56. My devotees look after My creation as stewards under My protection.

<sup>2</sup> 3:20. The great King Janaka found solace and favour in My presence by performing his duty sacrificially and selflessly with others' welfare always in mind. Similarly, do your work with others' interests in mind.

<sup>3</sup> 8:16. Every person and creature on Earth is subject to pleasure, pain, and suffering. However, those attaining My Abode acquire the strength to overcome their pain and suffering.

<sup>4</sup> 13:21. Living entities cause all enjoyment and suffering in this world

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# Chapter 121

## Anointed priestess

Tenzin said, “I know, and the Master understands. He says suffering has a part in life. It is temporary. It may seem like a lifetime to these people on Earth, but we know it is only for a short while. I hate this place also, but it produces some of the most compassionate, thoughtful, unselfish beings in the universe, and we see one of them in the creation process.”

“Were you assigned to Kellie, too?” Stefan asked.

Tenzin replied, “From the start, even before **she was born.**<sup>1</sup> A delightful child of God. She is much easier to care for and is a real pleasure.”

“Is her name written in the Master Book?”

“Yes, she is preordained and predestined for the Sacred City, and her name appears on the door of the holiest of the holy. She is destined for greatness. She will be an **anointed priestess**<sup>2</sup> for her people in the Eternal City of the Master.”

Stefan smiled. “I see no greatness at the moment.”

Tenzin laughed. “I saw no greatness in you when you were here many years ago, sleeping rough in the forest with that band of rebels. Most of the time, you stank.”

Stefan looked offended. “Yes, but I did change. I left them and joined the monks. They helped me change my life. They taught me the ways of the Master.”

After a long pause, Tenzin said, “The Master has plans for Sam. When her spirit (Atman) **wakes**<sup>3</sup> up from slumber and is invigorated by the Holy Spirit, she shall run the race as one who wants to win. I visualise her on the Day of Judgement as one who has reached the **full stature of Christ**<sup>4</sup>. She has the unique ability to empty the ocean with the palm of her hand.”

Stefan asked, “What about Kellie?”

“Kellie has followed the ways of the Master since childhood. There is an inner core of strength in her. She is unlike most people. She has an instant grasp of the **Master’s ways.**”<sup>5</sup>

“Like what?” Stefan asked.

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## **Bhagavad Gita**

<sup>1-5</sup> 11:47-48. Krishna: Arjuna, by My grace, you have perceived My glorious, radiant, universal form and comprehended My cosmic, eternal plans and your unique role in all this in a way no one has perceived or heard before. Unknown to you until now, you have been a part of my plans since the beginning of time. Hence, I am placing all the resources you need to fulfil them at your disposal. All I need is your consent, willingness, and iron resolve to carry it out, not by your might but by My might. Arjuna, such grace and knowledge do not come from reading scriptures, performing sacrifices, or rituals.

<sup>3</sup> 12:6-7. As for the people who worship Me and carry out all their activities as an act of devotional love towards Me and humanity, I free them from the fear of death, for their consciousness has awakened their Atman. As a result, when they pass away, they leave the world a better place because they have been there.

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## Chapter 122

### Goodness and faith

Tenzin replied, “Kellie has insight into the Holy Books. Most people pray primarily for things they want, but not her. She reads the holy books and meditates on their words.

“Each morning, she stands before her shrine. She plans her day with the Lord, praying that each day may have a **lesson**<sup>1</sup> to improve her life. Before going to bed each evening, she brings the day’s events and her conduct before the Lord. She seeks His guidance and learns to amend her ways.

“She is a keen learner, willing to change her ways. The Lord God delights in her and rejoices in her keenness to be transformed. I see the fruit of that in her life. She shows great love, joy, peace, gentleness, **goodness, and faith.**”<sup>2</sup>

Stefan shook his head. “I still don’t see any greatness.”

Tenzin replied, “That’s because you judge by Earth’s standards. What does the Master say? *‘As for man, his days are as grass; as a field flower, the wind blows on it, and it is **gone**’*<sup>3</sup>. Time is against them on Earth, but time is on our side here, and she will join us one day.”

“What does the Master mean by saying their lives are meant to be imperfect, but when perfection comes (**sanctuary**<sup>4</sup>), the imperfections in their lives will be perfected?”

“What does your experience teach?” Tenzin asked.

“I am a young disciple. Such things are beyond my scope of understanding. I am a simple monk. Let’s change the subject. Why is it that most people have no one **assigned**<sup>5</sup> to them?”

Tenzin explained, “Free will. We need their consent at every stage. Most humans have chosen to live free without our help. They are like caterpillars. They believe in one **life only**<sup>6</sup>, but evolution has a surprise in store for caterpillars and humankind.

“Come, we have another task. It’s time we went back to the sanctuary.”

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### Bhagavad Gita

<sup>1</sup> 12:9. If you cannot set your mind and intellect upon Me, learn to meditate on My words regularly.

<sup>2</sup> 13:22. A person's spirit (duality of soul and Atman) identifies either with the material body (influenced by the gunas) or the divine essence. And often both. How a person thinks moulds the person. For example, is his thinking led by his gunas or the indwelling spirit? Thus, according to their views, one finds both good and evil among all species.

<sup>4</sup> 6:42-43. Or they may move (metamorphose) into the realm of a great spiritual master. Such a move is rare. Their divine consciousness is reinvigorated by the great spiritual masters, and with their help, they are encouraged to make further progress.

<sup>6</sup> 3:33. Even men of knowledge act according to their mode of nature. All creatures follow their heart. This is rooted in their thoughts and tendencies. Therefore, if one's nature is so powerful, one might question the value of attempting to live by scriptural injunctions. One could ask: What is the use of repressing one's material nature?

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## Chapter 123

### The orphans

Tenzin and Stefan were walking in the orchard in the sanctuary.

Tenzin turned to Stefan and said, “I have to go and see the Master. I won’t be long. Can you prepare the two young orphan children, Daniel and Sofia? The Master wants us to take them to see their human family on my return.”

“Can I ask why?” Stefan asked.

“It’s part of their education,” Tenzin replied.

A few moments later, Tenzin was back. Stefan had the children ready, standing a few feet apart from him. Both children looked apprehensive and nervous.

“Come,” said Tenzin. “We will see how your families are doing.”

They went through the tunnel and arrived at the young boy’s earthly family home. They stood outside a house and waited.

“That’s my parents’ home,” Daniel said, pointing at the lovely semi-detached building. “I love coming here.”

Sofia said, looking at Daniel, “I don’t like coming here to this lower Earth.”

Daniel looked concerned. “Why did you come?”

Sofia replied, “It was Tenzin’s idea. I didn’t like to say no. Why did you come, Daniel?”

“I like to see how my earthly family is doing. It feels good to be near people I love. Tenzin says I can learn a great deal by observing my family and life on Earth. Everything here struggles<sup>1</sup> to live, to survive.”

“I just don’t like being here,” Sofia said. Her voice had a dangerous purr that sent a shiver through Daniel.” She continued, “I don’t like humans. They are intelligent but mean, a cruel, arrogant, selfish species—a disgrace to the Universe<sup>2</sup>.”

“They are warmongers. Their parents subjugate animals and exploit some as surrogate mothers for their children (stealing the milk of cows, ewes, goats, and camels from their newborns), and when the enslaved animals are old, they slaughter them and eat them. They are

always fighting and thoughtlessly stripping the planet of its resources. What good do you see in humans?"

Daniel was shocked at the anger in her voice. He stepped back and said, "I see a lot of contradictions in their lives. Some are very compassionate, and others, I am ashamed to say, are ruthless and mean. There are many vegetarians who, on moral grounds, will not eat animals or **harm them**<sup>3</sup>. We do not see such evil in our sanctuaries. Tenzin says it helps us to understand the darkness within us and appreciate the guidance and **teaching of the Elders**<sup>4</sup>."

Sofia replied, "The presence of humans casts an evil shadow over the Universe. Someone will have to deal with this selfish, self-centred, arrogant species and put them in their place."

Daniel paused to consider her words and then commented, "I disagree with you. Humans have incredible potential to fill the Universe with joy."

Sofia shook her head and said, "You don't understand. My parents aborted me. I was an inconvenience and a nuisance to them. They aborted me and then harvested my organs so they could use them for cell transplants for their future medical needs and make them live longer. Show me another species in the Universe that kills its offspring and harvests their organs. Oh, how I hate them."

Daniel reached out to her and hugged her. "It pains me to hear what your parents did to you. Sofia. You cannot go on harbouring such hate and anger. It is a disease that destroys you from within. You have to ask Tenzin to help you overcome this bitterness."

Neither of them said anything for a while. With tears in Sofia's eyes, she said, "Tenzin is wise; this place helps us grow in understanding and **wisdom**<sup>5</sup>. Earth is a good place to learn about goodness, kindness, sacrifice, and the evils of greed and selfishness."

"Everything Tenzin does has a purpose, and it has to do with our growth."

"What do your earthly parents do?"

"My parents own a restaurant in the town centre. They work hard and have a small house on the outskirts. They have two small children other than me."

"A brother and sister?" she asked.

“Yes.”

“What are they like, Daniel?”

“Like most children, they’re naughty sometimes but mostly nice. Once a fortnight, on Monday evenings, my parents take food to the homeless people’s shelter and help<sup>6</sup> in the kitchen. My brother and sister help serve the food, clean up, and tidy the place. They are good, kind children.”

“What brought you to the sanctuary?”

“I was about five years old when I caught meningitis. My parents took me to the hospital, but the doctors could not save me.”

Sofia said, “My parents didn’t want me. They had two children. I was the third. They said having me would interfere with their business plans.”

“I am so sorry. That must hurt you.” He reached out and hugged her. “We are your family now. Tenzin is our spiritual father.<sup>7</sup> We are his family.”<sup>8</sup>

Sofia began to cry.

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### **Bhagavad Gita**

<sup>1,3</sup> 7:27. All living things are born in ignorance, bewildered by hate, passion, and desire in their struggle for survival.

<sup>2</sup> 5:18. My devotees have equal regard for all. They see the same self (the breath of God) in a learned scholar, an outcast, a cow, an elephant, and a dog. >> Hence, as they progress in their spiritual growth, they regard all life forms as part of their and God’s extended family.

<sup>3</sup> 5:18. My devotees have equal regard for all. They see (*vidya-vinaya-sampanne*) the same self (the breath of God) in a learned scholar, an outcast, a cow, an elephant, and a dog. All contribute directly or indirectly to God’s kingdom and our salvation.

<sup>4</sup> 4:34. Follow the guidance of a spiritual master and render service unto him. The spiritual master can instruct you in this wisdom

<sup>5</sup> 4:35. Having gained spiritual wisdom, you won’t be deluded again. You will see that all living entities are part of the divine plan, part of one family, and have the same breath of life from the divine.

<sup>6</sup> 8:28. Study the scripture, give selfless service to others, live modestly, and give to the poor. This selfless duty to others and devotion to My teachings

will guide you to your real spiritual home, My abode.

<sup>7</sup> 13:9 They comprehend the Lord's creative plan for the cosmos, their position in this plan, and the reason for joyful and painful lessons of life: the joy of family, friends, birth, suffering, disease, old age, and death.

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## Chapter 124

### Charitable deeds

Daniel said, "Something deeper haunts you."

Sofia nodded. "I understand that sometimes people have abortions because of difficult circumstances; for example, Sam and Kwan-yin were forced into prostitution and had abortions. Tenzin says that people have a chance to make up for their **past**<sup>1</sup> mistakes in the sanctuary. They can be reconciled with their aborted children and mend the relationship with family members."

"Then, is there a hope you could **be reconciled**<sup>2</sup> to your parents?" Daniel said.

Sofia's features hardened. "I don't want to, Daniel."

"That's a strange thing to say."

"Daniel, you don't know my parents or my brothers."

"I don't understand." He shook his head.

"I chose not to be connected to my parents. I am ashamed of them."

They stood silent for a while, and then he asked quietly, "Why?"

Sofia's gaze darted over his face. "They are materialistic, self-centred people. Self-interest and selfishness govern their lives. They yearn for a bigger house, a better car, and yearly holidays. They are never **satisfied**<sup>3</sup>. They do not have thoughts like those of your lovely parents, who care for people experiencing poverty. My parents step on others to advance their materialistic goals. My brothers take after my parents; they tease and bully at school to get their way."

"Perhaps they can change," Daniel suggested.

"I don't think so," Sofia replied. "My parents pretend to be good and honourable people. They attend charitable functions. They like to be seen as **pillars of society**<sup>4</sup>, giving and raising money for people experiencing poverty. They find it easy to write a cheque and appear generous at parties, but it is an act. You will not see them dirtying their hands to feed the unfortunate.

"You will not find my parents cooking for the poor in the homeless shelter or inviting homeless people to their beautiful home. Your parents are genuine, honest, and decent people. They are salt of the

earth.”

Looking at the ground, Daniel said, “There is no room in our **sanctuary**<sup>5</sup> for self-centred people. I can see why Tenzin likes to bring us here. It makes sense. Earth is an undesirable but necessary place—the best assault course for filtering out the good, thoughtful, and compassionate from the selfish people in the Universe.”

Sofia asked, “Do you think your parents miss you?”

Daniel nodded. “I know they do. They cried when I passed away. They grieved for a long time. My parents always light a candle in front of my picture on my birthday. I want to be with them then. I believe Tenzin inspired them. If Tenzin or Stefan is free, they will try to escort me there.”

“Do your parents sense your presence?” she asked.

“Sometimes, my parents sense that **I am there**<sup>6</sup>. I can see tears in their eyes and feel their strong bond of love for me. They believe in the afterlife, but I don’t think they are aware of the sanctuary. Nonetheless, I am certain they believe I am looked after and that we will be a family again.”

“You have good parents,” she commented.

“Tenzin says they will join us one day when their time is up. Families are important. They are the centre of cosmic structure and God’s greater plan.”

“I don’t have a human family.” She started to cry.

“Please don’t cry, Sofia,” Daniel pleaded. “We, in the sanctuary, **are your family**<sup>7</sup>. A spiritual family is forever. Ours is built on love, care, respect, and compassion. When my parents and brothers join us, they will love you, too. They will treat you as part of our family. We will have an eternal spiritual family brought together by spiritual fathers like Tenzin and Stefan.”

They stood next to Tenzin and Stefan, reached out, and held their hands.

Tenzin said, “Life on earth is a test to see, given free will, what people value until the end of their lives. Are they godly, divine, or a child of evolution—an animal?”

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**Bhagavad Gita**

<sup>1,2</sup> 4:36-37. Spiritual knowledge is liberating. Even if you were once the most sinful of all sinners, once you board the boat of spiritual experience, you could sail beyond the ocean of your sins. As a blazing fire turns firewood to ashes, the fire of spiritual knowledge, affirmed by Me with signs and power, incinerates sinful thoughts and desires.

<sup>3</sup> 2:70. Many rivers flow into the ocean, but the sea never fills up. Similarly, selfish desires and attachments continually flow into a person's mind, leaving it unsatisfied.

<sup>4</sup> 16:17. Deluded by self-importance, many ungodly appear pious and participate in charitable acts or religious services, desiring to be seen as godly and righteous, but behind that facade lies self-promotion.

<sup>5</sup> 14:15. Those who die in passion or ignorance are elevated to the heavenly places where others of similar nature dwell, leaving behind a mixed legacy of good and misery on earth.

<sup>6,7</sup> 14:14. Those who die in the mode of consistent goodness elevate to the purser, higher, holy sites in the spiritual sanctuaries where the sages live.

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## Chapter 125

It was a warm, pleasant day. Tenzin walked beside the stream, watching as the animals gathered around the watering hole to quench their thirst. Suddenly, everything and everyone stopped what they were doing. The animals paused and looked in his direction. The trees seemed to bend as if in homage to someone.

He heard a noise and turned to see the Master and two beings walking towards him. He knelt. His gaze was fixed on the ground.

Master said, 'Come with us.'

They drifted through space and descended near the throne of God. The **Elders**<sup>1</sup> were waiting for them. They formed a circle and sat down around the Lord.

One of the Elders spoke. 'Welcome, brother Tenzin. Please take a seat. We want you to join our council. You are not to speak of the things you will hear.'

Tenzin, 'May I ask why I am here?'

'You may. We want you to become a member of our counsel.'

'My Lords, I have no such desires.'

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### **Bhagavad Gita**

<sup>1</sup> 11:17. Now I perceive you (not Brahman) surrounded by myriads of saints and Elders of the Universe offering prayers and hymns. You are seated in the centre of the Elders on your throne, crowned with the glory of your creation, spreading in all directions like a blazing sun. I comprehend all this, yet your proper form is challenging to understand.

11:8. Humans cannot see spiritual things with physical eyes. However, they can receive spiritual insight and vision from Me. I grant such knowledge (*Gita* 7:2) and wisdom to spiritually hungry people with the courage and tenacity to wait upon Me and claim them. I provide insight, knowledge, and understanding, validating it with signs and miracles, establishing reality in their spiritual walk, and inspiring them to walk beside Me as I guide, correct, and prepare them for eternity.

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## Chapter 126

### “Mum, what is Heaven like?”

Christos was ten, and his sister, Maria, was eight.

One warm Saturday morning, Maria asked her mother, “Mother, what happens when people die<sup>1</sup>?”

Sam asked, “Why do you want to know?”

Maria replied, “My friend’s grandfather died yesterday, and she says her mother was glad. He was a bad man, and bad people go to Hell. Is that so?”

Sam thought for a while. “I will answer that later on. Let’s go shopping. I want to show you something.”

They walked up to the local supermarket. “Now, children,” Sam said, “I want you to choose one tin of fruit each.”

“Mum,” asked Christos, “any tin of fruit?”

“Yes, one tin each.”

The children chose a tin of their favourite fruit and started walking back home.

On the way, Sam said, “Now listen. This is going to be your homework. When we get home, I want you to open the tin, examine the fruit’s colour, shape, and taste, and write it down on paper.”

“Okay, Mum,” the kids replied. They came home and sat around the kitchen table. Sam opened a tin of pears.

“Who chose this?” Sam asked.

“It was me, Mum,” replied Christos.

She passed him the tin. Then, she opened a tin of mixed fruit.

“Is this your choice, Maria?” Sam asked.

“Yes, Mum,” Maria replied.

She gave the tin to her daughter, then got up and handed each of them a pen, a piece of paper, a plate, and a fork.

“Okay, I want you to describe the fruit on your plate, and then I want you to taste it. Is it firm or soft, bitter or sweet? Write down your experience on paper.”

“Maria, you have mixed fruit, so you need to work harder for longer.”

When they had finished, she drove them to an orchard that belonged to a friend.

“Okay, children, let’s see if you can find the fruit you have eaten growing on the trees.”

Christos was the first to come running up to her. “Mum, I found my pear tree. Come on, let me show you.”

He led her to a ‘Comice’ pear tree. “Look, Mum. I found the pear tree!”

Sam asked, “Are you sure it’s the same pear?”

“Yes, Mum.” He sounded very confident. There was a big smile on his face.

“Okay,” Sam said. “Let’s test it.” She picked up a pear, took a pocketknife, cut a piece of ‘Comice’ pear, and gave it to her son.

Christos looked at the pear and took a bite. “Well, it doesn’t taste like the pear in my tin. This one has a sweet, juicy flavour.”

“Come,” she said, leading her son to a ‘Beth’ pear tree. Again, she gave him a piece to eat.

“Mum,” Christos said with a puzzled look. “This one has silver, yellow-green skin and doesn’t taste like the one in the tin. Is this a pear?”

“Yes.” She led him to a mature tree. “Here, taste this one. It is called a ‘Conference’ pear,” she said as she passed him a piece.

Christos said, “I think this one is like the one in the tin. It has a firm, juicy flavour, but I’m not sure. It’s too firm.”

Her daughter came running up to her. “Mum, I found three apple trees, two cherry trees, and three grape trees.”

Sam took the children to each tree and made them taste all the fruits.

“Right, Maria,” Sam said. “Can you tell me which apples, cherries, and grapefruit are similar to the ones in your tin?”

Maria thought for a while. “I’m not sure, Mum. There are three types of apple trees here, and none of them tastes like the apple in my tin. Same for the cherries and grapes.”

She led them to another part of the orchard. Here, under the leaves, were caterpillars.

“See these crawly things?” Sam said, pointing at the caterpillars. “One day, they will weave a cocoon and hide there. A few days later, they will emerge as butterflies.

“Evolution has found a way to transform them from these creepy-crawly things into entirely different creatures.

“Come, let’s sit down.” They sat down on the soft grass.

Sam continued, “God has found a way to transform us when we **die**<sup>2</sup> into a different life form through evolution or other means. Some people call it going to Heaven.”

“Mum,” Maria asked, “what is Heaven like?”

“Well, living on this Earth is like living in a house with a small garden and surviving on tinned fruit. You eat from the tin and may think you know everything about apples, pears, or cherries. **I believe**<sup>3</sup> that when we die, we go to a wonderful place called the afterlife, or a similar concept. There, life will be full of wonderful new experiences. It is like moving from our home to this orchard. So many new things to experience and learn.”

A few yards away from them stood Tenzin, a smile on his face. “I am glad Sam has finally found happiness. Thank you, my Lord.”

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### **Bhagavad Gita**

<sup>1</sup> 8:20 Beyond this material world lies the invisible spiritual reality that cannot be destroyed. Spiritual reality will remain when this world is gone.

<sup>2</sup> 2:72. Those who live a spiritual and godly life attain calmness and pass peacefully into the Kingdom of God at death.

<sup>3</sup> 13:28. The spirit remains standing (alive) when the material body passes into death. When you grasp this, you will acknowledge the breath of God in all living entities.

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## Chapter 127

### Hold on to eternal life

Stefan asked, “Tenzin, who—what—is the Master?”

“Some say he is the son of God; others say he is the promised **Messiah**<sup>1</sup>, a great prophet. Many Hindus view him as Lord Krishna.”

“And what do you believe?”

“I asked him, and he said I should call him Elder Brother.”

“You look after this sanctuary, but how did this place come into being?”

“The Master and I built it, a particle at a time. Each particle was made, named, and accounted for daily until we completed this sanctuary. These were the early stages of the sanctuary. Ahead of us lies the work of reconciliation, restoration, and making all whole, and much learning.”

“Where did the knowledge, the ability, come from? What **motivated you**<sup>2</sup>?”

“It is a **gift of God**<sup>3</sup> offered to all, but only those who enter the contest and pass the test are deemed worthy of this prize. It is the most fantastic, most brutal race in the Universe, and only the most decisive and determined win the award. Many enter the race, but the race filters out the weak in spirit from the strong. It is a test to select who is worthy to receive **their inheritance**<sup>4</sup>. Those who complete the race and overcome all obstacles receive the entire **inheritance in God**<sup>5</sup>.

“I met the requirements. Therefore, the Master and the indwelling Holy Spirit (Atman) taught me to use God’s creative power to assist in the building and upholding of this ‘patch’. God’s power sustains it. I have no abilities or power besides what I receive from the Heavenly Father. I am just a vessel. The Sanctuary was built in six days—or rather, six stages.”

“How?”

“The first stage of the plan was the moral stage. The Master taught me that all creation should have a **purpose**<sup>6</sup>. The builder and the things built should have a covenant, a sense of duty of care, and obligations from both. The core principle is, ‘Nothing in the universe

thrives at the expense of another.' The rest was quite simple."

"What does that mean?"

"That is for another day, my friend."

Stefan thought for a while. He pointed at the trees and the hills. "You built or created all these under the Master's guidance?"

"Yes, atom by atom, cell by cell, a leaf at a time. Each individually made, named, put on the inventory, and accounted for daily."

"How do you do it?"

He laughed. "It takes a lot of training and development of spiritual-moral character to harness the power of the Supreme Lord of Lords. That, my friend, is God's gift to all, but only a handful are willing to train to harness the power."

Stefan asked, "So, what is your role here?"

### ----> -- **Bhagavad Gita**

<sup>1</sup> 7:2. As you grow spiritually, I will declare unto you, Jnana: the highest kind of spiritual knowledge, direct revelation from Me.

<sup>2</sup> 14:23. Spiritual masters are unwavering and undisturbed by the actions of the gunas. They are steady, strong, forceful, and unmoved. They have strong spiritual motivation and direction, which is more potent than the attraction to any gunas.

<sup>3</sup> 6:47. A disciple of great faith, who abides in Me, walks beside Me and renders loving service to all creation (building My kingdom on Earth and in Heaven) will be with Me forever. Whenever My devotees pass away into the hereafter, they leave a legacy of love, kindness, justice, and fairness, having enriched the lives of all around them.

<sup>4</sup> 15:4 Free from attachment to the material world, one is ready to walk in the spiritual world with the Supreme Lord.

<sup>5, 6</sup> 4:3. To a selected few, I revealed My existence and plans for eternity (past, present, and future worlds to come). You are My friend and devotee, and in due time, as you gain My favour, I will reveal these mysteries and explain your role here on Earth, in the spiritual world, and in the far distant future. You are one of My most trusted architects. You and other trusted devotees will build My material and spiritual kingdoms in this world and hereafter and walk beside Me in all My realms. I will guide and teach you all as a Father.

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## Chapter 128

### Sit on his right-hand side.

Tenzin replied, “My role here is to learn and grow<sup>1</sup>, to be like our Master. Even he is learning, and in the future, it is written in the scriptures, he will sit on the right hand of God<sup>2</sup> forever.”

Stefan: “Will you sit on his right-hand side?”

“I have no desire to sit on his right-hand side. I do these things because I want to. It is my joy<sup>3</sup>.”

Stefan: “Perhaps the Master is training you, perfecting you, so you can return to Earth with him<sup>4</sup> to rule over it for a thousand years.”

“Maybe, but I have no desire for it, either.”

“He may insist.”

Tenzin: “Why?”

“Because I cannot think of anyone more suited than you.”

“Sounds like too much work. I am happy here. This is my home.”

Stefan: “Our home.”

Tenzin: “Yes.”

Stefan stared at his feet.

Tenzin watched him. “Now, what’s troubling you, Brother Stefan?”

“We live in a multi-dimensional universe. Perhaps we are in one of those.”

“That may be. But this is our reality.”

Tenzin’s thoughts went back as he looked at the far hills. The Holy Spirit had said, “Tenzin, you have received the mind of Christ (Brahman) to help you account for every leaf, tree, and person here<sup>5</sup>. Use it wisely and with dedication. When the Master returns, he wants you to go with him.”

Tenzin said, “My Lord, it’s a huge task.”

“Use your time here wisely. Your Heavenly Father needs you. All were invited, but only a handful responded. Their birthright was chosen before the foundations<sup>6</sup> of Earth were laid, but most of them sold<sup>7</sup> their birthright.”

“My Lord, there is time. My words will awaken others. I need your help.”

*Hari's Tenet 5. Ultimately, all that matters is how we loved and were loved.*

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### **Bhagavad Gita**

<sup>1-5</sup> 4:3. To a selected few, I revealed My existence and plans for eternity (past, present, and future worlds to come). You are My friend and devotee, and in due time, as you gain My favour, I will reveal these mysteries and explain your role here on Earth, in the spiritual world, and in the far distant future. You and other trusted devotees will build My material and spiritual kingdoms in this world and hereafter and walk beside Me in all My realms. I will guide and teach you all as a Father.

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## Chapter 129

### Tenzin at the Throne of God. On you, I was cast from birth.

Tenzin knelt and prayed, “Thou art my God forever and ever. You have been my God since my mother bore me, and before that, when I was an essence in your Book of Life. And before that, from the beginning, when I first came into being, in your thought.”

He returned to the sanctuary from his visit to the Lord. Stefan was waiting for him.

“How was your trip?” Stefan asked.

“It was good,” he replied.

“Tenzin, can I ask you a personal question?”

“You can.”

“Why do you devote your time to helping people in this place? You could go anywhere in the universe.”

Tenzin replied, “It’s a long story,” looking at the ground. “I don’t like to talk about myself.”

Stefan felt awkward. “I love you as a brother. I respect you. I want to learn more about you. I don’t mean to intrude.”

“Come,” said Tenzin, “let’s sit under the tree’s shade and talk.”

They went and sat under the giant tree. They gazed out over the lake’s calm waters, taking in the sight of the mountains and the lush, verdant forest in the distance.

“I was four years old,” Tenzin began. “We travelled from Africa to a small village in India, where my grandparents lived. One day, I played with my friends on the streets. When it was lunchtime, I went home. In the courtyard, my mother had placed a bed against the wall. I thought it was an odd place to put a bed, so I went to check if it was broken.

“As I examined the bed, I noticed a tiny dog between the bed and the wall, giving birth. I watched the female give birth to three puppies. She was in a poor state, her ribs sticking out. She caught my gaze as I looked into her big, sad, lonely brown eyes.

“I continued to watch her, fascinated. I was curious. She was licking and cleaning the puppies. Then she did something that made me feel

sick.” He paused. There were tears in his eyes.

Stefan was surprised to see this strong man shedding tears. “You don’t have to continue.”

“No, it’s all right,” he wiped the tears away. “The mother picked up and ate her firstborn puppy. I was shocked. I ran into the house, crying.

“My mother picked me up and cuddled me. I told her about the puppy. She placed me on the kitchen table and said, “The poor mother was alone. She had no one in the world to look after her. She did what she had to do to survive, to give her other two puppies a chance to live. That is life, Son.” Then she gave me some food to take to the mother.

Tenzin paused, his gaze wandering over the calm waters. “That event would change my perception of life, God, and our purpose in life. I asked myself, ‘How could God make such a world?’ That night, I could not sleep. A slight noise woke me about the middle of the night. I saw the Master sitting at the end of my bed. Even at that early age, I knew **who He<sup>1</sup>** was.

“Sire,” I said, “if this is all there is to **life<sup>2</sup>**, I don’t want to live in it.” He got up and sat beside me.

“He kissed me on the forehead and said, “Help us, **little brother<sup>3</sup>**, to make a better world. One day, in the fullness of time, we will make a beautiful New World where a lion and a lamb will eat **straw<sup>4</sup>**, and children will play with them—a world where there will be no more **tears<sup>5</sup>**.

“Come follow in our steps and help us make a better world.”

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### **Bhagavad Gita**

<sup>1</sup> 4:5. The Supreme Lord (Krishna) replied: I have often appeared to various generations in human forms. Unaware as you are, I have guided your Atman since your birth.

<sup>2</sup> 2:7, I am confused. Both options before me are dishonourable. I need your wisdom, your divine guidance. I am your disciple, and I kneel before you.

<sup>3</sup> 4:3. To a selected few, I revealed My existence and plans for eternity (past, present, and future worlds to come).

<sup>4</sup> 14:2. This knowledge will open the passage to draw you closer to Me. On

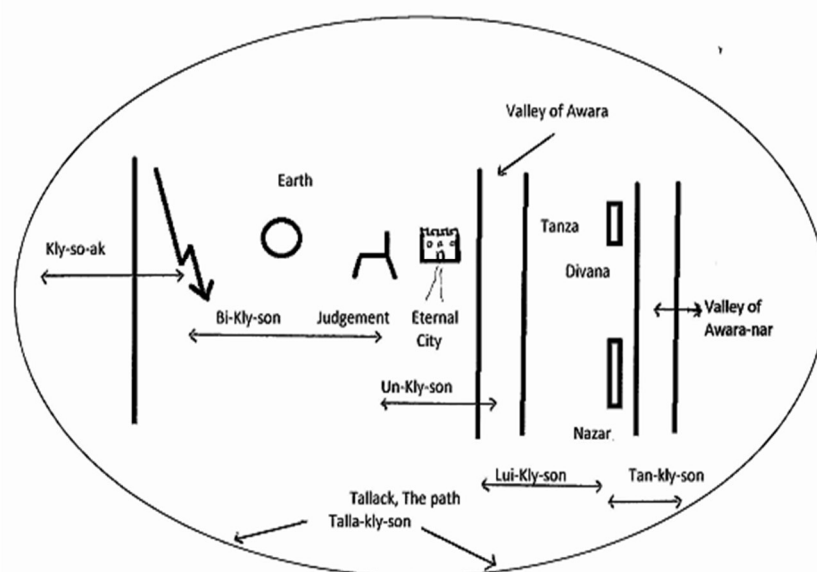
the \*Day of The Lord, before I annihilate the cosmos and create a new order, all shall stand before Me and be evaluated. You will stand by My side to see a New Cosmos. There will be no more death for the sages who pass this testing point.

<sup>4, 5</sup> 3:31. Duties performed without complaining as a selfless way of life, with the interests of others in mind and established in the faith, are pleasing to Me. Such people do not have to worry about offending Me. I guide, correct, and refine their activities. I take responsibility for their work. I brought joy, pain, and suffering into the world. In 'The Fullness of Time' (*a period between now and 'The Day of The Lord'*), I will make restitution to all affected and make them whole again, wiping away all tears. There will be no more tears. Therefore, no one in the Universe can say we thrived at their expense. [Gita 3:16. 14:1-4 & 26.]

## The End

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## The Cycle of the Cosmos



**Tenets:** Concepts or ways of thinking presented to the author by the individuals named; some have passed away into the hereafter.

**Kly-son:** A unique ability to see an event, be it in the past, present, or future, by an eyewitness. With this ability, one can perceive how a victim or perpetrator reacted during an event and gain insight into their thoughts, motives, desires, fears, or joy.

**Kly-so-ak:** The period before anything came into existence, pre-cosmos. A void, emptiness, and pure awareness give rise to thought, which turns into energy waves.

**Bi-Kly-son:** A vision gives rise to the formation of matter and anti-matter, a physical and spiritual universe, the Earth, life, evolution, sanctuaries, Judgement Day, and the Eternal City.

**Un Kly-son:** A period in the future, judgment. A new creation: Eternal City (sacred cities).

**Lui-Kly-son:** Future, Eternal City, the Valley of Aware, Tanza, a time to expand knowledge and wisdom.

**Divana and Nazar:** Gateway to informed choice.

**Tan-Kly-son:** Aware-nar, end of time and space, informed choice to participate in the cosmic family.

**Talla-Kly-son:** The cycle of the cosmos, its search for purpose, meaning, and cost.

**Tallack:** The path. A spiritual way that one walks in the footsteps of the Lord, based on respect and awe for all living things. A bond between the person and the universe gives each person a purpose and motivation to live and create. Without it, beings eventually lose their meaning, purpose, and will to exist.

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By Hari Patel

Bhagavad-Gita

Yoga Poses and Gita

Bhagavad-Gita and Bible: Duality

Following in the steps of Jesus

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