

"The saints shall exist in the light of the sun
and the elect in the light of everlasting life,
the days of whose life shall never terminate."

-THE BOOK OF ENOCH Chap.LVI (Sec.IX):3

"Then Gangleri asked: 'What will protect this
place when Surt's fire is burning heaven and
earth?'

High One replied: 'It is said there is another
heaven to the south of and above this one, and
it is called Andlang; and there is yet a third
heaven above these ones which is called
Vidblain, and we think that this place [Gimle]
is there. At present, however, we think that
it is only inhabited by white elves.'

-THE PROSE EDDA OF SNORRI STURLUSON
(Young 1954:47)

CHAPTER CONTENTS

INTRODUCTION	519
ANGELS AND HARPS?	519
TELESTIAL AND TERRESTRIAL KINGDOMS	519

INTRODUCTION:

In this model it is believed that after the resurrection has been applied to us, we are set free to float to the level we belong in, based on the specific gravity of our spirits.^{1} That's the explanation suggested by this model. But the LDS scriptures, plus a few NT references, refer to the judgment occurring after which spirits will be sent to one of the 3 degrees of glory. These qualifications required to enter each of them are fairly well spelled out in the D&C, although there is some ambiguity and overlap in definitions. So the traditional model has the judgment as the decision node where spirits are then assigned to one of the three degrees.^{2}

ANGELS AND HARPS?

Regardless of the actual mechanism used to get us into our appropriate degree of glory, we will end up in one, excepting those who merit outer darkness, a sprinkling of people according to the rigid criteria that must be satisfied to get there. After we are in those locations, we will then be living out another life, so one asks, what will we be doing? SMD has denigrated the protestant concept of heaven as a place filled with individuals wearing wings and playing harps, but one must then come up with a better alternative. After all of our testing is completed, and after our judgment has occurred and we have been resurrected, what are we going to do in our kingdoms?

According to SMD, there is no problem answering this question for those souls who merit celestial glory. They will be individuals who were married in an LDS Temple, and will thereby be allowed to continue to procreate and create, so will be occupied eternally^{3}.

¹ See Chapter 42. HYDROMETERS AND JUDGEMENTS for explanation of this belief.

² It is common in other religions to find different types or levels of heavens. The Aztecs believed as follows:

"The Aztecs distinguishes three different paradises to which souls went after death. The first and lowest of these, Tlalocan, land of water and mist, was a place of abundance, blessedness, and serenity...Tlillan-Tlapallan was the paradise of the initiates who were followers of Quetzalcoatl, the god-king symbolizing rebirth...The highest paradise was Tonatiuhichan, House of the Sun. It seems that this paradise was a place for those who achieved full illumination. They were the privileged ones who were chosen as daily companions of the sun and lived a life of pure delight" (Grof 1977:160-1)

This obviously parallels the NT edition of heaven with three levels. SMDers, note the particular use of the term "Sun", meaning the Son. It is also obvious that the Aztec worship of the Sun finds a parallel in the Egyptian worship of Atum, the Sun.

³ We don't know where else to insert this comment about LDS marriage beliefs and mores so we will stick it here, though it really isn't relevant to this chapter. (Nor for that matter are most of the footnotes of this entire book relevant to anything but a shadowy network between ideas and emotional responses.)

Anyway, anthropologists must have fun with any ingrown culture like ours. I know one of my colleagues at Indiana University, working on his doctorate in Anthropology, was foaming at the mouth to embark on his field work: an analysis of some of the cultural traits of the Hutterites in Alberta. He could have had as much fun looking at us.

They will be granted endless increase, being made gods and goddesses and being granted all the keys and authorities of the white priesthood. Worlds of their own will they create and people with their posterity. True, there does appear to be some difference in the status of some of those souls who only reach the lower portion of the celestial, rather than the upper portion, but if they are to be ministering angels to the higher beings, they will be fully occupied.

TELESTIAL AND TERRESTRIAL KINGDOMS:

But what about the telestial and terrestrial beings? Little is known about their status. On one hand, we are led to believe that their state will be glorious compared to the conditions mortality, not a difficult thing to imagine. But we don't know what they will do. They are denied the full set of keys of the priesthood, and they are not allowed to procreate or even to create. The latter items are probably actually notational variants of one principle, so if one is granted, so is the other. In view of the lack of information on the activities of the T & T, one begins to wonder whether the protestant version of heaven might not actually be closer to correct than we like to believe. Or perhaps the Muslim version of a paradise where time is spent in enjoying oneself is the correct one.

In regards to marriage, take as a bit of background the discussion in Restak (1980:77) to Jewish marriage patterns among Kibbutzim, people raised in Jewish Kibbutzes. He was actually quoting Wilson who was discussing whether incest taboos are culturally determined or whether they may be 'hard-wired' into our brains. The challenge is to explain why it is that virtually all cultures share this taboo, a remarkable fact given the riot of differences manifested otherwise in human sexuality. So he suggested it may be hard-wired, that is genetically determined, "...in the form of a learning rule, that might be shaped by the emotional control centers in the hypothalamus and limbic systems of the brain." And, now the point, one of the curious bits of evidence introduced to support this contention was a study done on 2,769 marriages solemnized between members of kibbutzim. The study revealed that "none were between members of the same kibbutz peer group who had been together since birth." Yet these individuals were from different blood lines, so did not share parents. But somehow, members of the same age group who grow up intimately within the confines of a "home" develop an absolute antipathy to marriage with each other, although they are otherwise compatible.

And the relevance here, though a stretched one to be sure, is the observation that LDS from the same ward group tend to experience an cross-sex ambivalence toward members of their own ward. Granted, there is not an absolute taboo against marriage between members of the group that Wilson described in the Kibbutz study. But it appears from my unscientific observations that during the mid and late teens, males and females evince behaviors that appear to be precursors of the incest taboo. They tend to dislike going on dates with members of their own ward. That's an overstatement to a degree, but it seems to be true to a certain degree. Eventually we outgrow it, but for those few years we tend to feel an aversion to members of our own family/ward. We suggest that that is an incipient incest taboo manifesting itself during those critical years when sexuality and gender identity are being worked out.