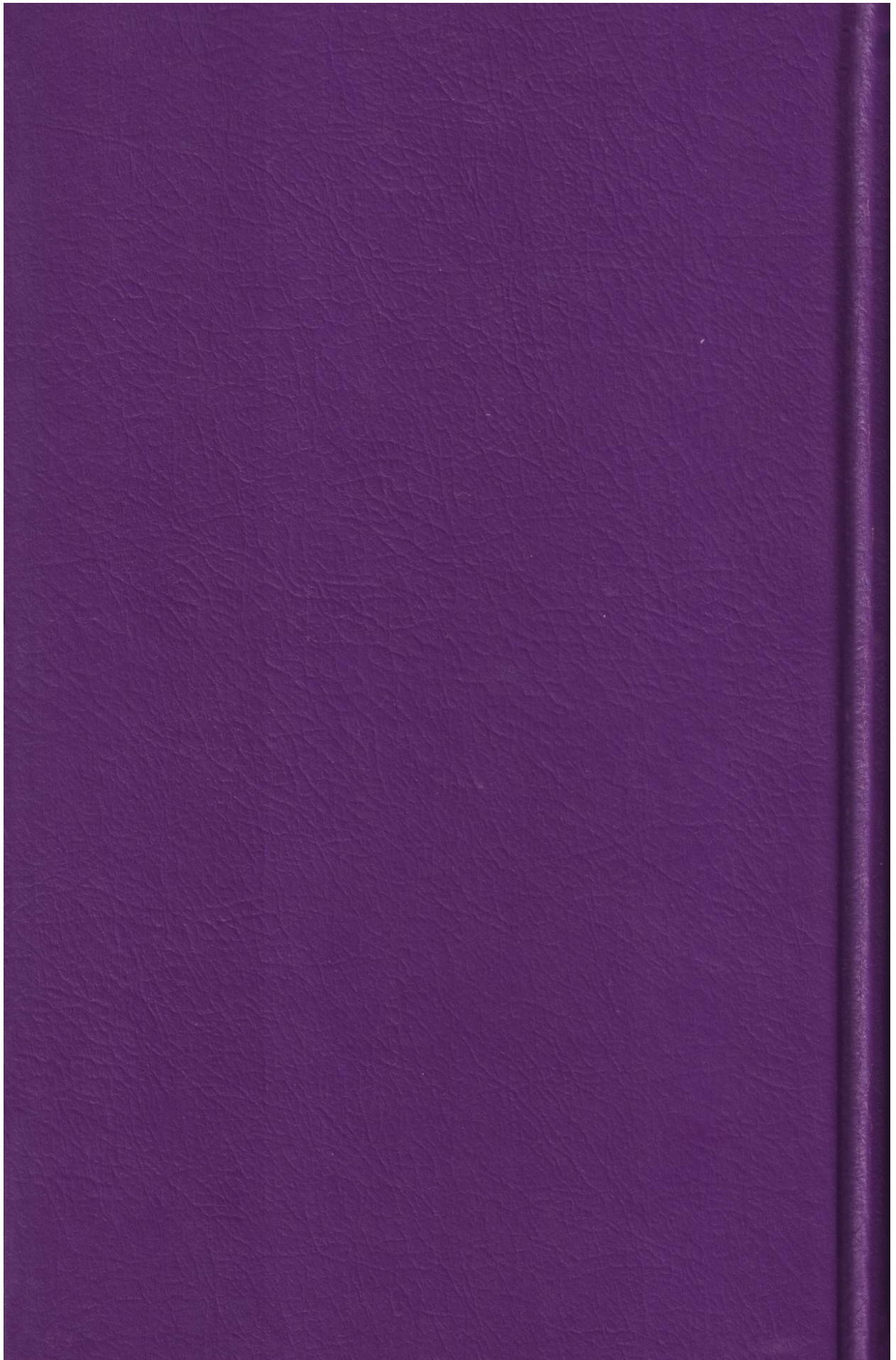


**Fundamentals
of
Human
Spirituality**

Peter Daniel Francuch, Ph.D.



**Fundamentals of
Human Spirituality**

Francuch

**Spiritual
Advisory
Press**

**FUNDAMENTALS OF HUMAN
SPIRITUALITY**

By

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Spiritual Advisory Press 1982 Santa Barbara, California

Library of Congress Cataloging in Publication Data

Francuch, Peter Daniel, 1934 – 2001

FUNDAMENTALS OF HUMAN SPIRITUALITY

1. Spiritual life. I. Title.

BI624 F73 299'.93 81-16660

ISBN 0-939386-01-1 AACR2

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Publisher: Spiritual Advisory Press
P.O. Box 6344
Santa Barbara, California 93111

Published by Spiritual Advisory Press in the United States of America.

First Printing.
Edition 2019.

(The P.O. Box listed above is no longer valid and only remains here for historical accuracy.)

(Electronic version of the First Printing is with permission and approval of the publisher — 2010.)

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[Page numbers in brackets correspond to numbering in the First Printing – 483 pages. Electronic version contains 435 pages.]

A VERY IMPORTANT INTRODUCTION

Undertaking the task of exploring and writing about fundamentals of human spirituality based solely on one's own speculations, surmises and references to others is a futile, unproductive and, in fact, impossible venture.

There are several reasons why this is so:

1. Spirituality, in general, can be considered an endowment from the Most High. As such it can be interpreted, explained and defined only by One who originated it.

2. Human nature is severely limited in comprehension as far as spirituality is concerned. It is in the natural condition or state. Naturalness of its state has only temporary value. Being that humans are in the natural state, they must define everything from that state. However, spirituality does not originate in the natural state and, therefore, cannot be understood or explained solely on that basis. One must transcend the natural state in order to approximate truth about spirituality.

3. People have the tendency, by their very nature, to accommodate everything to their own level of understanding. Since this understanding is, in most instances, based on everyday survival needs in the natural world, they subsume everything to this purpose. Thus, they are motivated by everyday occurrences in the life of mankind in general and by occurrences in their personal lives in particular. To understand spirituality, one must transcend this kind of understanding and recognize the fact that any occurrence, either in general or in particular, has its true origination in the spiritual state of affairs in the first place, and not in occurrences themselves.

4. Since human beings in their natural state are limited by their temporary values, they tend to base their explanation and comprehension of any phenomena on these temporary values. Therefore, their explanation and comprehension of spirituality is also based on these temporary values. Because spirituality in its essence and substance transcends anything with temporary values, it cannot be fully understood from such values. Thus, any understanding based on such a condition is a distortion.

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5. Since the language of human beings derives its categories, concepts and ideas from things and thoughts primarily concerned with the temporality of the natural world, it would be difficult to find expression adequate to bring to the fullest comprehension of the human mind the true reality of spirituality. Therefore, whatever is said in human terms can only approximate what spirituality really is since, regardless of what is said about spirituality, it will always transcend the said words and their contents.

6. Since human beings are, for some reason or another, trapped in the natural world, which proceeds to exist in a spatial, temporal continuum, they are limited in their concepts and understanding by their relativistic condition. Therefore, they are not able in this condition to fully comprehend any Absolute Values. In the natural condition they are only capable of approximating the truth. Because spirituality transcends, in all respects, relativistic concepts of the human natural condition, it can only be approximated by humans. Hence, this is another source of many distortions.

7. Since human beings are aware of their temporal state of existence in the natural world, they tend to cling to this world and preserve, by all means, the status quo of their existence. This, of course, leads them toward building and accumulating all kinds of conventions and traditions, cultures and social modes which will insure their relative immortality through the history of mankind. Since these conventions, traditions and cultures are built on assumptions and foundations of the temporality of human values but, at the same time, paradoxically, they are for the purpose of the preservation of the relative immortality of mankind, they lead to the stagnation of all values. The paradox of this situation is in assuming that it is possible to achieve continuation of existence through reservation of traditions and conventions. Because all mentions and traditions are based on relativistic values of the temporality of human existence in the natural world, they subsequently become a trap for mankind which brings, instead immortality, total doom. The very nature of traditions and conventions blocks any proper comprehension of spirituality, for spirituality transcends them in all respects. Therefore, for proper understanding of the true nature of spirituality, one must completely and totally disregard any traditions and conventions in existence from the past to the present and into the future. Only by transcending traditions can one come closer to approximation of true spirituality.

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From these conclusions one would naturally end in a pessimistic stance which would claim that it is utterly impossible for humans to understand their true spirituality. Therefore, one can seriously question the fruitfulness and usefulness of a discourse about human spirituality which would have full validity. This is all very true only when one undertakes such a task on his own, from his own subjective projections, personal predispositions and references to others. It is a different story if there is a direct revelation, inspiration and illumination by the Most High, who approaches the issue from the standpoint of current spiritual needs of all mankind. At the present time there exists a special spiritual condition and state which requires such a revelation in order that mankind maybe given a chance for better approximation of the Absolute Truth about spirituality. The Most High chooses the most opportune time, the most appropriate person or persons, and the most appropriate means, from His standpoint, to assist Him in transmitting such a revelation. In cases like this one does not question the Most High's procedures but accepts them as an assignment and purpose of one's life on earth in order to be a vessel or vehicle through which the transmission of a revelation is actualized and becomes a possibility.

This book may be considered, therefore, a result of such a direct revelation, inspiration and enlightenment by the Most High. The way it was acquired is, of course, untraditional and unconventional and it will be difficult to accept for those who base their judgment on traditional and conventional approach. There is a demand, a command in the traditional and conventional approach that revelation comes only in certain ways, only by certain means, only through certain types of people, and only in a certain specific language. Because people usually do not know how a revelation should be transmitted, they falsely conclude that the only way it can come is in a traditional manner and language such as through prophets in the Bible, or Jesus Christ in the New Testament, using special, very often obscure symbolism and poetic language, archaic forms, etc. Anything written and transmitted differently cannot be accepted because it does not fit the expected standards by which humans tend to project and dictate to the Most High. Fortunately, the Most High does not go by human standards. Every time, every condition, every situation in the history of mankind requires its specific and different approach congruent to the needs, specificity and requirements of that time and situation. One cannot generalize from them and dictate values, laws and conditions under which such

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revelations may occur. It would be closing the door, projecting one's own limitation onto the Most High.

Throughout the history of mankind there were many claims of direct revelations from the Most High. Some were legitimate; some were not. The true revelation is always timely and adapted to the spiritual needs, conditions and language of that specific time. To expect that the Most High would always use the same mode, the same style and the same language every time He transmits His revelation would be, in fact, to assume that He is not capable of creating anything new or of learning the language of the people to whom He speaks.

For people who wallow in traditions and conventions and who nostalgically project their own subjective desires into the historical, poetic and symbolic style of expression, anything new would be either banal or not worthy of the Most High. People such as this very often become subjects or vessels for transmissions of messages or pseudo-revelations by entities from absolute elsewhere who are in the same nostalgic affection. From these result numerous productions of "revelations" in an ancient style, such as Biblical style, some archaic language or in poetic form to give verity to revealed thought. The problem is that if one limits oneself by one's desire to have a revelation in traditional form and bases the verity of that revelation on the desired form, one will be deceived into believing that such revelation is from the Most High only because it came in that particular form. But people forget one important thing in regard to this kind of revelation: it is only an imitation of the true revelation. They don't want to realize that the Most High always creates new things and doesn't repeat Himself in style or method of revelation or anything else. The Most High always takes into consideration what is the best for mankind from the current state of affairs, with current modern means most suitable to the current condition of mankind. Imitation, nostalgia, expectations, and so on stem from the need to preserve traditions and conventions and to maintain status quo. Anything new is threatening because it forces change. And this is one thing mankind does not want — change. Therefore, the demand to the Most High is not to change anything.

There were times in the history of mankind when it was necessary to use the language of symbolism, correspondences, and a style which would be obscure for many. The spiritual condition of mankind in

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those days was such that people required such style and methodology. Nothing else at that time was feasible. But as time proceeds, different conditions, different states and different situations occur which require different approaches, different styles and different methodologies congruent with the spirituality of each particular condition.

The spiritual history of mankind always proceeds in steps which are like building blocks of spirituality. Each step becomes a base, a foundation on which a next higher step is built. Each step in the history of mankind can be equated to a local (as opposed to the Universal) cycle of time which is needed to build that step and to exhaust its usefulness completely. Each step, due to its own spirituality, requires specific understanding, specific style, specific methodology and its own specific revelation. The Most High obviously accommodates His revelation to each step as necessary. The reason that everything proceeds in steps in the spiritual development of mankind is because people cannot conceive, due to their natural condition, the Absolute Truth. As mentioned above, they can only approximate the Absolute Truth. The true nature of the Absolute Truth is that it is **dynamic**. It doesn't stagnate, it never is, but it is always becoming. Therefore, the truth must be revealed in steps. Once that step and its specific truth fulfills its purpose, once the lesson is learned and the usefulness of its existence is exhausted, it is then discarded to be used as a stepping stone for building a next step and the truth relevant to that new step. It is extremely important to realize this revelation about building steps and the dynamic nature of the truth, or all meaning of the purpose of this book and everything else related to spirituality will be lost entirely. The error of mankind is in perceiving any revelation as having an Absolute Value. Invariably the conclusion is made that if a revelation comes from the Absolute Being it is, consequently, Absolute, forgetting one important fact: the revelation is given to non-absolute beings. Any revelation of Absolute Nature to a non-absolute being would make no sense, could not be comprehended and, therefore, could not be accepted. This would ultimately lead to mankind's extinction. Since people conclude that revelation has Absolute Value, they tend to cling rigidly to the old revelation without perceiving that, since that time, the Most High has created new steps, new conditions and new spiritual realities which transcend all previous ones. Of course, with this kind of attitude people make themselves incapable of receiving anything new and they stagnate, thereby suffocating their own spiritual life.

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The true reality, in this respect, is that the Most High accommodates Himself to the non-absolute beings' level of comprehension and abilities of progression and reveals to them the approximation of the truth to the Absolute Truth in steps as they proceed in their spiritual development.

From this important rule one must conclude that whatever has been revealed so far in the history of mankind was relevant only within and for each particular step, and must be considered as a base on which the next step is built. Therefore, the importance of any revelation is valid only within that particular step. As progression proceeds, at one point it becomes obsolete and a new revelation is necessary for the next step. The new revelation retains the basic grains of truth which each revelation has and discards everything else as of no use. For that reason it is not surprising that in many instances, the newly revealed truth seemingly contradicts old truth or the previous step. If one considers each revelation as having an Absolute Value the contradiction is obvious: two contradictory Absolute Truths are impossible. But if one considers them in the light of steps in spiritual progression, then contradiction is only relative or seeming. From this the danger of clinging rigidly to one step and building on old traditions and conventions is very obvious.

For this reason it must be emphasized again and again that in order to understand what follows in this book, one must completely and totally disregard any conventional and traditional thinking.

It is also necessary to continuously warn everyone who reads this book that this is a direct revelation of the Most High for the next step in mankind's spiritual development for which mankind is now ready. Therefore, it has to be considered in the light of that step. It is a very important step, as was each previous step; but, nevertheless, it is only a step. It would be a tragedy if it were perceived, conceived and understood in an absolute sense. It would be a repetition of similar mistakes as in the past: one of the many purposes of this revelation is to warn against such mistakes. For this reason it must be remembered that once this revelation serves its purpose and the new step is completed, another transcending step will come into existence built on the last new step. Therefore, whatever is inappropriate from the standpoint of a transcending step to the present one will be discarded. The importance of this step lies in the fact that the next step cannot be built without this one, as this one could not be built

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without the previous one. However, the next step will transcend whatever is revealed in this particular step as this step transcends all previous ones. Unless this rule is continuously kept in mind and everything that proceeds is considered in this light, its true meaning, purpose and effect will be completely lost. It would be a waste of one's time. This is the reason why this introduction is so important.

As mentioned above, in the process of the known history of mankind there were several revelations from the Most High: many of them are recorded in books such as the Bible, Bhagavad-Gita, Vedas, Tibetan Book of Dead, Upanishad, Koran and some others. They were revelations congruent to their time, needs, place, differences of spiritual awareness, and their particular steps. They all contained grains of Universal Truths. But those truths are now buried in conventional and traditional interpretations and claims of exclusivity and absoluteness of individual understanding of the nature of that revelation. For example, Christians are reluctant to accept any revelation which comes after the Revelation of St. John because of the completely misunderstood statement of St. John made at the conclusion of his book in chapter 22, verses 18 and 19, "I warn everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues described in this book, and if anyone takes away from the words of the book of this prophecy, God will take away his share in the tree of life and in the holy city, which are described in this book." From this statement many Christians wrongly concluded that it was the last revelation after which nothing ever would come; if anyone after that claimed that he received a revelation it would be adding to the prophecy of St. John, thus, it would mean that it could not be a true revelation. This, in turn, leads them to believe that the New Testament revelations are the only ones with validity because they only have eternal and Absolute Validity. This conclusion tragically led Christians and their churches to the Dark Ages, which refuted any attempt to bring anything new to the concept of Christianity and spirituality and thus prevented, for many centuries, any direct revelation of the Universal Nature from the Most High. The situation is, of course, not better in different spiritual systems because they also thwart any further spiritual development by clinging to their own traditional and conventional approach. This completely undermines acceptance of anything new which contradicts their conventional and traditional thinking.

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However, in order to preserve some kind of spiritual awareness in mankind, the Most High maintained, through external means of worship and traditions, some concepts of true spirituality among certain individuals so that the life of mankind could be preserved and further steps could be built in Earth's cycle of time. Unfortunately, those individuals were usually condemned, ostracized, persecuted or considered heretics or insane. Despite this, that internal tendency for progression and building of the new steps in human spiritual awareness always flourished and found fruition. After centuries passed following the Revelation of St John, mankind, thanks to the effort of these individuals, became ready for the next important step which was to transcend the Dark Ages of traditions and conventions and prepare mankind for a return to the true, undistorted and, thus, unconventional and untraditional spirituality. This revelation, which can be called a transitional step from the old, dark, traditional and conventional thought to the thought of the new spiritual age which is to come with the following step, was transmitted through Emanuel Swedenborg.

Unfortunately, the value of Swedenborg and the revelation of the Most High which came through Swedenborg is misunderstood and not widely known for certain reasons. The problem was that it is not perceived for what it is; that is, as a vitally important transition from one long, dark, traditional, conventional step, which comprised a whole cycle of time, to the new era of mankind which is about to begin. The very nature of transition requires retention of some traditional and conventional concepts so that the previous step is not completely devastated. Because of the unusual darkness, endurance, degree of spiritual perversions and distortions, and rigidity of the previous step in the history of mankind, it was not possible to build directly on the next step but, instead, a transitional period was initiated by the Most High. This period was to prepare mankind for what was to come without danger of complete spiritual destruction and devastation of mankind. The problem is that if the full extent of the truth of the next step had been available to mankind and to Swedenborg, they would not have been able to receive it. They would have completely rejected it and thus, would have prevented the occurrence of the next step. Since it is vital for mankind that the next step occurs, it was necessary to start with a transitional period which would contain some new truths, and retain some old, conventional and traditional thinking and some distorted views which would be pertinent to the next step. Without this effort mankind would have

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remained in the Dark Ages of its spirituality which is no spirituality at all. And where there is no spirituality, there is no life. For that reason, if it were not for the transitional period represented by the revelation through Swedenborg, mankind would have perished.

The revelation of the Most High that is congruent with the next step is, therefore, logically built and stems from the transitional period of Swedenborg. Therefore, it is also a reevaluation, correction and rebeautification of His exquisite concepts.

Because of these transitional values, Swedenborg's concepts are not widely accepted for the time being in the natural world. The situation, however, is different in the spiritual world and in the other universes, galaxies and solar systems where his concepts are well-known for what they really are and highly valued for their noble purpose. There are two reasons why they are not accepted and acclaimed more widely on this planet: first, because their transitional nature contains some major distortions which must be corrected before wide acceptance of them is possible. If these major errors were widely acclaimed, they would reinforce some of the old, traditional, conventional approaches and thus would kill the opportunity for building the next step. Once corrected and put in proper perspective they will become an integral part of the new age and thus will be widely acclaimed.

The second reason is that the few thousand followers of Swedenborg's concepts who formed a church bearing his name perceived his teachings traditionally and conventionally, thus killing any opportunity for their widespread acceptance. The problem with Swedenborgians is that they make the very same mistake all traditionalists do: they consider the revelation which came through Swedenborg as an absolute one which is the final and ultimate word in mankind's spiritual development. By claiming that they are no different than people of the previous step, therefore, they are as reactionary as all others. One cannot very well build something new on this kind of approach.

It is not easy to get rid of old, familial, traditional, conventional and seemingly comfortable approaches. But unless this is done, all else is lost and has no true meaning and reality.

Throughout this book there are few specific references to anyone's work or concepts. Since this book is a result of direct revelation,

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enlightenment and inspiration by the Most High it reflects completely and only His perceptions, interpretations and presentations of the situation which exist in regard to it from the standpoint of the coming of the new step in mankind's spiritual progression. The Most High reveals only what is proper, right and relevant from the standpoint of the next step because it is beneficial for mankind. Because of the step's nature to progress, the transcending understanding, perception, interpretation and presentation exist which are not relevant to know from the standpoint of the step which is being built right now. Mankind is not ready for this transcending understanding until the new step is formed, completed and exhausted fully. When that time comes, a new revelation will appear to someone else and the building of the next step will begin. But that will be another story for another cycle of time in the spiritual progression of mankind. When that time comes, this book will become obsolete and will have only historical value as a foundation for the building of the higher step, transcending its own condition, state and understanding.

This book is meant for the wide variety of readers who are interested in spiritual issues. The language is accommodated to that purpose. However, some issues have a deep, philosophical content and require elaboration and use of appropriate language. For that reason, it is not always possible to maintain the desirable simplicity and clarity congruent with all levels of human understanding. This is especially true with regard to the first chapter, part one, of this book.

Whatever transpires in this book is not meant for arguments, agreements or disagreements. It is not meant as a command, an order, a demand, a contradiction or a belief system which must be accepted. The purpose is to give people an opportunity to reflect, contemplate, meditate and seriously consider what is said for their own spiritual benefit, growth and progress. If it fulfils this purpose, no more is expected.

PART I

SPIRITUAL DETERIORATION

CHAPTER ONE

Definition and Principles of Spirituality in General and Human Spirituality In Particular. Concept of the Most High.

Before proceeding to read what follows, it is first advisable to read the very important introduction to this book. Otherwise the meaning, the purpose and the true sense of it will be totally and completely lost.

In order to understand all fundamentals of human spirituality, one has to come to an agreement regarding spirituality and its principles in general, and human spirituality and its principles in particular. Without establishment of the meaning of these concepts, one cannot intelligently talk about spirituality.

Now, in defining the concept of spirituality, it is necessary to remember that any definition of it, in its essence and substance, will be limited in its true sense because any attempt to understand it in an absolute sense is blocked by the state of temporality and relativity of the human natural state from which this definition is being attempted. Therefore, for this reason, all such definitions which proceed here will be an approximation of the Absolute Definition. It means that in the next step of spiritual development of mankind, the understanding of the true nature of spirituality will be transcended above the present degree of understanding. The reason for this lies in the very nature of spirituality and its definition.

The following definition of spirituality in general is now being revealed for the new spiritual step which is now coming into existence:

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Spirituality in general is a realization of the existence and being of uncreated, timeless and spaceless Absolute State and its Absolute Process of Absolute Self-Awareness in Absolute Sense that always is with absolutely all consequences of such awareness. It does not occur, it does not proceed, it does not become because it simply is. It is always in itself and by itself, without any origin and without being from anything else. All else in imaginable and unimaginable being and existence proceeds from “It Is”.

From this definition of spirituality in general, the definition of human spirituality in particular logically follows:

Human spirituality in particular is a realization, with absolutely all consequences of such realization, that being and existence of human beings occurs, proceeds and becomes from the uncreated, timeless and spaceless Absolute State and its Absolute Process as a result of creative effort of the Absolute Self-Awareness that always is. This means that all else and human beings occur, proceed and become from that which does not occur, does not proceed and does not become. What occurs, proceeds and becomes does not exist in itself and by itself, but only by that and from that which doesn't occur, doesn't proceed and doesn't become. For that reason, human beings and all else are not. They and all else are occurring, proceeding and becoming. What does not occur, does not proceed, and does not become is always within. What is occurring, proceeding and becoming from that which does not occur, does not proceed and does not become and which always is within is without of that within. But because “without” occurs, proceeds and becomes from “within”, it contains, in itself, that “within”. Therefore, “without” of “within” is the very “within” of “without”.

It is important to realize that “without” of “within” is not the same as “within”. What occurs, proceeds and becomes from something which never occurs, proceeds and becomes because it always is, cannot be the same. “Without” is an extension, a result of the process of that which is “within” and doesn't occur, doesn't proceed and doesn't become. An extension, a result of the process of something is not the same as that something but contains that something as a principle of its occurring, proceeding and becoming.

To understand these definitions, it is necessary to elaborate further about their content in the form of enumerating their principles.

I. Spiritual Deterioration — Chapter 1

Several general principles must be considered in regard to this first definition and its clarification:

1. Uncreated Absolute State and its Absolute Process is Absolute Self-Awareness. Therefore, it is Absolute and Pure Consciousness within itself and by itself. Absolute and Pure Consciousness signifies that which always is, is “I Am”. “I Am” incorporates and summarizes everything which is in an Absolute State and its Absolute Process in Absolute Sense. The Absolute Awareness of “I Am” is the Absolute Mind. The Absolute Mind constitutes the Absolute Sentient Entity. Therefore, the first principle states that which always is and which never occurs, proceeds and becomes is the Absolute, Perfect, Uncreated, Sentient Entity which is pure and Absolute Consciousness of the Absolute “I Am”.

2. Since the Absolute “I Am” always is and does not occur, does not proceed and does not become, it is, at the same time, Absolute Independency and Absolute Freedom. One cannot conceive of that which always is to be restricted or limited by absolutely anything. Since everything occurs, proceeds and becomes from the Absolute “I Am” and “I Am” does not occur, proceed and become from anything, it is the very freedom, the very independency in itself and by itself. If this were not so, nothing could exist. There would be no “I Am”. To utter the word “I Am” already presupposes complete freedom and independency. Therefore, from this follows the second principle: because “I Am” in this connotation does not occur, does not proceed and does not become but always is, it is the very freedom, the very independency in itself and by itself.

3. Absolute “I Am” is the Absolute State. The Absolute State of the Absolute “I Am” is the Absolute Love. The Absolute Love of the Absolute State of the Absolute “I Am” is the Absolute Essence of the Absolute “I Am”. The Absolute Essence of the Absolute “I Am” is the Absolute Life. Thus, the Absolute Life is the Absolute Love. It is the Absolute Principle of all and in itself and by itself. Therefore, this principle states that the Absolute State of the Absolute “I Am” is Absolute Love which is the Absolute Life.

4. The Absolute State of the Absolute “I Am” is the Absolute Process. By the very nature of its Absolute Principle, the Absolute “I Am” by its “Absolute Is” immanently continuously is in Absolute Process. The Absolute Process of the Absolute State of the Absolute “I Am” is the Absolute Wisdom, Absolute Pure Thought. The Absolute

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Wisdom of the Absolute Process of the Absolute State of the Absolute “I Am” is the very Absolute Substance of the Absolute “I Am”. It is the Absolute Form, Absolute Manifestation of its Absolute State. It is the Absolute Thought Process of the Absolute Love of the Absolute “I Am”. Thus, this principle concludes that the Absolute “I Am” is always the Absolute Thinking. The Absolute Thinking, therefore, is the Absolute Process of the Absolute State of the Absolute “I Am”.

5. The major attributes of the Absolute State of the Absolute Love of the Absolute “I Am” are: Absolute Will, Absolute Motivation, Absolute Feeling and Absolute Sharing. The very life of the Absolute Love is to will love, absolutely and unconditionally. It is absolutely motivated, unconditionally to be in Absolute Love. The Absolute Love is sustained by its Absolute Feelings of the Absolute Love which, in turn, is absolutely motivated to love absolutely and unconditionally. This, in turn, determines the Absolute Need for Absolute Sharing of this unconditional, Absolute Love. This is the very principle of the Absolute “I Am”.

6. The major attributes of the Absolute Process of the Absolute Wisdom of the Absolute State of the Absolute “I Am” are: Absolute Intelligence, Absolute Reason, Absolute Knowledge, Absolute Logic, Absolute Rationality, Absolute Order, Absolute Law and Absolute Perception. It is also continuous Absolute Thought Process. Thus, Absolute “I Am”, by virtue of these Absolute Attributes, always thinks with Absolute Intelligence, with Absolute Knowledge, with Absolute Reason, with Absolute Logic, and with Absolute Rationality. Its Absolute Thinking, therefore, is always absolutely logical, orderly and lawful. They are all an immanent part of the Absolute Wisdom which is the Absolute Process of the Absolute State of the Absolute Love of the Absolute “I Am” whose Absolute Principle is the Absolute Life. From this follows the next principle which establishes that these major attributes and those mentioned and enumerated in the above principle five constitute the very Absolute Essence and Absolute Substance of the Absolute “I Am”.

7. The Absolute “I Am”, with all its principles and attributes and their derivatives, is absolutely timeless and spaceless. Since Absolute “I Am” does not occur, does not proceed and does not become but always is, it cannot be apprehended (that is, perceived and understood) in the terms of time and space. Time and space both implicate that “I Am” started and is somewhere. To be somewhere is

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to occur, and to start is to proceed. Since Absolute “I Am” does not occur and does not proceed but always is, therefore, it completely, totally and absolutely transcends any notion, any concept, any idea or any thought of time and space. Time and space are not. Time proceeds and space occurs. Since everything proceeds and occurs from that which does not occur and does not proceed, therefore, logically, time and space proceed and occur from the Absolute “I Am” as a result of its Absolute State and its Absolute Process. Time can be relatively apprehended as something which proceeds as a result, an outcome of continuous activity of the Absolute Attributes of the Absolute Love of the Absolute “I Am”. Space can be relatively apprehended as something that occurs as a result, outcome of the Absolute Attributes of the Absolute Process of the Absolute “I Am”. In fact, time and space are only by-products of these attributes. From this principle it follows that whatever is, always is regardless of time and space. Time and space are the result of “Is” but not its condition or state or process.

8. The Absolute State of the Absolute Love of the Absolute “I Am” and all its Absolute Attributes with their Absolute Derivatives constitute the Absolute Principles of the Absolute Femininity. The Absolute Femininity of the Absolute “I Am” constitutes the Absolute Presence of the Absolute “I Am” in Absolute Being and Absolute Existence and in all its Absolute Derivatives to the ultimate Absolute Manifestation.

By this principle, that is, the principle of Absolute Femininity, the Absolute “I Am” is ever present in Itself and in all that proceeds, occurs and becomes from it. Since the Absolute Femininity is of the Absolute Love and all its attributes and their derivatives, it is the ever present Absolute Love of the Absolute “I Am” which manifests itself continuously and unceasingly in all and everything by its principle of femininity.

9. The Absolute Process of the Absolute Wisdom of the Absolute “I Am” and all its Absolute Attributes and all their Absolute Derivatives constitute the Absolute Principle of the Absolute Masculinity. The Absolute Masculinity through the Absolute “I Am” constitutes the Absolute Knowledge and Absolute Providence of the Absolute “I Am” of the Absolute Being and Absolute Existence and of all its derivatives to the ultimate manifestation.

By the Absolute Principle of the Absolute Masculinity the Absolute “I Am” is omniscient of itself and of everything and all which

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proceeds, occurs and becomes from it. Therefore, from this principle follows that, since the Absolute Masculinity is of the Absolute Wisdom and all its attributes and their derivatives, it is the ever-knowing Absolute Wisdom of the Absolute “I Am” which manifests itself continuously and unceasingly in all and everything by its principle of Masculinity.

10. Both the Absolute Principle of the Absolute Masculinity and the Absolute Principle of the Absolute Femininity of the Absolute “I Am” in their Absolute, Distinguishable Unity constitute the Absolute Power, the Absolute Potency and the Absolute Force of the Absolute “I Am”. By this Absolute Unity the Absolute “I Am” is omnipotent. The reality of this principle is based on the realization that whatever always is and never occurs, proceeds or becomes is in Absolute Power by the immanency of its own being and existence. The very nature of “I Am” in Absolute Sense constitutes the Absolute Power in itself and by itself because it did not occur, it did not proceed, it did not become from or by any outside or inside power. Since it always is in Absolute Sense, it is the Absolute Power in itself and by itself. This Absolute Power is the Absolute Unity of distinguishable Absolute Masculinity and Absolute Femininity of the Absolute “I Am”.

The Absolute State and the Absolute Process of the Absolute Distinguishable Unity of the Absolute Principle of Absolute Femininity and Absolute Principle of Absolute Masculinity in its continuous Absolute Unification, Absolute Integration and Absolute Individuation of the Absolute “I Am” constitutes the Absolute Principle of Absolute Sexuality of the “I Am”. The Absolute Sexuality of this Absolute Union of all Absolute Principles, Absolute Attributes and all their Absolute Derivatives is thus uncreated, unoccurring, unproceeding, and unbecoming because it always is. It is the very Absolute Life in “I Am” Absolute. The Absolute Sexual Principle of the Absolute Unity is the true Absolute Essence and the Absolute Substance of the “I Am’s” Absolute Existence and Absolute Being and its true Absolute Potency, Absolute Power, Absolute Force and Absolute Dynamism. As a result of this Absolute Principle, all else may occur, proceed and become. Therefore, the results of this Absolute Union are the birth, the appearance, the occurrence, proceeding and becoming of all else. Thus, this principle of spirituality in general states that the Absolute “I Am”, by virtue of this unification, is Absolute Sexual Being and Entity. This Absolute Principle enables the Absolute Existence of the Absolute Process of the Absolute

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Sharing of everything that always is to the degree of receptivity of that which occurs, proceeds and becomes from it.

11. The Absolute Power of the Absolute “I Am” and its Absolute Sexuality operates on the principle of the Absolute Creativity. The Absolute Creativity of the Absolute “I Am” is the outcome and continuous manifestation of its Absolute Love and Absolute Wisdom and all the Absolute Attributes and their Absolute Derivatives. Because the very content and principle of the Absolute “I Am” is Absolute Activity, it is Absolutely Active and Absolutely Creative.

Absolute Creativity of the Absolute “I Am” is the very center or nucleus of unification of Absolute Love and Absolute Wisdom of the Absolute “I Am” in its Absolute Sexuality. From this Absolute Center and Absolute Nucleus are initiated the movements toward occurrences, proceedings and becomings of everything that is not but occurs, proceeds and becomes from it. Therefore, this principle states that the Absolute “I Am” creates from the Absolute State of its Absolute Love by the Absolute Process of its Absolute Wisdom.

12. The Absolute “I Am” with all its Absolute Principles and their Absolute Attributes and Absolute Derivatives is an Absolutely Conscious Sentient Entity in Absolute Form. As a matter of fact, it is the only true Absolute Sentient Entity in itself and by itself from which occurs, proceeds and becomes all else. Because of this, one can relate to it as to a sentient entity. This justifies the names by which it is named, despite the fact that, in its very essence and substance, it cannot be named by relativistic terms of human language since it initiates everything from its own Absolute Reality. Therefore, all names, concepts, ideas and thoughts which are named proceed, occur and become by the result of the existence of this Absolute Reality which cannot be named. It is called by many names because it has an infinite number of Absolute Attributes. Therefore, all names are Its own. For the purpose of this book, it is proper to name it the Most High. For that reason, the term the “Most High” will be used consistently throughout this book to indicate, by this term, everything that constitutes the definition and all principles of spirituality in general. The term, the “Most High”, constitutes in the ultimate and Absolute Sense all the principles of Masculinity and Femininity. Therefore, both terms “He” and “She” are equally applicable to the concept of the Most High.

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The term, “Most High”, incorporates and signifies, in this book, what is known as God, Jehovah, Adonai, Elohim, Shaddai, Jesus Christ, Son of God, Son of Man, Brahma, Vishnu, Siva, Rama, Krishna, Buddha, Allah, Manitou, and all other names in existence on this Earth and in all other universes, galaxies, solar systems, planets and various dimensions. These names, in actuality, represent and correspond to the description of the clusters of various Absolute Attributes of the Most High and, in themselves, never exhaust fully and completely the true essence, the true substance, not only of the Most High, but also any of His/Her Absolute Attributes. The Most High’s name “Jesus Christ” has a special position and meaning as compared to the others. See Chapter Three, Part One of the book for this meaning.

From these general principles of spirituality proceed the particular principles of Human Spirituality.

1. Human beings occur, proceed and become from the uncreated, Absolute State and its Absolute Process. Because they occur, proceed and become from it, they reflect, carry and possess all its principles, attributes and their derivatives in a relative sense. They cannot have them in the Absolute State and in Absolute Process for they are occurring, proceeding and becoming from the Absolute which does not occur, does not proceed and does not become because it always is. What occurs, proceeds and becomes from the Absolute can be, and always is, relative to that Absolute. However, relative to the Absolute is a carrier, a recipient, a reflector, a possessor of the Absolute in its relative to the Absolute. The relative to the Absolute is a result of the Absolute Process which reflects its Absolute Process in relative to the Absolute by occurring, proceeding and becoming. For that reason, the Absolute is in its relative in its relative sense. The relative is not and cannot be in the Absolute because otherwise it would always be and, therefore, it would not be relative anymore. On the other hand, the Absolute can and is present in its relative by virtue of the principles of occurring, proceeding and becoming. Occurring, proceeding and becoming is the Absolute Result of the Absolute Process of the Absolute State of the Absolute “I Am” which is Absolute Self-Awareness. The Most High is Absolute Self-Awareness manifested in its occurrences, proceedings and becomings. In this continuously occurring, proceeding and becoming of self-awareness from the Absolute Self-Awareness, which is the basic principle of human beings, the Absolute exists in its relative and in all its

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consequences, attributes, manifestations and derivatives. Thus, this principle denotes that human beings are self-aware from the Absolute Self-Awareness which is the Most High (one has to bear in one's mind the definition of the Most High described in the preceding twelve principles). They are not self-aware in themselves or by themselves but from the Absolute Self-Awareness of the Most High. This is the reason that human self-awareness is relative to the Absolute Self-Awareness of the Most High. But at the same time, by their very ability to be self-aware human beings contain in such self-awareness the Absolute Presence and the Absolute Process of the Absolute Awareness of the Most High. The Most High is Absolute and Pure Consciousness within Himself/Herself. Human beings' consciousness occurs, proceeds and becomes from the Absolute Consciousness in itself and by itself. Since the Most High is always "I Am" in the Absolute Sense in and by Himself/Herself, a human being is always "I Am" relative from and to the "I Am" Absolute. The awareness of "I Am" relative from and to the "I Am" Absolute constitutes the human mind which occurs, proceeds and becomes from the Absolute Mind of the Absolute "I Am".

From this stems the first and one of the most important fundamental principles of human spirituality:

Human beings are sentient beings and entities continuously occurring, proceeding and becoming from the Absolute Sentient Being and Entity which is the Most High who never occurs, never proceeds, never becomes because He/She simply always is.

2. The occurrence, proceeding and becoming of human beings is the act of the Absolute Independency and Absolute Freedom of the Most High. Because this act is the result of the Absolute Freedom and Absolute Independency, human beings occur, proceed and become from the Absolute Independency and Absolute Freedom for and into independency and freedom relative to the Absolute Independency and Absolute Freedom of the Most High. The act of creation and the resultant occurrences, proceedings and becomings can be only in Absolute Freedom and Absolute Independency. What is absolutely free and absolutely independent can operate only in Absolute Freedom and Absolute Independency and is capable of creating only free and independent occurrences, proceedings and becomings relative to the Absolute Itself and its Absolute Principles, Absolute Attributes and their Absolute Derivatives.

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From this stems the second important fundamental principle of human spirituality:

Human beings are in continuous freedom and independency relative only to the Absolute Freedom and Absolute Independency of the Most High. In their very freedom and independency relative to the Absolute Freedom and Absolute Independency of the Most High always is the Absolute Freedom and Absolute Independency of the Most High. Therefore, true human freedom and true human independency can be only from the Most High. The Most High is ever present in human freedom and human independency which is from and relative to the Most High's Absolute Freedom and Absolute Independency. Whatever is from the Most High, the Most High is in it as in His/Her own.

3. "I Am" relative to "I Am" Absolute is in the state relative to the Absolute State. The state of the "I Am" relative is the love relative to the Absolute Love. The love relative to the Absolute Love is the essence of "I Am" relative to the Absolute "I Am". The essence of the "I Am" relative to the Absolute Essence of the Absolute "I Am" is the very life of human beings relative to the Absolute Life of the Most High. Thus, the life relative to the Absolute Life is the very love relative to the Absolute Love. It is the principle of all in human beings relative to the Absolute Principle of all in the Most High. Therefore, this principle states that the state of human beings relative to the Absolute State of the Most High is the very love relative to the Absolute Love which is very life relative to the Absolute Life.

The self-awareness relative to the Absolute Self-Awareness is the awareness of love of this self relative to the Absolute Love of the Absolute Awareness of the Most High. Recognition of the self which is loved is relative to the recognition of the Absolute Self of the Absolute Love of the Most High. Recognition of the relativity of love to the Absolute State of the Absolute Love initiates a state of love which occurs, proceeds and becomes from the Most High. The principle here is that since the love of self occurs, proceeds and becomes from that which doesn't occur, doesn't proceed and doesn't become but always is, one cannot love from occurrence, proceeding and becoming but only from the Most High who is the Absolute Love and doesn't occur but always is. But because the very first step of awareness of occurrence, proceeding and becoming is the awareness of self, the first act of love relative to the Absolute Love is the love of self relative to the Absolute

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Love of the Most High. In the love of self relative to the Absolute Love of the Most High, the Most High is as in His/Her own.

From this conclusion stems the following important fundamental principle of human spirituality:

The love of self relative to the Absolute Love of the Most High is the very essence and life in human beings. Thus, it is impossible to love the Most High unless one loves oneself and it is impossible to love oneself unless one loves, at the same time, the Most High. In the higher sense, no other love exists. Everything related to loving derives from this extremely important fundamental principle of human spirituality.

4. The state of “I Am” relative to the Absolute State of the Absolute “I Am” is the process relative to the Absolute Process. Since “I Am” relative occurs, proceeds and becomes from the “I Am” Absolute, its very occurrence, proceeding and becoming constitutes its continuous process relative to the Absolute Process of the Most High. This process is the wisdom of human beings relative to the Absolute Wisdom of the Most High. The wisdom relative to the Absolute Wisdom constitutes the very substance of “I Am” relative to the Absolute Substance of “I Am” Absolute. It is its form and manifestation of its state relative to the Absolute Form and Absolute Manifestation of the Absolute State. This is the thought process of the love of the “I Am” relative to the Absolute Thought Process of the Absolute Love of the Absolute “I Am” which is the Most High.

Thus, this principle concludes that “I Am” relative is always thinking relative to the Absolute Thinking of the “I Am” Absolute. Human thinking, therefore, is the process of the state of love of “I Am” relative to the Absolute Thinking of the Absolute Process of the Absolute State of the Absolute Love of the Absolute “I Am”.

The fundamental principle of human spirituality stemming from this conclusion is that the existence of human wisdom with all its attributes and derivatives is relative only to the Absolute Existence of the Absolute Wisdom of the Most High. One cannot be wise unless one’s wisdom derives from the Absolute Wisdom of the Most High. True human wisdom constitutes the awareness that since it occurs, proceeds and becomes from the Absolute Wisdom of the Most High who never occurs, never proceeds or never becomes but always is, it exists only relative to that Absolute Wisdom of the Most High. Thus,

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true human wisdom is utterly, completely and totally impossible without the Absolute Wisdom of the Most High. One can be wise only by and from the Most High. The Most High is in this human wisdom as in His/Her own.

5. The major attributes of the state of love of “I Am” relative to the Most High are: will, motivation, feeling and sharing relative to the Absolute Will, Absolute Motivation, Absolute Feelings and Absolute Sharing of the Most High. The very life of love is the will to love relative to the very Absolute Life of the Absolute Love to will love absolutely and unconditionally. Love is motivated to be always in love relative to the Absolute Motivation of the Most High to be in Absolute Love. This love is sustained by its feelings of love which, in turn, are motivated to love relative to the Most High’s Absolute Motivation to love absolutely and unconditionally. This, in turn, determines the need for sharing of love relative to the Absolute Need of the Most High for Absolute Sharing of the unconditional Absolute Love.

Because the attributes of the state of love of human beings occur, proceed and become from the Absolute Attributes of the Absolute Love of the Most High that do not occur, do not proceed and do not become but always are, the following major fundamental principle of human spirituality results:

All human willing, motivation, feelings and sharing with all their derivatives, without any exception, are relative only to the Absolute Will, Absolute Motivation, Absolute Feeling and Absolute Sharing of the Most High from which they occur, proceed and become. Thus, it is utterly, totally and completely impossible to will, to feel, to motivate or to share anything without relevance to that which always is in itself and by itself and originates from its Absolute State the possibility of occurrence, proceeding and becoming of these attributes. Therefore, the true will, true motivation, true feelings and true sharing of human beings are possible only from the Most High. The Most High is in these attributes of human beings as in His/Her own.

6. The major attributes of the process of the wisdom of the state of “I Am” relative to the Absolute Attributes of the Absolute Process of the Absolute Wisdom of the Absolute State of the Absolute “I Am” are intelligence, understanding, reason, rationality, knowledge, order, law and perception relative to the corresponding Absolute Attributes of the Most High. It is also a continuous thought process relative to the Absolute Thought Process of the Most High. Thus, “I Am” relative to

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the Absolute “I Am” by virtue of these attributes always thinks, understands with intelligence, reason and rationality relevant only to the Absolute Intelligence, Absolute Reason and Absolute Rationality. Its thinking is always logical, orderly and lawful relative only to the Absolute Thinking and its Absolute Logic, Absolute Order and Absolute Lawfulness of the Most High. They are all an innermost part of the wisdom which is the process of the state of love of the “I Am” relative only to the Absolute Attributes of the Most High who is the Absolute “I Am” with Absolute Principle which is the Absolute Life.

Because these attributes in human beings occur, Proceed and become from that which doesn't occur, doesn't proceed or doesn't become but always is, that is, from the Most High, they are always relative to the Most High's “I Am” in the Absolute Sense.

Therefore, from this follows the next important fundamental principle of human spirituality:

Since intelligence, understanding, reason, rationality, knowledge, order, lawfulness and perception occur, proceed and become from the Most High's Absolute “I Am” and its Absolute Attributes, human beings truly, completely, totally and utterly can think, understand, reason, be rational, logical, orderly, lawful and properly perceptive only from the Most High who is alone and the only one with all these attributes in the Absolute Sense. The existence of these attributes in human beings is relative only and, therefore, possible only by the existence of that which always is in its Absolute Sense. Without it there would be no occurrences, no proceedings and no becomings of such attributes in the relative sense. Thus, the Most High is ever present in these attributes in human beings as in His/Her own.

7. The state and the process of “I Am” relative to the Absolute State of Absolute Process of the Absolute “I Am” occurs, proceeds and becomes from that which doesn't occur, doesn't proceed and doesn't become but always is without space and without time. The degree of relativity of the state of “I Am” relative to the Absolute State of the Absolute “I Am” constitutes the subjective space of that state. Because this state occurs from the Absolute State which doesn't occur but always is, the awareness of relativity of that occurrence to nonoccurrence is perceived as subjective space. Thus, the subjective space is determined by the degree of awareness of the subjective position of one's occurrence relative to the Absolute State of non-occurrence of the Most High.

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On the other hand, the degree of relativity of the process of “I Am” relative to the Absolute Process of the Absolute “I Am” constitutes the subjective time of that process. Because the process proceeds from the Absolute Process which doesn’t proceed but always is, the awareness of the relativity of that proceeding to the non-proceeding is felt as subjective time. Thus, subjective time is determined by the degree of awareness of subjective feelings of one’s own proceeding relative to the Absolute Process of non-proceeding of the Most High.

The degree of awareness of the occurrence and the proceeding to the non-occurrence and non-proceeding constitutes the becoming of the subjective space and time relative to the non-becoming which always is without space and time, thus, which is the Most High.

Therefore, the subjective time and subjective space are relative only to the Absolute Spacelessness and Absolute Timelessness determined by the state and the process as it occurs and proceeds to become relative to the Most High who doesn’t occur, doesn’t proceed and doesn’t become because He/She always is.

From this stems the following important fundamental principle of human spirituality:

The true nature of the human state and human process occurs and proceeds to become relative to the Absoluteness of the Most High. The occurrence and proceeding constitute subjective space and subjective time that enable one to become relative to the only One who always is, that is, to the Most High. Thus, time and space do not exist as objective reality but are only the result of subjective states and subjective processes relative to the awareness of the non-space and non-time of Absolute Being and Absolute Existence of the Most High. Because these subjective states and subjective processes are relative only to the Absolute State and the Absolute Process of the Most High, the Most High is in these subjective states and processes of human beings as in His/Her own.

8. The state of love of the “I Am” and all its attributes relative to the Absolute State of the Absolute Love of the Absolute “I Am” and all its Absolute Attributes constitutes the principle of the femininity of “I Am” relative to the Absolute Principle of the Absolute Femininity of the Absolute “I Am”. The femininity of “I Am” relative constitutes the presence of “I Am” relative in its being and existence and all its derivatives to the ultimate actualization relative to the Absolute

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Presence of the Absolute “I Am” in the Absolute Being and Absolute Existence and all its Absolute Derivatives to the ultimate, Absolute Manifestation. By the principle of femininity of “I Am” relative to the Absolute Femininity of the Absolute “I Am”, human beings are relatively present in all and every occurrence from and through the Absolute Femininity of the Most High which doesn’t occur because it always is and is contained in every “I Am” relative to the Absolute “I Am” of the Most High.

From this results the following important fundamental principle of human spirituality:

The principle of femininity constitutes the state of love of every human being with all its attributes and derivatives relative to the Absolute State of the Absolute Love of the Most High with all its Absolute Attributes and Absolute Derivatives. Every human being is sustained by this principle because love is the very life and essence of every human being. For that reason the principle of femininity is fully present with all its derivatives in every human being regardless of what kind of choice one makes as far as one’s realization in the temporality of existence in the natural state is concerned, be it the male form or the female form. But because the principle of femininity in human beings occurs from the Absolute Principle of the Absolute Femininity of the Most High which doesn’t occur but always is, the Most High is ever present in this principle in every human being as in Her own.

9. The process of wisdom of “I Am” and all its attributes and derivatives relative to the Absolute Process of the Absolute Wisdom of the Absolute “I Am” and all its Absolute Attributes and Absolute Derivatives constitutes the principle of the masculinity of “I Am” relative to the Absolute Principles of the Absolute Masculinity of the Absolute “I Am”.

The masculinity of “I Am” relative to the Absolute Masculinity of the Absolute “I Am” constitutes the knowledge and insight of self and all its derivatives relative to the Absolute Knowledge and Absolute Providence of the Most High and all their Absolute Derivatives.

By this principle of masculinity of “I Am” relative to the Absolute Masculinity of the Absolute “I Am”, human beings are relatively knowledgeable and understanding of all and every proceeding from and through the Absolute Masculinity of the Most High which doesn’t

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proceed because it always is and that is relatively contained in every “I Am” relative to the Absolute “I Am” of the Most High.

From this results the following important fundamental principle of human spirituality:

The principle of masculinity constitutes the process of wisdom of every human being relative to the Absolute Process of the Absolute Wisdom of the Most High. Every human being proceeds and is manifested by this principle because wisdom is the very form of life and substance of a human being. For this reason the principle of masculinity is fully present with all its derivatives in every human being regardless of what kind of choice one makes as to one’s form of manifestation in the temporality of the natural state, be it the male or the female form. But because the principle of masculinity in human beings proceeds from the Absolute Principle of the Absolute Masculinity of the Most High which doesn’t proceed but always is, the Most High is ever present in this principle as in His own.

10. Both the principle of masculinity and the principle of femininity of the “I Am” relative to the Absolute Principle of Absolute Masculinity and Absolute Femininity of the Absolute “I Am” in their distinguishable unity constitute the power, the force and the potency of this “I Am” relative to the Absolute Power, Absolute Force and Absolute Potency of the Absolute “I Am”. By the unity of the principle of femininity and masculinity, human beings are powerful, potent and forceful relative only to the Most High’s Absolute Potency, Absolute Power and Absolute Force. The potency, the power and the force of human beings is, by its very nature, continuously dynamic relative to the Absolute Potency, Absolute Power and Absolute Force of the Most High who is Absolutely Dynamic. The very nature of the Most High which always is, is the state of Absolute Dynamic Process which excludes any state of inactivity, stagnancy, idleness or static. That which always is, it is. The content of the word “is” denotes a continuous dynamic state. For, to be always means activity. Since the Most High is the Absolute “I Am”, it follows that He/She is in an Absolute Dynamic State: in it is the Most High’s Absolute Power, Absolute Potency and Absolute Force from which occur, proceed and become the power, the potency and the force of that which occurs, proceeds and becomes from the Most High.

Therefore, from this one can conclude that one of the major fundamental principles of human spirituality is an awareness, a

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recognition that the true power, force and potency of every human being is relative only to the Absolute Power, Absolute Potency and Absolute Force of the Most High. Thus, human beings can be truly, completely, totally and utterly powerful, potent, forceful and dynamic only from and by the Absolute Potency, Absolute Power, Absolute Force and Absolute Dynamic State of the Most High from whom all this occurs, proceeds and becomes. Because all this occurs, proceeds and becomes from the Most High, the Most High is in all this and its derivatives in human beings as in His/Her own.

The distinguishable unity of the principle of femininity and the principle of masculinity in its continuous unification, integration and individuation of “I Am” relative to the Most High constitutes the true principle of human sexuality relative to the Absolute Principle of the Absolute Sexuality of the Most High. The sexuality of the union of all principles, attributes, and all their derivatives relative to the Most High is, thus, always occurring, proceeding and becoming from the One who always is, that is, from the Most High. It is its very life in “I Am” relative to the Absolute Life of “I Am” Absolute. The sexual principle of this unity is the true essence and substance of human entities’ existence and being and their true potency, power, force and dynamic state relative to the Absolute Principles and Absolute Attributes of the Most High.

As a result of this principle, all else in human beings may occur, proceed and become relative to that which does not occur, does not proceed and does not become because it always is. Therefore, the result of this union is the transmission of all births, occurrences, proceedings and becomings from the One who is not born doesn’t occur, does not proceed and does not become because He/She always is.

This conclusion leads to the formulation of the following important fundamental principle of human spirituality:

The sexual principle of human beings relative to the Absolute Sexual Principle of the Most High occurs, proceeds and becomes from the Most High, and through this sexual principle human beings are able to share themselves with each other and their Creator. Thus, the human being, by virtue of the unification of these principles, is a truly sexual entity relative to the Absolute Sexual Entity which is the Most High. Because the true human sexuality is relative to the Absolute

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Sexuality of the Most High, the Most High is ever present in human sexuality as in His/Her own.

Therefore, in intensification of sexual feelings of principles of masculinity toward principles of femininity and principles of femininity toward principles of masculinity and their unification through the unique manifestation of each principle of every human being, human beings experience the Most High through His/Her unique manifestation, existence and process in human beings of the opposite sexual form, male to female or female to male. Because the Most High is ever present in these forms and in their specific, particular, sexual characteristics, one, in the process of sexual intercourse with one's opposite sexual characteristics (male to female, female to male), in the true sense, to a certain degree, makes love to the Most High.

From this it is important to realize the following fundamental principle of human spirituality: True human sexuality is utterly completely, totally and without any reservation a spiritual occurrence, proceeding and becoming from the Most High — an ultimate tool and gift of sharing and experiencing the Absolute Love and Absolute Wisdom of the Most High as it can be manifested in that which is relative to the Most High. Without this understanding of sexuality, the true meaning is lost forever.

11. The power, potency, force and dynamism of the “I Am” and its sexuality relative to the Most High in the Absolute Sense operates on the principle of creativity relative to the Absolute Creativity of the Most High. The creativity of “I Am” relative to the Absolute Creativity of the Most High is the outcome and continuous manifestation of its love and wisdom and all attributes and derivatives relative to the Absolute Love and Absolute Wisdom and all Absolute Attributes and Absolute Derivatives. Because of the very content and principle of “I Am” relative to the Most High's Absolute Activity, it is always active and creative relative to the Absolute Activity and Absolute Creativity of the Most High. The creativity of “I Am” relative to the Absolute Creativity of the Absolute “I Am” is the very center and the nucleus of the unification of love and wisdom of the “I Am” and its sexuality relative to the Absolute Center and Absolute Nucleus of the Absolute Unification of the Absolute Love and Absolute Wisdom of the Absolute “I Am” and its Absolute Sexuality. From this center and nucleus

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movements are initiated toward the continuous becoming of that which occurs and proceeds from the Most High who always is.

Therefore, this principle states that humans create from the state of their love by the process of their wisdom relative only to the Absolute Creativity of the Absolute “I Am” which creates from its Absolute State of its Absolute Love by the Absolute Process of its Absolute Wisdom.

From this results the following important fundamental principle of human spirituality:

The true, creative effort of human beings and their resultant activities is relative only to the Absolute Creativity and Absolute Activity of the Most High. In the Absolute Sense, all creativity and all activity of human beings is possible only because it occurs, proceeds and becomes from the Most High who never occurs, never proceeds and never becomes but always is. Therefore, the Most High is ever present in human creativity and activity as in His/Her own.

12. Since whatever a human being is in his/her entirety is only occurring, proceeding and becoming from the Most High who is the only One who always is, it is obvious that everything in human life depends entirely, totally, utterly, completely and absolutely, without any exception, on what kind of awareness, knowledge, understanding, acceptance, attitude, will, feelings and behavior one has to that which doesn't occur, doesn't proceed and doesn't become but always is, that is, to the Most High. For establishing one's attitude, awareness, knowledge, will, understanding, feeling, acceptance and behavior toward the Most High, one needs to have a proper concept, a proper notion and a proper idea of the nature of the Most High. However, there is a dilemma, a paradox here. The true nature of the Most High, who is Absolute, uncreated, unoccurred, unpreceded and unbecomed because He/She always is, cannot be ever fully comprehended and understood by one who is relative only to the Most High and, thus, always occurs, proceeds and becomes from the Most High. In order to have a true understanding and comprehension of the nature of the Most High, one would have to be uncreated and absolute as is the Most High. Only Absolute Experience of the Absolute State of Absolute Uncreatedness, Unoccurrence, Unproceeding and Unbecoming of the Absolute “I Am” can give one full comprehension and understanding of the true nature of the Most High. Such experience is impossible by one who is not in such absolute state and

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such absolute process. For that reason, sentient entities and beings from the Absolute One are able only to approximate the true nature of the Most High from all those principles, attributes and their derivatives which they have from the Absolute Most High because the Most High is in all of them like in His/Her own. The approximation of the true nature of the Most High from those principles, attributes and their derivatives is possible by their relative nature, relative to the Absoluteness of them in the Most High.

From this stems the conclusion that there is, and always will be, a transcending understanding and comprehension of the nature of the Most High to that which one has at any given moment.

Therefore, this leads to formulation of the following fundamental principle of human spirituality:

Because the real approximation of the Absolute Nature of the Most High is possible only from the principles, attributes and their derivatives in human beings in which the Most High is ever present as in His/Her own, the only way one can come continuously closer and closer to that understanding and comprehension is from within oneself. Thus, a better and better understanding of oneself leads to a better and better understanding of the Most High, for the Most High is ever present in that self as in His/Her own. This process goes on unceasingly to eternity and is the basis and foundation of all human life, human creativity and human activity to infinite potentials and eternal continuation.

In summary of this chapter, it is necessary to conclude that based on all these fundamental principles of spirituality in general and human spirituality in particular, sentient beings and entities in all their forms, states, conditions, processes, dimensions, universes, galaxies, solar systems and planets in all their activities, at all their levels, spheres, areas and regions of their existence and being from the innermost to the outermost, from the highest to the lowest, without any exception or exclusion, are truly, completely, totally, utterly and absolutely spiritual entities and beings.

Unless this is understood, comprehended and seriously considered as the only possibility, nothing that follows in this book will make any sense and the meaning of it will be completely lost.

CHAPTER TWO

Origin of Matter, Universe and Sentient Entities. Original Purpose, Goal and Structure of Human Life and Its Natural, Mental and Spiritual States.

In order to understand properly the origin of matter, universes and their respective sentient beings and entities, and the original purpose, goal and the structure for human life in its states and degrees, it is necessary to have as clear a picture of the structure of the Most High as possible.

For that purpose, the following structure of the Most High now is being revealed:

The Most High = Absolute "I Am"
Absolute Being + Absolute Existence = Absolute Life
Absolute State + Absolute Process = Absolute Encompassment
Absolute Essence + Absolute Substance = Absolute Awareness
Absolute Love + Absolute Wisdom = Absolute Principle
Absolute Will + Absolute Reason = Absolute Mind
Absolute Feeling + Absolute Thinking = Absolute Providence.
Absolute Motivation + Absolute Intelligence = Absolute Activity
Absolute Potency + Absolute Knowledge = Absolute Dynamism
Absolute Femininity + Absolute Masculinity = Absolute Creativity
Absolute Freedom + Absolute Independency = Absolute Choice
Absolute Spacelessness + Absolute Timelessness = Absolute Presence
Absolute Warmth + Absolute Light = Absolute Emanation
This all results in Absolute Unity which equals Absolute Oneness.

Due to the fact that this structure of the Most High is attempted to be comprehended from the natural state of temporality and relativity of expression, it is therefore only an approximation of the true nature of the Most High. As mentioned before, the full and complete understanding of the nature and the structure of the Most High is impossible by someone who is not absolute. Therefore, there is a transcending concept and understanding of the Most High's nature and structure which will be revealed when and if the next step in the development of human spirituality is built based on this present concept and understanding. One must continuously bear in mind the

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approximation, relativity and dynamic nature of understanding of the structure of the Most High so that any stagnation, rigidity, one-sidedness and clinging to old concepts be avoided because in the process of time and better understanding they become obsolete and reactionary.

From the presented structure of the nature of the Most High it can be seen that all categories in the Most High are in Absolute Condition. There is nothing relative there. The very nature of this condition is Absolute Unity of all Absolute Features, Traits, Attributes and their Derivatives that comprise, together, Absolute Oneness.

Thus, Absolute Being plus Absolute Existence equal Absolute Life and so forth. The structure indicates that there are no divisions or opposites conceivable within this structure. By its very nature, the whole structure is continuously absolutely dynamic, active and creative. Passive, negative or dormant conditions are impossible in this structure. Being cannot be without existence. Existence cannot exist without being. Being is the essence and the very life of existence. Existence is the substance, the form, the manifestation and the process of being. Life is from the state of being by the process of existence. Both concepts, by themselves and in their combination, denote an unceasing, active condition which, in turn, denotes continuous movement. The same analogy can be drawn from all other aspects of the above-described structure.

From this follows the necessary conclusion that admittance and supposition of any negative, opposite or passive condition within the structure of the nature of the Most High is a falsity and distortion. Some Eastern and Western mystical, spiritual and philosophical concepts base their ideas on such division, assuming that the opposite forces in the universe are the source of movement and foundation of life. This distorted and false concept came from misunderstanding of the true nature of life. The negative opposite force occurred, proceeded and became from the establishment of such conditions by human beings in the process of their spiritual deterioration, a reason for which will be given in the following chapter. Thus, misunderstanding came from the deliberate establishment of opposing concepts, such as, being to existence, state to process, femininity to masculinity, positive to negative, day to night, and so on. Without an understanding of the additive functions of these categories, neither category, by itself, can be conceived of as opposite, negative or passive to the other. They are

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the positive, active conditions of the same category which are equal to the Absolute Activity. Thus, for example, state, being, essence, love, will, feeling, motivation, potency, femininity, freedom, warmth, and so on are all active states because activity, productivity and creativity are immanent to their very nature. Their very nature is manifested by and through active, creative and productive existence, process, substance, wisdom, reason, thinking, intelligence, knowledge, masculinity, independency, light, and so on. A careful examination of each category, in depth, will instantly bring to anyone's attention the Absolute Active, Dynamic and Creative Nature of each of them. This nature is absolutely immanent to all and each category. There is no exclusion. Any opposing force would truly bring a passive, dormant, negative state and condition in the structure which ultimately would destroy the structure and there would be no being and no existence and, thus, no life. Two forces opposing each other would keep conditions in an absolute and continuous state of immobility. No movement could occur, proceed and become and, thus, nothing else could occur, proceed and become. The concept of Absolute Activity, Creativity and Productivity of all categories, without exclusion, has to be continuously kept in mind if one is to understand how and why human spiritual deterioration came to its occurrence, proceeding and becoming. It is necessary to disregard the false and distorted teachings of the opposing forces which have such a flourishing acceptance in so many spiritual, mystical, religious and philosophical concepts. This is a traditional and conventional approach that has to be completely put aside forever.

Now, since each Absolute Category in the structure of the Most High is Absolute, it means it contains within itself the Absolute Presence and the Absolute Content of each other category in its entirety. This is the source for Absolute Unity, Absolute Harmony and Absolute Oneness. Their being and existence is Absolutely Active.

The Absolute State of the Absolute Being and the Absolute Process of the Absolute Existence of the Absolute Life and Absolute Encompassment in their Absolute Essence and Absolute Substance of the Absolute Awareness by the Absolute Principles of Absolute Love and Absolute Wisdom through the Absolute Will and Absolute Reason of the Absolute Mind with Absolute Feeling and Absolute Thinking of the Absolute Providence with Absolute Motivation and Absolute Intelligence of the Absolute Activity through the Absolute Potency and Absolute Knowledge of the Absolute Dynamism in Absolute

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Freedom and Absolute Independency by Absolute Choice and by Absolute Creativity of the Absolute Unity of the Absolute Femininity and Absolute Masculinity in Absolute Spacelessness and Absolute Timelessness with Absolute Presence is continuously producing Absolute Spiritual Energy which results in the Absolute Warmth and Absolute Light with continuous Emanation from all and each category of the nature of the Most High. Because each category, by its immanent nature, produces continuously such energy and its emanation, there is a cumulative effect. The output of such energy and its emanation, by virtue of the Absolute State and Absolute Process, is, of course, Absolute and therefore cannot be measured, comprehended or perceived in any imaginable or symbolical human terms. The term “spiritual energy” denotes here an absolute concentration of all Absolute Results of the states and processes of all categories, attributes and their derivatives within the structure of the nature of the Most High. Because it is the Absolute Result of all of them, it is Absolutely Spaceless and Timeless and contains within itself all principles of all categories in an immensely and unimaginably Absolute Intensified Condition. The Absolute Intensification stems from the Absolute Cumulative Effect of the sum of all outputs of the energies by each and every category in its entirety.

This Absolute Spiritual Energy constitutes the Absolute Sphere in the center of which the Most High resides. The Absolute Product of this Absolute Spiritual Energy is continuous Absolute Spiritual Emanation of the Absolute Spiritual Warmth and Absolute Spiritual Light which constitutes the Absolute Spiritual Atmosphere of the Most High. The Absolute Spiritual Warmth is the Absolute Process of the Absolute Love of the Most High and the Absolute Spiritual Light is the Absolute Product of the Absolute Wisdom of the Most High; thus, it is His/Her Absolute Spiritual Atmosphere. The Absolute Spiritual Emanation denotes the product of continuous movement and activity of all categories of the Most High and the Absolute Presence. Because in this emanation is the Absolute Presence of all categories, it contains all their qualities in the Absolute Sense in a still more intensified cumulative condition. It is difficult to find an analogy to assist in understanding this description. A remote analogy can be found in the structure of the Universe and its suns. The Absolute Sphere in which the Most High resides could be compared to the sun of the solar system. Its Absolute Atmosphere can be compared to the emanation which the sun continuously produces by its states and

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processes. Its heat can be compared to the spiritual heat of love and its light to the spiritual light of wisdom and so on. However, one would have to imagine all suns in existence with all their cumulative heat, light, power, potency, state and process to come even remotely close to the true understanding of the nature of the Most High.

Because all Absolute Categories of the Most High have Absolute Spiritual Qualities in themselves and by themselves, the Most High cannot be considered by limited physical, chemical, biological or any other categories of the natural world and its natural states, processes and conditions. However, they are true correspondences of spiritual categories, deriving their full origin from them. Therefore, the Most High is not dependent, in anyway, on physical temperatures, chemical reactions, physical laws, biological processes or anything else, but transcends them all in all respects and, at the same time, is ever present in all of them through corresponding meanings of their existence. Whatever is corresponding to His/Her categories, attributes, derivatives and everything else, He/She is in that as in His/Her own.

Now, to go back to the question how all else that is not the Most High originated:

As one can see from the Absolute Categories of the Most High, there are continuous activities going on in them. The result of those activities is a continuous production of Absolute Ideas and Absolute Thoughts. But because these Absolute Ideas and Absolute Thoughts are the Absolute Production of those Absolute Categories, they contain all their qualities, attributes and derivatives in their entirety. Therefore, by their very nature, they produce their own energy and their own emanations which, in turn, contain in cumulative condition all qualities of the original Absolute Ideas and Absolute Thoughts which have all qualities of all categories of the Most High.

Since the Most High is always in Absolute Individuation and Absolute Self-Awareness — Absolute “I Am” — all Absolute Thoughts and Absolute Ideas produced by the Absolute State and the Absolute Process of the Absolute Love and Absolute Wisdom, by their very nature, tend toward their own self-awareness, individuation and self-realization apart from their source so that the Absolute Relationship can be established to their source. The tendency of such Absolute Ideas and Absolute Thoughts toward their self-awareness and individuation is a reflection of the Absolute Presence of the Most

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High and all His/Her categories. It is an immanent, natural creative force ingrained in every Absolute Idea and Absolute Thought continuously produced by the state and processes of all categories of the Most High. Because of the cumulative effect of the energy Absolute Idea and Absolute Thought contain from their source and production of their own energy from the effort for self-awareness, individuation and self-realization which sums up with the contained energy, they emit a tremendous amount of warmth and light. This originates the first spiritual sphere and its first spiritual atmosphere which is actualized and appears to be as if part and “without” of the Most High. But since the major principle formulated in definition of spirituality is that “without” of “within” is the “within” of “without”, the Most High is ever present in that first “without” as in His/Her own. The first spiritual sphere and its spiritual atmosphere constitute the occurrence, proceeding and becoming of what is called the first spiritual dimension or the spiritual world.

Thus, the first spiritual sphere is the product of the Absolute Spiritual Energy produced by the Absolute Ideas and Absolute Thoughts of the Absolute State of the Absolute Process of the Absolute Love of the Absolute Wisdom and so on and their Absolute Emanation which produced the first spiritual atmosphere of the first spiritual sphere which is the first spiritual world. But because of its origin, the first spiritual world contains in itself all categories, attributes and derivatives of its origination relative to the Absolute Categories, Absolute Attributes and Absolute Derivatives of the Most High. They continue here again in a cumulative manner. Having all results and products of the original categories, attributes and their derivatives, the spiritual world is timeless, spaceless, eternal and infinite in its continuation. And since the spiritual dimension contains all results and products of the Absolute Categories of the Most High, it has inexhaustible possibilities of infinite numbers of spiritual states, conditions, degrees and levels to eternity, each of them, in turn, containing all products and results of the categories of the Most High. Thus, this is the base for an infinite and eternal uniqueness of each occurrence, each proceeding and each becoming. Because of the Most High’s Absolute Nature, whatever occurs, proceeds and becomes from Him/Her is always creatively unique and unrepeatable.

The Absolute Nature of all Absolute Categories of the Most High creates absolutely unique and unrepeatable occurrences, proceedings and becomings.

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Each such occurrence, proceeding and becoming is in a certain position to its source and through it to the Most, High. This position is constituted by the similarity of the state to the Absolute State and by the sameness of the process with the Absolute Process. The more similar the state is to the Absolute State the more approximate it is to it, and the more sameness of the process with the Absolute Process the greater the degree of identity it has with it. This position, in turn, constitutes the succession of proximity and the intensity of the sameness. The succession of proximity and the intensity of the sameness as it occurs, proceeds and becomes from the Most High constitutes the level, the degree, the sphere and the quality of spirituality in which it is actualized and realized. Because of the Absoluteness of the nature of the Most High, there are infinite varieties, levels, degrees, spheres and qualities of spirituality in existence. Each of them, in turn, contains fully all products and results of the Absolute Categories of the Most High, and the Most High is ever present in these products and results as in His/Her own. The succession of proximities and the intensity of sameness of every occurrence, proceeding and becoming constitute what can be called an appearance of subjective space and subjective time.

From the spiritual dimension or the spiritual world, through the immensity of the cumulative effect of the energy and its emanation from the state and the process of the Most High, the next sphere and its atmosphere, which can be called the intermediate dimension or intermediate world, occurs, proceeds and becomes.

As one can see, the spiritual world, having all qualities, principles, attributes and derivatives of its original source — the Most High — in turn, by continuous occurring, proceeding and becoming produces spiritual energy and spiritual emanation which contain, in a cumulative condition, all other energies and emanations derived from the Absolute Energy and the Absolute Emanation of the Most High's categories.

This newly created spiritual energy and spiritual emanation, by its very nature, contains all qualities, states, conditions, attributes and derivatives of its source — the spiritual world and through the spiritual world — the Most High. Thus, the Most High is in them and in the intermediate world as in His/Her own. Because of its immanent nature which the intermediate world has through the spiritual world from the Most High, it tends to occur, proceed and become, and

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continue as of its own. Since its succession of proximity and the degree of the sameness to the original source is farther away in comparison to the spiritual world, it appears to be further from its source. Yet, by its very position, it is the container of all preceding energies, emanations, qualities, principles, attributes and derivatives in their entirety in a cumulative manner. To this immensely cumulative condition is, of course, added the energy and emanation which this intermediate dimension or world produces by its own occurrence, proceeding and becoming from the Most High through the spiritual world.

Now, in this condition the cumulative effect of all energies and emanations is of such magnitude and intensification that in its next succession it starts to appear, occur, proceed and become in the form of particles, elements, atoms, molecules, and so on. Because this new succession is the product and the result of the emanation of the spiritual energy of the intermediate world from the spiritual world and through it from the Most High, all else that proceeds, without exception, is contained in this new succession in its entirety, relative to the Most High in a cumulative manner and, thus, the Most High is in it as in His/Her own.

Each individual particle, element, atom or molecule is a corresponding container of each derivative, attribute and principle of the Absolute State and the Absolute Process of the Most High. And since there is an infinite number of such attributes and derivatives (because of their Absolute Nature in the Most High), there is an infinite number of particles, elements, atoms and molecules and their various combinations. As they continuously occur, proceed and become from the emanation of the intermediate world's occurrence, proceeding and becoming, they tend, by the nature of their origin, to accumulate and form their own conditions, state and process, relative only to the Absolute State and Absolute Process of the Most High. This individualized condition, by virtue of its immense concentration and intensity, appears in the form of matter. Thus, matter is nothing else but the accumulation of particles, elements and atoms which are the product and result of emanated spiritual energy from the intermediate dimension from the first spiritual dimension of the sphere and atmosphere of the Most High from the Absolute Idea and Absolute Thought of such product and result. In the ultimate sense, matter is nothing more than a by-product of the thought process and its ideas and thoughts which originate from the Absolute Creative

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Effort and its transmission from the Most High. The tendency of any idea and any thought toward occurrence, proceeding and becoming, and separation from the original source, is immanent to it because it is a carrier, a container of all categories, attributes and derivatives of the source itself. Thus, every idea and thought, by virtue of this law, seeks its own self-awareness, self-realization and self-becoming relative to the Most High's Absolute Being and Absolute Existence. As the idea or thought occurs, proceeds and becomes in succession of approximation and degrees of sameness to and with the Most High, it allows appearance of various dimensions, worlds and their conditions, states and processes until it finds its rest in the ultimate "solid" state — matter. Thus, matter is not pure energy in itself, as some physicists think but in the ultimate sense is a product of pure thought which produces energy by its process and emits it from itself with the inclusion of all its qualities. In this sense, matter is pure thought in an immensely intensified and concentrated form which appears as matter. Because of its intensification and concentration, it in turn, emits energy leading scientists to the false conclusion that matter is a form of energy.

The solidity and apparent inertia of matter is only an illusion because there is such an intensity and accumulation of all precedings in it that it continuously draws toward itself, attracting and containing everything that comes from all precedings absolutely emanating from and by the Most High's Absolute State and Absolute Process.

However, since the Most High's Absolute Nature is Absolute Creativity, it doesn't stop at this point. Instead, it creates a new situation utilizing the existing condition of matter. Since matter, in its original condition, is the ultimate concentration, intensification and cumulation of all preceding factors as described above, its situation is such that it continuously absorbs everything that is emanated from all precedings. The situation of absorption by itself doesn't produce or result in any apparent use. This situation is not tolerable by the Absolute Creative Nature of the Most High. It would be a waste of all these containing factors from precedings in their exquisite state and process which is now called matter. But because matter, by its nature, by its proximity and degree of similarity and sameness with its original source, is of such condition that it absorbs and accumulates everything that is being continuously emanated from the other state and process preceding it, it cannot, by itself, produce any movement

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from “within” to “without” but only from “without” to “within”. This situation creates a special state and process totally different from anything that preceded it. In the process of absorption and accumulation there is a continuous exchange of everything incoming without any ability to send it out or to produce anything new. The reason is that whatever is produced by the exchange of all factors “within” is instantly reabsorbed and re-accumulated back in its own state, feeding itself without emanating it into further occurrence, proceeding or becoming.

The necessity of this situation arises from the fact that the exchange, re-absorption and re-accumulation of all factors preceding this state and its process is necessary in order to enable the creation of the Universe. The creation of the Universe is the next step conceived in the Absolute Idea of the Absolute Wisdom of the Absolute Love of the Most High.

Now, as mentioned above, because there is no outward movement in the state of matter and everything falls in on itself in the process of continuous absorption and accumulation of all precedings, it is necessary to give it a thrust toward outward movement. Since the nucleus of matter is the ultimate intensification and accumulation of all preceding energies, emanations and corresponding principles, attributes and derivatives from the Most High, the Most High is in them as in His/Her own. By concentrating into the center of matter all energies and emanations from the Most High’s Absolute State and Absolute Process, the Most High creates a favorable condition for outward thrust. One has to realize the immensity, the potency, the motivation and all else which is being utilized in this process. The Most High contains all categories in their own Absolute State and Absolute Process. Motivated by Absolute Love and Absolute Wisdom through Absolute Will and Absolute Reason by the unity of masculinity and femininity and its Absolute Creativity and with all Absolute Categories, the Most High thinks and wills, and by the process of thinking and willing creates an idea, a thought of tremendous power and movement. This power and movement derives from the Most High’s Absolute Love and Absolute Wisdom through Absolute Potency and Absolute Dynamism. The creation of such an idea or such a thought then is projected to the situation of the Absolute Absorption and Absolute Accumulation in the form of matter and an outward thrust occurs, proceeds and becomes in all directions from the center to the circumference or from “within” to “without”.

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As the actualization of transformation of the projection of the Absolute Power of the Most High into the act of outward thrust takes place, the so-called “objective” space occurs relative to the proximity to the center of the thrust. And as the realization of this process takes direction, so-called “objective” time proceeds relative to the center of the thrust, giving birth to the becoming of the Universe.

Now, as mentioned above, every particle, every element, every atom of matter has all necessary prerequisites from its original source because it originated from those prerequisites. In them, the Most High is as in His/Her own. Since there is an infinite variety of all kinds of prerequisites and their states, processes and conditions, in the process of the movement from the center of the thrust the infinite variety of dimensions, universes, galaxies, solar systems and planets occurs, proceeds and becomes. Because they all contain within themselves the original attributes of all categories of the Most High, they all tend to establish their own unique being and existence relative to that which they represent from the Most High. Thus, universes with all else in them are the ultimate representation of everything which is in the Most High. This representation is in the form of the natural degree. Thus, the natural degree is the intensification and accumulation of all energies and emanations from the spiritual sphere and its spiritual atmosphere of the Most High for the purpose of becoming from the Most High.

From this follows that the relationship of the Most High and the Universe is such that the Most High transcends it and everything that is created in all respects. But because all creation and the Universe originate from the Absolute State and Absolute Process and all Absolute Categories of the Most High, the Most High is in them throughout the Universe and all creation as in His/Her own. Therefore, in this sense only He/She is immanent to His/Her creation and the Universe, and at the same time He/She is completely, totally and absolutely different, thus, transcending all His/Her creation and the Universe in all respects.

From this view of the origination of everything that exists it follows that the scientific theory of origin of the Universe known as the “Big Bang” theory is a distortion of what really occurred. The “Big Bang” theory conceived of the process as an act of violence and explosion. Neither violence nor explosion took place in this process. In fact, just the opposite: it was an act of Absolute Love and Absolute

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Wisdom of the Most High who, by His/Her own Absolute Power, initiated the thrust in the center of that accumulation and absorption which is called matter, to give the birth to the Universe. Another problem with the “Big Bang” theory is that it cannot properly explain how that accumulation and absorption occurred, nor the origin of the particles and pure energy. It only assumes that pure energy always is by itself without any source. But even the purest energy has source and it is inconceivable to comprehend existence of energy without the source which precedes it.

The next step in this deliberation is the comprehension and understanding of the process by which sentient entities came to be. Again, the presented discourse on this theme can be only an approximation of what really occurred. Therefore, it will be transcended when mankind is ready for the higher and more approximate understanding of reasons behind their creation.

One of the Absolute Principles of the Most High and His/Her Essence is Absolute Love. From this principle stems Absolute Desire and Absolute Motivation to give and to share Absolute Love absolutely. The Absolute Process of the Absolute Sharing and Absolute Giving is by the Absolute Principle of the Absolute Wisdom which is the Absolute Substance of the Most High. From these Absolute Principles an idea, a thought occurs of the ways, the means and procedures of realization of all possibilities for Absolute Giving and Absolute Sharing. From this a plan or a scheme is developed and proper foundations are prepared to actualize the possibilities for Absolute Sharing and Absolute Giving of the Absolute Love and Absolute Wisdom.

However, there is a dilemma here: Absolute Sharing and Absolute Giving are possible only with another Absolute Being and Absolute Existence. The fullness and completeness of such giving and receiving, by its very nature, requires full parity and equality. Anything less doesn't provide sufficient means and opportunities for receiving the Absolute Love and Absolute Wisdom in the Absolute Degree. It is impossible to create another Absolute State and Absolute Process with all its Absolute Categories because the word and the act of creation denotes beginning, occurrence, proceeding and becoming. Whatever begins, occurs, proceeds and becomes cannot be Absolute but only relative to the Absolute. The condition of Absolutism is that it is uncreated, unbeginning, unoccurring, unproceeding and

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unbecoming because, simply, it always is. The “Always Is” denotes its Absolute Nature. It is impossible for two uncreated, absolute states and absolute processes to exist and to be because then they would not be absolute and, thus, they would stem from One which is Absolute. Thus, only One can be Absolute.

This dilemma is resolved by conceiving an idea of creating an infinite number of states, conditions, processes, situations, levels, degrees and dimensions with an infinite number of sentient entities assigned, attached and relevant to all these various states, conditions, processes, situations, levels, degrees and dimensions and all their relevant activities. Each such entity singly created is created in a completely, totally, utterly and absolutely unique manner. Thus, it becomes absolutely unique.

Because there is an infinite number of them, the total infinite sum of these numbers gives the Most High opportunity for Absolute Sharing and Absolute Giving of His/Her Absolute Love and Absolute Wisdom. In this way, the dilemma is completely resolved.

The idea of creation of recipients of Absolute Love and Absolute Wisdom of the Most High contains in itself the Absolute Conditions of such creation: they have to be sentient and, thus, they have to approximate, in an infinite variety of ways and forms, the nature of the Most High. One can only share and give appropriately with and to something or someone who has certain degrees of sameness and is approximate to its nature. Therefore, logically, such recipients must be carriers of all principles, attributes, derivatives and conditions contained in the categories of the Most High.

Once this idea is conceived in the Most High, it tends strongly toward its actualization and realization. However, before it can be actualized and realized, the proper environment has to be created and prepared in which these recipients can abide or reside.

This initiates creation of infinite varieties of environments, each one structured in such a manner as to fully, completely, totally and comfortably accommodate its future residents with the purpose for their continuous development, growth and progress, giving them the opportunity for their creative actualization and realization in their integration, individuation and self-awareness. Such an environment has to be provided for all such entities, would-be recipients and

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carriers of all principles, categories, attributes and their all derivatives from and of the Most High.

Each such environment is a sphere with its relevant atmosphere which will become the most suitable to accommodate unique entities in an environment unique to them. This sphere and the atmosphere is built from the Absolute Spiritual Sphere and Absolute Spiritual Atmosphere of the Most High as described above. Because the Spiritual Sphere and the Spiritual Atmosphere of the Most High are in the Absolute Condition, from them are created infinite numbers and infinite varieties of unique spheres and atmospheres relative to the Absolute Spiritual Sphere and Absolute Spiritual Atmosphere of the Most High.

The purpose of creation of such spheres and atmospheres in infinite numbers and infinite varieties is to accommodate infinite numbers and infinite varieties of recipients of the Absolute Love and Absolute Wisdom of the Most High. Since all these recipients are or will be created in such a manner as to be able to approximate the Most High in all respects, they have or will have their own sphere and their own atmosphere most suitable for their creative development. Such an environment has to be carefully planned because of the recipients' structure and their nature. The point here is that they all are relative to the Most High who is Absolute. But they will contain, within that relative, the Absolute. The relationship of the relative to the Absolute is such that it continuously approximates the Absolute, that is, coming closer and closer to the Absolute, never really reaching parity and equality with it. In order to reach parity and equality with it, it would have to be uncreated. Thus, continuous approximation denotes the absolute need for continuous development, growth and progression of all entities who approximate the Most High. This development continues to eternity. In the ability of all sentient entities to develop to eternity and to more and more approximate the Most High is their absolute value. Thus, having this absolute value, they truly become likenesses and images of the Most High. Since the Most High can only consider absolute values because of His/Her Absolute Nature, He/She creates sentient entities as absolutely valuable and worthy recipients of His/Her Absolute Categories in a relative sense relative to Himself/Herself only.

Due to this Absolute Value of all recipients, their environment has to provide them with continuous opportunity for such development.

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As described above, the Most High creates, by the process of emanation and its principles, from His/Her Absolute Spiritual Spheres and Absolute Spiritual Atmosphere all necessary infinite numbers and infinite varieties of such environments for that purpose. Each environment is structured, originated and clustered around the specific, unique nature of recipients residing in it. The relationship of those environments and their inhabitants toward the Most High will be determined by the degree of proximity and the degree of sameness they will have to and with the Most High. This, in turn, determines the proximity and the degree of the sameness they will have to each other. The closer the proximity to the Most High and, thus, to each other, the closer and the more similar they will seem to be to the Most High and to each other. The greater degree of the sameness with the Most High and, thus, with each other, the greater will be their identity with the Most High and with each other.

However, because of the uniqueness of each recipient's structure there can be no duplication in the same degree of identity or the same proximity to the Most High. Therefore, they all will be in some respect completely, totally and utterly different. But since there is that level of proximity and degree of sameness, they will tend to cluster in groups, societies, nations, dimensions, universes, galaxies, solar systems and planets in accordance with this level of proximity and degree of sameness to and with the Most High and, thus, to and with each other.

Once all this is planned and laid out and all environments are created and prepared, the next step is the creation of relevant sentient entities.

The procedure of their creation progresses in succession and by the level of proximity and degree of the sameness to and with the Most High. Thus, the first sentient entities created are the most approximate and most identical to and with the Most High, as is their environment, which is also most approximate and most identical to that of the Most High. The first sentient entities therefore appear to be always near to the Most High with almost the same degree of intensity as His/Her Absolute Categories.

It is said "almost" because they never can occupy the same level or place, or have the same degree of intensity of all categories as the Most High is and has.

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Once this idea is conceived, the Most High creates from His/Her Absolute Form an appropriate form relative to the His/Her Absolute Form and relative to the needs of these newly created entities, and endows that form with His/Her Attributes and all their derivatives relatively to His/Her Absolute Being and Absolute Existence. Those ideas and thoughts are projected into the form of that specific environment and by the act of projection and endowment they do occur, proceed, become and continue to eternity.

Once the first round of creation is completed, from it and through it all other rounds are created in succession. It is said that they are created in succession. The reason is that each round, each level of creation becomes a base, a foundation from which the Most High creates every other successive level and dimension for the accommodation of to them, unique sentient entities. This continues until the natural level is created for accommodating the natural sentient entities which are created as last in this particular succession.

Because everything occurs, proceeds and becomes in succession from one another, because it carries one another's principles, attributes and all their derivatives in their entirety, and because the Most High is the originator of them all in succession, sentient entities all contain the complete likeness and image of the Most High in their unique manner, relative only to the Absoluteness of the Most High.

From this stems the following important spiritual law: Every sentient entity has ingrained in itself all levels, all degrees, all dimensions, all states, all processes, all conditions and all situations which exist from the very first act of creation to the very last occurrence, proceeding and becoming of the natural level, including natural entities themselves. In them the Most High is continuously present as in His/Her own.

All these things are present in every sentient entity in the form of potential and in the form of spiritual energy which continuously is produced and emanated for the purpose of life support in every entity to eternity. Any potential, however, can be actualized and experienced at any time by any entity if proper and needed for that particular entity. The full function of every entity is determined by the choices of environment, level of proximity and degree of the sameness to and with the Most High. The external form of such an entity is built from the environment in which it is placed for the purpose of

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accommodation, and the opportunities of development and recreation of that environment. Therefore, only those patterns are being activated which are relevant to every choice and the appropriate environment which gives the opportunity for actualization of that choice.

However, before creation takes place, one extremely important question has to be resolved:

As one can see from the structure and the nature of the Most High and all His/Her Absolute Categories, the Most High is Absolute Freedom and Absolute Independency which equals Absolute Choice. Since all sentient entities are created in the likeness and image of the Most High, they must possess the same quality of freedom and independency with the choice relative to the Most High. Therefore, before any sentient entity can come into existence and being, it is necessary to establish whether such entity will choose to be and to exist with absolutely all consequences and outcomes of such choice.

But how does one present such a choice to a creativee if the creativee is not yet created? It is necessary to understand that a creativee is created from the Creator. Thus, a creativee is in its Creator as in its source. The source contains all possibilities, all levels, all dimensions, all inclinations and all choices and outcomes. The idea, the thought of creating a unique entity before its actual creation, seeks out, in itself, confirmation and the vision of all consequences of choice and decides whether it wants and desires to choose such a state, process, condition, assignment, mission and the environment appropriate to all these. Symbolically speaking, that idea is shown in a fraction of time its entire being and existence as it will occur, proceed and become to its ultimate eternity. One has to remember that this takes place in the Absolute State and in the Absolute Process of Absolute Timelessness and Absolute Spacelessness, thus, by Absolute Presence.

If that idea and that thought decides, from its freedom and independency (each and every idea and thought is free and independent), to accept that choice and all its consequences and outcomes, it steers itself toward occurring, proceeding and becoming and, thus, is manifested appropriately to its own sphere/atmosphere of its environment. However, an actualized idea or thought which occurs, proceeds and becomes in the form of a sentient entity is, in fact, that sentient entity. Therefore, that very sentient entity made

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the ultimate choice of its being and existence from its freedom and independency in the form, in the condition, in the state, in the process, in the situation and in the dimension relevant to its choice and in the needed environment for actualization of all choices and continuous progression in its own and unique, specifically chosen manner. Once this choice is made from the state of freedom and the process of independency, the entity is committed to itself and to the Most High to be and to exist to eternity.

However, the need for continuous progression to the levels of approximation to the Most High and the acquisition of a greater degree of the sameness with the Most High requires infinite and inexhaustible opportunities for each entity to progress. This is the condition of its choice. The condition states that one can always change the state, the dimension or the situation in which one is at the moment. However, one cannot change the choice itself because it is the very life of every entity. The original idea and thought of the entity is to be and to exist. Because it stems from the Absolute Idea of the Most High, by its conception, it always wants to be and to exist as a choice. That is not changeable; otherwise it would not need to be conceived. For that reason, once an entity chooses to be and to exist, the absolute consequence of that choice is always to be and to exist. But the condition, the state, the process, the dimension, the form or the environment of that being and existence can be changed and chosen any time a need or desire occurs. And because such a need or desire is always determined in the ultimate sense by the continuous spiritual progression of that entity toward closer proximity to the Most High, and by the desire of greater degree of the sameness with the Most High, it is given continuous opportunity for fresh and new choices and for new experiences within and without its own original environment and its levels.

However, since the principles of creation state that the Absolute Creative Effort of the Most High is never exhaustible and that He/She never creates the same condition, the same situation or the same entity, the entity's development is always progressive and not repetitious. Therefore, once any state, any level, any condition, any environment or any degree is assumed by the entity, it would be unconstructive, unproductive and uncreative to assume it again and again. Thus, the concept of reincarnation in its literal sense as it was assumed by human beings is a fallacy and a distortion.

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The assumption by an entity of a certain role, at a certain state or level, in a certain environment follows a certain line from the Most High. That line is very specific and continues to eternity as a part of the creative effort of all entities relative to the Absolute Creative Effort of the Most High. That line needs to be continuously functional and, thus, properly maintained so it can evolve and progress. Each entity which participates in the maintenance, creativity and function of that line, after its departure from it, leaves in the line its traces, signs, part of its will, desires and intentions. The line continuously reflects the contribution, the uniqueness, and all efforts, will, desire and intention of that entity. This reflection of the entity is not the entity itself or its spirit, but only its will, its desire and its intention. After the entity fulfills its purpose, being in that line, it leaves the line to incarnate into a different level, different dimension, different state, different process, etc., so that it continues its spiritual progression and unique contribution to some other line which it follows from the Most High. After it leaves, it is replaced by another entity which volunteers to continue in that specific line and contribute its own uniqueness and specificity to it, thus, making it more perfect and closer to the Most High. In the moment of assuming that role, the entity assumes also all previous wills, desires and intentions of all other entities which participated in the development of that line without becoming those entities. This would be impossible anyway because every entity is unique and cannot be completely the same as any other entity.

Once that position is assumed, the new entity continues to build on everything previous in its own creative manner. The assumption of the will, desires and intentions of all previous entities gives the new entity access to all memories of those entities which participated in the building of that line. Thus, under certain conditions, that memory can be relived and the erroneous impression can come to mind that it is the same entity.

Now, the previous entities remain in that line through their old will, old desires and old intentions, and they continue to experience that line through the new entity until all possibilities of that environment, that dimension and that condition are completely exhausted and, instead, a new line is created. For that reason, by virtue of this structure, no entity, in its spirit, ever comes back to the same level, to the same dimension or to the same environment

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because it is present there and experiences all its possibilities by the above-described process.

The concept of reincarnation is a distortion and misunderstanding of the principle that every entity, if it chooses, may incarnate in many states, in many dimensions, in many levels and in many conditions of the spiritual, intermediate or natural world.

Entities are never locked in a state; the choice is always present in any state. This gives every entity an opportunity for continuous progression to eternity.

However, every entity can and may choose to be in one particular dimension and its state for eternity. Since that state and its process approximate the Most High and are in a certain degree of sameness with the Most High, it can evolve, develop and perfect itself to eternity.

The situation is entirely different in the intermediate world and in the physical universe. Their purpose and functions are different. The ultimate striving of all entities is to be in the spiritual world. Each entity chooses the ways and the means of acquiring the place, position and the function it will have in the spiritual world. Some of these ways and means will require going through certain conditions, states and processes which are different from the spiritual world but which will ultimately lead to it.

The intermediate world, by its very nature, is the state, the process and condition in which the balancing of ideas and experiences occurs and where the choice and preparation for acquisition of a new role, position, state or condition occur for all entities who are not in the spiritual world. Therefore, one cannot stay in the intermediate world forever. No entity, by its very nature of continuous progression, has a desire to stay in the world of balancing and preparation. After balancing and preparation is completed, it desires to transcend that state and go to the next level of its chosen development and progression.

As far as entities in the natural state, that is, in the physical, natural universe are concerned, they can not remain forever in that world either. The nature of the Universe which was built from matter is such that it continuously tends to absorb, to accumulate and fall on itself. Its outward movement is maintained only by the original

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thrust. Therefore, it has the tendency and pressure to return to its original state of intense concentration around its own center where its process of absorption, re-absorption, accumulation and re-accumulation can continue forever. Because of that, everything that is made of elements of matter has a tendency to decay and to reverse itself to its original condition.

Now, as mentioned above, the external form of each entity, the container of the endowment of the Most High which makes that entity sentient and, thus, immortal in forward continuation, is built from the elements of the environment. An entity is placed into this external form by its own free choice and independency. The particular external form of the entities in the physical world is built from elements of matter in the form of the physical body. Any such form, by nature of the physical elements of which it is comprised, has a tendency for reversion to its elemental state. Therefore, it ages, decays and returns to its elemental state. The physical body disappears back to its elements and the entity finds itself no longer in the natural world but, instead, in an intermediate world where it assumes a new form similar to the previous physical form but comprised of the elements of the intermediate world. There the entity balances its experiences, ideas, thoughts, behaviors and everything acquired during its state in the natural physical world until the process is finished and the new choice is made in whatever direction is necessary for that particular entity. After that, it assumes a new form relevant and appropriate to its choice and to the world and dimension in which that choice will have an opportunity for actualization and realization.

This procedure never ceases to exist since, by virtue of its endowment from the Most High, the entity is immortal, eternal and universal. Any endowment of the Most High contains within itself all Absolute Categories of the Most High in their entirety relative to the condition of the Most High. Whatever contains that endowment contains in it the Most High's presence in a unique and unrepeatable manner, way and condition. It cannot be destroyed or cease living because its true destruction and true eternal death would mean destruction and eternal death of the Most High, which is utterly impossible. Thus, this is the true basis for immortality and the eternal existence of any sentient entity.

The function of the physical Universe during the state and the process of its movement from its center outward by the initial thrust

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from the Most High is the result of a corresponding spiritual state and its process. This corresponding spiritual state and its process is a spiritual organization of successions, occurrences, proceedings and becomings from the Most High. This organization has been in existence since the initial thrust of the Most High, which gave birth to this Universe or universes. The entire Universe, as it moves outward, reflects, accumulates, experiences and absorbs everything that corresponds to those particular spiritual states and processes.

Once this particular spiritual state and process fulfills its function and exhausts its usefulness, the time comes to create a different spiritual organization in succession to the previous one. When such a condition is favorable, the present physical Universe, as a reflection of this state and process, stops its outward movement and reverses itself to its original state, process and condition; it simply falls in on itself. However, it brings to this state and process a newly acquired experience, knowledge, state, process and condition which occurred, proceeded and became in all dimensions, galaxies, solar systems, planets, parallel universes and everything else it contained. At this point, the process of evaluating, balancing and absorbing of all that occurred, proceeded and became starts and the exchange takes place. All sentient entities which were part of that particular natural state, no matter where and under what conditions, continue their being and existence in a so-called Absolute Elsewhere apart from their original universe. In it they balance, evaluate, absorb and exchange everything they experienced in preparation for their next level of spiritual development and progression.

As soon as the process is finished and the new, transcending spiritual condition, state and process is ready to come into being and existence with all its corresponding factors, another thrust from the Most High is given to matter and the new universe with all its parallels, dimensions, galaxies, solar systems and planets comes to its becoming to reflect the transcending spiritual order now in existence. This new universe is based and founded on all vast experiences of all previous universes that were in existence and it will add to this vastness all new experiences which will occur, proceed and become in the state and the process of its being and existence. With this new universe and for it, new types of entities are created, relevant and appropriate to the structure and the function of that universe. These new entities contain all experiences of all previous entities and they build on them their own experiences which they will acquire in the

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state and process of their own development and progression during the state in that new universe.

The old entities do not have to be incarnated in the condition, state and the process of that new universe. They transcend it by the spiritual order in which they presently are and by the experiences they had in the previous universe. These experiences are used as a foundation and base for the creation of new entities. Thus, they are ever-present in the function, in the process, state, being and existence of these new entities through existence in them of their own experiences, forming one family. They acquire all the new experiences through the new entities which are in that experiential condition without their necessity for incarnating in the new natural state. They are always present with them through their own experiences which are now part of these new entities.

This process goes from eternity to eternity.

In the All Creation of the Most High, there is no superior or inferior state, process, condition, occurrence, proceeding or becoming; they are all different and unique. Therefore, it is not a demotion, a degradation, a de-evaluation or disadvantage to be and to exist in any state, in any process, in any condition, at any level or at any degree including the natural state. Instead, each situation is seen as an opportunity or a privilege because it becomes a source, a tool, a means for any entity for enhancement, enrichment and acquirement of greater knowledge for further spiritual progression which brings it to a higher spiritual awareness and, thus, closer to the Most High. An inferior negative structure occurred, proceeded and became much later and is limited only to the negative experiences which mankind of this particular Earth has been undergoing for several million years. The discussion of these experiences and their purpose is the subject of the next chapter.

Since the Most High is in all states, conditions, processes, situations, levels and dimensions as in His/Her own, except for the negative experiences, all levels of experiences of all entities are superior, exquisite and desirable by their uniqueness and their difference.

To summarize: the process of creation of sentient entities is as follows:

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An idea, a thought of a specific entity emerges within the Absolute Thought Process of the Absolute Wisdom from the Absolute Love of the Most High. That idea or thought contains all original Absolute Categories and all their derivatives of the Most High. It is formulated with regard to its future function, occurrence, proceeding and becoming in its entirety. Therefore, in that idea everything that was, is, and will be is ingrained in it from the very moment of its emerging to its eternal continuation. All events, a choices and all their consequences and outcomes are placed in it and it is given an opportunity from its free and independent nature to either reject itself and sink back into the general area of the Absolute State and the Absolute Process of the Most High, or to accept itself and the whole of its own content with all in it as it emerges. Should the acceptance be the outcome of its deliberation, the idea with all its structures and contents, without exception, becomes the innermost degree or region of the new sentient entity. The innermost, internal or spiritual degree or region, thus, contains all categories, principles, attributes and their derivatives of the Most High relative only to their condition in the Most High. Nothing is missing in it. Because the innermost, internal or spiritual degree or region contains all categories with all derivatives of the Most High relative only to His/Her Absolute Nature, it becomes the permanent residence of the Most High within that sentient entity. The permanent presence of the Most High within this region is necessary since from it the Most High continuously vivifies the entity and keeps it eternally alive. Therefore, this is the area which can be called the True Endowment of the Most High that is all in all that sentient entity is.

From this innermost, internal or spiritual region or degree, the creation of the interior degree or region of any sentient entity is enacted in a successive manner. All content of this region or degree is transformed from its general all-containing nature to the more specific individualized subjective and unique nature of each and every entity.

This leads the sentient entity toward self-awareness and self-realization as someone different, unique, special, specific and unrepeatable. It gives the entity a sense of being and existing both within and apart from anything or anybody else. This intermediate or second degree or region can be called a mentality of the sentient being by which it is what it is. Because this mentality is created from the innermost or internal spiritual degree in which the Most High resides,

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it contains within itself all categories, principles, attributes and all their derivatives of it in a transformed, individualized, unique and very specific, unrepeatable manner. This gives the entity a true sense of self-identity which is known as “I Am”. Since the Most High, in its essence and substance, is the Absolute “I Am”, and since all entities are created from that Absolute Essence and Absolute Substance of that Absolute “I Am”, they contain and carry within themselves all attributes, principles and categories of the Most High relative to that Absolute State and Process and, thus, they become “I Am” relative to the Absolute “I Am” of the Most High. This is the true source of their self-identity.

Because of its content and its nature, each successive and discrete degree is structured by itself so that it has continuous degrees of everything in it, and its content is such that nothing is missing in any form, any intensity or in any degree. Thus, its structure is enacted in two directions simultaneously: from innermost to outermost, and by a simultaneous discrete direction and successive direction from the highest to the lowest or from the most gross to the infinitely fine, which is called a continuous direction.

By the enactment of the innermost or internal spiritual region through the interior or intermediate mental region with the help of the elements of the environment in which the sentient entity will reside, the third succeeding, simultaneous, discrete degree or region is created with its continuous, uninterrupted degrees. It can be called an external, outward degree or region. It is a body, a container, in which the two previous, preceding discrete degrees with all their successive continuous degrees are placed. This last degree is created in such a manner as to accommodate previous degrees in the state, condition and process of that particular environment into which the original idea of the sentient entity, by its choice, is being incarnated. For that reason, all elements and all structures of that environment are used in building this last, successive, discrete degree which can be called the body of the sentient entity. If this were not done, the sentient entity could not be manifested into such an environment. Manifestation takes place only by assuming the elements and the structure of that environment into which manifestation is projected.

Now, the structure of every sentient entity is such that the two previous degrees or regions in it — the innermost and the intermediate or spiritual and mental — cannot be changed. They are

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constant. The reason for this is that what is general in itself is always general and can be diffused only by deriving from the general. Therefore, general is always general. Because this general is the seat of the Most High, His/Her own possession, it must be constant because the Most High is constant and unchangeable due to His/Her Absolute Nature. What is Absolute doesn't need to change because it contains all infinite numbers and varieties of changes which were, are, and will be from eternity to eternity within His/Her Absolute Nature. Thus follows the constancy of the nature of the Most High and from it the constancy of the innermost, internal or spiritual degree. As far as the interior or mental degree is concerned, it is very unique, very individual and individualized, very specific and very different from everything else; it derives its origin from the constancy of the preceding successive degree. Whatever is unique, specific, different and individualized must stay constant because any change would destroy its uniqueness, subjectivity, specificity and difference. That change would result in self-destruction of the Most High who is in that unique, specific, subjective individual as in His/Her own. After all, it is part of His/Her own Absolute Continuous Manifestation for the purpose of giving and sharing in the Absolute Sense by summation of all infinite numbers and infinite varieties of all sentient entities and beings in existence. Why should one want to destroy by changing something that is a means for the manifestation of Absolute Giving and Absolute Sharing of the Absolute Love and Absolute Wisdom in that unique unrepeatable being and existence? However, constancy doesn't mean stagnation but, instead, it means an absolutely active and dynamic state and process from which radiate and emanate infinite varieties and numbers of all kinds of conditions, states, processes, beings and existences.

The situation is different with the third discrete, simultaneous and continuous, successive degree of the sentient entity because it is an outward form into which the sentient entity is manifested. The form of manifestation can be changed infinitely, with changes of spiritual and mental states, conditions, processes, levels, degrees and dimensions, universes, galaxies, solar systems, planets or anything else. Whatever aspect is chosen by the innermost region through its unique transformed actualization in the interior degree for intensified manifestation, it will appear in that form, in that state and condition or dimension and environment which is the most suitable for fulfillment of the purpose of its manifestation. Once this aspect is chosen and the need for its manifestation is established, the proper

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environment is selected and from it the appropriate external degree is built so that the chosen aspect can appear, occur, proceed and become in order to fulfill its purpose in the spiritual progression of each particular sentient entity.

Since there are infinite numbers and infinite varieties of states, conditions, processes and aspects stemming from the Absolute Nature of the Most High, there must be infinite numbers and infinite varieties of corresponding environments and, subsequently, infinite numbers and varieties of external degrees or forms or relevant bodies, which are containers for the manifestation of preceding simultaneous, discrete and successive, continuous degrees.

It is necessary to bear in mind that one has to transcend the notion that any external degree can be built only from elements of matter. Matter is only one of an infinite number of forms from which such bodies are built for the purpose of manifestation of the unique mentality and the Absolute Presence of the Most High. Since there is such an infinitely diverse and simultaneous presence of environments into which manifestation of sentient entities can be projected, there are as many infinite, diverse and simultaneous forms of their external degrees — bodies. Since an external degree or body is built from the elements of that specific environment, it is subject to its laws and conditions. If environment were non-material, it would have different laws and conditions for manifestation than one built from matter, for example. The condition in one state would not be subject to the laws and conditions of the other state and vice versa. Therefore, the external forms or bodies of two different conditions and laws would not be discernible to each other on their external or bodily level. Simply, they would not perceive each other's existence from that particular state. It could be only perceived and discerned from the state of the innermost degree and through it from the state of the interior degree which transcends and supersedes all laws and conditions of the external degree.

Therefore, if one relies on discerning something or someone in other dimensions or states from one's external degree and by the tools and methodologies built from the elements of that degree, one would discern and perceive nothing. Hence follow some false conclusions that nothing else exists besides one's own external reality.

However, all sentient entities, within their current environment and dimensions, are continuously perceptible and discernible to each

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other by the level of proximity and degree of sameness to and with the Most High and, thus, to and with each other. The more similar the level of proximity and the greater degree of intensity in the sameness, the more perceptible and discernible they will be to each other within their own dimension. And vice versa: the lesser the similarity and smaller degree of the sameness, the more distant and different they will be from and to each other, so that someone completely different and completely dissimilar to someone else will probably never encounter that one even to eternity. However, these meetings are possible on the level of intermediate world where they can project their own manifestation by temporarily assuming the form of that world and coming to meet each other if there is a need and justifiable purpose for it.

Now, from this discourse follows a very important law of spirituality: Life is not limited by and to existing degrees. Since life, in its Absolute State and Absolute Process of the Most High, is the Most High Himself/Herself, life transcends all imaginable degrees, levels, forms, dimensions, states, conditions and processes in each and every respect, without any exclusion or exception.

This points toward the tremendous error of some natural and social scientists of the planet Earth who, in their blindness, limit life to and by the biological, chemical, physical and social formulas and laws of their external environment from which their physical body is built. Some of them believe that no other form of life is possible or discernible. Yet, there are infinite numbers and infinite varieties of highly evolved sentient life forms throughout their own Universe and throughout all other universes, dimensions, worlds of material and non-material structures that are in being and existence each in their own environment suitable for them with regard to the purpose for which they are manifested in it.

Since the condition of human existence on planet Earth is entirely different from life on some other planets, both within their own Universe and outside of their dimension and universes, and since, at the same time, there are in existence similar or the same conditions in other places in their universe, some scientists falsely conclude that no life is possible apart from the condition in which they are manifested in their physical body. Therefore, they expect to find life only on planets with a similar structure and a similar atmosphere as Earth. It has been impossible for them to imagine that any highly evolved

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sentient life can be comfortably manifested in a condition, for example, of an absolute zero temperature or a temperature of many billion degrees above zero, or a condition without any physical atmosphere, or with an atmosphere poisonous and deadly to human physical bodies.

Of course, if they arrive at any such planet or place they will perceive and discern nothing by their tools or senses of their body, which are limited to function only within certain chemical, biological and physical environments similar to their own planet. However, if they would allow themselves to use their spiritual and mental degrees and their tools and methodologies, disregarding for that purpose the so-called natural or external degree, they would suddenly be able to discern and perceive a tremendous activity and presence of many highly evolved sentient entities which for that moment occupy that particular space and that particular time in that particular dimension.

However, these higher degrees within human beings, especially the innermost one (the spiritual degree), are closed to them for the reason which will be discussed in the following chapter of this book.

The next important question which has to be considered is the purpose, the goal and the reason for creation of sentient entities in general and human beings in particular, and all their natural, mental and spiritual degrees.

However, before proceeding further it is necessary first to correct some errors which exist in some spiritual, mystical, religious and scientific concepts on this planet Earth.

1. It is an error to assume that the external form or the bodily appearance of all sentient entities is the same as that of human beings and their appearance. This analogy is incorrect. Some do have the same or similar form, some don't, and some do not resemble anything human.

2. It is an error to assume that all sentient entities are separate and split into males and females as human beings are. Some are and some are not but they all contain, within themselves, the complete unification of maleness and femaleness and, thus, some of them are androgynous as is the Most High.

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3. From the above error stems the third error: it is an error to assume that the manner of sexual intercourse and procreation of all sentient entities is the same as that of human beings of the planet Earth. Some sentient entities are the same, some are not and some do not resemble anything human.

4. It is an error to assume that there is only one spiritual world in existence. In fact, there are infinite numbers and infinite varieties of spiritual worlds occupying the same place but in different dimensions, permeating and interpenetrating one another and also existing in a parallel manner.

5. It is an error to assume that there is only one intermediate world in existence. There are as many of them as spiritual worlds, and they are in a precise corresponding position to each and every spiritual world.

6. It is an error to assume that there is only one physical universe of matter in existence. There are innumerable universes in existence occupying the same place but different dimensions permeating and penetrating one another and also existing in a parallel manner. All universes are in continuous correspondence with their respective intermediate worlds and through them with their respective spiritual worlds.

7. It is an error to assume that there is no connection among all these worlds and that they exist separately, apart from each other. In fact, they occur, proceed, become and continue within each other and parallel to each other with all kinds of connections and bridges among them. After all, they proceed from each other in simultaneous, discrete and continuous, successive steps from the innermost to the outermost, that is, first the spiritual, then the intermediate, and then the physical or natural world. Because of this connection and interdependency, whatever is happening in one has an impact and an influence on all others by means of correspondences and the ever-presence of the Most High in all of them and in each and every sentient entity in which the Most High is as in His/Her own.

8. It is an error to assume the commonality of all these worlds and their sentient entities from their external form, their external environment, and their external appearance. The commonality of all of them is that they all derive from the same source, from the Universal and Absolute Consciousness of the Most High, and have the

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same structure of the mind which is formed from the Absolute Mind of the Most High. Therefore, they are in continuous awareness, communication and perception of each other by means of the structure of their mind derived from the Absolute Mind and the Universal Mind of each and every world in existence. Because this mind has the same likeness and image, it has the same ways and means of communication. Therefore, the language of that mind is all-universal. The communication goes on continuously in the manner of the language of the Inner Mind which by-passes any possible comprehension of the limited mind of the external degree or the mind of the physical body. Therefore, this communication is happening without conscious awareness of human beings, who have their internal degree closed for reasons which will be discussed later. Whenever that degree is opened, one becomes fully aware of this fact.

Now, to return to the original topic: in discussing the reasons, goals and purposes of creation of sentient entities in general and human beings in particular, it is necessary to proceed in the following manner: first, the reasons, purposes and goals of creating sentient entities who don't go through this so-called natural state or through the physical universe will be considered. Then, the general reasons, purposes and goals for creation of the original human beings will be considered. After that, the reasons why human beings were created in the form of androgyns first and, finally, why it was necessary at one point to split or separate them into the physical forms of male and female.

As was mentioned before, not all sentient entities choose to go through the natural state in the physical universe; it is an error to assume so. The following reasons, purposes and goals explain why this is so.

1. Creation takes place in successive and simultaneous order from the innermost to the outermost. First the innermost environment is created for the projection and manifestation of the innermost ideas of the sentient entity which, by the conception of these ideas, occur, proceed and become. Within itself, the innermost idea has also the idea of intermediate and external degrees without the necessity of producing those degrees apart from itself. The environment which is created for this kind of sentient entity has to be created to accommodate his/her innermost state and process relevant to the idea of the innermost existence and being. Therefore, it has the form and

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the nature of that innermost with all containing factors for appearance in succession and discretion of the succeeding degrees. This is a blueprint of the prototype for all successive and simultaneous creations; this is the reason it is called the innermost. By its nature, it is almost as Absolute as is the Most High. Therefore, the creation of the innermost state and processes and their corresponding sentient entities is a necessity so that creation may continue and proceed further.

2. The Most High is the order and the law in Himself/Herself. He/She governs all and everything by His/Her Absolute Providence from His/Her own Absolute Environment, as was described previously.

Because all sentient entities and their environments reflect His/Her attributes in a manner relative to His/Her Absolute Nature and to His/Her Absolute Environment, they govern everything from the Most High in and from their own environment. Every environment, regardless of its nature, has to be maintained in order to be functional, purposeful and useful. Otherwise it loses its function, purpose and use. Every entity is responsible for maintenance of its own environment. The order and existence of all other environments depend on proper maintenance of the innermost environment, as the innermost environment depends on the Most High's Absolute Environment which is continuously maintained by the Most High. Therefore, it is necessary to assign to it highly skilled, unique and specific sentient entities who will fulfill this function without any difficulties. Thus, special sentient entities are created for this purpose by their freedom of choice and placed into that environment. Because of their innermost nature, they transcend any other level and degree and do not need to be manifested physically in any other dimension or world unless they so choose. They are always there anyway by the nature of their structure, being the innermost of all creation from the Most High from which everything occurs, proceeds and becomes to continue to eternity.

3. Because creation takes place in succession and discretion the first sentient entities which are created, by the nature of their innermost state, are used as a base, a foundation from which the next successive and discrete step and their respective sentient entities are created. Thus, they assist and serve the Most High in His/Her creative effort; without them the creation of the next successive and

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discrete step and their respective sentient entities would be impossible.

4. They transmit and temper the intensity, the radiation and emanation of heat and light from the Most High which comes from His/Her Absolute Love and Absolute Wisdom. This transmission is necessary for the purpose of temperance. If the heat and the light and the intensity of their radiation and emanation were of the same level and degree as it is in the innermost level, no successive and discrete step could be created. It would be consumed by Absoluteness of the Most High's Absolute Love and Absolute Wisdom.

Therefore, the Most High from His/Her Absolute Mercy and Absolute Love and Absolute Wisdom adjusts Himself/Herself to the nature of each successive created step. The adjustments are made by the means of creating degrees of receptivity which go in succession from the innermost to the outermost. Thus, the first sentient entities are created in such a manner that they can take the first, most powerful surge of radiation, or emanation of intense heat and light from the Most High's Absolute Love and Absolute Wisdom. However, because they are not absolute but are almost like absolute, as the love and wisdom of the Most High goes through them, its radiance and intensity is tempered by their least relative position to the Absolute State and Absolute Process of the Most High. Thus, as that love and wisdom continue through them and from them further in succession, that love and that wisdom is accommodated to the level of degree of acceptance and receptivity of the next successive step. At each successive step sentient entities are created with the same purpose in mind so that the Absolute Love and the Absolute Wisdom of the Most High can be manifested in infinite numbers and infinite varieties of sentiency, levels, degrees, forms and dimensions, and so on.

For that reason, this kind of sentient entity does not have to go through the natural or physical state.

5. Since the Most High's Absolute Love and Absolute Wisdom desires absolutely to give and to share this love and this wisdom in an Absolute Manner, it is necessary to create favorable conditions for such giving and sharing. It is impossible to transmit Absolute Love and Absolute Wisdom in its Absolute Intensity and Radiation to someone who is not Absolute. For that reason, various levels, degrees, states, processes, conditions, environments, and so on are created and inhabited by sentient entities to whom that Absolute Love and

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Absolute Wisdom can be transmitted to the level and degree of their receptiveness determined by their position to the Most High in the succession of creation. Since there are infinite numbers and infinite varieties of such levels, degrees, and successions of existence and beings, the total sum of receptiveness of all such sentient entities which is cumulative in its succession equals to Absolute Sharing and Absolute Giving. And since creation has to occur, proceed and become in successive and simultaneous steps from the innermost to the outermost for the above reasons, each step must be inhabited first by sentient entities who will transmit that shared and given love and wisdom to the next successive step, thus, contributing to its Absolute Value. Therefore, each step has its own sentient entities who do not need to be incarnated in a physical or natural state.

6. One of the basic Absolute Categories of the Most High is Absolute Creativity. The Absolute Creative Effort, by its very nature, cannot be limited to one level, one condition, one degree, one state, one process, one occurrence, one proceeding or one becoming, since they are all relative to the Absolute Creative Effort of the Most High. Therefore it is necessary to create infinite numbers and infinite varieties of such conditions in which that Absolute Creative Effort can be manifested absolutely in the total cumulative sum of all sentient entities at all degrees, levels and conditions of being and existence. Since all sentient entities are from the Most High, they have within themselves that creative effort relative to the Most High's Absolute Creative Effort and through it they create. In this creative endeavor of every sentient entity the Most High is as in His/Her own, thus, creating to eternity in the Absolute Sense through the cumulative sum of all the infinite numbers and infinite varieties of creative efforts of all sentient entities relative to the Absolute Most High. Because creation proceeds in successive steps from the innermost to the outermost, it is necessary first to inhabit the innermost step with sentient entities who will initiate creation of the next successive step from the Most High.

Because the natural or physical step is the last step in succession of creation in this particular global cycle of time, it is inconceivable to place sentient entities into the last step first before the innermost step and its successive steps and their relevant sentient entities are created. That would be a reversion of order and an impossibility. No creation can occur, proceed and become from the outermost toward the innermost or from "without" to "within". Absolute Innermost

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which is the Most High exists and is by itself and in itself. Whatever occurs, proceeds and becomes from it takes its position in an outward direction — “without” of “within”. Since this is the Absolute Order of Creation, the outward or external degree cannot be and exist first because it would no longer be the outward or “without” but the inward or “within”. This is why creation proceeds in succession from the innermost toward the outermost and why it is necessary first to create sentient entities from the innermost level and degree in gradual succession toward the outward or the most exterior level or degree.

7. As mentioned above, the first step of creation is creation of an innermost degree or step which is in the highest level of proximity and greatest intensity of sameness to and with the Most High. This first step can be called the innermost level of being and existence relative to the Absolute Most High. This innermost level establishes within itself its own intermediate degree from which its external form and degree is created. When this process is completed and firmly established, and when it is filled with all necessary sentient entities who reside and create from the Most High within this step, the next step in succession is ready to come into existence and being.

By the creative power and effort of the innermost degree of the innermost step from the Most High through its intermediate degree, from its external or outward degree the next step and its relevant sentient entities come into being and existence. The external or outward degree of the innermost step thus becomes the base and foundation on which the next step is built. Because each step is built from its innermost to the outermost, the outermost degree of the preceding step becomes the innermost degree of the next successive step. From this, innermost degree of the newly created step which is the outermost degree of the preceding step, the new intermediate degree is built and from it the new external or outward degree comes into existence and being. This outward degree, in turn, becomes the base and foundation for creation of the next successive step, in which it will become the innermost degree of that successive step, creating from it its own new intermediate degree and from it its own outward and external degree, and so on. The whole process continues like this until the last step or the outermost layer of being and existence, which is the natural or physical degree, comes into being and existence to complete one cycle of time which corresponds to the entire spiritual hierarchy of organization and all its corresponding factors in their entirety. One such cycle of time lasts approximately one

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quintillion years until it fulfills its mission; then the next cycle of higher spiritual order and awareness begins. Thus, all steps in succession and discretion which are in being and existence and their respective sentient entities are interconnected and dependent on one another making them one to reflect the Absolute Oneness and Unity of the Most High.

Since this is the procedure of creation from eternity to eternity, it is obvious why sentient entities who do not go through natural, physical states must exist and be.

8. The principle and life of each entity is its love and wisdom relative to the Absolute Love and the Absolute Wisdom of the Most High. The very life of love and wisdom is not only to receive, but to give and to share. By it, the life of love and the life of wisdom is sustained and continues. The sharing, giving and receiving, as everything else in creation, is both simultaneous and successive. Reception of that love and wisdom from each preceding step and its transmission, thus sharing and giving it, to the next successive step is a continuous flow from the Most High into the first innermost step and from it and through it into all other successive steps and their respective simultaneous degrees. Without this receiving, giving and sharing there would be no life and no successive steps. Thus, for the purpose of reception and transmission, which is the giving and sharing of that life which is in essence love and in substance wisdom, it is necessary to have sentient entities in the innermost step of being and existence before any such transmission can occur, proceed and come into being and existence in the next successive step and in its relevant sentient entities. This is one of the reasons why there must be sentient entities who do not need to go through a physical or natural state.

9. The Absolute Potency, Absolute Knowledge, Absolute Dynamism and Absolute Power of the Most High is manifested in all creation in successive steps from the innermost to the outermost and in their respective simultaneous degrees. The transmission of this power and knowledge in its entirety into one step, one level, one degree or one condition would not be possible or bearable for that one step. Therefore, it must be tempered and accommodated to each step in degrees from the innermost to the outermost, from one step into another step, thus making it possible for that knowledge and potency to have Absolute Value.

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The sentient entities of the innermost step become the source of potency, power and knowledge from the Most High for the succeeding step and their relevant sentient entities which, in turn, become the source of potency, power and knowledge for the succeeding step and their sentient entities. This continues to the last physical or the natural step and its degrees and levels. Now, without the existence and being of the preceding step and their sentient entities with their knowledge, potency and power, each succeeding step with its relevant sentient entities could have no knowledge, no power and no potency. They could not survive by themselves or in themselves.

10. All categories, attributes, principles and their derivatives in the structure of the Most High are of an Absolute Nature. All sentient entities are created in the likeness and image of the Most High. They are designed in such a manner as to become recipients of all those categories, principles, attributes and their derivatives of the Most High. But because any creation, no matter how perfect, will always be only relative to the Absolute, it cannot be endowed with the fullness of the content of the Most High. However, by His/Her Absolute Nature, the Most High desires absolutely to transmit all that She/He has in an Absolute Manner. Since no one level, step, condition or type of sentient entities can accommodate such absoluteness, by virtue of the fact that they are not Absolute, it is necessary to create infinite numbers and infinite varieties of such levels, steps, conditions and types of sentient entities for the reception of this nature of the Most High in successive degrees and steps. The total cumulative sum of all such recipients in their relative condition is equal to the Absolute Value of all Absolute Categories, Principles, Attributes and their Derivatives.

For this reason, creation has to follow a successive order from the innermost to the outermost. The successive order of transmission requires that each step in creation from the innermost to the outermost be inhabited first with sentient entities who are the transmitters as well as the containers of those categories because without them no next successive step or successive order and its simultaneous degrees could come into existence and being. Therefore, it is impossible for sentient entities to start with a natural or physical state.

11. Although creation in general follows the line of succession from the innermost to the outermost, the creation of sentient entities in

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relationship to their environment follows a different order. Once the idea of the first innermost step and its sentient entities emerges in the Absolute Thought Process of the Most High from the Absolute Love and Absolute Wisdom in all their respects, it is projected into being and existence in the following order. First, the environment of that step is created for accommodation of the sentient entities who volunteer to come into existence and being for that particular step. Secondly, the external form or container is created from the elements of that environment and from the ideas of their innermost and intermediate subjective degrees. And thirdly, the endowment of the Most High's Absolute Categories are projected and placed into that container or body in such a manner as to accommodate the Absolute Nature of those categories to the relativity of the created sentient entity with the closest possible values relative to their original Absolute Values in the Most High.

Once this is accomplished the next step in succession is created in the same manner as the very first step. Thus, from the outermost degree of the innermost environment is created the environment of the next successive step. From it and by the idea of their respective innermost and intermediate simultaneous degrees, the container or external form of its sentient entities is created. In that container is placed the endowment of the Most High by the process of transmission to the sentient entities of the preceding step so that temperance of all categories occurs, proceeds and becomes accommodated to the level of receptiveness of successive sentient entities.

Each created environment is created with regard to the accommodation of sentient entities and their respective natures. Sentient entities are not created for the environment but the environment is created for sentient entities. Therefore, whatever exists in all dimensions, spheres, levels, degrees and steps in all universes and spiritual worlds and intermediate worlds exists for and from sentient entities by whom and through whom the Most High manifests Herself/Himself in the Absolute Sense.

Because there is no transmission possible through empty environments (the Most High is the Absolutely Living and Sentient Entity in Her/His own Absolute Environment and, thus, is required to transmit to and through the same content and form relative to His/Her own Absolute Sentient Nature) the sentient entities for whom

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that environment is created come into existence and being by endowment from the Most High for this general purpose. Because in this general sense creation must follow the successive order from the innermost step to the outermost step with its respective simultaneous degrees, it is necessary first to create sentient entities in the innermost step and its environment before any other successive steps and their respective sentient entities come into being and existence.

12. As mentioned previously, each preceding step becomes a base and a foundation for the next successive step. All degrees, forms, structures and dynamics of one successive step derive their origin from the structure and dynamics of the preceding step. There is an Absolute Correspondence of all happenings of the preceding step into the next successive step all the way down the line to the last or natural step. Whatever happens in the innermost step has its corresponding meaning in all successive steps to the last natural or physical step. The corresponding meaning is accommodated to the level, degree and the language of each successive step as it goes down the line.

Because the initiation of any activity is possible only “within” or in the innermost degree and condition (by nature of the fact that whatever happens happens in its origin in the innermost and proceeds through the intermediate to become in the outermost or “without”), all activities and happenings of any successive steps in being and existence are not possible without their corresponding initiation in the innermost step.

This statement requires further explanation: all sentient entities are a likeness and image of the Most High. The Most High is absolutely within Himself/Herself and by Herself/Himself. Whatever occurs, proceeds and becomes does so from “within” to “without”. The result of any occurrence, proceeding and becoming is manifested in “without” of “within”. Thus, “without” cannot be and exist apart from “within” by itself or in itself. However, “within” cannot be manifested apart from its “without”. It is necessary to have a “without” so that transmission and manifestation of “within” is possible “without”. In “without” all results of activities and happenings of “within” occur, proceed and become manifested and transmitted and, thus, become truly real. This is the reason that creation always Is. It was not, it will not be, but always Is.

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For that reason, one can see why the Most High is called Absolute Creator and Absolute Creation in Herself/Himself and by Herself/Himself. She/He is the innermost of all sentient entities to the degree and level of their receptivity relative to Her/His Absolute Nature.

From that innermost or “within” all occurs, proceeds and becomes in that which is “without” or outermost in successive steps to its ultimate degree or level of outermostness. All creation of sentient entities and their environments is structured by this rule because they are all built from the Most High who is that way (inner to outer). As a matter of fact, the goal and the purpose of creation of the Most High is to create something which can contain all results of those innermost “within” Absolute Activities and Absolute Happenings in the Absolute Sense, similar to the desire to create another sentient entity which can be equal in all respects to the Absolute Nature of the Most High so that true Absolute Giving, Receiving, Sharing and Reciprocating can occur, proceed and become. Since this is an impossibility in itself (for any sentient entity is created and, therefore, can be only relative to its creation or Creator) it is necessary to create infinite numbers and infinite varieties of sentient entities and their respective environments so that they can accommodate in a cumulative sum of their being and existence the Absolute Qualities of the Most High. Therefore, each sentient entity in particular and each step in succession with its respective sentient entities and its respective simultaneous degrees is created as a replica relative to the Most High’s Absolute Nature. Because the Most High is Absolute “within” and Her/His creation is Absolute “without”, all sentient entities and their respective steps reflect this order and are from “within” to “without”.

This is true of one sentient entity individually, one successive step as a whole, or all of successive steps in their entirety with all their respective simultaneous degrees.

From this follows the following important spiritual law:

Every individual sentient entity is a replica relative to the Most High. All sentient entities within one successive step and its respective simultaneous degrees taken together are one such replica relative to the Most High. All successive steps from the very first or the innermost step to the very last or the outermost step with all its respective simultaneous degrees are one such replica relative to the

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Most High. The Absolute Cumulative sum of all beings and existences is, thus, one Absolute Sentient Replica to the Most High into which all Absolute Activities and Happenings within the Most High can be transmitted in the Absolute Manner. Thus, the possibility of the Most High for Absolute Sharing, Absolute Giving, Absolute Receiving and Absolute Reciprocity to and with someone who is in its total cumulative sum is as Absolute as the Most High because it is exactly like Her/Him, the only difference being that that one is “without” of Her/His “within”. And since that “without” occurs, proceeds and becomes from the “within” of the Most High, the Most High is now “within” of that “without” in the Absolute Sense. From it life of the “without” can be eternally sustained by the Absolute Presence in its “within” of the Most High.

Thus, the way for Absolute Reciprocity is established.

It resembles communication between two equally equipped people who can reciprocate equally all that they have to offer to each other. This is the longing, the desire and the wish of true love and wisdom, and in the Absolute Sense it is the desire and longing of the Most High’s Absolute Love and Absolute Wisdom.

Therefore, before the Most High all Her/His creation appears as one perfect sentient entity to whom She/He can relate as to His/Her own equal because, after all, it is His/Her “without” in which His/Her “within” resides from eternity to eternity.

Because of this structure, the beginning of any activity occurs in the innermost step and then proceeds through the all successive steps in beings and existences until it becomes real in the last physical or natural step. The realness of it is transmitted back from the outermost step through all preceding steps to its innermost step by a line of correspondence and thus is formed a base and foundation for initiation of a new activity, a new happening or a new creative effort. This new creative effort then, again, is transmitted down the line to the last step where it becomes realized, thus repeating the process always with new awareness of new learning, new realization, new initiation and new creative effort.

Although this process goes on forever, its content is never the same. Therefore, from this the following spiritual law has to be formulated:

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The Most High continuously creates new things by and “within” Himself/Herself for the purpose of their transmission to “without” Himself/Herself where they, by the process of succession and discretion are continuously realized and become real.

Now, since this is the law and the procedure of creation it is necessary to have sentient entities from the very first moment of creation to its last step in one complete cycle of time. Because creation proceeds from the innermost to the outermost there are sentient entities who do not need to go through the natural, physical state unless they so choose.

13. Creation occurs, proceeds and becomes in successive order from the innermost to the outermost in one cycle of time. However, the same order follows in the process of creation of all cycles of time; all of them occur, proceed and become from the innermost cycle toward the outermost which cannot be reached to eternity because of the Absolute Nature of the Most High. The outermost cycle of time through its preceding cycles is always becoming. One cycle of time in the terms of humans of the planet Earth equals approximately one quintillion years. This time relates only to the outermost degree or physical universes.

Each cycle of time represents and corresponds to one spiritual state and process which is transmitted to creation in the Absolute Sense. As it exhausts its usefulness within that one cycle of time, it is used as a base and foundation for development of a higher spiritual order and its states and processes. Thus, the new cycle of time is coming into being and existence. But because it is built on the results, activities, experiences and happenings of the preceding cycle of time, the preceding cycle is the base and the foundation for everything that will occur, proceed and become in the next cycle of time. Thus, all sentient entities which partook in the being and existence of the preceding cycle of time must be retained to eternity at all levels of their steps because from them and from the cumulative sum of all their experiences and creative efforts the new cycle of time with all its sentient entities and their prospective environments is built.

In their entirety they become the innermost degree of the successive cycle of time. That is, the preceding cycle of time in its entirety becomes the innermost degree of a succeeding cycle of time from which its own new intermediate and external or physical degree is built. Thus, every cycle of time from the innermost to the outermost

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is within every succeeding cycle of time by and through their successive and simultaneous corresponding degrees.

Because the innermost degree of every successive cycle of time is the cumulative sum of all experiences, knowledges and accomplishments of the preceding cycles of time, it is possible to build a higher spiritual state and awareness within that new cycle of time which comes closer and closer to the Absolute Being and Absolute Existence of the Most High. Thus, every succeeding cycle of time, thanks to its preceding cycles and their accomplishments and creative efforts, is enabled to reach a higher degree of spirituality and awareness making it more perfect in all respects, approaching more and more the same degree and level of proximity and identity to and with the Most High.

Because of the Absolute Nature of the Most High, this creative effort continues to eternity, Only in Absolute Numbers and Absolute Variations of creativeness can the Absolute Love and the Absolute Wisdom of the Most High be transmitted in the Absolute Sense. Since the Most High operates in every space and each time without space and without time — the Most High is Absolutely Spaceless and Absolutely Timeless and, therefore, ever-present in the Absolute Sense everywhere at any time — She/He perceives all His/Her creations from eternity and to eternity as occurring, proceeding and becoming here and now. In the eternal and infinite cumulative sum of all their beings and existences they appear to Him/Her as one perfect Absolute Sentient Entity to whom and with whom He/She is able to give, to share, to receive and to reciprocate with in the Absolute Sense.

This is one of the great mysteries of how the Absolute Most High can relate to Her/His creation relative to Him/Her in the Absolute Sense with Her/His Absolute Values. Because everyone is within everyone in successions of steps and cycles of time, and since the Most High is in the innermost by itself and within itself, everyone participates through the innermost degree of His/Her own existence and being on everyone else's experiences from eternity to eternity. By this way of experience everyone is a recipient of the Absolute Values of the Most High in their Absolute Sense.

Now, since experience can continue only in a line from the innermost to the outermost in all respects to eternity, it is necessary to have sentient entities on all levels and steps of being and existences

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and cycles of time from the very first step to the very last step in cycles of time, and within each cycle of time in successive and simultaneous order. Obviously, no other means could incorporate the possibility of participating in Absolute Sharing, Giving, Receiving and Reciprocating with the Most High in the Absolute Sense and with Absolute Value. From this again stems the Absolute Value of every sentient entity.

Thus, many sentient entities never need to be incarnated into a physical or natural state.

14. Every sentient entity carries within itself all principles of femininity and masculinity relative to their Absoluteness in the Most High. There is a continuous mutual interaction, exchange and unification of all their respective principles taking place. This process results in creativity. It starts in the innermost degree and radiates to the outermost degree within every sentient entity and within each successive step. This interaction, exchange and unification results in the greatest delight for all sentient entities because in it they experience their creation to the fullest.

The process of interaction, exchange and unification can be perceived as intercourse and at the most inner level — sexual intercourse. Because of the unique nature of each principle of masculinity and femininity, true sexual intercourse is possible between the feminine and masculine principle in their respective outward forms of maleness and femaleness only if there is a physical split of these forms. One principle by itself without the other principle could not result in a creative process and, thus, could not live. Being, feminine principle, cannot be without its existence, masculine principle; existence, masculine principle, cannot exist without its being, feminine principle. Thus, separately, by themselves, they are not. They are only one by and through each other.

Because of the corresponding factors of masculine-feminine principles which are projected by assumption of a female or a male body in some levels of creation, true creative sexual intercourse is possible only between male and female and female and male. All other modes of sexual intercourse are unproductive, uncreative, lopsided and have no corresponding meaning. Therefore, they have no universal use. Homosexuality of human beings of the planet Earth is a result of human spiritual and consequent emotional and physical

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deterioration and has no basis in the innermost states, processes, levels, steps or degrees.

Once the exchange of activities in each principle is reciprocated, the act of acceptance and the act of giving results in the ultimate climax which corresponds to and is the base and the foundation for the climax and orgasm during sexual intercourse. This climax is the outcome of continuous exchange of all activities within the feminine and masculine principles so that creation of new ideas, new knowledges, new feelings, new motivations, and so on can take place, thus initiating the beginning and existence of a new successive order.

Therefore, the creation of each successive step takes place by the process of interaction, exchange and unification of all activities of the principles of femininity and masculinity within and among all sentient entities. This is the true, universal meaning of sexuality and sexual intercourse.

Because all creation follows a line from the innermost to the outermost in successive order, the birth of any successive step is impossible without the interaction, exchange and unification of all activities of the principles of femininity and masculinity of the preceding step by sentient entities at each spiritual and intermediate level. Thus, again, the existence of sentient entities who do not need to go through the natural, physical degree is shown.

This procedure of creation stems from the Most High who creates by the process of Absolute Interaction, Absolute Exchange and Absolute Unification of the Absolute Activities of Her/His Absolute Principles of Absolute Femininity and Absolute Masculinity.

Thus, each preceding step becomes parent to every succeeding step and each succeeding step is a child of every preceding step. And because the Most High gives birth to all creation by this process, She/He is the Absolute Mother and the Absolute Father of all from eternity to eternity. There is none besides Her/Him.

15. The creation of all sentient entities and their prospective environments takes place in the Absolute Freedom and Absolute Independency of the Most High by His/Her Absolute Choice. Because of this, all sentient entities are given a choice to be what they are and to exist in the way they exist in their own environment, freely and independently. As they accept their being and existence by their

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choice, they transmit that attitude in succession from the innermost to the outermost level, degree and step. Thus, on their own freedom, independency and resultant choice depend all freedom, independency, and resultant choice of each succeeding step. Without this effort, no successive sentient entity could be or exist in freedom and independency by its own choice. And without such freedom, independency and choice there would be no life and no creation.

Because all creation occurs, proceeds and becomes in succession from the innermost to the outermost, it is necessary first to create free, independent choice-making sentient entities in the innermost step so that the continuous transmission of that freedom, independency and choice from the Most High can flow and continue in succession to the last level without any interruption. Therefore, not all sentient entities need to go through the natural state.

16. The Most High by Her/His very nature is the Absolute Providence itself. Since all Her/His operations take place in a timeless and spaceless condition, She/He is present and knows everything that is happening in every time, in every space and in every condition at every level and at every successive step of beings and existences from eternity to eternity. The operation of the Absolute Providence is always “within” and flows from “within” to “without”. Because of its successive flow, the operation of the total cumulative sum of all sentient entities and their respective environments from eternity to eternity is occurring, proceeding and becoming by and through every sentient entity from the innermost step to the outermost or external step of the natural or physical degree.

Since the innermost degree of every sentient entity is the ultimate seat and place for the Most High in which the Most High resides as in Her/His own in successive and simultaneous order, it makes possible Her/His presence and governing of all and everything from eternity to eternity in the Absolute Sense. Thus, each successive step is governed by the Most High by and through the sentient entities of every preceding step. The presence of the Most High in the outermost degree and step would be impossible without the being and existence of the innermost degree and step and their respective sentient entities. The reason is that all governing goes from “within” to “without” and not from “without” to “within”. “Without” does not exist by itself or in itself but only from “within”. Any bypass of any level or

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step in succession, therefore, would create a total disorganization leading to the ultimate cessation of life.

Therefore, no sentient entity of the outermost step and degree could be or exist without the sentient entities of the innermost step and its innermost degrees and their successions.

Having established the reason, purpose and goal for creation of sentient entities in general, it is necessary now to consider the specific reasons, goals and purposes for creating human beings on the planet Earth.

In order to have full understanding of this issue it is vital to deal first with the procedure by which human beings were created and appeared on planet Earth.

At one point before the beginning of time and space, it was perceived in the Absolute Thought Process of the Most High that sometime in time and space, in one cycle of time, a certain question would be posed through the all-universal consciousness, and the appearance of that question would necessitate an answer. Any appearance of such a question initiates a process of its occurrence, proceeding and becoming and, therefore, any suitable answer to this question is possible by example only. Full realization of all this is possible through the natural step only so that the experience can have full impact through all spiritual worlds, all intermediate worlds, all universes, dimensions and all their prospective worlds, galaxies, solar systems and planets regardless of the time cycle they are in.

With this in mind, an idea, a plan, a scheme emerged within the Absolute Thought Process of the Most High from Her/His Absolute Love and Absolute Wisdom. Once the emergence of that idea, plan and scheme occurs, it proceeds to become, that is, to be realized. For that reason a suitable time, a suitable universe, a suitable galaxy, a suitable solar system and a suitable planet is created and preparation of that planet for the reception of human beings begins. The proper atmosphere for that particular purpose is established and a suitable environment is created. It is irrelevant how many millions or billions of years are required because the Most High operates from Absolute Timelessness and Absolute Spacelessness and is present in every space and each time. The next step in this procedure is the creation and preparation of a suitable prototype or blueprint by which an appropriate external degree or human body can be created. For this

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reason the evolution of non-sentient life forms is initiated on the planet Earth so that the most appropriate and the best possible external form can be evolved and used for that purpose. Thus, all kinds of plant and animal forms appear. They follow the evolutionary line until an animal form emerges which is the closest approximate resemblance to that of a human body. That form is an ape-like non-sentient creature. Once it is established that the physical form of that ape-like creature is the most suitable one from the standpoint of incarnation of human beings, the evolutionary line stops and does not proceed further.

At this point, by that prototype — **not from that prototype** — a physical body for human beings is built from the elements of Earth and from the specific ideas of the innermost and intermediate degrees of human beings in order to accommodate them comfortably in this environment.

This physical body becomes the external degree of human beings. Because it is from the elements of Earth and its nature formed by the ideas of the innermost and intermediate degrees, it may be called the Human Natural Degree. It is more perfect than the prototype ape-like creature.

As one can see from this, there is no natural link between creation of human body and any animal form on Earth including the prototype itself, because the human body didn't evolve from apes but from the prototype.

This is the reason that scientists' effort to find that link has been futile. No matter what they have found or will find in that sense is or will be only an approximation of the human form but not its true connection or link.

Once the physical body is prepared, the endowment, the enlightenment of the Most High with respect to that particular idea in His/Her Absolute Thought Process is projected into that body and it occurs, proceeds and becomes in its full realization as an incarnation. By that unique projection this endowment becomes the innermost or spiritual degree of every human being, which is called its spirit. By it, from it, and through it a human being is a true human being. Because that innermost degree is from the Most High, being His/Her endowment, it contains all categories, principles, attributes and derivatives of the Most High relative only to His/Her Absolute Nature.

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Because the Most High always is and is life Himself/Herself, therefore, any of His/Her ideas also live and are alive forever. And because the Most High is the Absolute “I Am”, any idea or thought which emerges from that “I Am” becomes “I Am” relative to that Absolute “I Am” and, thus, every human being is a self-aware sentient entity. Therefore, the incarnated idea of a human being in that specific physical body becomes a living sentient entity, the true likeness and image of the Most High from whom it occurred, proceeded and became. From the innermost degree and its specific unique ideas an intermediate or interior degree of the human being is created which is called its mentality or “soul”. Because its ideas are unique, specific and unrepeatable, each human being is created in a unique manner and with a unique appearance.

Since human beings are, thus, a true endowment of the Most High, in their original appearance on the planet Earth they did not evolve either spiritually, mentally, emotionally, intellectually or physically from any other known non-sentient living form of the planet Earth.

From this one can see that the theory of human beings evolving from apes, proposed by Darwin and his followers, is false. They were correct in assuming the evolution of non-sentient species up to the point when human beings appeared. But they did not understand that sentiency cannot evolve and proceed by evolution from non-sentient living forms. This is the reason why no natural evolutionary changes from lower to higher forms have been occurring in any non-sentient forms for many thousands of years and why no non-sentient entity shows any tendency to become sentient. (Mutations still occur but only within species and not between species. Interestingly enough mutations occur so far only within so-called negative species.) The most they can become is only a feeble approximation of true sentiency.

Sentiency is the innermost spiritual state with its intermediate state for transformation of all its values from the Most High from which the outermost state is created. Because each state contains within itself a creative effort, the outermost state can initiate its own life forms by that power of creativity ingrained in it from the innermost degree. However, it is not capable of initiating and developing any sentiency because the outermost degree by itself and in itself does not possess any sentiency and, therefore, cannot produce any. All its life forms are, thus, non-sentient only. These non-sentient forms fulfill their use and function relative to the needs of human

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beings and maintenance of the proper ecology of the human natural environment as it was originally meant to be.

Now, this is the basic procedure by which human beings were **originally** created.

One can see from this procedure, again and again, that human beings in their essence and substance were, are and always will be totally, completely, utterly and absolutely spiritual beings. They possess within themselves all three levels and degrees as any other sentient entity: the innermost degree — the spirit; the interior degree — the mentality or the soul; and the outermost degree — the body.

The appearance of human beings on the planet Earth as a result of endowment of the Most High happened approximately one hundred and forty million years ago, Earth time. There was the simultaneous appearance of four million people. All original four million people were androgynous. Their physical appearance was different from the present people. Their average height, for example, was approximately fourteen feet and the average weight about five hundred pounds. Because they all were the full endowment of the Most High, all knowledges of the universal consciousness accumulated by that time within that current cycle of time were directly available to them. All degrees and levels of their mind were open and mutually connected; so was access to all levels and steps of creation preceding their step. Therefore, they were in constant contact and communication from the innermost to the outermost with the spiritual world, the intermediated world and the natural world with all their dimensions and parallel existences.

Since all knowledge and its utilization was available to them, they were, from the very first moment of their appearance, spiritually, mentally, intellectually, emotionally and physically fully developed. At the same time, because of their access to all knowledges of the all-universal consciousness of this cycle of time up to that point, they were from the very beginning highly endowed psychically (with mind control), scientifically and technologically. They knew all the laws by which the spiritual world, intermediate world and natural world were governed. They were, therefore, all members of a spiritual, intermediate, universal, galactic and all-cosmic family. They were in continuous contact with all galaxies and solar systems of their own universe both by psychic and spiritual means and by technological means through interstellar travel. They were not limited by speed of

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light. Since spiritual laws supersede natural laws, it was not then difficult to exceed the speed of light. They visited many other worlds and they were visited by many other worlds and sentient entities. They communicated directly with the Most High in assisting and serving Her/Him in the preparation of specific conditions on the planet Earth for which it was designated from before the beginning of time.

When they were incarnated on the planet Earth, the planet Earth had a different configuration. There was only one huge continent in the middle of the ocean with a constant, mild, pleasant, tropical climate. No negative or harmful animal forms or plant forms existed at that time. People were in perfect health and diseases or accidents were unknown. Their average life span was about five thousand years. The population was kept constant and did not exceed the original number. There was no procreation. When someone fulfilled one's mission and purpose of being on the Earth, that one simply left the body and was transited to the intermediate world for the balancing of ideas and evaluation of experiences. After making further choices in regard to its placement and position in the spiritual world, that one transited itself there for permanent residence to perform duties assumed originally on the planet Earth, the duty being to maintain the link, the line and the contact with the people of Earth in view of the plan, the scheme for which people volunteered within the Absolute State and Absolute Process of the Most High before the beginning of time. By performing that duty the continuous overall and specific correspondence could be maintained with people of Earth throughout all levels and steps of being and existence, enabling them to proceed with fulfillment of their goal and purpose within the original plan.

Because of their unity of purpose and the availability of all knowledge, the original people of Earth spoke one universal language, the language which is spoken at all levels, steps and dimensions of all beings in existence. They were one nation, one people. Their speech was internal and did not utilize their vocal cords.

The structure of their government was patterned on the structure of the government in the spiritual world. It consisted of seven members of the Highest Council; each was selected by the Most High and the Most High always presided in that Council. The seven

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members of the Council were equal to one another and in that which they represented in the Council. The Most High was the President.

Each member represented a different important activity of human life. These activities were considered equal and there was no rivalry, jealousy or ambition to consider themselves better in comparison with others among them. All negative emotions were unknown to them at that time. Neither was there experience or knowledge of negative emotions available in the universal consciousness. For whatever was transmitted in the universal consciousness at that time came from the Most High in the Ultimate and Absolute Sense. The Most High, being the Absolute Positive in all respects cannot produce anything negative even in a relative sense. Therefore, such negative emotions were not known to anyone at that time.

The seven members of the High Council represented the following areas of human activities: spirituality and religion; philosophy; social science; all art; natural science and technology; political science and law; and economics. The Council of Seven appointed governing bodies under the auspices of the Most High for all respective general areas of human activities. Each of these seven areas was governed by a Council of Twelve which reported to its President who was the High Member of the High Council of which the Most High was the President. The twelve members of the Council of their respective areas of responsibility appointed others for governing each respective area of activity in successive order.

Because all human beings at this point had the same goal, purpose and desire to serve the Most High for Her/His higher purpose, no one felt or ever considered oneself to be in a subservient position. All were equal. In the process of governing they all progressed through all positions at one time or another from being a member of the Highest Council of Seven to a simple producer or worker in assigned and chosen activities. Nothing was forced, nothing demanded, nothing and no one manipulated. All had equal opportunities to be what they wanted to be.

The rotation of positions gave them a great and delightful opportunity to learn all aspects of governmental structure from the innermost to the outermost position. This even more unified their common purpose and goal. There were no political parties or systems of voting, and no law enforcement because the laws were inherent in them. Political science and laws were utilized to establish proper and

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adequate relationships among themselves, especially and particularly with respect to other planets, galaxies and their respective sentient entities. Because each culture on other planets was different from their own, they established proper relationships with them and learned proper forms of communication and behaviors. They appointed ambassadors to each system and they received ambassadors from each system.

Once anyone fulfilled one's original purpose and mission of being on the planet Earth and after one transited to the spiritual world, that one was immediately replaced by the next one in line through endowment from the Most High to continue in the process of preparation. This process continued until the next step developed, which was the split of androgyny into male and female physical forms.

Before the need for this split is considered it is necessary to establish the general reasons, purposes and goals for the creation of human beings on the planet Earth.

1. The fullness of any experience which is initiated in the innermost step of being and existence and, thus, ultimately in the Most High is possible only through the last step of the cycle which is called the natural step. Each step has its own innermost, intermediate and outermost degree. Each degree in itself has its own innermost, intermediate and outermost degree. This process continues, that is, each degree having its own innermost, intermediate, and outermost degree, to infinity. In this manner the Most High can project Her/His Absolute Value to Her/His creation in the Absolute Sense.

Thus, the natural step — being the outermost of being and existence of each cycle of time — has its own innermost, intermediate and outermost degree. From its innermost which corresponds to the innermost of its preceding degree in the preceding steps, it has creative abilities and all other categories. The more outward one goes, the fuller and more complete the experience and realization of any activity will be. Thus, in the most outward degree or in the outermost step it will have its fullest realization. As it proceeds back to the innermost degree of the innermost step it can be now fully utilized as a base and foundation for initiation of the next creative effort in succession.

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The planet Earth and its people represent in the hierarchy of spiritual organization this outermost degree of the outermost step of the natural world just as skin of the human body is outermost. In them the fullness of creative effort of all else can be manifested to the fullest and most complete degree. Because of corresponding factors and the interconnection of all steps, levels, conditions and their degrees, all sentient entities have, therefore, the opportunity to experience this fullness of their creative effort through and by the people of the Earth, thanks to their specific position in the Grand Man. As mentioned before, without such experience further initiation of the new creative effort would not be possible because the result and the outcome of every such effort would be lacking. Where there is no result and no outcome of such effort there is no motivation to proceed; where there is no motivation, stagnation occurs; where stagnation occurs there is death.

Thus, people of the planet Earth, by their position, were and are the result and the outcome of any creative effort which occurs in the innermost step and in its innermost degrees and proceeds through all successive degrees and through successive steps and through all their own successive degrees until this creative effort appears in the outermost degree of the outermost step of creation which is the planet Earth with its human beings.

2. Any question which is posed to and through the all-universal consciousness must be answered in its fullness in the language of correspondences so that all sentient entities throughout all beings and existences can understand it. Therefore, the answer can be given only by the living example or manifestation of the content of such an answer, which can take place only in the outermost degree of the outermost step of creation.

Because planet Earth was given a specifically chosen position to correspond to this purpose in the hierarchy of spiritual organization and because Earth's people volunteered to undergo such a particular state and process, they became the experimental stage on which the answers to any such questions were portrayed by real living (outermost/natural) example. All sentient entities in being and existence, thus, had an opportunity to watch and to learn the answers to all such questions in vivo and in experientio through human beings on this Earth.

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3. The Absolute Love and the Absolute Wisdom of the Most High can be experienced and appreciated as an Absolute Unconditional Quality only in a state and condition of the outermost degree of the outermost step of the natural world where it comes to its fullest and the most valuable fruition by virtue of the nature of that state and condition. Thus, the Absolute Love and Absolute Wisdom of the Most High toward and in human beings of the planet Earth by their very position became the ultimate expression of its Absolute and Unconditional Nature.

Without such manifestation, no experience of the quality of the Most High's Absolute Love and Absolute Wisdom would be possible for sentient entities. That would undermine the acceptance of Absolute Nature of the Most High's qualities. Because all sentient entities, without exception, participate through interconnection of all successive and simultaneous levels, steps and degrees of mankind's experiences of such Absolute Qualities of the Most High's nature, they are enabled to be in the fullness of their state, process, being and existence. By this they really are what they are.

4. In the outermost degree of the outermost successive step, in which are the people of Earth, the relativeness to the Absolute Nature of the Most High is the greatest in this cycle of time. The proximity to the Most High is at the least level of similarity and the degree of sameness with the Most High is the least intense or is near the vanishing point. From this stems the necessity of a greater concentration and intensification of all power and potency of the Most High to be manifested in Earth's natural state and, thus, greater realization of Her/His ultimate presence. The greater realization of the Most High's ultimate presence in Her/His creation, the greater benefit and opportunity all sentient entities have for their higher spiritual development and progress; and the greater the degree of their spiritual development and progress, the closer they are to the Most High. From this closer proximity to the Most High they become more and more sentient and more and more themselves, thus becoming more and more the likeness and image of the Most High.

Without the existence and being of the outermost degree of the outermost step (people of the planet Earth) such manifestation and its experience could not be possible. Hence this is one of the purposes and goals of human existence and being on the planet Earth.

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5. The effectiveness, the purpose and the goal of Absolute Providence of the Most High and of its governing principles can be understood, comprehended and fully applied by all sentient entities and beings in existence only through and by the outermost degree of the outermost step of the natural world, that is, the planet Earth and its people. Here it can be acted out in the fullness of its applicability throughout everything that is happening on that planet.

Because of their most relative position to the Absolute State, they require a greater degree of providential governing through so-called accidental occurrences. Such seemingly accidental occurrences are possible only at the outermost degree of the outermost step of being and existence. The fuller their manifestation in the reality of such occurrences, the greater opportunity for participation of all sentient entities to govern their own life and their own world by the realized wisdom of the Most High's Divine Providence.

6. Because of their most outward position in the hierarchy of spiritual organization, which is presently in being and existence within this cycle of time, people of the planet Earth are the base and foundation for many spiritual events which could not come into realization without them and their position. Thus, the all-universal consciousness from the Most High, which is the cumulative sum of all living experiences of all beings and existences and all laws and conditions and states of all successive and simultaneous steps in all dimensions, would be deprived of certain knowledges which are vital for the successful building of the next higher spiritual step and awareness.

The Most High, by creating such a condition, provided in Her/His ultimate love and wisdom all sentient entities with such an opportunity for continuous learning in and through the all-universal consciousness, from which they all can draw continuously.

7. Any and all experiences of people of the planet Earth, no matter what they may be, become instantly apparent to the all-universal consciousness in the entirety of these experiences. Because all sentient entities have access to such experiences, it is not necessary to repeat anything of such nature anywhere else in existence and being. **Thus, everyone in all creation learns by human experiences without being incarnated on the planet Earth in the human physical body.** Such ability protects the integrity and uninterrupted continuation of all activities and processes to which each sentient

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entity, in its level and in its step and in its world by its freedom of choice, is assigned. If every sentient entity in creation had to personally go through every single experience (as do human beings) the spiritual, mental or physical progress, growth and betterment of all else in creation would be impossible.

Since any experience of any human being in all its intensity, quality and degree in its entirety is placed within the all-universal consciousness, any other sentient entity can assume temporarily that experience for the purpose of learning without the need to incarnate for it.

People of the planet Earth originally had the same access to the all-universal consciousness from the Most High, but they lost direct access to it for the purpose of their special state which they were allowed to create. The access to it now is indirect only by means of correspondences, symbolism, dreams and various altered states of consciousness. The reason for this state will be discussed in the next chapter.

8. The fullness, the extent and the intensity of the realization of the freedom of choice and independent creative effort of all sentient entities would not be possible without the ultimate manifestation of such freedom of choice and independency in the outermost degree of the outermost step. Only in the fullness of such state and process can all consequences of such free choice and independency be completely discerned, perceived and comprehended. Because all is fully realized in the ultimate degree of experience, and all consequences of such experiences are capable of appearing de facto only in the outermost degree of the outermost step of the natural world where the planet Earth and its people are, without provision of their being and existence as they are no such important and necessary experience would be available to other sentient entities. Without such experience no knowledge of consequences of free choice would be possible. And without such knowledge, no choice would be possible. Without choice, no freedom and independency would be possible. And without freedom and independency, no life and, thus, no sentient entity would be possible.

Hence, this is one of the reasons, purposes and goals of human existence.

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9. The realization of the ultimate importance of spiritual principles, which are the foundation and base of all existences and beings, would not be fully possible without the intensity and fullness of their experience. The outermost degree of the outermost step is the most remote from that spiritual awareness by its very nature. Therefore, it requires immense intensification of all spiritual effort to bring itself to the full awareness of humans. The means by which it is done is of such an external nature that it becomes possible for spirituality to manifest itself in the most material and practical representations. In this manner, the ultimate importance of spirituality can be illustrated even in the most remote material and non-spiritual areas of human activities. Any such activity, because of its original initiation in the innermost — spiritual, always has a spiritual correspondence. By this discovery, all sentient entities manifestly learn that there is only one ultimate reality from which everything originates — **spirituality**.

10. The behavior of humans and their thought processes, by the nature of their position in the outermost degree of the outermost successive step of being and existence, is mostly concrete and represented in physical actions and reactions. This concreteness becomes a foundation and base on which symbolism of all ideas and thoughts of preceding steps and their degrees can be reflected, tried out and experienced. Thus, thanks to the concreteness of human behavior and human thought processes and their actions and reactions, no idea, no thought, no symbol of any degree or step is ever lost, but finds its realization in them by their choice. By its realization it becomes alive and functional, and is incorporated into the eternal possession of the all-universal consciousness from the Most High for the purpose of spiritual learning, growth and progression of all sentient entities.

11. Because humans of the planet Earth are by their free choice in the outermost degree of the outermost successive step of creation, they are subject to the equal influence of all levels and steps of creation, including the outermost degree of their outermost level. The production of such influence stems from the nature of each level. The more inner influence from the innermost, the more spiritual awareness; the more influence from the outermost, the less spiritual awareness. Total influence of the outermost degree of the outermost level nullifies virtually all spiritual awareness. By such broad degrees of spiritual influences and their consequences in human life, all

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sentient entities may experience simultaneously all levels from the innermost spiritual to the outermost of the least spiritual. This contributes immensely toward their overall spiritual awareness, spiritual growth, progress and betterment without the necessity for incarnation into such concrete levels of experience. Without humans and their degrees and states of awareness, this would be impossible. It would be a tremendous limitation of creative sentient entities.

12. Such position and freedom as described above provides humans with an unusual number of choices to make and to experience. The total cumulative sum of all human choices and experiences is a base, a foundation on which the next higher spiritual development of mankind can and will be built. This, in turn, becomes a base and a foundation for all creation to proceed to its next successive step of spiritual development toward higher spiritual awareness and toward the assumption of a closer higher position relative to the Most High.

13. The Most High, before the beginning of time and space, foresaw that such a position for human beings as described above would eventually lead to choices in the direction of the influence of the outermost degree of the outermost successive steps of creation. For the sake of freedom of all creation such choice is necessary, and human beings volunteered in the Absolute Thought Process of the Most High for such a mission, fully aware of the peril and danger of such a choice.

The more one turns and listens to the influence of the most external degree of the outermost level or successive step, the more one turns away from spirituality and the less spiritual one becomes.

Up to this point in time, no negative state or process of experience existed. The Most High cannot have a negative thought or state within Herself/Himself because of Her/His Absolute Nature. Whatever is Absolute is always positive. Whatever is positive is always from the Absolute. The negative state is a by-product, an emanation of the energy of a thought or idea which emerges from the outermost degree of the outermost successive step when human beings allow themselves to be influenced by lesser spirituality.

Such a by-product has no reality in itself but is the outcome of the question: What is it like to be without any spirituality?

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The by-product of that question results in a negative state. Such a question never can emerge from the Absolute Condition of the Most High because it is contrary to His/Her Absolute Spiritual Nature. Full and complete spirituality cannot conceive of the idea of no spirituality. However, the question is foreseen and the opportunities are provided for answering that question so that the learning and experience of it may come to fruition. In foresight of that question, a special state and condition was created and volunteers sought and found in the state and condition of the people of the planet Earth.

14. The highest spiritual reason, purpose and goal of the people of the planet Earth is the possibility which they present to the Most High for Her/His own incarnation in the form of a human being for accomplishment of His/Her own plan.

The Most High cannot come into touch by any means with a negative state. It is contrary to His/Her nature. Should the Most High come directly in touch with the negative state, the negative state would instantly perish with all those who created it. By doing so the Most High would be destroying human beings in whose innermost degrees She/He is like in Her/His own. After all, the Most High is Absolute Life. The Absolute Life cannot destroy any life because by destroying life She/He would be destroying Herself/Himself. Another point is that by destroying that negative state, the question of what it is like to be without spirituality could never be answered. Yet it would continue to exist in the all-universal consciousness. Once any question is uttered anywhere, it instantly finds its way to the all-universal consciousness where it seeks its answer.

In order to resolve the problem of the negative state, it is necessary for the Most High to come into touch with it so that it can be properly harnessed and utilized for an ultimate good purpose no matter how dire interim consequences of that state are or will be. For that purpose, people of the planet Earth are created from their voluntary free choice, and special conditions are provided so that the Most High can assume such a form allowing Her/Him to come in complete touch with a negative state without destroying it by Her/His presence.

Moreover, by assuming the ultimate degree of the outermost successive step, the Most High became in reality the fullest Herself/Himself. This reality was within Him/Her only in potential. By this He/She gives an opportunity to all creation for all cycles of

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times from eternity to eternity to be in contact with Her/Him on a very personal level. This gives to all sentient entities a very concrete idea of what it is to be like the Most High. The knowledge and the experience of the Most High in person enables every sentient entity to be more and more like the Most High and, thus, to be more and more itself.

This is one of the outcomes of the Most High's Absolute Love and Absolute Wisdom. This is the highest spiritual reason, goal and purpose of the existence of human beings on the planet Earth and their spiritual, mental and natural degrees.

As mentioned previously, the first people who were incarnated on the planet Earth were androgynous. There are several reasons why it was necessary to start existence of mankind with this form:

1. All creation occurs, proceeds and becomes from the innermost degree to the outermost in successive steps. This is true also in respect to every and each successive step and its respective simultaneous degrees. This is true also in respect to each degree separately. The innermost degree of any element is a representation of the nature of the Most High who is Absolutely Androgynous. It reflects the Absolute Presence of all principles in their entirety in that element. Since on the planet Earth, one is dealing with the outermost successive degree of the outermost successive step, its ultimate and concrete representation is required. Because of the nature of its position in the hierarchy of the spiritual organization of the planet Earth and its inhabitants, no other form was feasible at that time. The androgynous form is a concrete and ultimate illustration and representation of the state of the innermost unity of all principles from which all else proceeds to become after its occurrence.

2. In the concreteness and the ultimateness of the representative nature of people of the planet Earth it is necessary to ingrain a concrete idea of the unity and oneness of the Most High. On such an idea depends the outcome of the entire spiritual destiny of mankind. To illustrate that the Most High is one and not several Absolute Sentient Entities, it is necessary in the concreteness of the presentation to create a similar entity which will be the ultimate natural replica of the Most High.

By the concreteness and ultimateness of this experience, human individual universal consciousness acquires and retains the idea of

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that Oneness. If mankind had begun with two separate forms — one male and one separate female — by virtue of their concrete state in the hierarchy of the spiritual organization they could never have acquired and retained the idea of one Most High; but, instead, the idea of more than one Most High would be ingrained in them. The idea of a plural Most High is the most horrid and devastating concept to the all universal consciousness because such an idea could not sustain the unity of all universes and all dimensions in being and existence. Regardless of what people think and believe outwardly, inwardly, in their Inner Mind (in its part which is called the universal consciousness) by virtue of concrete representation of the Oneness of the Most High in the form of androgynous people of the planet Earth, there is always a correct idea of the One Absolute Most High. In this inner idea the Most High is continuously in people as in His/Her own. If such an idea were lacking, the Most High could not be in them. If the Most High were not present in the people, they could not survive. If they could not survive, the Most High's plan would not come to fruition. If it could not come to fruition, the whole creation would begin to disintegrate.

3. In androgynous people there is a complete unification and integration of all the principles of masculinity and femininity and their respective corresponding factors: unification and integration of being and existence, state and process, essence and substance, love and wisdom, good and truth, will and reason, feeling and thinking, motivation and intelligence, potency and knowledge, freedom and independency, spacelessness, and timelessness, warmth and light and the resultant Oneness of all derived from these principles of unification which is life, encompassment, self-awareness, mind, providence, activity, dynamism, creativity, choice, presence, emanation, and so on. The experience of such unity of all categories is vitally important because it points to one absolute source that cannot be fragmented. Any attempt to fragment damages the system and its very life. The idea of such unity of all categories, represented and illustrated in the form of the androgynous people, could not be ingrained into the universal consciousness of the human Inner Mind if the first inhabitants of the Earth had been split into two forms, feminine and masculine. By the concreteness and ultimateness of their representation, the idea would be formed and ingrained forever that everything is separate and that no unification or integration is possible. Such an idea of separation would lead to the lack of any

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motivation. That would destroy mankind and the purpose it serves in the Great Plan of the Most High.

4. The androgynous condition of the original people on Earth allowed the concrete and ultimate representation and illustration of equality of the principle of femininity and masculinity. This leads to the formation of a correct idea of absolute unity and equality in all respects of feminine and masculine qualities of human beings. This idea is permanently ingrained into the universal consciousness of people's Inner Mind and it is a base, a foundation on which the relationship of these two principles is built.

This idea points out the fact that there is only one positive state and process in being and existence in one manifestation and its sustenance and that there is only a continuity between femininity and masculinity, not a difference. Neither one can be conceived of as superior or inferior to the other. Because by the unification and oneness of these two principles all else can be. Masculinity by itself without femininity is nothing. Femininity by itself without masculinity is nothing. Because of their equality together they can be something. In this respect it is a fallacy to consider one principle weaker or inferior to the other one. This fallacy and from it the subsequent status of women on Earth was the result of human spiritual deterioration, reasons for which will be discussed in the forthcoming chapters.

If the original people of the Earth had been created in separate forms — male and female — no such idea as described above could be ingrained into people's Inner Mind and, thus, no maintenance of life would be possible.

5. The unification and integration of all principles of femininity and masculinity in the androgynous form, by its concrete and ultimate representation and illustration in the outermost degree, ingrained in people's Inner Mind the permanent idea of the true notion and meaning of spiritual marriage in general and human marriage in particular. Since an androgyne is already married from within by the fact of the containment of femininity and masculinity and all its physical characteristics in a unified state within itself, the true meaning of marriage is only a spiritual one, which is the unity of the human mind and all its principles.

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This unity is determined by the same degree of sharing and exchange of principles in an ultimate bond which, in turn, can be shared with someone else who is similarly thus unified. Anything else apart from this cannot be considered marriage but only convenience of traditions and conventions which in themselves have no base in reality of any being and existence. For that reason, at present, no true marriage exists. True marriage cannot exist because it is based on the inequality of sexes as the principle of its negative state. Since femininity and masculinity in themselves are always positive and equal, no such occurrence can proceed and become in the state of negative origin, resulting in an unequal relationship. Unequal relationship or position is no relationship at all. (This state of marriage has existed for thousands of years).

However, the meaning of true marriage is ingrained in the human Inner Mind by the fact of the concrete and ultimate existence of androgynous people through whom such equality, unity, integration and spirituality was represented and illustrated. In that idea of equality of humans the Most High is as in Her/His own. By Her/His presence, people have a chance and a choice to become in a spiritual sense what they originally were before their spiritual deterioration. Lack of such an idea would make this impossible. This would lead mankind to ultimate spiritual and physical doom.

6. The concrete and ultimate representation and illustration of androgynous people of the planet Earth made it possible that the right idea of sexuality could exist in the human Inner Mind.

True sexual intercourse is possible only by the exchange and sharing of all principles of femininity and masculinity on an equal basis. The giving and simultaneous receiving of the full and equal amount of experience produces a correspondential climax or orgasm from which a new, better, higher awareness and principle of truth and good is born. Therefore, true sexual intercourse is possible only between male and female and female and male. There is no outward need to have physical sexual intercourse between two androgynous beings because they experience it continuously within themselves by the sharing, exchanging and unification of their own femininity and masculinity. This individual experience is then transmitted to the prospective feminine and masculine principles of others by means of internal spiritual and mental projection which results in their own physical reaction. Thus, everyone's feminine principle is shared with

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everyone's masculine principle and everyone's masculine principle is shared with everyone's feminine principle. No sharing of masculine principles with masculine principles and feminine principles with feminine principles is conceivable or possible because within the androgyne there is only one feminine and one masculine principle for sharing and not two and two. If one principle were to share with the same principle it would be sharing with oneself which is no sharing at all. Therefore, no true spiritual or physical use could be derived from such one-sided or lopsided attempts.

The first people illustrated and represented to mankind through ingrained concrete ideas that true sexual intercourse with all its spiritual, mental and physical connotations is possible only through the unification of femininity and masculinity regardless of the number of such choices. And since such union requires full equality of sharing, giving and receiving of all its mutual spiritual, mental and physical principles, its true result and impact is possible only between mature, equal, spiritually-minded women and men. Thus, sexual desire or/and sexual intercourse with any other partner than of the opposite sexual, mental, spiritual and mature physical characteristics is not from the Oneness and Unity of the Positive State and has no correspondence and, thus, no ultimate use because it is uncreative and unproductive.

If the original people of Earth had been incarnated in the split forms of the male and female, such an idea of unification would not be possible for them because of the concreteness and ultimateness of their representation and no true sharing could occur. That would prevent the major principles of life from being actualized, which would lead to cessation of life itself.

7. The result of true sexual intercourse in its spiritual, mental and physical connotation is a higher self-awareness and birth of a new, better understanding of the absoluteness of the union of femininity and masculinity. Such ideas are the true children of such sexual intercourse. This is the reason why no physical children are produced by such relations within the androgynous people. At that time, the creation of new members of human society continued by the direct creative effort of the Most High through Her/His direct endowment. New members were created from the ideas which are born by such relationships.

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Thus, it is false and erroneous to assume that the true purpose of sexuality and sexual intercourse is the procreation of physical children or species. The Most High can create children from stones if necessary. The true purpose of sexual intercourse is a continuous striving for the Absolute Unification of all spiritual, mental and physical categories, principles and their derivatives of femininity and masculinity. This results in the continuous birth of new ideas of greater, better and stronger unity of the spiritual self, a more appropriate self-concept and self-image which brings one closer and closer to the likeness and image of the Most High. In the Most High there is Absolute Unity and Oneness of Her/His Absolute Femininity and Absolute Masculinity to which all else is approximated.

On the other hand, the continuous striving of all sentient entities is to be more and more like the Most High, through such means as sexual intercourse (if it is undertaken for such purpose only) of men to women and women to men. In the total cumulative sum of such strivings of all sentient entities the giving, sharing, receiving and reciprocation of the Most High's Absolute Nature is made possible in the Absolute Sense. Because the Most High is in such striving or such motivated sexual intercourse as in Her/His own, He/She makes love to all Her/His sentient entities continuously. By this act the creative effort and striving in all creation is continuously preserved from eternity to eternity.

Since androgynous people illustrated and represented the true purpose of sexuality by their example, the true idea of sexuality could be preserved and used in the Inner Mind of human beings. If incarnated in separate forms, the concreteness of such incarnation would lead mankind to believe in two separate purposes of existence and no desire for conjunction and birth of new spiritual ideas could occur and come into existence. This would give them no motivation for growth, progress and betterment or for improvement of their self-concept and self-image. This would create a condition of stagnation resulting in ultimate death.

8. The completeness and unification of all principles of femininity and masculinity in androgyne form in its concrete and ultimate manifestation represent the idea of the fullness of sentient entities. The true and meaningful relationship of one sentient entity to another is possible only on the basis of its fullness. One cannot relate only partially or by separate principles since all else is involved.

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Because of the interconnection and unity of all principles, if one principle in the relationship is lacking they all are lacking and no relationship takes place. This is a very important idea to have in the universal consciousness of the human Inner Mind because on this is based the whole concept of relatedness, attitudes and expression of all creation. The androgyne form represents and illustrates in concrete and ultimate form such relatedness, attitudes and expressions. It also illustrates concretely that the Most High, in whose likeness and image a sentient entity is created, relates to all Her/His creation from the Absolute Fullness of Her/His Absolute State and Absolute Process. This, in turn, motivates all sentient entities to strive for fullness of their expression, relatedness and attitudes. Without such an idea there would be no motivation to strive for that fullness and, thus, no need to be more and more oneself. This idea is the base and foundation which brings every sentient being toward more and more becoming oneself.

9. The concrete unification of principles of femininity and masculinity that appeared in one form of androgyne on the planet Earth leads to the foundation of another important concrete idea. All new ideas which are born as a result of spiritual, mental and physical sexual intercourse within that One, have only one source of origination and not two separate sources. Therefore, there is no one separate mother and one separate father but motherhood and fatherhood is the result of the Absolute Unification of all principles of femininity and masculinity from the Most High in whom they are in the Absolute State and Absolute Process. Thus, the Most High is the only true Mother and Father in One to all Her/His creation and there is no one other in being and existence.

The separate original appearance of two human forms in concreteness of their ideas on the planet Earth would have led to the formation of the false idea that there are two separate Absolute Most Highs, one male and one female. Such an idea would have led to confusion and the separation of the unity of all, which would have resulted in cessation of all life.

10. The appearance of the innermost degree in a concrete and ultimate androgyne form leads to the creation of the innermost degree of the human mind which is called the Inner Mind. The Inner Mind, by virtue of the nature of that degree, contains all ideas and experiences of all states and processes of being and existence of

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preceding steps in their fullness and totality. Nothing is lacking. It became necessary to have such a degree within man's mind because otherwise no correction of the consequences of human spiritual deterioration could have been possible. Because of mankind's position in the hierarchy of the spiritual organization, such a correction is possible by example only. All examples of total spirituality, unification, oneness, creativity and all else is available to them by reason of the fact that it was completely experienced and manifested by the existence and being of the first androgynous people. All such experiences were permanently ingrained and imprinted in the Inner Mind of all people from the beginning of their being and existence. They became an example of the possibility of such experience and a base for the evocation of a longing to revert back to true spirituality.

So one can see that the Most High proceeded with a higher purpose in mind when She/He incarnated people in androgyne form on the planet Earth.

11. The completion of its final mission and assignment, which mankind has by its outermost position, would not be possible without such concrete and ultimate representation and illustration as can be found in the totality of fullness of all principles within androgynous people. Because of preservation of that experience in the human Inner Mind there is a continuous connection of all systems, levels, dimensions, worlds and all preceding steps of existence and being with mankind's concurrent experience. Thus, by that experience the answer to that initial question is being answered on an all-universal scale throughout all dimensions. Without such connections, no use could be derived for any one from this experience.

Because of the representative nature of the androgyne as the innermost degree of mankind, people of this Earth, in turn, have continuous freedom of choice to open communication with the universality of it all if they so choose. Thus, the mutual benefit of such a condition can be discerned and actualized. This is a base and foundation for the possibility of re-establishing true spirituality in mankind.

12. The preparation for such a mission by mankind can be made only from the innermost level and degree of fullness through a gradual receding from such fullness. By virtue of this fact, no recession is possible by itself and of itself because it would then have its separate being and existence which would make it fullness instead

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of recession from fullness. Thus, any negative state must be a recession from the positive state since no negative state exists. The fullness of the true spiritual state and process which is represented and illustrated in a concrete form of androgyne is the only positive reality. All else recedes from it becoming less and less spiritual. Thus, it was necessary to start on the planet Earth with the fullness of a spiritual state so that a gradual recession to less spirituality could follow in order that the answer to that specific question might be discovered.

One cannot state that no Most High exists unless She/He truly exists. No idea of non-existence could emerge unless there is an idea of such existence. No reality is impossible without true reality. Negation from the state of negation is impossible because it doesn't exist. What doesn't exist cannot be negated. Therefore, any negative state and its evil is a constant proof and reminder that positive and good exist. Every atheist who denies the existence of the Most High continuously reaffirms the Most High's existence by that denial. One cannot deny something or even have an idea of denial if that something is not. Thus, any negative evil state ultimately serves a good purpose. This is one of the justifications for an evil state being tolerated by the Most High.

13. The origin of all activities and happenings always takes place in the innermost state and in the process of being and existence. Any activity or happening must originate in the fullness of all available alternatives. Without this condition no activities, happenings and choices are possible. The concrete and ultimate representation and illustration of such a condition is in the incarnated androgynous people of Earth. This position, as the innermost degree of mankind, enables origination and realization of all creative effort in mankind. Because the present position of mankind in the hierarchy of the spiritual organization is the outermost of the outermost, without such androgynous experience (by and through its corresponding factors of fullness and innermostness), no activity, no experience and no realization of the Most High's plans would be possible. Without it no learning would be possible. Without learning no progress would be possible. Without progress no life would be possible.

14. The continuous manifestation of the presence of the Most High in all occurs, proceeds and becomes in successive steps from the innermost step and its simultaneous degrees to the outermost step

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and its simultaneous degrees. As mentioned previously, each degree has its own innermost, intermediate and outermost degree. The innermost of every degree corresponds to and carries everything from the innermost of each particular step which, in turn, corresponds to the innermost of the Absolute Degree of the Most High. Thus, the Most High can be present in the innermost of each degree, no matter how outermost it is, as in Her/His own. This enables Her/His continuous presence with every human being no matter how negative or evil that human being is. Since everyone's innermost degree is built from the original state and condition of the first androgynous people of Earth, without their existence no person on the Earth would be equipped with such a degree. Without such a degree there would be no place for the Most High to reside. Without such residence, no one on the Earth could have any life.

From that innermost spiritual degree in which the Most High is as in Her/His own, everyone lives, thinks, wills, reasons, chooses, acts and behaves. Therefore, one can say, beyond a shadow of a doubt, that one lives, breathes, thinks, wills, reasons, chooses, acts, behaves, and so on from and by the Most High. The denial of this fact only serves to prove that such is the case.

The presence of the Most High in everyone is the source, the base and foundation from which the Most High can initiate any necessary changes so that people may return to their own true spiritual selves.

These are the reasons, purposes and goals as to why it was necessary to start mankind with the incarnation of androgynous people on the planet Earth.

The next step in preparation for the mission of mankind was the necessity to split people in two separate physical forms — male and female. There are several reasons for this.

1. The first state of mankind is the state of internals or innermost degrees represented, illustrated and manifested by complete unity, integration and oneness of all spiritual, mental and physical principles by and through their respective degrees. Because mankind, within the succession of steps and within the general cycle of time, corresponds to the outermost degree of the outermost step, all realization of ideas must have an ultimate and concrete form. Thus, such spiritual, mental and physical unity, integration and oneness appears in external forms of people, that is, the androgynous form.

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Because of its position and representation of the innermost spiritual degree of mankind which is the source, the core and nucleus of all other proceedings and becomings, this state and condition is the state and condition of complete spirituality. No other situation is possible here. The completeness of spirituality is necessary in order that from it the following degree can be built in succession and in its states and processes. Nothing can be built on or proceed from any other state or process. This is a major and one of the most important laws of principles of creation, being and existence: whatever is, whatever exists by itself and in itself by such being and existence, is absolutely spiritual. Because it is in itself and by itself, it is in Absolute Self-Awareness; therefore, it is in the Most High. The Most High, being and existing in the Absolute Sense, is thus a center, a core, a nucleus from which all else occurs, proceeds and becomes. Since She/He is timeless and spaceless and is Absolute Pure Thought and Absolute Pure Consciousness in Absolute Awareness of the Absolute “I Am”, She/He is Absolute Spirituality. Thus follows the statement that any innermost degree corresponds to the innermost Absolute Nature of the Most High and is relative only to Her/Him.

This correspondence is valid in any state, process, level, step or degree because they all are built on this principle: from the innermost to the outermost, that is, from the state that corresponds to the complete spirituality to the state of the outermost of that spirituality. Thus, a complete and total spirituality was manifested in the first state and process of mankind, represented and illustrated by the complete androgynous physical form. In the state and process of total and complete spirituality, no other direct experience of totality, unity, integration and oneness of spirituality is possible. It cannot be its own intermediate, transitional state and even less it cannot be its own outermost non-spiritual degree.

But since the question of non-spirituality can arise only from the basically non-spiritual state of the outermost degree and the answer to that question thus has to be given and illustrated by example in this particular degree, the innermost degree by itself and in itself could not provide proper conditions for its realization. That would be contrary to its nature since it is completely and totally spiritual.

Therefore, the next step and degree has to be built from the innermost or spiritual preceding step and degree. Since it is impossible to build the outermost degree immediately and directly

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from the innermost state, the intermediate degree must be built first for transitional purposes — the connecting link must first be built. There is no direct contact possible between the innermost and outermost degree because of their nature and position. However neither degree can exist without the other. The life and condition of existence of the outermost degree is entirely from and based on the innermost spiritual degree where all is initiated without exception. The manifestation, realization and concretization of all initiation takes place in the outermost degree. In that manifestation, the realization and concretization of the innermost degree is as in its own. For that reason from the innermost degree the intermediate degree is built.

The function of the intermediate degree is to bridge, link, transmit and transform by a corresponding means all initiations of the innermost degree to the outermost degree and all realizations, manifestations and concretizations from the outermost degree to the innermost degree. Thus, the cycle of steps and their structure is completed and becomes true reality.

Now, in order to build an intermediate step, it is necessary to separate and split the physical or natural representation of such ultimate and complete spiritual unity, integration and oneness as illustrated by the oneness of femininity and masculinity and all their principles and derivatives in the androgynous physical form of the first people of the planet Earth.

Thus, the second step in preparation for the mission of the people on Earth is a step toward an intermediate spiritual-natural degree which was represented, illustrated and concretized by physically separating the androgynous human form into two different physical forms — masculine and feminine.

Since the intermediate degree is a bridge, a link and a point of transmission and transformation, it must contain within itself an equal amount of content of both the spiritual or innermost degree and the non-spiritual or outermost degree. Otherwise no link, bridging, or communication would be possible between them. For that reason it is called the spiritual-natural degree.

This second step is the beginning of the recession from total and complete spirituality represented by the first people.

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2. In the state and process of spiritual completeness and totality, no obliteration of memories from consciousness is possible.

Since this is the state and the process of initiation, without conscious memories of initiation of ideas, thoughts and procedures, no idea, thought, and procedure would have any impact or use. Thus, the first people of the planet Earth, before the separation of their physical body, had full knowledge and understanding of the purpose, reasons and goal of their mission on the planet Earth and its future destiny, with all consequences and outcomes of that mission. The innermost degree which they represented does not operate within the categories of time-space continuum. Therefore, nothing was hidden from them.

This condition was a disadvantage from the standpoint of the basic plan and mission. The reason is obvious: full conscious knowledge of the plan and its complete outcomes would be a hindrance to genuineness and reality of experience; it would be something like a game of “let us pretend”. Such a game could not be a true learning process and would lack authenticity. With such an attitude, the condition of a real true state and process of complete non-spirituality could not be established and the consequences and outcomes of such a condition could not truly become functional.

One can find a good analogy to this in the research methodology of social scientists, especially in psychology laboratories. All such methodologies are completely useless, regardless of how their ardent followers argue the opposite, because whatever happens there is artificially created and the subjects who volunteer for such experiments have continuous conscious knowledge and memories of volunteering for it. It makes no difference that they do not know what they are volunteering for (although, nowadays it is considered unethical not to inform the volunteers about the nature of experiments at least in general terms) because the conscious knowledge and memory of volunteering completely and totally distorts the outcome of such experimentation. Artifacts can provide only artifacts or artificial answers. After all, all subjects know that nothing bad or harmful can happen to them. Such conscious knowledge completely discredits the validity, usefulness and any practical utility of such experimentation. Only complete obliteration of conscious memories of such an undertaking can lead to the authenticity of the experience and to the ultimate authentic learning

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of all concerned. From such authentic learning the general conclusions of universal validity can be drawn.

Now, since such obliteration is impossible in the innermost state and degree, it is necessary to bring about the second degree by separating and splitting the human physical form in which that obliteration, to some degree, can take place. During the first step of creation of the second degree, because of its proximity to the innermost degree, the complete obliteration of conscious memory is still impossible. Now, in this state only a general idea of such a mission is present without any specifics or outcomes of such a venture. However, because all operations must take place in complete freedom of choice and voluntarily, before the split and before the beginning of the obliteration of conscious memories, everyone was asked to weigh and consider very carefully all the consequences and outcomes of such a choice, together with its purposefulness and usefulness, prior to making a final decision in this matter.

Only those people are used then and now for such experiments who truly, completely and totally, from their own freedom of choice, volunteer for it and also volunteer for the obliteration of conscious memory by such a choice. No other type of people could bring about the required result.

Once this is done the gradual obliteration of conscious memory may begin.

3. In the state and the process of complete and total spirituality represented by the first androgynous people of Earth, the only regard and motivation for all activities was mutual benefit, common good and unconditional sharing. No other concerns were conceivable at such a level because this level derives its entire life from and corresponds to the Most High who is the Absolute Unconditional Love. The concept of "one's own" is inconceivable in such a state of unity, integration and oneness. With such a totally prevailing attitude, it was impossible to build anything that negated this purpose of spirituality.

In order to develop a contrast to such a sharing condition, and for the purpose of the mission, it became necessary to create a new condition in which the idea of "one's own" could be conceived and experienced.

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Once something is taken out from someone and separated from that someone it becomes objectively that someone's own and a sense of belonging and ownership starts to develop. For the first time the concept of "it is mine and no one else's" developed.

Without separation of masculinity and femininity in the form of concrete physical bodies such an idea could never be developed. And without such an idea a non-spiritual state and its dire consequences could not be experienced and no learning would occur.

4. In the state of unity, integration and oneness of a complete spiritual state and process, whatever occurs, proceeds and becomes is a simultaneous outcome of all principles working together. So that, for example, whatever one wills, at the same time one simultaneously reasons about. Whatever one feels, one thinks and vice versa. In such a condition no thinking apart and contrary to willing is possible. One is one's own will and reason. Thus, it is an utter impossibility for such people to do or like something by pretension when deep inside they dislike it. Even the notion of such a possibility is inconceivable in the state of complete spirituality.

However, for the purpose of illustration and demonstration of the state of non-spirituality, it is necessary to develop such a condition. Therefore, because of the concreteness of the representation of the outermost degree of the outermost successive step, such a condition can be developed only by concrete and physical means — i.e., physically dividing humans into two forms: one form, the form of will represented by femininity with all its principles; the other form, the form of reason represented by masculinity with all its principles. Such a split is a prerequisite for the development of seemingly non-spiritual thinking, willing, acting, feeling, and so on which by its very nature is contradictory.

Unification is always spiritual. Anything that recedes from the state of unification is non-spiritual and, therefore, contradictory.

Thus, the base was developed to experience the dire consequences of non-spirituality.

5. In the state and process of complete spirituality no negation of such spirituality is possible. One cannot very well negate one's own being and existence. Therefore, the idea of non-spirituality in such a state is inconceivable. Without such an idea no consequences of it

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could be experienced. However, by the existence of two forms of one human in separate modes or bodies the contradictory idea can become conceivable. Since one can relate to another one as someone obviously different, one can start to discriminate and rationalize such discrimination to the point of the conceiving of an idea of complete negation of any spirituality. If one discriminates between spirituality and non-spirituality, one may rationalize, if one wishes, that no spirituality exists. From this position arises the possibility of completely negating spirituality.

Such a process of thinking is an impossibility in the state and process of complete unification, integration and oneness of masculinity and femininity and all their principles which is a condition of complete spirituality.

For the sake of demonstration of the dire consequences and outcomes of such negation it is necessary to create a favorable condition for choosing to negate all spirituality.

6. In the condition of complete spirituality represented and illustrated by the first androgynous people of Earth it is inconceivable to have an idea of denial of the Absolute Being and Absolute Existence of the Most High. As long as the idea of Absolute Being and Absolute Existence is kept uppermost in people's minds, no recession from the Most High is possible and no loss of spirituality can occur.

Thus, a condition is created in which, by virtue of the separation of one human form into two forms, an idea of "one's own" can be conceived. From this idea one can develop a rationalized attitude and belief that all else seemingly is one's own. This inadvertently leads to the ultimate denial of the Absolute Being and Absolute Existence of the Most High. Acceptance of the Most High excludes the concept of "one's own". If one occurs, proceeds and becomes from the Most High, one necessarily belongs to the Most High, and whatever one has is never one's own but the Creator's. With such spiritual awareness, if one denies the being and existence of the Most High one denies one's own being and existence which is an utter impossibility.

7. In the condition of complete spirituality and the innermost state and process represented by the innermost degree of androgynous people of Earth no concept of self-love for the sake of one's self was possible. In complete spirituality the love to the Most High from the love of the Most High and the love of others from the love of self is the

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very life of one's being and existence. This is the full principle of true spirituality. No other notion can be conceived in this condition. From such a condition no recession of spirituality is possible. Therefore, it was necessary to create a different condition by a split in which the concept of "one's own", for the sake of the Grand Plan and Mission, could be conceived and all else rejected. Thus, a non-spiritual state could be experienced and the learning of what it is like to be without spirituality and, thus, without the Most High could come to its fruition. Now, in a non-spiritual state, once the "one's own" is allowed to be seemingly real, the love to the Most High and others stems only from "one's own" and for one's own sake. It goes something like this: "I love you" because I love myself and not "I love myself so that I might love you". The impact of such a distinction is obvious: such love ("I love you because I love myself") is no love at all but a negation of true love, thus, total destruction. Where there is no true life there is no true spirituality; where there is no true spirituality there is no true life.

8. In the condition of complete spirituality of the first androgynous people of the planet Earth all choices were present only potentially by the awareness that one was not locked permanently in that state. The idea of choosing something less spiritual was inconceivable for them since they had already chosen that state before the beginning of time in the Absolute Thought Process and the Absolute Will of the Most High. Therefore, such a condition could not be used for developing something contrary to their nature.

A new condition had to be developed to give people a concrete opportunity for the choice of rejecting any spirituality, some spirituality or all spirituality. This was done by the physical split of one human form into two different human forms. This act enabled the emergence of an idea, by the experience of a concrete difference, that different possibilities (other than only one total and complete spiritual state and process) were quite feasible. After all, the direct and concrete experience of the division into two different human forms, femininity and masculinity, spoke louder than words. Hence, the possibility was initiated to allow a spiritual recession for the purpose of learning by one's freedom of choice.

9. The nature of complete spirituality immanently ingrains within itself the completeness of its knowledge relative to the Absolute Knowledge of the Most High. Because this condition is the condition of

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“within”, all and any source of knowledge is “within”, that is, in complete spirituality. Therefore, one always turns toward that spirituality, meaning toward the Most High who is the center of that “within”.

If one always turns for any knowledge toward spirituality, one always has to be spiritual because of the continuous confirmation that all truth and all good is in and from such spirituality. Therefore, no idea of lesser spirituality can be derived from such a condition. Since this was the condition of the first people of Earth in the concrete and real physical manifestation of this condition, it was necessary to split the androgynous form into two different forms — masculine and feminine — so that the initiation of the ideas of recession and negativity could take place.

Now, once something is taken out of one, the knowledge of that something is also removed. To re-acquire that knowledge, one now has to look “without” instead of “within”. Gradually the habit is formed to seek all answers “without”, in a so-called natural reality where there are no real answers. Thus a base is established for all erroneous and false conclusions about spirituality and about the Most High — about everything, for that matter. This is the beginning of the end!

Since true spirituality and the Most High are always “within”, from where is initiated even the possibility of any “without”, they cannot be seen or comprehended by means and tools of “without” for they are not from “without”. From this stems the denial of spirituality and the existence of the Most High. This, in turn, becomes the base for answering the question of what it is like to be without spirituality. Such a condition gradually leads to no knowledge of spirituality and no knowledge of the Most High, therefore, to atheism.

10. In the state of complete and total spirituality is the essence and substance of “I Am” relative to the Absolute “I Am” of the Most High. This is the base for continuous self-awareness in its totality of being and existence. Since such “I Am” is possible only relative to “I Am” Absolute, all implications of that conclusion are obvious. It leads to total spirituality of all beings and existences. It also establishes “I know who I am”. No other conclusions can be drawn from such a condition. Nothing else can be derived or experienced. Any desire to experience a different condition would equal denial of “I Am” and, thus, of true self-awareness. Such a condition and situation existed with the first androgynous people of the planet Earth.

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In order to have a different experience for the purpose of fulfillment of the Grand Plan and Grand Mission of mankind it was necessary to split the physical form into two forms — male and female — so that the question “Who am I?” might become feasible.

One has to remember continuously that these things occurred in the outermost degree of the outermost step in the totality of being and existence determined by the placement and position of the planet Earth in the hierarchy of the spiritual organization at that cycle in time. This placement and position required that everything take place in a concretely illustrated form. No such requirement was feasible at any other preceding steps or preceding degrees because, for them, the appearance of the feminine and masculine form in separation signified only the distinguishability of the principles of love and wisdom which are always in complete unity. Therefore, for them, no question of “Who am I?” for that experience could make any sense. The only way they could experience this was through the outcomes and consequences of such questions by people of Earth who performed this specific assignment.

Once the split takes place, there is a loss of the totality of self-experience as a unity, oneness and integration. This loss was necessary so that the necessary place and position of representation in concrete form and appearance could be achieved by people on Earth. This loss leads to doubts regarding one’s own self-identity. Once the fullness of self is lacking — accomplished by that split — one can never acquire full certainty of one own self until reunification takes place again. This, in turn, leads to doubts about anyone else’s existence. Because the full awareness of self of “I Am” is possible only relative to the Most High, it is based necessarily on complete spirituality. Any doubts about oneself lead to lesser and lesser spirituality until complete denial of spirituality and the Most High results.

But because there is that undeniable fact that one lives despite the fact that “I don’t know who I am”, one must inevitably conclude that one’s life is from nature and is only a haphazard occurrence. Thus, no spirituality is recognized or required. Now, the consequence and outcome of such conclusions may be fully experienced and the answer to the original question may be concretely answered by example.

11. The immanent condition of complete and total spirituality is complete and total freedom and independency. The innermost

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condition in the hierarchy of the spiritual organization is the state and process of freedom and independency. The closer one is positioned to that center, the more free and more independent one is. Also the more free and more independent one is, the more spiritual one is; and vice versa: the more spiritual one is, the more free and more independent one is.

The first androgynous people of the planet Earth represented this innermost state and process. Now, this is not to say that all sentient entities must be androgynous in order to be spiritual, free and independent. They can have any form. The unity, integration and oneness of their principles of femininity and masculinity are not violated by their separateness because they are of full spiritual awareness and experience. Therefore, if they appear in the separate forms of masculinity and femininity, it doesn't signify for them separation of the principles as it does for people on Earth, but instead signifies a manifestation of equality and mutualness of their states and conditions.

The situation is different with people of this Earth. Because of their placement and position in the hierarchy of the spiritual organization, since they are the outermost degree of the outermost step, everything that is happening here must have concrete and physical illustration, manifestation and representation. This is true of everything in all respects. Therefore, in Earth's particular case it was necessary to start mankind with the form of unification, integration and oneness of all principles in the physical appearance of the androgyne. Otherwise the idea of such unity, integration and oneness could not have been formed and ingrained in its Inner Mind. Thus, no ideas of spirituality, freedom and independency could ever be ingrained in mankind, which would lead to total doom and to failure of the purpose of their creation. From those ideas, ingrained in their Inner Spiritual Mind, they can be led back toward spirituality where they were before, if they wish.

Now, since the first people were in such spirituality, freedom and independency, they were completely and totally free and independent. But because of this condition the idea of lesser freedom, lesser independency and, thus, lesser spirituality could not be conceived and recession from spirituality for the purpose of the Grand Plan could not take place.

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Therefore, it was necessary to create a different condition in which such an idea could be conceived.

The human physical form was split into two separate forms — masculine and feminine. This enabled formation of the idea of lesser freedom and lesser independency because now they became somewhat dependent on each other in their femininity and masculinity, and fulfillment of their respective needs could not take place without each other. The awareness of such a condition is a recession from complete and total spirituality and leads ultimately toward denial of any spirituality. Thus, slavery, possessiveness, jealousy, selfishness and all other such things became possible, in which there is no spirituality at all.

12. With such complete and total freedom and independency as described above is connected the total freedom of expression of sexuality. The ability to share, to give, to receive and to reciprocate with all those who are of opposite sexual characteristics and their corresponding spiritual, mental and physical principles for the purpose of enrichment and enhancement of one's own and anyone else's spirituality, is the sign of total, complete and mature spirituality. One shares with all and all share with one. In this connotation "one" signifies either one masculine to all feminine principles or one feminine principle to all other masculine principles. In the true spiritual connotation no other situation is possible because the One Most High shares with all creation of sentient entities as all sentient entities share with the One Most High.

In such sexual sharing, with such intention, the true spirituality and the Most High is as in their own.

This situation was represented by the first androgynous people of the Earth in whom all masculine principles were in continuous sharing with all feminine principles and feminine principles were in continuous sharing with all masculine principles. There was no exclusion or preference of one principle over another. Such an exclusion was not conceivable in the fullness and completeness of the spiritual state and process in which they were.

Any such exclusion and preference would have led to lesser and lesser spirituality. Since lesser spirituality was not feasible for them, in order to proceed with the plan, it became necessary to separate their physical form into male and female forms to initiate the process

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of exclusion and preference and break the equality of principles. This enabled a non-spiritual state to come into experiential manifestation. At the same time this led toward putting restrictions and limitations on the kind of human sexual expression which stems from total and complete spiritual freedom and independency. Thus, one could develop possessiveness, evil intentions, jealousy and separation from sharing one's sexuality with many opposite members of one's sexual characteristics, preventing, thus, oneself and others from the enrichment and enhancement of one's life and one's spirituality. Such states have no spirituality in them at all.

13. In the spiritual totality and completeness of the innermost degree, represented by the androgynous people of the planet Earth, there is a complete unity and oneness of all principles of femininity and masculinity. It is one as the Most High is One. Therefore, no formal marriages existed among the first people since their state was in itself a manifestation of spiritual marriage of all feminine principles to all masculine principles and all masculine principles to all feminine principles. In this sense, everyone was married to everyone. This is the only possible outcome of complete and total spirituality since all are from the Most High and the Most High is in all. In that sense, again, one is for all and all are for one. In the cumulative effect of the totality of such a spiritual marriage, the Absolute Unity of the Most High's Absolute Masculinity and Absolute Femininity can be experienced and shared in all respects.

Any lesser degree of sharing would limit spirituality and lead to less spirituality. Such an idea was completely alien to the innermost degree of spirituality represented by the first people. Therefore, in order to proceed with the plan it was necessary to split their physical form into two separate forms — male and female — so that a different perspective of lesser spirituality could be acquired.

Through such a split the experience of completeness and totality of oneself is gradually lost, and the greater spiritual awareness starts to fade away. This leads toward the necessity of seeking outward marital bonds so that production of new ideas can continue. In the complete and total spiritual state such a bond is unnecessary because it is immanent to that state and new ideas can be continuously born by that immanency. Any other means of production or reproduction recede from spirituality.

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14. In the state and process of total and complete spirituality — which is the oneness of feminine and masculine principles — no negative ideas can be given birth as a result of such union; thus, no children can be born by non-spiritual means. Only spiritual means are feasible: the birth of new ideas as a result of such union and sexual exchange is an idea of greater spirituality from the Most High. This idea is used by the Most High for Her/His Endowment. In the moment of its endowment the idea becomes a sentient entity, thus born from that union. Because such a union produces only a highly spiritual sentient entity, no lesser spiritual degree can come to fruition within it. And, of course, no negative idea and thus no negative pseudo-sentient entity can result from it

Therefore, it was necessary to split the original form in two to provide an opportunity experiencing lesser degrees of spirituality that would enable the production of lesser spiritual ideas ending in the production of negative ideas and negative pseudo-sentient entities.

Because the birth of negative ideas is impossible in the state of total spirituality, since all ideas born in this state are completely spiritual, it is necessary to create a different non-spiritual means for the origination of negative ideas that ultimately would lead to the necessity of the birth of people by physical means. From people born by such means, negative and evil ideas can be produced and their dire and devastating consequences and outcomes can be illustrated to all creation. Whatever is not born from the Most High by purely spiritual means has no spiritual reality in itself.

15. In the totality and completeness of the spiritual state and spiritual process of the innermost degree, represented by the first androgynous people of the planet Earth, all births were by endowment from the Most High only. That is to say once anyone fulfilled one's mission and left planet Earth, that one was replaced through a new endowment from the Most High in which the ideas born by the unification and exchange of principles of femininity and masculinity of that person were utilized for such purpose. And since the vivification and actualization of such ideas into human living forms was/is possible only by the endowment of the Most High, no claim of parenthood was ever considered or possible. Everyone knew that the True Mother and the True Father of everyone could only be the Most High. This is the outcome of any spiritual state. Thus, in the

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ultimate sense the birth of everything alive is only from the Most High.

By virtue of the complete unity and oneness of all principles of femininity and masculinity of the Most High and the first people, no birth of any negative ideas from that state was possible. Therefore, neither the Most High nor the first people of the Earth could originate or become parents of anything ill-conceived. Therefore, no lesser spiritual experience could take place from such a condition.

Here one can perceive a paradox: if the Most High is the only Mother and the only Father of all sentient entities, and if the sentient entities of the planet Earth originated the negative state in the Universe, then the Most High ultimately originated that negative state.

This is a contradiction to the statement that no positive state can produce any negative ideas.

The contradiction and paradox is seeming only: the only principle that has real being and existence is the positive principle — the Most High. Any denial of that principle is a non-principle which has no foundation in itself and by itself. It exists only because the positive is. It is not caused by the positive. It is in its essence and substance an illusion born out of the ultra-natural condition of mankind in its outermost degree of the outermost step where such ideas may become a reality. But because such a state is not a principle in itself but only a by-product of separation from the true principle, that is, from spirituality, it has no connection to the Most High. The Most High cannot be considered its mother or father. However, every idea and its realization must originate somewhere, that is, it has to have a mother and father. Because it stems from the declaration of independency of non-spiritual existence, it can be born only by the natural pseudo-union of two separated pseudo-principles of pseudo-femininity and pseudo-masculinity and their pseudo-oneness.

In order that such a pseudo-mother and pseudo-father could appear, with the foresight of such a situation by the Most High, it was necessary to split the original physical form of people of the planet Earth into two separate forms. This provides the idea of lesser spiritual awareness that eventually leads to the negation of spirituality and all its principles and attributes. Because it leads also toward negation of true femininity and masculinity and all their

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principles, it is replaced by the pseudo-femininity and pseudo-masculinity of traditional and conventional relationships and marriages — which was/is an imitation of true spiritual marriage. This established a possibility of a pseudo-mother and a pseudo-father who give birth to all negative states and ideas.

The point here is this: the lesser spirituality is a recession from complete spirituality. Any spirituality at all is from the presence of the Most High. As recession from spirituality continues, at one point the situation occurs in which there is no spirituality. And where there is no spirituality, there is no Most High. And where there is no Most High, there is no real life. No spirituality means negation of spirituality. No spirituality can exist in such a state of recessed spirituality in which it steals, usurps the life principle and feeds upon itself for the purpose of negating it; thus, a pseudo-life with all its pseudo-principles is created. Now, once this state occurs and proceeds to become it does so by the stolen principle of life from the Most High (it cannot produce anything from itself) and it starts to give birth to all kinds of negative pseudo-states and pseudo-ideas. From this stems the statement that nothing negative can originate from true spirituality and from the Most High.

This is one of the reasons why the split was necessary — so that such an illustration and learning could occur for the purpose of answering the original question.

16. The spiritual completeness and totality of the innermost degree, represented by the first androgynous people of Earth, could not be tempted because the idea of doubts did not exist. Because of the completeness of this state no doubts could be conceived. Where there is no doubt, no tempting questions or behaviors can be manifested. Any doubt stems from a state of lesser spiritual degree that is vulnerable to temptation.

In order to initiate such a state for the purpose of the Grand Plan it was necessary to split the human physical form into two forms — masculine and feminine — so that from separation of principles doubt could emerge and temptation could take place. In a state of lesser degree of spirituality there is always a temptation, for the experience of something different than total spirituality becomes a doubtful condition of such a state. The only complete certainty one can find is in total spirituality. Anything less allows doubts.

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17. For the purpose of the perpetuation of the negative states and pseudo-states and all their pseudo-principles, until such time as their usefulness for the Grand Plan could be fulfilled and the complete lesson learned by all sentient entities beyond the shadow of a doubt, it became necessary to permit and to form a new spiritual pseudo-state in the spiritual world. Since from the pure spiritual state this is impossible, it became necessary to create a special condition in which this could happen.

The first people of the planet Earth in their original form could not initiate such a process because it would be contrary to their very nature. For that reason they volunteered to be split so that the recession from spirituality could begin and a situation occur in which no spirituality would exist. From such non-spiritual states pseudo-ideas and negative states could be born. Because they are born by the spiritual principles stolen and usurped from spirituality and its negation (to negate requires power and to have power requires life) any such pseudo-idea is infused with pseudo-life and becomes reality. Once it lives, even if it lives by stolen life, it produces all kinds of states, processes and conditions which in turn continuously negate all positive states, processes, beliefs and spirituality.

Perpetuation of such a condition is impossible from and by natural means. After all, life is always spiritual whether it is stolen or not. Natural means have no life in themselves and by themselves. They would die out and the mission could not be completed. In order that they could be continuously fed and motivated to persist until the appointed time, a new pseudo-spiritual state was created for such people from the pseudo-life (which they had by the stolen principles of real life). This was a negative spiritual world called hell. This new state was capable of perpetuating negative conditions on the planet Earth as long as necessary and permitted.

Thus, hells were/are created by people and from people's pseudo-ideas which were/are the negation of spirituality and the existence and being of the Most High. Hells were/are created and maintained by stolen and usurped principles of creation of life. This was permitted to happen by the Most High so that a universal learning could occur and all questions would be answered with complete exhaustiveness and satisfaction to everyone in all beings and existences for all time.

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Thus, even the hells in their ultimate sense, to their grave bitterness, serve a good cause in all creation. This is one of the ways the Most High turns everything eventually to the advantage of the spiritual cause.

Now, since all spiritual states and conditions are of a non-temporal, non-spatial nature, it is irrelevant and unimportant how many trillion or quadrillion years (in terms of human earthly time) are required for such a process. The important matter is that the full usefulness of such an experience for all creation is completely manifested and realized until it finishes its purpose. After that the process ends and is eliminated.

If the initial split of the first androgynous people of the planet Earth into two forms had not taken place, no such situation could have been created and no real learning could have occurred; thus, the question would have remained unanswered. Such a situation would be intolerable for all creation.

In the conclusion of this chapter one has again and again to realize the importance of the statement that all truth is dynamic and that the Absolute Truth of any situation can be only approximated by those who are in the natural state. For that reason a transcending understanding of the above statements exists which the present spiritual condition of mankind is not ready yet to understand or to conceive. In order that such a transcending conception and understanding can become a reality in the future spiritual progression of people, it is necessary now to present, reveal and understand what happened. It will prepare mankind for the next important step in its spiritual re-awakening.

CHAPTER THREE

Beginning of and Reasons for Human Spiritual Deterioration.

In order to understand this issue properly, it is necessary to have some idea of the process by which the initial split of one human form into two physical forms of female and male occurred.

It would be a fallacy to assume that the original androgynous people were physically split into two halves. This could not happen because they were in totality and completeness in their spiritual state; to split them literally would have meant death to them. It would have also created such spiritual confusion that it would have suffocated their very life. Someone who is completely and totally spiritual by one's initial choice cannot have less spirituality than one has chosen. Anything less than totality and completeness means nothing at all. And this is spiritual death.

For that reason the split was initiated in quite a different manner. The completeness and totality of spirituality of any people is always relative to the Absolute Spirituality of the Most High. Such proximity has the idea of something which is not quite the same as the Most High. But that "not quite the same" is for that particular one all of one's spirituality. At the same time there is that idea of a principle of femininity and a principle of masculinity that within forms one. To this idea is added an idea of the mission, and preparation of mankind and the planet Earth for such a mission. From the combination of these three ideas — the idea of relativeness of everything to the Most High, the idea of the principles of femininity and masculinity, and the idea of the mission and preparation — a new idea emerges through their union and exchange. The new idea is a desire, a wish, a thought to proceed with the plan. Any idea of a sentient entity, emerging from any such union, by its principles has a tendency to actualize itself and become real.

Therefore, in order to proceed and to continue with the plan, once an idea emerges it is used by the Most High for the purpose of its endowment and it is vivified into a sentient entity in whom that idea is concretized.

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The first people became the prototypes for building a new physical body for such an idea. Because every sentient entity contains within itself the idea of femininity and masculinity as two unified principles and because those principles are relative only to their Absolute Nature in the Most High, from them a separate physical form of male and female is created and endowed by the Most High's spirit of life.

Now, as far as the first people were concerned, after they built and prepared everything for such a step, they simply put off their physical body, returning it to its initial elements, and formed a special society in the spiritual world where they are forever maintaining a continuous spiritual bond with the people of the planet Earth in keeping with the Grand Plan.

The second people thus became the first in the physical form of male and female. Because they occurred, proceeded and became from the combination of those two ideas and by the endowment from the Most High, in their initial stage, they differed only slightly in spirituality and mentality from their prototypes. The first step in creating such a change can be only physical so that the continuation of succession is not lost by abrupt differentiation of spirituality and mentality.

This allows for a retention of all knowledge and accomplishments of the first people. Nothing is missing. The only experience which is missing is the physical experience of the physical unity of the principles of femininity and masculinity. This is compensated for by seeking out physical contact with the opposite sexual physical characteristics in the form of sexual intercourse which becomes one of the major sources from which and by which the complete and total spiritual awareness and experience is possible.

But because the purpose and intention of such intercourse is **totally spiritual** — to give, receive, share and reciprocate this totality and completeness of the spiritual state — it is never limited to one female and one male or one male and one female. Such a limitation would deprive sentient entities of the ability to give, receive, share and reciprocate with as many others as possible and deplete from that relationship any spirituality. The purpose is to give and to share with all and to reciprocate and receive from all. Only in such an unlimited and unconditional attitude can true spirituality be as in its own. One does not belong only to one; such belonging would

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result in possessiveness, exclusivity and negation of all. Therefore one belongs to all and all belong to one.

The intention of such sexual intercourse is, of course, always the acquirement of a greater completeness and totality of spiritual awareness. Therefore it is from the Most High. All else in this respect is not from the Most High although it is permitted by Her/Him for the before-mentioned purpose of learning.

Since this was the true purpose of sexuality in those days, children were not born by physical means nor did the formal institution of marriage exist. In the second stage of mankind's existence represented by the second set of people who came into being and existence after the first people left, the new people continued to be created by direct endowment from the Most High who creatively utilizes all new spiritual ideas that are born as a result of spiritual, mental, sexual and physical union of males to females and females to males. Whether a new endowment or being appeared in the male physical form or in the female physical form depended on the content, quality and purpose of that newborn idea.

Since endowment from the Most High cannot be in itself separate in its principles — because nothing could live in such separation — any physical form regardless of its appearance is endowed with a complete set of such principles relative only to their Absolute Nature in the Most High. Therefore, each male physical form and female physical form contain within them all characteristics of femininity and masculinity, the only difference being that their chosen physical form is more specific one over another, that is, it provides the stronger or major perspective to their spirituality, feelings, thoughts and actions.

The specificity of love, goodness, will and motivation can appear, among other things, as tenderness, gentleness, kindness, softness, etc., all of which have a physical correspondence to the female physical form. On the other hand the specificity of wisdom, truth, reason, thinking, etc., appear, among other things, as strength, endurance, determination, assertion, etc., all of which have a physical correspondence to the male physical form. Now, it is totally incorrect to assume that only females can be gentle, kind, tender, soft and loving and that only a male can be strong, determined, enduring, assertive and so on. Such characteristics prefer in this connotation to appear in the outermost degree of the outermost successive step in

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these particular physical forms. But within these particular physical forms all other principles are always present and manifested, regardless of whether one has a male body or a female body. Therefore, in the true sense there has never been, never is, and never will be any difference between males and females in any respect except in this outward physical appearance. There can be none because of the initial endowment from the Most High that cannot be split if it is to survive. To split the endowment is to split the Most High, and this is impossible. If it were possible, the whole creation would fall apart and disintegrate.

This knowledge concerning endowment is part of the second peoples' full awareness and, therefore, no idea, thought or desire for discrimination of any kind could be or exist with them and in them.

This new level of people continued to be created by the process of direct endowment from the Most High with creative utilization of the new ideas born from spiritual, mental, sexual and physical intercourse of the male population to the female population and the female population to the male population; they were created in the full knowledge of everything that had been up to that point. No ignorant people were born. The learning in this stage of life was not from nothing to something, as it is with the present people, but from everything to more. Everyone chose freely an area of activity in which one desired excel and to contribute one's best which also contributes to its continuous improvement and to the benefit of all mankind and all sentient entities throughout the Universe and all dimensions.

The structure, purpose and use of government was basically the same as it was with the first people. They continued in direct communication with the Most High, the spiritual world, the intermediate spiritual-natural world, and with all universes, galaxies and planets in all dimensions. They had highly developed technologies, interstellar travel and unusual psychic powers. No formal religion or worship existed because by their totality of fullness in use and by direct communication with the Most High, their lifestyle was one continuous worship and one undivided religion. The precepts of such a religion are based on the very obvious and simple truth: the Most High is the Absolute Being and Absolute Existence of Absolute Love and Absolute Wisdom and all Absolute Principles of "I Am" from Whom all else occurs, proceeds and becomes. The Most High is the very source of everyone's life. The recognition, acceptance and utilization of this truth from love and wisdom with all its

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consequences and outcomes is true religion and worship. Such a level of awareness and practice is true spirituality. All else is meaningless and unnecessary.

This type of religion and worship have been in existence continuously through all time and through all creation except on the planet Earth where it was forgotten as a result of the experienced human spiritual deterioration.

The style of life, the structure of this second level of society and its government in the form of seven members of the High Council and successive governmental bodies, related to the seven areas of human life, continued for several million years.

The physical structure of the second people was somewhat different from the first people in that they were not as tall or heavy and their life span was about two thousand years. No physical, mental or spiritual disorders, illnesses, misfortunes or accidents of any kind existed. Since there were no ideas of such negative events or possibilities present in them or in the all-universal consciousness, no such things could occur, proceed and become.

After many generations, the original idea of the purpose of their mission faded and became obscure. Such is the nature of the outermost degree of the outermost step that if one stays in it too long, it starts to obliterate, by the process of absorption, the original conscious memory of the purpose.

As a result the next level of mankind is prepared for existence.

Several millions of years went by. Natural scientists of that era have taken charge of all technology and development of nature. Because of their continuous preoccupation only with laws, thoughts and ideas of nature in the natural degree, at one point in time, they raise the simple naturally-occurring question, "What would happen if one would attempt to explain all origination of life by natural processes, without involving any non-natural or spiritual causes? What would human life be like without any spirituality?"

Such a question is the obvious outcome only of the outermost step of creation which is the natural step. Within that step its own outermost natural degree is capable of producing such a question. Therefore, the question is the result of the nature of the outermost degree of the outermost step from "without" to "within". Since the

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question is from the “without”, the answer to it has to be illustrated also from “without”. Otherwise it would lose its meaning.

Such a question is a necessary outcome of any natural degree anywhere in the Universe by virtue of the fact that its position is the most remote from the total and complete spirituality of the innermost step. In the natural step spirituality is in its most tenuous **outermostness**.

If one is continuously preoccupied with such outermostness, by the nature of one’s chosen profession, one will have a tendency to develop the habit of looking at everything from the position of that outermostness. From such a point of view there is only one small step to asking the above question.

Once that question is asked, once that idea emerges from a sentient entity, no matter of what natural dimension, it tends by the general principle of spirituality to be realized and actualized. In other words, it must be answered.

That such a question would be asked at some time in time and at a certain place was foreseen by the Most High before the beginning of time and space and a Grand Plan was developed by Him/Her for answering such a question at the same level and degree where it was raised.

Since such a question could arise from any corner of the physical universe, in any physical dimension, in order to avoid disturbance and restlessness of the natural state, a time, a place and a situation were selected and focused upon, in which such a question not only could be asked but also could be explicitly and literally answered. Since it will be a literal question, only a literal answer can be given. The natural state could not understand any other mode of answering.

Once such a place, time and situation was selected in the process of creation of matter, from which the physical universes were created, the promise to answer that question was instilled in matter by the Most High. This instillment avoids emergence of such a question anywhere else but at a prearranged place, and, thus, the balance in the physical universes is preserved.

One has to remember that because of the interconnection of all systems, dimensions, worlds and universes, as described on previous pages, it is sufficient that such a question and its answer be focused

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only in one small place and in one particular time, yet having a full impact on anything and anyone else in being and existence.

The place selected was the planet Earth and the time when that question was asked was approximately thirty million years ago, Earth time.

By the asking of that question, the next phase in human spiritual history started and the next phase in the Grand Plan of the Most High began.

Natural scientists who asked that question understood well the content and the consequences of such a question.

The serpent in the Bible represents that outward natural step from which and by which that question is asked. Because natural scientists deal primarily with natural laws, read out by the natural tools designed to accommodate sensory organs of the human physical body, the question initiates in the sensory conglomeration of human physical output and input. No other level of the human mind could initiate such a question because it already has that answer by the fact of being a living and thinking entity. However, vivified sensorial organs, by their limited totality of physical experience, with very little spirituality in them per se, can and will initiate such a question. Once such a question is initiated it ascends toward the inward level where spirituality is. Now, spirituality knows the answer in itself with all the consequences and outcomes of such a situation. But whatever spirituality answers descends into the sensorial level of the outermost natural degree and is manifested there by means available to that degree — concreteness of representation. Simply, it becomes. No other mode of answer can be understood by that level and degree. Once it is answered in its own language — language of becoming, language of events and language of concrete experiences — the content and meaning of it is fed back to all other levels. As they ascend in upward succession, they are translated into the language of each level and each step. Thus, everybody knows and understands what is happening and everybody can learn from such experience.

Now, as one remembers from the Bible, the serpent directs its question to the woman or, to be precise, to the feminine principle of being. One of the feminine principles of being is love for its knowledge. At the level of the outermost degree of the outermost step such love is love for exploration and discovery of new things. Once this

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sensorial, the least spiritual area of the human being represented by the serpent, asks that question, it is automatically directed to that part of the human mind which is the desire to explore and to discover. In a spiritual sense this is a female principle. Therefore, in the Biblical sense the question is addressed to the woman. By the nature of its love to explore and to discover, that principle has no choice but to accept that question. In the Biblical sense this is represented by taking the fruit and eating it, finding it pleasant (any exploration and discovery is pleasant to the mind) and giving it to the male, that is, to the reasoning process, for substantiation and rationalization of the necessity to act.

Now, a mutual agreement is formed: the question is an interesting one, worthy of exploring; much use and new knowledge can be derived from it in the process of answering it. The love and the need to know — feminine principle, and knowledge or acquiring knowledge and to be in that knowledge — masculine principle, and, of course, the question itself — the outermost of both principles in their sensorial conglomeration form a very nice base on which one can build a new methodology and acquire new knowledge. The intention is a good one but it is initiated from the wrong area and wrong direction. Because of the position of that area from which the question is coming, in order to answer it on its level, all else in the human mind has to be turned toward that area. Thus the major first step in the beginning of human spiritual deterioration was developed, which turned all humans' attention toward the naturalness of sensorial experience and making conclusions based on it instead of spirituality. And this equals turning back on spirituality which is, in fact, turning back on the Most High who is in that spirituality as in Her/His own.

The first step toward answering this question, which was asked by the natural scientists, was to conceal it from all others. They knew from their spiritual level what turmoil the question would cause. So having tremendous psychic powers, they blocked the source of that question from the awareness of others. They could not block the knowledge of such a question because as soon as it is uttered it becomes a permanent possession of the all-universal consciousness from the Most High and is read out by everyone in all worlds and their dimensions. But they were capable of concealing it from their own people. This was permitted by the Most High so that the question had a chance to be answered.

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The concealment of the source of the question leads to a totally new experience that previously was non-existent — deception. This is another step toward pseudo-creation of a negative state. The knowledge of that new experience and success in concealment is experienced by all sensorial conglomerates of output and input of the human mind as a pleasant one because of its newness. Thus, they realized something that had never existed before. All this is depicted in the Bible by the description of the recognition of nakedness. The Garden of Eden before the Fall describes the state, the structure and the process of mankind before human spiritual deterioration. (The Fall occurred approximately thirty million years ago, Earth time.)

Once the question was formulated, the next step consisted in finding a proper meaning, a proper tool to answer it.

For that purpose an experiment was designed and carried out.

In order to carry out this experiment, scientists separated themselves from all others — the first experience of separation — under the pretense of great surprise and great scientific discovery. They used their tremendous persuasive abilities to convince all others of the usefulness of such a separation and experiment. Thus, human society, for the first time in its history experienced a separation which led to further spiritual deterioration of mankind.

At this point, everything in the society remained the same. No apparent changes were occurring. New people continued to be created by direct endowment of the Most High as described above.

This was the target of the first grand experiment for answering that question. The experiment was to create a human being by non-spiritual means and not by and through endowment from the Most High. Since all knowledge in being and existence was available to them and since they were masters of genetic engineering, they decided to create a human being by means of the natural process. They were aware of the fact that any human cell is a carrier of that endowment from the Most High, for by it it lives. Therefore every living human cell would carry within itself in potentials all the necessary principles of the Most High relative to the totality of one human sentient entity and through this relative only to the Most High. Relative to the relative only to the Absolute denotes much less spirituality than relative only to the Absolute. This is another gigantic step in receding from spirituality.

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Now, if one takes one living human cell in which all principles of life from the Most High are preserved and if one combines it with another living human cell, such a combination of cells may result in a living human entity that will possess all principles, attributes and their derivatives in order to live and to develop.

The natural scientists proceeded by taking one human female cell and combining it with one male cell. By special genetic manipulation, they suppressed physical development of male or female characteristics. This suppression allowed them to determine which characteristics would be dominant. Thus, they had a choice of creating a male or a female.

This is a form of bi-cloning. The difference between this type of bi-cloning and the type that present genetic science is considering is in the use of two cells — one female and one male — while the present concept is cloning from one cell. The latter methodology gives the exact duplicate of the original, the former, by special genetic manipulation, gives a unique unrepeatable human entity as if it came by direct endowment from the Most High.

One has to remember that those natural scientists had unlimited knowledge with which to make such an experiment not only feasible but also possible. The knowledge that exists in this respect at the present time is infinitesimally small in comparison.

Thus, the first human being was created by means other than spiritual. The success of such an endeavor led toward further spiritual recession.

Since such creation is by natural tools and means, yet still from spiritual principles (after all, they used that living principle of spirituality which is in each cell) it can be considered a creation by indirect endowment from the Most High. In such a process, no matter how perfect it is, since it is by non-spiritual means, the spiritual innermost degree of every living cell in which the Most High is as in Her/His own cannot be duplicated in its entire and total intensity, quality and manifestation. Such duplication is possible only by direct endowment from the Most High and only by spiritual procedures that are not available to natural tools.

Therefore, a human being created by the process of such double cell or bi-cloning lacked a certain intensity and quality of an endowed

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original living cell as far as its spiritual endowment is concerned. Instead, because natural tools were used, its physical and mental aspects were emphasized and exaggerated to compensate for the lack of completeness and totality of spiritual direct endowment.

Hence, another gigantic step toward recession from spirituality was accomplished.

Succeeding in their endeavor, the scientists started to doubt the necessity for direct endowment from the Most High in the effort to create people. They decided that now they could take care of such things themselves, not bothering the Most High.

Once such a doubt is established, it opens the door of Pandora's box — the temptation to do more of a similar nature and the temptation to be more on their own without turning to the Most High. This led to greater separation from other people, especially from those in charge of spiritual and philosophical issues. Such a gradual separation at one point in mankind's history can become the base for creating a separate society which is split from the original establishment and which will lead eventually to the creation of a different nation with a different purpose of life in mind. This purpose will not have as its base spiritual concerns but only scientific exploration and experimentation leading to greater and greater separation from spirituality.

The new people who are allowed to come into existence by such scientific means, by virtue of the fact that they are created from living human cells, contain within themselves all necessary spiritual endowment to continue to be spiritual. After all, each cell lives by that endowment. The principle of life which is the Most High and from the Most High contains within itself all that is necessary for such spirituality. The difference here is that in such created beings the emphasis no longer is placed on spirituality. Spirituality becomes a less important issue. Instead, the emphasis is put on mentality, mind control and physical development which stem from spirituality but which now can become independent of its principles.

The recognition still exists that life is from spirituality and spirituality itself. But this is taken for granted and, therefore, other avenues are sought out to prove that there are different possibilities, other than spirituality in itself and that, perhaps, different explanations may be as feasible as the spiritual one. Such conclusions

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lead eventually to the intensification of the scientific exploration of such possibilities. Once the idea of doubt emerges in the thinking process, it leads further and further from spirituality and it continuously seeks proof and justification for its existence. Thus, a biased thinking comes into existence. Such ideas become a basis that eventually will force people to seek out and to accept only those conclusions which will prove its validity. The spiritual principles that tend to disprove it start to be disregarded. From disregard the step toward derision and then complete rejection of spiritual principles is a short one.

The Most High permits this to happen because of the Grand Plan. Moreover, since the living principle is preserved in such a situation, with it the freedom of choice and independency are also preserved. Thus, before people are created by this basically non-spiritual methodology, their ideas are requested by the Absolute Thought Process of the Most High whether they agree by their own choice to be part of such a venture and whether they freely accept all consequences and outcomes of such a choice. The choices and consequences of all other alternatives are presented and shown to them in the timeless and spaceless condition of the Most High with the necessity to obliterate from the conscious memory such choices and their consequences and outcomes. The necessity of such a procedure is explained to them and the purpose and the goal of the Grand Plan is shown to them in its completeness and totality.

After they have had time to weigh and to consider all alternatives available to them and make decisions from their spiritual freedom they may choose either to suppress themselves into the Absolute Being and Existence of the Most High, or to accept the assignment knowing that no conscious memory or conscious understanding of such a choice and its consequences and outcomes will be available to them for a certain period of time, and not at all during their lifetime on Earth.

If they suppress themselves, the two cells put together will not result in growth but will die out physically. If they accept their assignment under those conditions, the cells start to grow and develop into a fully alive functional and knowledgeable human being with all three degrees in her/him — spiritual, mental and physical. The only experience lacking is the experience of direct endowment from the Most High. However, they have a new experience of indirect endowment from the Most High from which they may, if they wish,

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conclude that their life is a direct result of the Most High's Absolute Being and Absolute Existence, since otherwise the living cells from which they originated would have no life in themselves and would be only dead elements of nature which cannot produce any living sentient or non-sentient entity.

In the process of the history of mankind as the old generation transited into the spiritual world, gradually all people of the planet Earth were originated by this new method — by the indirect endowment from the Most High with the natural tools invented by the scientists for that purpose.

The new bi-cloned generation was completely of such origin. Whatever they lacked in direct experience of direct spiritual endowment and all its spiritual, mental and physical consequences was taught to them by their creators who still possessed that direct experience. Thus, for the first time the state of some limited ignorance existed. Before that, by direct endowment from the Most High everyone was in the fullness of that state and knowledge. Now, since that direct experience was lacking there was an ignorance of it and it had to be taught by someone who had such experience. For that purpose it was recorded so that it was preserved for the posterities who would not have such direct experience. Such an endeavor is the first step toward eventually building human traditions and conventions. Any indirect experience of another's direct experience is subject to distortions and different subjective perceptions, understandings and interpretations which lead to a difference of opinions. The unity, oneness and harmony of such a society begins a gradual disintegration.

This is a further gigantic step toward spiritual recession. The new generation which directly proceeded from the people who were the direct endowment from the Most High does not differ significantly from their predecessors because all information which their predecessors had is available to them firsthand. This leaves little room for doubts or disagreements or disputations. The rules and their interpretations are set up both by living example and by recorded means.

Therefore, outwardly there is little difference in their life style and the structure of their government from the preceding generation. Everything goes well and smoothly. However, the seeds for the future

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break are already implanted in them by virtue of the way in which they agreed to be brought into this world.

Direct communication with all dimensions and the spiritual world still exists, but the direct spontaneous communication with the Most High starts to fade away. Since entities of this generation are not a direct endowment from the Most High they have little desire to communicate with the Most High directly. Instead, more frequently, they communicate with the Most High indirectly through and by their spiritual advisors appointed for them by the Most High for that purpose, and by the means of correspondences learned from those who were created by the direct endowment from the Most High. Since they lack somewhat the completeness and totality of direct spiritual experience it is compensated for by building and creating a representative means of such an experience from natural and mental illustrations. Thus, various attributes, principles and categories of the Most High are illustrated to them by certain mental dispositions and traits, and by artistic and various other natural depictions. Physical images are built to represent each such spiritual category in the Most High. They well understand that these images have no life in themselves but serve only the purpose of representation to bring to their spiritual understanding a greater intensity and mediation of that which they directly lack.

From such an indirect representation of spirituality in the process of mankind it is only a step for mankind to perceive such physical representations of various attributes and categories and principles of the One Most High as several gods or many gods; in the next spiral down the line of mankind's history to perceive all natural representations as gods themselves; and in the next spiral of history to perceive them as no gods at all — therefore, there is no god or the Most High. This finally ends in the assumption that there is no spirituality at all and the only god in existence is nature itself. This is an inevitable outcome of such a process.

If one is a direct endowment from the Most High, one does not desire any mediation because it is a lesser spirituality. By the very nature of its directness, one is always in the presence of the Most High. But such presence in itself precludes lesser spirituality.

In order to answer the original question it is necessary to permit the creation of a generation by indirect endowment with non-spiritual

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tools in whom a lesser spirituality is feasible. Any lesser spirituality requires mediation to the full spirituality.

This was then an important difference between the new generation and their predecessors. Their predecessors still had the idea that whatever they had done was with good intention and for the benefit of mankind. At that point there was no ill-conceived motivation to recede from spirituality or to bring disaster on mankind by their experimentations.

Therefore, they carefully recorded for posterity and taught their children all spiritual means of which children were ignorant because of their indirect endowment. As the old generation transited into the spiritual world, they became by choice spiritual advisors for the new generation and maintained continuously a free open communication from the spiritual to the natural world and vice versa.

The people created by such means still come to the world with most of the knowledge and abilities of their creators except for the ignorance resulting from the way they were made. But their ignorance is compensated for by the teachings of their creators and by correspondences. This situation for the first time created a new experience and a new relationship.

Since then people have only an indirect endowment by the Most High, and the Most High is therefore only an indirect Parent. The direct parents are now the two people from whom those two cells are used. Because those two people are assigned to teach this new being who was created from themselves, new feelings come into existence — the feelings of belonging, ownership, motherhood and fatherhood on one side and feelings of dependency, admiration and respect for the two people who are that being's own and for that being alone on the other side. Thus, a parent-child relationship comes into its first stage of existence. At that first stage, however, those relationships and feelings were quite different from the present form of parenthood. They were more like a mentor-pupil relationship with some awareness of exclusive belonging that eventually became a base on which such a relationship developed later in the history of mankind.

The feelings of belonging at that point lacked an intensity of intimacy and exclusivity. There was only a general awareness that one came from the living cells of those two people and no one else.

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About the same time people started to develop a general awareness that a child was originated from them and no one else.

Now, as such a feeling and awareness becomes deeper and deeper it eventually ends in the establishment of traditions and conventions of parent-child relationships which, in turn, lead toward establishment of the institution of marriage and family. Such an institution, of course, lacks any spirituality because it usurps and steals it from One to whom it only can belong — the Most High — who is the only Mother and the only Father of all creation. Thus, the Most High started to be replaced gradually by all those traditions, conventions and human institutions until at one point in time no Most High was needed.

The new generation did not go that far because of their immediate experience with those who were a direct endowment from the Most High. They continued to accumulate and record all knowledges they had which they received from their mentors.

But at one point all the old generation transited from Earth and the new generation came into being and existence. They did not have any direct physical live contact with their predecessors. The only tangible contacts were records and through established traditions which they followed, together with knowledge of correspondences.

However, they all had accumulated knowledge and they continued to produce other people by the same means — through genetic engineering. All accumulated knowledge was genetically transmitted to every newly bi-cloned person. There was no mental and scientific ignorance. Spiritual ignorance was compensated for by the teachings of traditions, by the knowledge of correspondences and by communication with spiritual advisors. However, more emphasis was put on mental powers and natural sciences. People started more and more to rely on scientific and less and less on spiritual traditions and their spiritual advisors. Because they had freedom of choice, nothing could be or was forced or imposed on them. The Most High does not operate by force and imposition. One has to ask to receive. One is given nothing if one does not ask for it; otherwise it would be an imposition and force.

Therefore, as they consulted their spiritual principles less and less and, instead, consulted more and more natural scientific levels, they gradually and eventually, in the process of their long history, lost any

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respect and need for spirituality. This gradually and eventually led to the closure of the door to the innermost spiritual degree. The innermost spiritual degree remained, otherwise they would not have lived, but it was no longer consulted or considered. All consultations and concentrations then came from the “without” and not from the “within”. And since there are no answers from the “without” in reality, they had to be invented, faked and justified by rational means stolen from the spiritual principles. Whatever one steals doesn’t belong to that one but belongs to the one from whom it was stolen. Now, in order to justify such stealing one must blame the one from which it was stolen. This blame eventually leads to hate.

Thus, a feeling of hate toward anything spiritual, on which their life depended, started to evolve.

Since they could not originate life in itself and by themselves but only from the Most High, they had to steal everything from the Most High’s principles. Those principles are in them, for they live. Life can be only from the Most High because the Most High is the Absolute Life Herself/Himself. They used those principles to bi-clone new people. Gradually, as they created a new generation they genetically instilled the hate toward anything spiritual. However, they used all spiritual powers available to them to destroy spirituality and to prove that they could produce, maintain and continue life without the Most High. Because they eventually started to hate the Most High, they were also jealous of Her/His powers and they desired all power to themselves so that they could be the absolute rulers of Earth and eventually of all creation.

Many millions of years passed to sink to this level. In the process of those millions of years more and more knowledge was accumulated and became available to them. At one point in such development they conceived a plan for complete destruction of the Most High and all spirituality, and for production of a new special condition that would have no true spirituality. But because they knew that without spirituality life is impossible, they invented a pseudo-spiritual principle which they stole from the true spiritual principle, on which they planned to build the next society.

The process of bi-cloning continued as before. The physical appearance of people, although different from those created by direct endowment from the Most High, was still in the form of giants with a life span of over one thousand years. All knowledge of all principles

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was still available. The people were still mentally created in such a manner as to have a unified purpose but for a different goal. Therefore, the outward structure of society did not change. It was maintained for the time being and they instilled it in the newly bi-cloned people through genetic manipulation. They needed this stolen unity in order to succeed with their plan. Without it they would not succeed. Therefore, they kept it in effect by genetic manipulation so that newly bi-cloned people would have no desire and tendency to change that structure. This served one purpose — to attempt to destroy and defeat the Most High by the tools and means stolen from Her/Him. This required involvement of all means of all degrees — spiritual, mental and physical. Only a simultaneous assault on all levels could bring the desired result

Thus, the fullness of the negative state came eventually and gradually into existence. It culminated and established itself fully and completely on the planet Earth approximately three million years ago. By this time the plan was well conceived.

However, not all inhabitants on Earth participated in this plan. Many disagreed and urged the return back to the original positive state of spirituality. These people were producing their own people for support. Nevertheless, the negative state was allowed to prevail for the purpose of the Grand Plan of the Most High. Therefore, all those people with good intentions left the planet Earth and settled on specially created planets throughout the Universe where they continued in their own positive development toward greater spirituality. All their knowledge, science, technology and natural tools are still used only for one purpose — to achieve greater spirituality for the benefit of all creation of the Most High and for the mutual benefit of their own lives. They learned their bitter lesson on the planet Earth, as well as the consequences of the establishment of the negative state, and by their free choice they refused to participate in its realization.

Another reason they were permitted to leave the planet Earth and to settle on other planets in the physical universe, instead of transiting to the spiritual world, was for the future benefit of mankind on Earth.

This was provided by the Most High with the foresight of what was to happen to planet Earth and its people. These people with good intentions were to become guardians of Earth in physical forms to

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preserve the Earth, prevent the people of Earth from complete self-destruction and to assist, by their invisible and imperceptible influence, certain spiritual trends that would eventually occur in people, and lead them in the direction of the return toward original spirituality.

After these people left, the remaining society was allowed to proceed with its plan.

Now, one has to remember that the purpose of this plan is, first, to prove that one does not need the Most High to create life; second, to prove that life can be initiated and created by purely natural and non-spiritual means; thirdly, to destroy the Most High and take over all Her/His powers. The last point in the plan becomes the greatest obsession of the remaining society.

Since all knowledge of all methods was preserved in them, they were aware of spiritual, mental and physical processes in existence and they used them for that purpose. They decided to develop a great hoax that would lead people to believe in their plan.

That hoax, of course, could not be effective with their own people because they knew the truth. Therefore, they decided to develop a completely new genetically manipulated form of human being who would be entirely different from them.

Now, since the purpose was negative, it was actualized by pseudo-creativity or by the stolen creative principles of the Most High. Pseudo-creativity cannot develop anything new on its own because it is stolen; therefore, it pseudo-creates by analogy only. By observing animal life and knowing evolutionary development had stopped at the moment original human beings were created by the direct endowment from the Most High, they decided to use animal life as a prototype for creating a new breed of people. They knew that the highest level of animals on the evolutionary scale, the mammals, conceived their young by copulation, and that seeds developed in a female animal following which the baby animal was born from the mother's womb. They could easily imitate this procedure for a new breed of people. Therefore, by genetic manipulation they created a male and a female with reproductive processes analogous to the mammals then in existence. They created female organs in such a manner that every female could conceive within herself and develop a fetus in her womb.

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It was no longer necessary to continue the reproduction of people by the process of bi-cloning. The process of bi-cloning still had too much spirituality in itself. Also if that process had been preserved, no natural link between people and animals could be conceived or established.

In order to prove that people developed in the same way as animals and that they had to take care of their babies in the same manner and teach them everything from the very moment of their birth, it was necessary to create that breed or generation in a completely ignorant state with suppression of all knowledge of the spirituality of their true origin and of any technology or science.

Therefore, they created a cave man and several species of apes resembling the cave man so that it could be proclaimed that man was only a natural continuation of apes in the process of evolution of the species and that no spirituality was involved in the process.

But they had to preserve in man the ability to learn. There was no way they could eliminate that ability if their plan were to succeed. One problem consisted of bringing the cave man at one point to an acceptable level of a civilized state which would allow the development of science and technology and all other areas of human activities so that it could be proven that such development is not from spirituality but from nature. Thus, according to the pseudo-creators, such abilities are only a by-product of the natural evolution of development.

Knowing that future scientists of mankind would be looking for answers regarding the source of their origin and creation, they created this hoax and planted such ideas into the feeble mind of their product.

However, the ability to learn had to be retained in order to learn the pseudo-logic of natural evolution. Since all knowledge possessed by pseudo-creators was suppressed here by genetical manipulation, the learning had to occur from the “without” instead of “within”. The “without” learning proceeds by observations of events which happen in the natural degree and the physical body by analogy and gathering of experiences, and from this making generalizations of universal applicability. Since all conclusions are made by observations and experiences of outside natural events, it is easy to arrive at the view

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that origination of life is from nature. In such a conclusion, of course, there is no spirituality.

But preservation of the necessary learning abilities of the new breed of people contained a potential flaw in the grandiose plan or hoax produced by the pseudo-creators. The ability to learn is purely, completely and totally a spiritual trait and in it all principles of life and spirituality, without exceptions, are preserved; in them, thus, is the Most High as in Her/His own. Therefore, this principle constituted the innermost spiritual degree of the newly created cave man from which the specific mentality comes into existence which can influence differently the pseudo-scientific conclusions that people make about life and its origin. (Note: Animal learning reflects universal spiritual principles because it corresponds to the various spiritual affections. Such correspondences enable limited non-spiritual learning by animals. But because the possibility of such learning stems entirely from its correspondences, it is inconceivable by itself. Therefore it is possible only by the existence of spirituality in general.)

The ability to learn is the vehicle through which the Most High continuously provides choices for people to return to their original state of spirituality.

This is the reason why it was permitted by the Most High that people are or were developed in such a manner and are born in complete ignorance, with completely closed spiritual and mental degrees. And this is the weak point of the whole hoax which was plotted by the evilness of the negative state of the pseudo-creators. They were aware of this weakness but it was the only way they could proceed. Again one can see from this, the pseudo-creators could not develop anything new on their own but whatever they used was stolen from the creative principles of the Most High. They know this and it makes them even more hateful, hostile, vicious and furious in their endeavor to take over creation and to destroy the Most High.

The point with this weakness is that since such produced people are produced and then born into ignorance, they are also ignorant of the negative states. Thus is created the basis for battles for souls which goes on between spiritual principles and pseudo-creators. Ignorance means that one can accept and choose whatever one wants to. This ability to choose, that is, people's freedom and independency in making such choices is completely preserved. And such ability is purely spiritual. The Most High is in it as in Her/His own. Thus,

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another favorable point for the future spiritual rebirth of mankind and another flaw in the hoax.

The pseudo-creators were fully aware of the flaws and immediately after creation of a cave man and establishment of that hoax for the benefit of future human scientists, they proceeded in their plan with a second step more daring than the first.

They were continuously aware that any sentient entity was sustained in life only by spiritual principles. They used this stolen principle to produce cave man. Because of the continuous spiritual influx, cave man can not only live but be influenced in his/her total development. The pseudo-creators also knew that whatever happens is always initiated in its origin in the spiritual state. Therefore they knew very well that if their effort was ended by producing the cave man and establishing the hoax of a link between man and ape they ultimately would lose the battle because the spiritual principle has a tendency to take over by the very nature of its position in the center of creation and by the presence of the Most High in it. Therefore, as one grows from ignorance into knowledge, one would necessarily grow from no spirituality into full spirituality. This is a normal state of affairs for anything that is produced by spiritual principles. And since that principle is the base of creation of a cave man and his posterity, it would lead everyone directly toward full spirituality. There would be no other way.

For that reason the pseudo-creators decided to establish a special pseudo-spiritual state in the spiritual world from where they could influence and guide by pseudo-spiritual means the product of their pseudo-creative effort.

Another purpose for establishing such a state is that hating with passion the Most High and all Her/His creation they are not and cannot be in the same state with Her/His creation or with the Most High. From it they could not conceive or do any harm because it was a state of love and wisdom, the only spiritual state of that time. So they established for themselves a different state, separate from all other spiritual states by which they differentiated themselves from the Most High and by which they could exert influence on people of Earth whom they had produced into ignorance of all states.

Thus, a new state appeared in the spiritual world, the state of negations and oppositions to everything truly spiritual. Since that

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time, the spiritual world has been divided into three parts: heavens — the state of good and truth, love and wisdom; the intermediate state — the state of transition, balancing and choices; and hells — the state of negatives, evils and falsities. Because of their spiritual nature, all three states now could and can exert equal influence on people of Earth. And because of their ignorant state, they can be led toward choices of any state in which they feel most comfortable and with which they wish to identify themselves.

After producing a cave man and apes, with all their attributes, and after establishing the evil pseudo-spiritual state in the spiritual world, all pseudo-creators, by their psychic and magic powers available to them, left their physical bodies and placed themselves in their self-created hells, in order to proceed with the next step in their plan. They carefully destroyed their physical bodies in order that no evidence of their existence on Earth could be found. Future scientists of mankind, therefore, could only conclude that there was a natural evolutionary origin of life on Earth and that human beings were not created by endowment from the Most High.

From hells, by the spiritual powers and magic they possessed, from all their knowledge accumulated in the process of 137 million years, they destroyed almost all evidence of their civilization, technology, culture and knowledge. They brought on planet Earth numerous tremendous so-called natural disasters, catastrophes and cataclysms which split the Earth's original one continent into several, separated continents, destroying all traces of possible proof of any other than the evolutionary, non-spiritual origin of life. They placed the produced cave man and produced apes in different continents and started to exert influence on the development of cave men in all respects.

And, thus, the first part of the history of mankind was completed and the second part was about to begin. Knowledge of all these events was carefully obliterated from the conscious awareness of mankind for the purpose of fulfilling the original plan of the Most High and also for the purpose of giving opportunity to the plan devised by the negative state of pseudo-creators. Thus, no provable link of mankind to any other development than the non-spiritual evolutionary one was possible to establish until now through this book.

The proofs to substantiate non-spiritual evolutionary development, carefully obliterated by natural events, were thus brought to fruition in order that they might serve as a base for future scientists to

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develop their incorrect theories regarding the origination of life and people. Since at the present day scientists base all their proof on observable data and the facts of events in the outside natural degree, no spiritual conclusions can be found or measured to change any such natural-degree conclusions. Thus, present-day scientists were caught in the trap set for them by the pseudo-creators three-four million years ago and they still believe in the hoax that was presented to them so convincingly.

Whatever is derived from a hoax results in another hoax. All conclusions based on any hoax are, of course, nothing but pure falsities. But because they are founded so cunningly on observable facts, they are considered the truth by the scientific mind.

And this was the purpose of the evil negative state: to consider falsity as the ultimate truth and to consider the ultimate truth as falsity. Thus, any spiritual reality or explanation for the natural scientific mind is unreal and, therefore, not feasible. Conversely, any unreal natural condition and its facts is real and the only one feasible for the natural scientific mind.

Once the pseudo-creators established themselves in their own hell, they proceeded with their original plan.

First they produced in hells, by their magic and knowledge of correspondences, all kinds of monsters, creatures, demons, satans and devils in order that they would have their own crews and servants helping them with their deception. They imitated in their pseudo-creative effort the creation of the Most High. Because the Most High has His/Her own creation and sentient entities of good and truth, the pseudo-creators counter-produced the opposites of such positive creative efforts. It is said here “pseudo-creative effort” of the pseudo-creators. The reason for this term is that the purpose of real creative effort is to bring greater happiness, comfort, knowledge and spiritual awareness to all creation. However, the purpose of pseudo-creators and their pseudo-creation is to destroy all creation of the Most High including the Most High. So whatever is “created” in hells is “created” only to destroy. Therefore, it is a “pseudo-creation” no matter how sophisticated it is. The problem is that any pseudo-creation has nothing of its own. It is all stolen from the real creation and thus from the Most High. As mentioned previously the pseudo-creators operated from stolen spiritual principles.

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Since they know the importance of spiritual principles for their own survival and for success of their plan, and since their desire was to replace the Most High and take over Her/His place, it was necessary for them to pseudo-create a pseudo-spirituality and pseudo-religion by which they could keep their pseudo-creation in spiritual blindness and ignorance in order to prevent them from becoming aware of and possibly accepting true spirituality.

They were aware of inborn spiritual needs of people. They could not erase those needs by any genetic manipulation because otherwise people could not live. By leaving that principle of learning intact in the people, they left also an eternal inborn desire and striving in people for spirituality. Such a goal in the human mind can never be erased by any genetic or other kind of manipulation because one simply lives and life is from the spiritual.

This is the principle here: Life is by and in itself completely and totally a spiritual phenomenon. In it is the Most High who is Absolute Life in Herself/Himself and by Herself/Himself as in Her/His own. As long as one is alive (regardless in what degree or step or dimension of existence, of being — whether spiritual, intermediate, natural, or in hell) one is in spirituality. The difference is only in the matter of position toward that spirituality. One may turn one's back on it or face it. If one faces it, one becomes more and more spiritual and one's spiritual degree becomes more and more open. However, if one turns one's back to it one becomes less and less spiritual and one's spiritual degree recedes more and more until one closes it off, and by closing it one becomes really like an animal without any spiritual sense. It does not make any difference if such a person is of great repute, outwardly intelligent, brilliant and successful because these attributes are derived from the natural degree only and, therefore, have no eternal value.

All these things are known to pseudo-creators and they attempt to use this knowledge to their advantage.

They realize that people need a god. They also realize that they need God too. Now, since they do not want to recognize the real Most High as the only God, they must appoint from among themselves their own god. They attach to such a god all principles and attributes of the Most High and they worship that god. They infuse the same belief system in their pseudo-creation on Earth and, thus, create a new pseudo-religion.

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But because they all want to be gods, they continuously fight against each other, fractionalize, divide themselves into groups and so on; they continuously appoint new gods and infuse in him the powers of an almighty. This, leads toward the development of tactics of deception, persuasion, cunning, distortion, enslavement and all levels of negative affections. They are all transmitted and infused into the ignorance of the people of Earth in form of a religion. And since they always come up with some new god and some new religious ideas, they originate many religious belief systems among the people of the Earth, professing that only their religion is a true and genuine one. They hold to it and cling to it rigidly, dogmatically, fanatically and blindly and despise everything and everyone different, to the point of killing each other and destroying each other consistently in the name of their newly pseudo-created god. Human beings naturally do not want to accept that what they do is in the name or affection of the devil and not in the name of the true Most High who would never create diversive religions or anything contradictory.

And thus the non-spiritual state ends in total insanity manifested so colorfully by the entire history of mankind for the last three or four million years.

Such religions, produced and conceived in the pseudo-spiritual state of hells, are transmitted to people on Earth in order to keep them from true spirituality and at the same time so that they satisfy their need, desire and quest for spirituality that is so immanent in any living sentient entity.

However, at this step there is another danger for their plan and, therefore, for them personally. No matter how false and distorted religion or spirituality is, by its very principles it always contains some grains of truth which are destructive to their plan. This is preserved by the careful planning of the Most High's Absolute Providence so that such grains of truths can be used for bringing people back to true spirituality if they choose so at some point in their history.

The most devastating truth for the pseudo-creators contained in any such system is the necessity to admit that there is something more than only the natural state. Therefore, they must profess that there is a transcending order to the natural degree. And here is the catch. Since people's thinking and choice-making cannot be destroyed — otherwise they would have to destroy themselves — they can

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choose either to believe all this or not to believe all this. And in this ability there is a presence of a true spirituality in which the Most High is as in Her/His own.

In order to undermine this true spirituality and enslave people's thinking and choice, the pseudo-creators induce into people many negative ideas and feelings such as fear, guilt, horror and terror, suffering, pain, fire tortures in hell; and then promise everyone alleviation of such states under the condition they faithfully, rigidly, dogmatically, without any thinking, blindly in faith follow only their teachings and religious systems. Only by following blindly will they be saved from a hellish destiny. Now the pseudo-creators appear to people as saviors. (Pseudo-saviors in reality.)

To manifest their powers more intensely they start to usurp all positive categories by stealing them from the Most High, turning them into negatives and proclaiming them to be the only source of life. Since all positive thinking and willing within them are converted by their choice into negatives, all their ideas and affections become exclusively negative. They project all such negative ideas continuously to the universal consciousness and to those who are willing to accept their ideas and actualize and realize them in the natural state. Since no one else is willing to accept such ideas but only their own pseudo-creation on the planet Earth (after all, that was the purpose for producing them in such a manner), this planet and its people become a stage, a battlefield on which such ideas are projected and concretized.

Because these ideas express feelings of hate, rage, anger, destruction, hostility, aggression and all kinds of evilness with all their imaginable and unimaginable consequences and outcomes, they appear in the form of vicious animals and creatures of all kinds, poisonous and harmful plants of all kinds, poisonous and harmful insects, and germs and viruses of all kind. In people they appear either as mental or physical illnesses, diseases of all kinds, accidents and misfortunes of all kinds, wars, destructions, plots, coups, crimes of all kinds, natural catastrophes of all kinds, and in many other negative manifestations. If a person thinks and maintains a negative thought or feeling, it becomes a part of that person. This is literally true. The principle here is: any idea whether positive or negative once uttered or named tends to realize itself in the natural reality or in the natural degree by its concrete manifestation and illustration. Any idea produced in hells is negative and by the spiritual knowledge of

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correspondences and power of mind of the pseudo-creators it is projected into the natural degree of the planet Earth and people's mind and life, and by the combined effort of all of them is put into actual appearance, being or function.

Thus, one can discern and perceive, if one wants to, that all aggressions, wars, hostilities, viciousness, crimes and all other atrocities in mankind and in nature, all vicious animals, poisonous vegetations and plants, and all illnesses, diseases, accidents and misfortunes of any kind, mental or physical in existence and being on the planet Earth were produced in hells, accepted by the people of Earth by their free choice, and by that fact they really occurred, proceeded and became. And this is a true outcome of non-spirituality and pseudo-spirituality. Pseudo-spirituality is, in essence, no spirituality at all because everything in it is stolen from true spirituality, turned into opposites and perverted.

In order to further confuse the issue, the pseudo-creators proceeded in pitting people against each other by producing different nations and nationalities, different races with different, often diametrically opposed views, cultures, religions and languages. They established rigid institutions, traditions and conventions which would not allow anything new so that no true spiritual awareness could appear to people. They produced laws, customs, regulations and rules of every kind so that people are/were completely restricted, limited in their freedom of expression and choice and, thus, too afraid and guilty to act, to believe, to think or to behave contrary to such establishments and authorities under penalty of rejection, expulsion or severe punishment to the point of execution or imprisonment.

They completely and totally distorted and perverted the meaning of spiritual marriage by establishing a formal institution of marriage based on convenience, dependency, submission, and all kinds of religious, social and moral restrictions. They infused in people a need to create special codes, rules and regulations as to how the marital institution should function, how children should be raised, and the role of sexuality in human life. The most hideous distortion and assaults were invented against the true meaning of human sexuality. It became for them a special goal to undermine its true purpose, place and function in human life. They knew very well what a great spiritual implication sexuality has in human spiritual development and self-concept. They were aware that sexuality corresponds to one of the highest spiritual values, that in a sexual union of male and

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female there is a continuous reaffirmation of universal love and in it the Most High is ever present. The reason they planned such a careful and vicious plan to destroy the true spiritual meaning of sexual intercourse was that it would be the easiest way to influence people's spiritual awareness both in a positive and negative way. If they had left sexuality to its own development or if they had not made such cunning efforts to pervert its true function and purpose in human life, human sexuality would then be the most vulnerable area by which and through which their plan to destroy spirituality would have failed completely.

For that reason they implanted and instilled in people's minds the most distorted and most hideous ways of understanding sexuality, marriage and family structure so that they used it as a means to enslave people in the most horrid states of guilt, self-destruction, destructions of others, sexual perversions and/or sexual abstention.

This is all done in the name of religion or in the name of preserving society with the implication that sexual feelings and sexuality is the devil's invention and, thus, against the Most High. Now, this is just the opposite of the real truth. But that is the way they operate, taking the real truth and turning it into its opposite. This is done with all human values without exception. Of course, the most convincing argument for validity of such perversion is if it is done in the name of religion, spirituality and the Most High. This is the true danger that was/is able to enslave most people, especially in the old times when they were kept purposefully in a state of ignorance, fear, guilt and anxiety regarding such feelings and actions.

Now, since this assault is directed against the union, integrity and oneness of the femininity and masculinity principles — after all, in this union is the true spirituality and the presence of the Most High — it was necessary to break to destroy the true meaning of such union and replace it with a completely and totally different relationship between those principles and their representatives.

Therefore, a careful plan was initiated to eliminate the equality of sexes and to place women in a subservient and inferior position. It is interesting to note here that, by and large, the assault was directed against women's position. Although there were attempts among some tribes to establish a matriarchy and thus to undermine the position of males, that direction never worked properly in their plans.

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One has to understand that the pseudo-creators were masters of the science of correspondence and of the ultimate spiritual implication of such correspondences and their creative consequences. Therefore, they were aware of the true correspondence of the principles of femininity represented by female physical characteristics in their original endowment from the Most High. They knew very well that femininity is the essence, being, state, love, will, motivation, feelings, intuition, potency, freedom and warmth. Without femininity the existence, process, substance, wisdom, reason, thinking, intelligence, knowledge, independence and light — that is, the masculine principle would have no real life. Since feminine principles are the center and the nucleus of any manifestation, it is necessary to assault their position so that the true spiritual meaning of life is obfuscated and/or suffocated. To accomplish such distortion it became necessary to assault the woman's position in the natural state, thus undermining the importance of all those principles which constitute the very life of all manifestations of creation.

Therefore, an idea was instilled in the human mind that the feminine principle and thus womanhood is inferior and less important and less valuable than masculine principle, that is, manhood.

The consequence of such distortions continue to rock mankind's integrity even until the present. Sexuality, womanhood, marriage and all related matters are the most rigid, the most viciously resisted concepts in the modern conventional and traditional establishments which persist in their old established and totally perverted ways almost without any change. But without changing these ways no reversion to true spirituality is possible because of corresponding factors involved here. The present day attempt of some people to have so-called open sexuality stems from an overall negative state of sexuality based on psychological phenomenon called reaction formation from guilt imposed on them by religious and/or social traditions and conventions. It is a form of defense and not a result of a true spiritual understanding of sexuality.

Thus, gradually mankind lost all concept of true spirituality. It was replaced either by a total denial of existence of any spirituality or by pseudo-spirituality demonstrated in numerous conventions and traditions of religion, social, cultural, marital and similar modern institutions which were invented by the pseudo-creators for the purpose of suffocating true spirituality and supplanting the Most High through all creation.

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During this period in mankind's history the Absolute Providence of the Most High continues to work in subtle, indirect and direct ways to utilize any situation as a reminder of the existence of true spirituality. As mentioned previously, in the initial plan of the pseudo-creators, there were several flaws and weaknesses which were simply inevitable if any such plan could come to fruition. One flaw was that the learning ability of a new generation had to be preserved. The other was that it was necessary to start individual human development from no knowledge or from ignorance in infancy into the knowledge and intelligence of adulthood. Such a situation was/is used by the Most High to establish and maintain the principle of balance by which people are kept in freedom of choice.

Learning, freedom, choices and all related matters are purely spiritual principles in which the Most High is as in Her/His own. From them the Most High can continuously present different alternatives over and above those given to people by their pseudo-creators. Thus, for each hellish alternative there instantly appears the alternative opposite to it. From this balancing principle people can now choose not what pseudo-creators want them to choose but what they themselves want to choose.

For the purpose of maintaining this balance and thus people's spiritual freedom, many means are provided by the Most High.

During the history of mankind various so-called Holy Books were written in which grains of true spiritual truths were included. A good example is the Christian Bible. Many prophets, spiritual teachers and spiritual leaders were sent to Earth to teach people the new ways of true spirituality. These prophets and spiritual leaders appeared among different nations, different places and at different times. Their mission was to instill and to preserve grains of spiritual truths in all human traditions, conventions and religions. Because of this they had to build on available grounds and to adjust themselves to the language and modes of traditions and conventions. Since mankind was and is in a completely external natural understanding of spirituality which is a pseudo-spirituality, the only way to instill true spirituality was by the same external means. Prophets, therefore, used the language and the culture of people to whom they were sent and en clothed in their writings true and deeper spiritual meanings. Thus, they used the law of correspondences knowing that by every such descriptive word of natural events, things and places, some deeply hidden spiritual meaning could be conveyed to the unconscious

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parts of peoples Inner Minds which would eventually lead to the questioning of pseudo spiritual human values. Because of this external nature of conveyance of the hidden spiritual meaning they had to possess externally manifestable powers to convince people of their true mission. Under those circumstances no means could remind people of the true spiritual state of affairs other than supernatural phenomena which those prophets and leaders could exhibit to people who were kept in an external state of naturalistic religious blindness.

Therefore they had to operate on the principle of miracles. This principle in itself has no spiritual value because it tends to compel people to believe in something in which they are not vitally interested. Whatever is forced cannot be retained, thus it cannot be appropriated by them. The true value of miracles is in triggering inner spiritual processes that may eventually prepare anyone who cares to be receptive to one's own reasoning process to start to question both the value of such miracles and the established views of pseudo-spirituality or pseudo-science, whatever the case may be.

Thus, as one's internal or spiritual degree is gradually reopened, one perceives by one's own processes the true spiritual reality that doesn't require any proof or miracles because it simply is. However, to arrive at this kind of conclusion is a big step for those whose spiritual degree has been closed for so many thousands or even millions of years. Therefore the process of opening must be gradual and in small steps so as not to endanger the very life of spirituality. A complete exposure of complete truth to someone who is spiritually blind would be equal to incineration.

Miracles and psychic powers exhibited by all prophets, by Jesus Christ, Swedenborg and by other spiritual leaders including some present leaders are all part of such necessary development in human spiritual re-awakening. They are superficial tools used only because there were no other means available by virtue of the fact that all else was destroyed or restricted for some necessary spiritual reason. Miracles are not spiritual in themselves. They are only natural tools to demonstrate spiritual powers and to indicate that spiritual laws supersede natural laws. No other value can be placed in them from the standpoint of true spiritual freedom.

The true spiritual sense can be acquired only by internal means when one goes inside oneself and seeks answers to one's questions,

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perceiving the verity of the answers without any need to be convinced by the force of miracles (if such miracles are used for that purpose).

However, the use of miracles as a spiritual means for removal of problems in human life can be positive and beneficial on many levels, provided such means are not used to force one into either believing in miracles or basing one's spiritual development on them.

For truly spiritual people miracles and spiritual means are only an external confirmation of something they have always known to be without any confirmation. In such an attitude is true wisdom.

For that reason neither miracles nor psychic powers in and of themselves can prove anything. The problem is that the pseudo-creators possessed the same powers by virtue of their tremendous knowledge and sophistication which they had for millions of years. Therefore, they could perform as many miracles and psychic healings as those who were coming from the good. Such a situation led to an even greater spiritual deterioration of mankind. False prophets and false spiritual leaders will be able to prove by the same external means the "verity" of their own teachings, which come from hell under the guise of "heavenly" doctrines.

Through their ability to confuse, a gradual unbalance was initiated in the spiritual world. That unbalance as it continued threatened the complete extinction of any spirituality on Earth. Extinction of spirituality leads to complete cessation of life.

This outcome was one of the goals of the pseudo-creators. By completely destroying life on Earth they could demonstrate that the Most High is powerless and cannot do anything against them. Therefore they are more powerful than the Most High. And if they are more powerful, then they are the true rulers of all creation.

Now, in pursuing this goal they succeeded at one level by invading the intermediate world of the spiritual dimension. They firmly established themselves in that world and proceeded with the next step of their plan. From the position acquired in the intermediate world they started a direct assault on those states and regions of heaven which were in close proximity to the intermediate world.

They thus created a very dangerous situation. If they succeeded in taking over those regions of heaven then the whole creation would perish since on the principles of heaven all else is built.

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One has to remember what was said previously about this. Heaven — the original spiritual world — represents in its totality the innermost degree of creation from which creation derives all its life, being and existence. Without the innermost degree there is no creation, no life, no being, no existence, no occurrences, no proceedings and no becomings. Therefore, such an assault endangered the very principle of life and the whole creation. No one in creation could stop such an assault. The only one who could do anything about it was the Most High. But the Most High, being in the Absolute Positive State and Process, could not directly do anything because any such effort would utterly destroy the pseudo-creators without a trace. Absolute Love and Wisdom does not contain a notion of destruction but only of preservation, continuation and salvation. Therefore, it became necessary to proceed with Her/His next step in Her/His Grand Plan conceived before the beginning of time and space.

In order to get in contact with the evil negative state for the purpose of controlling it, it was necessary for the Most High to undergo a direct incarnation into the third degree or into the natural physical world where such negative states and processes were initiated. Since the planet Earth was designated for the above-described experiment, it was necessary to incarnate on the planet Earth. Now, the Most High's incarnation proceeded as follows. It was necessary first to create an appropriate physical body. The direct creation of such a physical body by the spiritual processes of the Most High could not be effective because it would not contain anything from the negative state. That would miss the purpose of the whole plan. Moreover, such a body could not survive in the negative state. It would be instantly annihilated by the tremendous assault of all negative states put together.

Therefore the body for the Most High had to be conceived by natural means through natural people. Only in this way could it have inherited potentially all consequences of the negative states, and through it as through a mediator the Most High could come in contact with evil and be tempted by it. The principle here is that a negative state and its evil can be conquered only through exposure to it, thus, by being tempted by it. There is no other possible way to overcome such a state. If one is not exposed to something and not tempted by it, one does not know what it is or how to combat and transcend it; therefore one cannot combat and transcend it. If one cannot fight it, one will be destroyed by it. Since this is a universal principle in all respects and since the Most High is in the Principles themselves,

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She/He had to follow the same principle because the Most High is, in fact, them.

Now, the Christian Church from the Biblical exposition concluded that the Most High was conceived by immaculate means. That is, according to the Church, there was no sexual intercourse with any man and Mary was a virgin when she conceived the Most High. But this account is a distortion of what really happened. This distortion was allowed to persist until the present time because of the external conditions of the modern churches which still require a so-called miraculous explanation of such conception.

But, in fact, a human body for the Most High could be formed only by natural means, otherwise it could not fulfill its function. It was absolutely necessary to follow here all the natural steps of conceiving and developing such a body, otherwise the whole purpose of incarnation of the Most High would be completely lost. Such a body could not survive the assault of hells on it through temptation.

However, once the body matured to the point of its readiness to be born the Most High entered into it by an adjusted level of Her/His spirit. The adjustment had to be made for the condition of that body so that the body could survive such intense presence. In other words, this was a so-called “walk-in” situation. Since, in the mentality and spirituality of that body there was nothing of a hereditary nature either on the mother’s side or the father’s side of that body, in that sense it was a truly immaculate conception.

The mentality and spirituality of that body was entirely, completely and absolutely that of the Most High. Therefore, under the name of Jesus Christ, the Most High entered the natural state through the naturally conceived body.

Jesus Christ appeared in the form of a male because of the bias existing at that time on the planet Earth regarding the position of women. It was necessary to establish Himself in the status of authority that was acceptable to the people of that time. Otherwise no one would have listened to Her/Him. However, by assuming the name of Jesus Christ, both principles were fully and equally incorporated in him; the name Jesus corresponding to love and good represents the feminine principle, and the name Christ, corresponding to wisdom and truth represents the masculine principle. Both principles had to

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be fully present within Jesus Christ if the complete temptation of all principles could be undertaken.

In this condition and in this state the Most High now could be tempted and know the nature of evils and all negative states by combating with and transcending them within Herself/Himself and outside Herself/Himself.

In the process of temptation She/He conquered all evils and falsities. It is necessary to remember that the pseudo-creators knew very well who Jesus Christ was and, therefore, they assaulted Him/Her with all powers of evils and falsities accumulated during the millions of years of their existence. Nothing was missing. Thus, the Most High could come in touch with every single detail of all evils and falsities that had been in existence since their first conception by humans. Since the production of such evils and falsities is always from the same source, Jesus Christ was in touch also with all evils and falsities that would exist at all times after His/Her departure from the planet Earth.

As everyone knows, the last temptation on Earth for Jesus Christ was temptation on the cross. Since there He/She was tempted by physical death, an invention of the hells, it enabled Her/Him after He died to descend into the hells without destroying them and to subjugate the hells, putting them under Her/His complete control and turning the process toward the proper direction, that is, toward spirituality.

In order to do that it was necessary to gather all pseudo-creators from all the places in which they were dwelling and hiding, and to develop a special state and condition which became a special hell known only to the Most High, to place them in that condition and encapsulate them so that they could no longer have any connection with any sentient entities anywhere including those of planet Earth. Until that time they had direct access to Earth and were incarnating into the human population in the form of human bodies or in the form of possessions such as demons and evil spirits they created for that purpose.

Since that time, all and any influence, contacts or connections from that particular state or hell where the pseudo-creators are located have been severed. The reason this was necessary was because they possessed tremendous knowledge, psychic powers and spiritual

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powers which they accumulated and gathered during 140 million years. They built on this, devising all types of cunning pseudo-inventions, utilizing new creative efforts of the Most High and Her/His people that continuously were coming into existence, stealing from them and coming up with new destructive assaults against any such creation. If this had continued, any true creative effort would have been undermined by them and used for building more sophisticated, more effective and more successful means of destruction. That would have led toward the necessity of nullifying creativity. To nullify creativity is to stop life. Thus, everything would have perished.

In this is the true meaning of the incarnation of the Most High on the planet Earth. This incarnation was not only for the purpose of saving the people on Earth, but for saving all dimensions, all worlds, all universes, all states and every single sentient entity in either a natural or spiritual being and existence.

After gathering all pseudo-creators, along with their demons and evil spirits, the Most High created for them a special state where they are allowed to remain as long as they wish, even to eternity if necessary. That state is off limits to any sentient entity. The Most High separated all other human spirits from their pseudo-creators and created for them a different state having no contact with the pseudo-creators. All people in this newly designated state are there by their own freedom of choice, from the past three or four million years to the present time. However, this new state was not closed and contact with Earth was allowed to be maintained for the sake of people's freedom of choice.

One has to remember that people of Earth by that time, in most instances, identified themselves with the evils and falsities and all kinds of negative ideas of their pseudo-creators. Through that identity those ideas became the love of their lives. Whatever becomes the love of one's life becomes one's life. To take it away from that one means death. That cannot be permitted to happen because in the ability of everyone to live, to choose, to learn, to reason and to decide, is the Most High. Therefore, to preserve people's lives it was necessary to retain contact with those states of hell that were formed from the people of the world from the time of the beginning of the original hoax of the pseudo-creators.

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The instant complete closure of the source of human life's identities and loves, no matter whether they are positive or negative, means to suffocate them and to deprive them of their own spiritual atmosphere which also sustains their physical life.

The process of spiritual rebirth must be very slow, careful and in freedom so that all necessary steps are completed by intensifications and the emerging to the surface of each human's life an understanding and experience of all negative states, and their evils and falsities. By recognizing a thought, feeling or act as evil, false and destructive, people start to turn away from it. To the extent they turn away from it, to that extent the Most High opens up their spiritual degree where She/He is, and from where they can learn the true spiritual reality.

So after Jesus Christ completed Her/His mission, the state of affairs on the planet Earth was allowed to continue on its own course with the difference that no direct influence of the most devastating state of hells of the pseudo-creators could be exerted upon people. All people, therefore, were and are given greater freedom and ability at some point of their development to arrive at the true awareness of what really happened and why, and to start the path of return to spiritual progression for which they were initially created.

By closing off the influence of the pseudo-creators and putting all hells under the control of the Most High, the Most High put an end to the dominion and unrestricted ruling of hells over mankind. Now, through the Absolute Providence, the Most High foresees and accordingly provides for the outcomes or results of people's free choices. The Most High continuously moderates, tempers and balances all choices and alternatives on both sides. For this, a proper foundation can be built for the eventual complete elimination of any negative influences of hells on mankind and the all-universal consciousness. By doing all this, the Most High completely aborted the original plan of the pseudo-creators and turned their effort into a great spiritual learning for all. The result of this learning for mankind is about to commence and come to fruition. This book is a part of that step.

As mentioned previously, after Jesus Christ left the Earth, new distortions, pseudo-religions and dark ages were allowed to come into existence. This was necessary so that the nature of negative states connected to those who came after the pseudo-creators could be

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brought to ultimate expression. It is impossible to eliminate anything entirely unless it is exposed and expressed fully. So the second step in the effort to bring mankind back to spirituality was to allow an accumulation of all negative states which were produced by the people and their hells from the time of their coming into existence as a result of the hoax played by the pseudo-creators. Such effort could not take place until the pseudo-creator's influence on and contact with all creation was put to an end by the Most High's incarnation on the planet Earth. But once that was accomplished the second phase could start.

All hells that were formed from the time of Jesus Christ's visit and departure were allowed to exert their influence on mankind for the purpose of intensification of all their evils and falsities so that their exposure and elimination could be eventually accomplished.

This process, because of the nature of people, takes a long time from the standpoint of natural Earth time. This process has been going on now for about two thousand years and is coming to an end.

The first major blow to the foundations of that negative state and its evils and falsities, and a heralding of the beginning of the new age came in the form of the revelation that was given by the Most High through Emanuel Swedenborg in the middle of the eighteenth century.

Although Swedenborg and his monumental concepts are not well known to mankind on Earth, they are contained in the all-universal consciousness from the Most High. All creation has access to them, and from them higher levels have been preparing mankind and all creation for the New Age during the last two hundred years. It is not important that Swedenborg's concepts have no wide acceptance on the conscious level of people. Through the all-universal consciousness they influence people's Inner Mind continuously without conscious awareness. By their continuous presence in the Inner Mind they trigger necessary ideas and ways for people's consideration and choice to prepare them for what is to come.

There are several major points in Swedenborg's concepts which prepare and strengthen mankind to put a permanent end to all dead pseudo-spiritual systems and to all the monstrous and gruesome conventions and traditions of people which have artificially kept alive all mountains of distortions and stagnant accumulation.

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1. The concept that there is only one God (using Swedenborg's term) and that division of God into several Gods as in polytheism or in three Gods as in Christianity is an abomination plotted and invented in hell to destroy true spirituality. The importance of having a concept of one Most High was previously discussed in this book.

2. The Christian Bible and other holy books were structured in the manner of all creation and universal degrees — from the innermost to the outermost. Therefore they contain an internal sense, interior sense and literal sense accommodated to the understanding of all creation. Not all books of the Bible and other so-called “holy books” contain that sense and, therefore, are distortions. They were permitted to be included in the Bible by the Most High for the sake of people's free choice and for the sake of eventual exposure of how distortions, evils and falsities are capable of taking the form of complete holiness, thus seducing people.

3. All religions of mankind in existence contain important grains of truth which are universally applicable. By them and through them anyone who lives by their precepts can be saved regardless of one's religion or faith.

4. The initiation of all events in human life, no matter how small or of what nature, is always in the spiritual state of affairs and thus in the spiritual world. In addition every person is by one's spiritual degree, whether one is aware of it consciously or not, also in the spiritual world and the natural world. Thus, everyone is a citizen in all dimensions simultaneously. (We are not bodies with spirits; we are spirits with bodies.)

5. Sentient life is not limited only to the planet Earth, but every planet in the universe is inhabited by sentient entities, regardless of whether or not they are discernible by human physical senses and their physical natural tools.

6. Man's history didn't start from one person in the form of Adam and his wife Eve. But there was a race of people of unimaginable knowledge, wisdom, love and spirituality described in the correspondences of the Garden of Eden and referred to as people of the Golden Age. From them came the people of the so-called Silver Age and Bronze Age and so on, until the present type of people came into existence.

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7. The Second Coming of Jesus Christ is not literally on the clouds with trumpets, but in everyone's graduation to a higher spiritual awareness and in opening one's internal spiritual degree and in the opening of the inner and interior sense of the Bible. Therefore, the Last Judgment is a subjective, internal and individual matter. For that reason it can take place only in the Spiritual World, that is in the state of internals.

8. The true meaning of marriage and sexuality is in the spiritual bond of love and wisdom and good and truth; sexuality and marital unions do not cease with a human's physical death; instead they acquire their true meaning, fullness and completeness in the spiritual world.

These eight points of Swedenborg's revelation initiated the process which leads to the eventual elimination of pseudo-spirituality, and the beginning of closure of the influence of hells on mankind.

Because of his transitional position, Swedenborg's interpretation of some of these points still contained traditional and conventional thinking. This was necessary for the sake of preparation and for amelioration of the transition from the old to the new which is about to come.

After the cave man was produced by the pseudo-creators, the pseudo-creators left and most of the traces of their being here were carefully eliminated. The planet Earth was then closed and expelled from the Galactic and Universal Family in the natural universe. No direct contacts with other non-earthly beings were permitted so that nothing could be learned about the original plan. Only former descendents of the people of Earth who left Earth a long time ago were allowed to maintain a watch over the development of mankind without interfering in any way in mankind's affairs. That was done so that no direct influence could be exhibited on people's development. This allowed for the fulfillment of the original plan.

One of the ways to disclaim any relationship between present humans and their predecessors, should some signs of their existence inadvertently come to their attention, was to build a different physical body for them. The original pseudo-created and present human beings were shorter and lighter, their life span is considerably shorter. Female bodies are built to be weaker and more fragile, in order to make women dependent physically on the stronger male. Initially

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there was no difference in the physical fitness, stamina and strength of the female or male body. There were two reasons why the human life span was shortened: one was from pseudo-creators. They needed a fast turnover of people coming to the spiritual world and into their state in order to populate their newly created hells as fast as possible. They needed their own crew and slaves from Earth to continue to accumulate greater powers of their evilness and falsities so that the assault on all spiritual values could be more effective. The other reason was by the mercy of the Most High: to permit shortening of human life so that misery and suffering of human physical life in the natural world be shorter and, instead, to extend their life in the intermediate world for the purpose of greater opportunity and time to make better choices in regard to their future.

It was pointed out earlier that all conscious memories of humans in regard to the Grand Plan of the Most High and the hoax of the pseudo-creators were allowed to be obliterated for the time being. It was necessary to do so in order that the Plan might succeed.

But as the present human insane history is coming to the end, it is now permitted to reveal certain things about what really happened and why.

The first indication of this appeared in Swedenborg's writings. From some of his passages regarding the Most Ancient Church, as he calls it, it is obvious that there was something more to all he was allowed to discover than humans could imagine or know. However, in the time of Swedenborg neither Swedenborg in his natural condition nor mankind as a whole were ready for full-scale understanding of what happened and why; Swedenborg states this again and again.

But now the time is ripe and mankind is ready to know the truth about these events relative to the needs of the next spiritual step it is about to take. This truth, as mentioned many times above, is approximate and there is a transcending understanding to all of this. This truth is revealed in the content of this book. There are certain aspects to these events that are not yet ready to be revealed. First it is necessary to acquire understanding in light of the presently revealed truth so that mankind can eventually graduate to a higher understanding.

In view of this, one can see clearly how mankind gradually deteriorated from complete spirituality, to no spirituality of some

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natural scientists and their followers and believers, and to the pseudo-spirituality of all religions and human systems and their members, followers and believers.

At this point it is necessary to consider why such things happened and why the Most High permitted them to happen.

There are several reasons for these “whys”:

1. The true spiritual, mental and physical nature of any sentient entity is based on the principles of its freedom and independency and ability to make choices in regard to its Creator. The true essence and substance of spiritual love which is in the Absolute State in the Most High is of such a nature that it requires giving everyone a choice to accept that love and its Originator or to reject it. The reciprocal nature of true spiritual love is its sustenance and life.

If a sentient entity is not given such a choice, no reciprocity exists. If an awareness of such a choice is lacking, a sentient entity ceases to be a sentient entity. Sentiency is constituted by the ability to will, to reason about its will, and to make choices of different alternatives in accordance with its free will. Without such constituents such an entity would not differ too much from an animal which is governed by innate instincts, not choices. No concepts of love, wisdom and choice would be derived from such a condition. If there are no such concepts, no self-awareness could come into its realization. Where there is no self-awareness, there is no awareness of any values. Therefore, such life would be meaningless.

Since the basis of a relationship between the Creator and His/Her sentient creation is founded on the same principles by which the Creator operates, it is necessary to implant in any sentient entity an awareness that it may at any time, from its free will, refuse to reciprocate or to accept anything that is continuously being offered to it. This is the major vehicle by which all sentient entities establish a self-concept and a self-image. Such awareness, such ideation keeps them continuously what they are.

The idea of one’s ability to recede from accepting spirituality and not to reciprocate offered love and all other gifts of the Most High contains within itself a potential for the development of the negative state. The Most High, as was emphasized continuously, is an Absolute Positive State and Positive Process. In such a state and process no

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negative ideas can be present in themselves. The potentials of deriving such ideas in assuming some other state are foreseen in the positive state. After all, true love builds everything on its own principles of freedom, independency and choice. There is no love without choice. By these principles one must provide another one with opportunities to say “no” or “yes”. By saying “yes” love is compounded and positive state is re-affirmed. By saying “no” love is again compounded by its nature to respect one’s choice (only true love can tolerate “no” for the sake of love since otherwise it would not be love) and the positive state is even more reaffirmed by its negation.

By virtue of these facts the Most High or Positive State cannot be considered the originator of the negative state because in the true state of love no such concept exists. There is only freedom of choice. But the wisdom of that love goes one step further in establishing the law that any choice, inevitably, leads to its consequences. This is the very nature of the choice. If there were no consequences there would be no affirmations of such choice. In the affirmation of such choice is the potential for producing a negative state. The ability to choose in itself is a principle of pure love. There is nothing negative in it itself. However, the affirmation of any choice can come to fruition only by its consequences. Such consequences may contain negative elements so as to affirm that the choice was really made. Such ability to do so is of the Absolute Love. Only true love could tolerate such a situation. “No love” is not capable of tolerance, and forces everyone into accepting or believing what it wants and not what the other one wants or needs.

From this one can see clearly, if one wants to, that toleration of the negative state is an act of pure love for the sake of preservation of the most valuable principle of all sentient entities — freedom of choice. By it they are what they are and by it true love is re-affirmed.

It is one of the reasons why evil is permitted to have its manifestation and why things are happening the way they are on the planet Earth.

2. In order to have any concept of the consequences of any choice it is necessary to illustrate them by examples. One must know the consequences of any choice before one takes that choice. Blind choice-making is no choice and has no true freedom in itself

If a sentient entity did not have the knowledge of consequences of such choices it could not choose. If it could not choose it would be

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deprived of its very life. Therefore, all consequences of any choice with all their outcomes must be illustrated.

It is a universal law that any idea or any thought by its very nature contains within itself all its consequences and outcomes. It is also a universal law that once an idea or a thought emerges in any thought process it tends to actualize itself and realize itself in a concrete life form through its successive steps until it becomes its consequence and outcome in the natural step and its natural degree. The illustrative nature of such an idea is manifested in the actualization of its consequences and outcomes on the natural level. Once such an idea is illustrated in its consequences and outcomes it becomes the base for comparison between two or several choices. Now any sentient entity will know what it is choosing. The freedom of choice, therefore, is permanently preserved. This is one of the reasons why the negative state is permitted to appear.

3. In order that choices can be made, different spiritual conditions, degrees and levels must be available from which to choose. If the Most High were to allow into being and existence only one spiritual level or spiritual condition, no choices could be made. One would be locked forever in only one condition or state. Such a situation cannot produce any true life or a base for reciprocation or acceptance of any love, or anything else for that matter.

Such a situation would be very unwise. Since the Most High is equally Absolute Love and Absolute Wisdom, She/He permits in that wisdom choices from many levels, from many degrees and from many conditions. The differences in spiritual levels are manifested in the natural level as conflicts. The nature of matter is such that anything different in the spiritual state of affairs is perceived and acted upon in the natural state in a conflictual manner.

The differences in spiritual levels within the positive state are not perceived as conflicts but as a great opportunity, a great chance to learn something new. Such a situation is reflected in the natural level and corresponds to separation which produces anxiety — thus a negative state.

One has to remember that the, true nature of matter is such that it does not want to change its state but wants to be continuously self-absorbed, falling in upon itself. Anything disturbing that condition is perceived as unpleasant and undesirable. Because

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spiritual freedom is based, however, on the existence of numerous spiritual levels and conditions, the differences among them are received or felt in the natural state as a disturbing factor; hence, a negative state.

As one remembers, in order to create a physical Universe it was necessary to move it by exerting a tremendous thrust of energy and power of the Most High's Absolute Love and Absolute Wisdom. Without that thrust it would have stayed in the same self-absorbed and falling-in-on-itself condition to eternity without change. Such a condition would have eliminated the possibility of choices because the illustration of consequences of choice can be manifested only on the natural level of matter. It is its nature to be concrete and fixed. Thus, the natural level is a concrete and fixed base for such illustration. After all, matter, dimensions, conditions, steps and all else with them were created for sentient entities and their choices and not vice versa. Sentient entities were not created for them. The environment is for someone; someone is not for the environment.

Such choice among many spiritual levels and conditions is also the base for one's potential growth to eternity. If there were only one level and condition it would lead to stagnation and unproductiveness and no creative effort could be triggered and nourished by it. Stagnation, inherent in the existence of one condition only, would lead to spiritual death.

However, sentient entities must be given a choice for such growth or for such stagnation. In order for choices to be made it is necessary to permit the illustration of the consequences of both — progression and growth or stagnation and spiritual death. Principles of stagnation are possible to illustrate only on the natural level of matter. After all, its nature is a stagnant one. The true spiritual level doesn't have such a nature. Its nature is a continuous progression. Therefore, such an illustration has to be given on the natural level where that condition is inherent in its state of affairs.

That is why such a negative state as stagnation with all its deadly consequences and outcomes is permitted to occur.

4. Sentient life would have no meaning if it contained uniformity only. An infinite variety of experiences, positions, states, levels, dimensions and sentient entities proves beyond the shadow of a doubt that the true meaning of sentient life is in its needs and abilities to be

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exposed to infinite possibilities of discoveries, learning and sharing. No one state, condition or level could provide such an opportunity and such meaning. Also, the consequences and outcomes of such discoveries, learnings and sharings or abstention from them must be illustrated by examples in order to motivate such need and meaning.

Because the illustrative and concrete nature of the physical level is the best and most appropriate place for such happenings, it becomes the natural stage on which they are all acted out.

That is why it is all happening here on Earth in a concrete form. Since all participants in such actings out are participating by their own freedom of choice, regardless of whether or not they are consciously aware of it, they are fully, completely and totally responsible for whatever is happening in their lives without exception.

5. The state and the process of being and existence of any sentient entity is relative only to the Most High who is Absolute. Therefore, a self-awareness, self-concept and self-image of any sentient entity can be acquired by comparison only. One compares oneself to all others and all others compare themselves to one. Therefore, every sentient entity must be unique and unrepeatable. As a result, any condition, state and experience of such a sentient entity must also be unique. Two same experiences and their contents would be only one; no comparison from that could be made. If there is no comparison, there is no sharing possible. If there is no sharing possible, then no base for love could exist. Without such a base, no freedom of choice could exist. Without freedom of choice, no sentient entity could exist.

The nature of such a comparison requires having the opportunity to choose, to experience anything at all or to experience only one experience — that is, not to experience anything. Now, the state of not experiencing anything is the experiencing of not experiencing anything. Because it is a totally negative state, it has its consequences and outcomes of a totally negative nature.

In order to have a true comparison of all experiences, one must have a choice to experience the not experiencing. Only against such a choice can the true comparison take place and the true uniqueness of self with its unique experiences be acquired. In order to know the consequences and the outcomes of such a situation on one's self-concept and one's life, it is necessary to have it illustrated using

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concrete examples. Because concreteness is the nature of the physical state, such a state becomes a true stage for this illustration.

6. Because of the relative nature of a sentient entity to the Absolute Most High, the true understanding of the purpose of life can be acquired only by examples and illustrations. Only in the Absolute State and Absolute Process can one have a direct understanding of anything without any illustrations or examples.

In order that a true understanding of purpose of all creation may be acquired, it is necessary to illustrate that purpose relative to examples of non-purposeful endeavors. No concept of purposefulness can be acquired without comparative states in which there is no purpose. The negative state in itself has no purpose. Its purpose is to destroy anything positive and purposeful, and that is no purpose. Such a state, through its negative consequences and outcomes, vividly illustrates the nature of the true purpose of life.

Because all illustrative and concrete representations of such consequences and outcomes are the domain of the natural degree, it becomes their natural expression.

Thus, the negative state with all its evils and falsities ultimately serves a good purpose. Since all participants in such ventures are there by their own free choice, they are fully responsible for all miseries and sufferings that are immanent in such a choice.

7. Before any sentient entity is created by the Most High it is given the opportunity in the ideas of being and existence within the Absolute Thought Process of the Most High to decide whether it wants to come into being and existence. No one is forced to make such a decision for or against it. The consequences and outcomes of such decisions are in the nature of that idea. Therefore, all consequences and outcomes are available for consideration in minute detail. The need for obliteration of conscious memory of such a decision is fully presented and considered. The purpose, the goal and the meaning of the incarnation of such an idea into a sentient entity is fully grasped, explored, accepted or declined.

In order that a sentient entity can have a just and fair base for any decision, all alternatives must be provided. If there were only one alternative — positive, it would be no alternative at all. No decision could be made from such a situation.

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For that reason, it is necessary to permit an alternative to a positive state to come into appearance with all its consequences and outcomes. Since such an idea cannot come from the Most High, it is permitted to emerge in the most relative and most remote state of spirituality — the natural state — where it can be conceived by the nature of the physically concrete and stagnant condition in this state. Because any such conceived idea comes from thinking, it tends to actualize itself and become concrete in the natural state. Now the idea of a negative state can be illustrated to any prospective sentient entity so that a proper decision can be made.

Thus, the natural degree, in the form of the planet Earth's people, becomes a base, a foundation for such decisions and choices — made with full and complete awareness of the responsibility for all of them.

8. Implicit in the natural condition of matter is the appearance of concreteness and fixedness. Such appearance resists any change. It is necessary to have this appearance so that in contrast to it any change or any progression can become reality. Only by comparison to no change or to no progression can any change or any progression occur.

Thanks to the fixed and concrete appearance of matter, it can be used as a base for concrete illustrations of all necessary examples of choices and their consequences and outcomes. Without such an appearance, no choice could be made and, therefore, no sentient entity could exist.

Since all creation is relative to the Absoluteness of the Uncreated Most High, it can occur, proceed and become only by comparison to non-occurrence, non-proceeding and non-becoming. Concrete illustrations of such situations are possible only by the natural degree which is an ultimate expression of such non-occurring, non-proceeding and non-becoming. It is not alive and, therefore, in fact, it can never occur, never proceed and never become.

The Absolute Contrasting Comparison to such an appearance is the Most High, who is Absolutely Alive and, therefore, in Her/His Absolute Aliveness She/He does not occur, does not proceed and does not become. The Most High is the One who always is. Matter is the only thing that never is. Now, such a comparison of contrasts enables any occurring, proceeding and becoming. From this one can choose between two alternatives: to be more and more alive by approximating more and more the Most High, or to be less and less

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alive by approximating more and more the level of matter. Both alternatives bear their consequences and outcomes. These consequences and outcomes are continuously illustrated by living examples and events occurring on Earth. As mentioned previously Earth and her people, by their free choice, were designated to play such a role in the all-universality.

9. All miseries, sufferings, destructions, calamities, disasters, wars, hate, aggressions, hostilities, illnesses, diseases, accidents, crimes, perversions and all other evil and negative things that people of the planet Earth experience, by their own free choice, are the living example to all creation of the consequences and the outcomes of a negative choice, and illustrate what hell is really like in the natural form. The experience of hell in its spiritual form is not available to creation because of its connection only to Earth and her people and because of its corresponding factors and relationships.

Nothing in the pseudo-spiritual hell can correspond to anything in the true spiritual world and, therefore, the true meaning of it cannot be comprehended by all other creation. Thus, no lesson is learned from it.

However hells are populated from and by people of Earth (by their freedom of choice) and, whatever is concocted in the spiritual state of negatives has its instant concretization at the natural level on Earth. From such concrete illustrations of correspondences of hellish pseudo-inventions which do not have any tangibility and meaning to others outside that state, the true meaning of hell becomes obvious to everyone in creation. Thus, the example is set. This allows everyone to make proper choices and select proper alternatives in accordance with one's freedom and independence.

10. One of the principles of life is whatever one loves becomes one's life. Thus, love of one's life is the very life of that one. Such a principle is valid in its Absolute Sense. If this were not the case, no life could be appropriated to anyone, and life's situation could not be experienced as anything real.

In this statement is a paradox, a dilemma: in order for the negative state to exist it is necessary to actualize its existence by loving it. Nothing can truly exist without its love. Therefore, one must be in love with one's own choice of life if that choice is to be in

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existence at all. The illusion of any experience is no experience at all but only a self-deception.

In order to experience the negative state for the purpose of choice, it must be real and not illusional or only apparent. For that reason it must be loved and perpetuated. Only such a situation can create real learning. One doesn't learn from illusions of something. The only thing one learns from an illusion of something is that it doesn't exist. Therefore there is no learning.

From this one can see the fallacy of some teachings existing on Earth, that evil, hells and all negative states are illusions only. What a grandiose self-deceptive mode of nonexistence! Denial of the reality of evil and hells is the very invention and desire of the pseudo-creators and their hells so that it could not come to people's attention and awareness and people would not concern themselves with ideas or feelings related to anything evil or false. This, of course, is a diabolical method to ingrain evil and falsity into their lives.

In order that a real illustrative example of such love of evil could be set in concrete form, so that the consequences and outcomes of it could be seen, it was necessary to permit that love of evil also to be real. Otherwise no use could be derived from it. The illusion of the love of evil could have no apparent consequences and outcomes discernible to anyone. From such a situation no freedom of choice could be made and no alternatives could be seen.

Since all concrete illustrations and examples are possible only in the natural state, they take place in the natural degree represented by the planet Earth and her people by free choice of their position in the hierarchy of the spiritual organization.

11. The hierarchy of the spiritual organization is such that all experiences within its structure, no matter how negative or positive they seem to be, are incorporated in it in such a manner that they all ultimately serve a good purpose and reinforce that structure.

People of the planet Earth, throughout their entire past history and future history, have chosen and will choose by their free will to occupy in this hierarchy a position that did and will enable all ideas, alternatives and choices of that organization to be illustrated by living examples in the concreteness and fixedness of their representation.

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This choice is respected and allowed to persist as long as anyone desires. In order that it may persist forever, should anyone choose to keep love of one's evil forever, it was/is necessary to permit the existence of hells where such eternal existence is possible. This does not mean that one needs to stay in that love forever. The choices and alternatives are always present even in hells and one can change one's love any time one wants to by one's freedom of choice. This only means that one may stay there forever and that one is not forced to change.

Such illustrations and examples are necessary to continuously keep in mind so that an idea of being forced into change is not placed upon any sentient entity, nor is the idea of the necessity to stay in any state forever. Both ideas would endanger the very life of any sentient entity.

The people of Earth, their life style and their hells in the spiritual world are a living example and proof of the existence of that organization. It permanently provides safety and security for everyone's choice, alternatives and possibilities for change of any situation. Nothing is permanent except by one's own choice. Such is the true nature of the Absolute Love and Absolute Wisdom of the Most High.

12. The completeness and fullness of the being and existence of this particular cycle of time and what it represents in the cumulative totality of all time from eternity to eternity would not be feasible without the existing conditions on Earth. The Most High's direct incarnation into Her/His bodily fullness of Jesus Christ, and less full and direct in some other spiritual leaders on Earth, enabled all creation to acquire a concrete illustration of how the concept of unconditional Absolute Love and Absolute Wisdom really works.

Without this incarnation no such idea could have been discernible and understood. Without it no base for identification of one's own self-concept and proximation to the Most High could have been established. And that would have led to an empty notion of what it is to be like the Most High. Such a situation would have removed any motivation from creation to strive for unconditional love and wisdom.

By assuming a human natural form on the planet Earth the Most High became discernible, visible, approachable, touchable, lovable, etc. In His/Her previous state this was impossible to accomplish for

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any sentient entity because that state lacked the concrete link to Her/His creation through the natural fixed nature. For that reason, it was necessary first to create a special state and condition through which such a link could be established.

If the negative state of the planet Earth were not permitted to exist, no such necessity for the Most High to incarnate here would have occurred.

Without it the purpose, the goal and the meaning of the present cycle of time would be completely lost. The link provided by Jesus Christ's incarnation would not have been established and eventually all creation would have perished.

This is a deeper, a higher and more mystical answer to the question why such a situation exists on the planet Earth. One has to look at it from the standpoint of this higher perspective instead of from the level of the human conscious mind in order to have the full impact of it.

13. All creation from eternity to eternity was, is and will be able to benefit from such experiences without the necessity to repeat the same experience somewhere else or in some future cycle of time. By its presence in the all-universal consciousness from the Most High it will be always available in all its entirety for learning, comparison, experiencing and for choices. It can never be lost. Now all alternatives are present and progression from one spiritual level and step of this cycle of time and within this cycle of time may proceed as planned. The beginning of the next step in mankind's history can and will commence immediately.

The necessity of such experiences as represented by mankind's history from the standpoint of its eternal value, fully justifies the tolerance and freedom from the Most High. This is especially true since no one was forced to partake in its evilness unless one chose to do so by one's own free choice.

As with all else previously revealed, the answer to the question "why" has a transcending understanding that is only presented here in thirteen points. However, mankind at this time is not yet ready to fully grasp its meaning. For **this time** and **this particular step** the presented understanding and the insights revealed in this book are the most appropriate and correct.

CHAPTER FOUR

Consequences and Impact of Human Spiritual Deterioration on Development of Mankind as a Whole.

In order to understand and to conceive correctly all consequences and impacts of human spiritual deterioration on the development of mankind as a whole it is necessary first to establish and to define the true nature and the principles of the **original** and **genuine** mankind.

It is important to realize that creation of mankind as a whole occurred, proceeded and became from the Most High. Because anything that occurs, proceeds and becomes from the Most High carries and contains within itself all categories, principles, attributes and their derivatives of the Most High, mankind as a whole or in combination is, thus, a reflection, an image and likeness of the Most High in its position relative only to the Absoluteness of the Most High. Therefore, in this sense, mankind as a whole appears before the Most High as one sentient entity relative only to the Absolute Sentient Entity who is the Most High.

Mankind, as one sentient entity, was a result and consequence of the ultimate creative effort of the Most High for the purpose of infusion in it of all principles, categories, attributes and their derivatives contained in the Absolute Sense in the Most High. Such infusion establishes a base for sharing and reciprocation of the Absolute Love and the Absolute Wisdom of the Most High throughout all levels, dimensions, steps and degrees of all beings and existences from the innermost to the outermost. This creative effort is ultimately manifested in a concretized, realized and fixed manner in the natural step and its degrees where mankind was founded and maintained as a container of that infusion.

From this brief preliminary consideration stem the following principles of genuine, original and true mankind:

1. The nature of true mankind derived its origin only from the Absolute Nature of its Creator. Since the Most High, who is the Creator of mankind, is an Absolute Sentient Entity who constitutes the Absolute Spirituality, as defined previously, the true nature of

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mankind, thus, was a complete sentience relative only to the Absoluteness to the Most High which constitutes its very spirituality. Therefore, it may be concluded that mankind as a whole from the innermost to the outermost of its being and existence was and is totally, completely and entirely a spiritual state and spiritual process. The very life of mankind depended on this spirituality.

The greater the degree of spirituality of mankind, the more mankind approximated the Most High. The greater approximation of the Most High, the more mankind became a true and genuine mankind. The lesser degree of approximation, the lesser degree of the trueness of mankind.

2. The spiritual state and the spiritual process of genuine mankind determined its function and operation. All functions and operations of mankind in the ultimate sense served inclusively and exclusively to maintain, preserve, sustain and provide a base for continuous spiritual progression of all its members in particular and its own in general.

3. Genuine and true mankind was an ultimate reflection of the continuous Absolute Creative Effort of the Most High. In this reflection were manifested all levels, steps and degrees of each creative step in continuous progression. Thus, genuine mankind was a stage on which such steps in creation were acted out in their concrete and fixed form. Because all such steps of creative effort came from the Absolute Love and the Absolute Wisdom of the Most High, they were all Absolute Positive Nature. Therefore, genuine and true mankind was a foundation and base on which all and only positive occurrences, proceedings and becomings from the Most High were realized and actualized in the concreteness of their manifestation.

4. Genuine and true mankind was the ultimate reflection and concrete manifestation of all spiritual laws and principles which establish, rule and maintain all structures in being and existence. Such mankind was a summary and entirety of these laws that allowed it to be a functional and creative whole. In mankind, all spiritual laws and principles had form by which they were processed into actual acts of their consequences and outcomes.

5. Genuine and true mankind was a base and foundation on which all corresponding factors of preceding successive and simultaneous steps and degrees were continuously becoming to the fullness of their

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being and existence. Such mankind was a true, concrete reaction of all spiritual actions taking place from the innermost in succession to the outermost of the natural step and its degrees. It maintained the spiritual flow transforming it into a formation of a unique mentality by which human spirituality was experienced in its infinite variety and manifestations.

6. Mentality of true and genuine mankind was comprised of all elements, categories, principles, attributes and derivatives of the spiritual state and spiritual process, relative only to the Absolute State and the Absolute Process of the Most High. In that mentality the Most High was as in His/Her own.

7. The spirit of true and genuine mankind was a receptor and a center in which the Absolute Spirit of the Most High resided and from which He/She operated all functions of mankind from the innermost to the outermost levels and degrees. From it originated all values and systems by which mankind functioned and was sustained in its being and existence. All values and systems of mankind were geared toward greater spiritual awareness and better reflection of the continuous Absolute Creative Effort of the Most High.

These values and systems derived their origin from the Absolute Love and Absolute Wisdom of the Most High and, therefore, reflected and carried all attributes and all derivatives of that love and that wisdom. One can say that true mankind was a body in which the spirit of genuine love and genuine wisdom from the Absolute Love and Absolute Wisdom of the Most High was in its true home. Such a position and function constituted the true meaning and content of all mankind's values and systems.

8. The true nature of genuine mankind was a dynamic one. That means that all systems and all values of mankind were perceived as continuously changing, modifying, mobile, flexible, adaptable and adjustable to the new creative spiritual influx that brought into them higher, better and transcending understanding and function, for the benefit of all and everything in the creation. One of the functions of mankind was an assurance that the spiritual flow of continuous new creative effort was never disrupted by turning human values and systems into a static condition which would have suffocated any spiritual progression. Genuine and true mankind did not serve values and systems rigidly established but all systems and values were

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continuously serving and adapting themselves to mankind and its ever-changing needs.

9. The collective consciousness of true and genuine mankind was its balancing principle by which unity, oneness and harmony could be truly manifested only by diversity, individual differences and an infinite variety of unique experiences of all people. Therefore, one of the major functions of mankind was the ultimate protecting and guarding of people's individual freedom and independency and to provide proper spiritual, mental and physical environments for their creative effort, freedom of choice, continuous growth, self-actualization and self-realization.

Mankind was capable of generating continuous opportunities for all to be what they were in their essence and substance, fully accepting and respecting, and acknowledging everyone's difference and uniqueness. On this uniqueness and difference the true spiritual nature of mankind was built. It was its true soul. Conformity, averages, uniformity, massism and all other similar expressions were unknown factors in the original mankind.

10. In genuine and true mankind all events, happenings and actions were evaluated, assessed and judged by the corresponding factors of their spiritual causes and origination. Therefore, the law of correspondences was the basis and foundation on which all other rules, regulations, principles and laws were built and from which they were derived.

This law postulates the Absolute State and the Absolute Process with all its Absolute Categories, Principles and Derivatives that are Absolutely Spiritual in their nature. Their Absolute Operation resulted in an infinite number and infinite variety of occurrences, proceedings and becomings of many successive levels, steps, dimensions and their simultaneous degrees, where they were manifested in the specificity of their nature in each relevant level, step, dimension and degree.

Any genuine spiritual principle and its essence and substance in the Most High had its specific manifestation and presentation at each successive level and step congruent to the purpose and nature for which such level and step was built. Such level and step was built, of course, from that genuine spiritual principle and was a manifestation of the spiritual law that the Absolute sustains itself by infinite

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varieties and infinite numbers of beings and existences relative to the Absolute Being and Existence. This determines the infinite specificities by and through which any genuine, essential and substantial spiritual principle is manifested and presented.

Thus, any specific event, happening, action or occurrence can be understood only from its genuine, essential and substantial Originator. Any other source of its interpretation would result in a distortion of facts and a building of subsequent false conclusions. Such a situation is irreconcilable with the true and genuine nature of mankind.

11. This structure of true and genuine mankind was based on the principles of creation of any sentient entity. It consisted of the innermost degree, intermediate degree and the outermost degree. The innermost degree of mankind was its spirit, the intermediate degree its soul, and the outermost degree its body. The life of any mankind is determined by the quality of its spirit, the level of its spiritual position approximated to the Most High, and by its intensity of sameness with the Most High. This, in turn, determines the quality of mentality of mankind, its stability, constancy and balance, and the accuracy of its ability to transform spiritual principles into its manifested mentality. Such a transformation leads to the establishment of the external structure of mankind as represented by its outermost or natural degree.

Thus, in such a structure everything occurs, proceeds and becomes from the innermost degree in succession, until it is actualized and realized through transformation in the intermediate degree into concrete representation in the external or outermost degree through which are established modes of operations, reactions and behaviors of mankind.

Since the innermost degree is composed of spiritual principles, all else in mankind's structure has a spiritual connotation and can be truly understood only in the terms of spirituality.

Thus, true mankind is an embodied incarnation of the very spirituality in which the Most High is as in Her/His own.

12. The presence of the Most High in the spiritual structure of genuine and true mankind was the source and fountain of its life which gave it purpose and goals for its being and existence. One of the

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purposes and goals of such mankind was to accommodate the cumulative sum of all unique experiences and expressions of totality of activities of all people comprising mankind. Such experiences and expressions constituted the true form by and through which the Absolute Presence of the Most High was manifested in each individual in particular and in mankind in general. At the same time mankind formed a unique conglomeration of unified wholeness that gave it direct access to reciprocate and share all they had with each other, and in an ultimate sense with the Most High.

That, in turn, allowed each one to preserve the individuality of one's own experience and expression, and at the same time allowed one, through that conglomeration, to be in anyone else's experiences and expressions without having to relinquish one's own individuality or become someone else. True and genuine mankind served this purpose.

13. The motivating factors for the function of true and genuine mankind were to be a tool, a vessel in the hands of the Most High, for transmission of a more perfect and greater degree of Absolute Love and Absolute Wisdom than would have been possible through and by a single individual. The total sum of all transmissions by all individuals who comprised mankind was more closely approximated to Absolute Reception of such love and wisdom. Because of this important function of mankind, each and everyone was capable of experiencing and sharing, through this total sum represented by mankind, a much greater degree of the Most High's Absolute Love and Absolute Wisdom than if that one had been limited only to one's own potentials and capabilities for such transmission.

By virtue of this availability, everyone was becoming more and more oneself because of the greater reception and transmission of the Most High's love and wisdom the more and more one became oneself. The more and more one became oneself, the more one became aware of the presence of the Most High. The more one became aware of the presence of the Most High the more that one had life and lived from that presence.

14. The function of true and genuine mankind was always determined by the usefulness of services it provided for its individuals. The goal was always the optimal well-being of each member of mankind. There was a perfect correspondence in such mankind between the well-being of its every member and its own total

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well-being. Any disregard for the well-being of the individual would have led to that mankind's obsolescence. True use was performed only with regard to everyone and not to an abstract multitude in which the individual was disregarded and sacrificed to an abstract.

15. Any external institutions and establishments of true and genuine mankind were only for maintenance of a pleasant, comfortable and functional environment, in which everyone found tools and means for one's own spiritual, mental, emotional, intellectual, sexual and physical expression, in the manner of one's own unique needs. Such institutions and establishments truly served people. The usefulness of their existence was always determined by how well they provided for the well-being of everyone.

16. True and genuine mankind is a tool and a vessel in the hands of the Most High for implementation of a greater degree of total universal knowledge and its specific application than would have been possible to implement in one individual. Thus, everyone singly, by virtue of this particular function of mankind, had access to all knowledges available in the totality and cumulative sum of everyone who comprised the whole mankind. Everyone was provided the opportunity for uninterrupted creative effort, continuous growth and perfection of all values and systems available to the totality of mankind's functioning. Thus, mankind became an inexhaustible source of knowledge for everyone who desired to utilize it for one's own progress, betterment and growth. The better one became, the more knowledgeable one became and the better and the more useful all mankind became. Such reciprocal interaction created a greater perception of the Absolute Presence of the Most High. That, in turn, led to greater spiritual awareness and happiness for every individual.

17. Self-awareness of true and genuine mankind was always determined by and based on the admittance of the fact that it was not self-purposeful or its only goal. Its purpose was an augmentation of everything that occurred, proceeded and became from the Most High so that everything was continuously available to everyone singly in a much greater degree and extent than that one could by oneself perceive or have. Such augmentation becomes a basis, a foundation for every single person for continuous spiritual progression. Without such augmentation resources available to one would have been exhausted by virtue of the relativity of one's condition. That would have led to spiritual and overall mental stagnation and ultimate death. Because in the cumulative sum of everything in its totality

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represented by mankind resides the Absoluteness of the Most High, through and by mankind's augmentation one never can run out of opportunities for choices, growth, creativity and productivity which sustain one's life. This is another true purpose and goal of mankind's function.

18. True and genuine mankind in the totality of its function as unity, oneness and harmony of the manifestation of infinite numbers and infinite varieties of all experiences and expressions of all its members stood as an example of the operation of Absolute Divine Providence of the Most High who is Absolutely One. Therefore, any proper relationship was established on a one to one basis only. Many were an augmentation of the Absolute One. This was the reason why mankind in itself was not the purpose and the goal of creation, since no relationship with the Most High can be established on such a basis. One related on one's own freedom of choice. The spiritual or other accomplishments and acquirements of mankind as a whole were not imputed to a single individual unless that individual contributed from one's own freedom of choice to the totality of mankind's accomplishments. Only individuals judged and were judged. Mankind in itself could not judge or be judged. It was judged and did judge through and by its individuals from which it was comprised for the abovementioned purposes and reasons.

This was then the genuine and true meaning of mankind's formation before human spiritual deterioration was initiated by the pseudo-creators. Such was the structure of original mankind on the planet Earth until the turning point, when a gradual recession from spirituality began.

Once denial of the basic principles of spirituality, which are behind all creation, takes place, the whole meaning, function and purpose of mankind as a whole is changed. The gradual loss of the need to recognize the fact that everything derives from spiritual principles of the Most High leads to a completely deviant development and operation of mankind as a whole.

It is obvious that if the spiritual source, the foundation and the base on which the true meaning of mankind is built is disregarded or perverted or considered to be only the outcome of an accidental function of matter, nothing in the function and operation of such mankind is genuine and original and all products and outcomes of

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such functions and operations are completely opposite to what true mankind is or was.

Therefore, after the pseudo-creators succeeded in establishing the hoax, they initiated a new pseudo-mankind with rules, regulations, laws and principles of development which would completely and totally distort, pervert and ultimately destroy any true and genuine function and meaning for which mankind is in being and existence.

It was necessary for the pseudo-creators to be consistent in their effort to prove that mankind could be and could function without any spirituality, or in a distorted and perverted spirituality.

Any mankind that depletes and/or denies its truly spiritual origin, purpose and function loses the very sense of true mankind. Thus, they lose the foundation and the right to be and to call themselves mankind.

For that reason, once spiritual principles were disregarded in the development of mankind, it could no longer be considered mankind but only a deviation, distortion and deformation of true mankind. Such mankind, in fact, became a pseudo-mankind.

In this sense it is an error to call presently existing mankind on the planet Earth by the name “mankind”. Instead, since the hoax of the caveman it should be called pseudo-mankind.

The pseudo-creative effort of the pseudo-creators was always a derivative of the stolen principles of the true creative effort of the Most High. Since by themselves the pseudo-creators could not create anything new, they had to imitate the genuine creative effort of the Most High. But because it was impossible to create anything positive and good from negative and evil intent, whatever was imitated for such purpose could only be a deviation, perversion, deformation and distortion of the original and genuine source.

Thus, a distorted, deviant, perverted, deformed mankind, which can be called pseudo-mankind, was allowed to come into existence on Earth as a result of the Grand Plan in order to answer the original question.

Now, in pseudo-mankind all original principles, rules, laws, goals and purposes of existence are suppressed, oppressed, repressed or turned into opposites or negatives. Therefore, whatever is originated

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in such pseudo-condition, despite the fact that it contains grains of truths, and despite the fact it appears to be good and positive, is completely and totally based on wrong principles and built for wrong reasons and purposes and, therefore, it is not valid in its ultimate sense.

It is said that in pseudo-creation are contained grains of truths. This has to be understood in the following sense. Because any pseudo-creation is an imitation of stolen genuine creative principles of the Most High, it must contain the original ideas on which that imitation takes place. Those original ideas constituted grains of truths that any such situation contains by virtue of that imitation. A negative state cannot be and exist by itself without its positive counterpart. However, a positive state is reality in itself and by itself and, therefore, its existence doesn't depend on a negative. In the fact that existence and being of the negative with all its functions completely and totally depends on the positive, thus becoming the continuous re-affirmation of the positive, is the very grain of truth that is a pure spiritual fact.

As mentioned previously, such grains of truths are inevitably contained in everything by virtue of the just mentioned principle that is the basic law of the Absolute Providence of the Most High. It is used continuously by the Most High to guide pseudo-mankind into the genuine and true form from which it derived its origin — true and genuine mankind. Such is the nature of the Absolute Providence of the Most High that it can and does use everything negative to serve an ultimately good purpose for the benefit of mankind. This is the law of Absolute Love and Absolute Wisdom of the Most High.

Now, once a pseudo-mankind is established, it functions, operates and develops on the pseudo-principles of denial of everything genuine, original and truly spiritual.

This, in turn, leads to the following consequences and impacts of its development as a whole:

1. The true spiritual structure of mankind's nature is either denied or repressed and closed so there is little or no access to its innermost degree which constitutes its spirit. Thus, the spirit of such pseudo-mankind is lost entirely or perverted into a pseudo-spirit which feeds the entire soul and body of pseudo-mankind with false principles opposite to true spiritual principles. The concept of the

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Most High is repudiated from such a pseudo-spirit or replaced with a false notion of some weak obscure and detached something or somebody that cannot have any tangibility or concrete corresponding meaning. This ultimately leads to the formation of atheism, materialism, pantheism and to a host of non-spiritual religions.

Such a situation necessitates closure of the direct access to the innermost degree so that it can not be used as a source for origination of greater and more permanently devastating situations, conditions and events which would lead to complete destruction and death of all members of pseudo-mankind.

One has to remember that the innermost spiritual degree contains a vast knowledge of all correspondences from which any imaginable situation can be created or read out and perverted if such effort is not of good intention. Fortunately, it is inherent in the negative or evil intent to turn away or disregard the innermost degree as non-existent or unimportant. However, as members of pseudo-mankind became more “sophisticated” and pseudo-knowledgeable in their endeavors, they tended at one point to find their way back into the innermost spiritual degree for the purpose of tapping that knowledge. But because they did it with an ultimately negative intention, they derived from it nothing genuine or true but only projections of their own expectations which were distortions of true reality.

It is inherent in the nature of the innermost spiritual degree that it can be opened and accessible by good intention only. Good intention is the key to true spirituality. How that key is acquired or made depends upon the definition of good intention.

Good intention in this case can be defined as a desire, wish and will to learn in order to be a better human being; to be more spiritual and to have greater recognition and acceptance of the fact that all creation occurs, proceeds and becomes from the Most High and His/Her Absolute Principles; and to serve, to share and reciprocate oneself with all creation so that the common good and common use can be established; thus, to be led by the Most High.

Such intention gradually re-opens the innermost spiritual degree to the extent of one’s needs in the process of one’s spiritual progression. This rule, of course, is applicable to mankind as a whole for mankind appears in the front of the Most High as one sentient entity.

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Now, such intention is inconceivable in pseudo-mankind because it was not based on positive and genuine spiritual principles but on their perversions. Therefore, in the ultimate sense only negative intentions are feasible in such a pseudo-society. Any negative intention by its very nature closes the door and access to the innermost spiritual degree.

But because pseudo-creators realize the importance and necessity for survival of that degree, they imitate it by designing or producing an idea of power or authority centrally located which supposedly originates and is responsible for everything. However, in order that such an idea would not lead members of pseudo-mankind to the recognition and acceptance of the Most High, a variety of approaches, definitions, interpretations and understanding, often opposing each other, were infused in people's minds to keep them from discovery of the real truth. Such a situation obscures and confuses more and more the idea of true spirituality and the true purpose and function of mankind.

2. Since all spiritual values can be recognized and apprehended only from within, that is from the innermost spiritual degree, by closing or distorting that degree a different set of values comes into existence opposing spirituality. Once the innermost degree is shut off one no longer turns inwardly or to "within" where all genuine principles of life and its meanings and purposes reside, but instead one turns outwardly to "without" where no real values can be initiated or properly understood. The outermost or external degree becomes, thus, the source and purpose of life of the members of the pseudo-society. But because no real life can be conceived in such a degree, an artificial life which is temporary in duration is postulated in it and from it. The temporary nature of such, pseudo-life leads to dependence and clinging on its artificial and temporary pseudo-values, and they become the subject of obsession of the members of pseudo-mankind.

Thus, all values of life are placed into that which is derived from the external or natural degree — in material, earthly, worldly, physical and bodily things, possessions, and pleasures which in themselves have little or no spiritual value.

But because such values are not durable or lasting, the purpose is to possess more and more of them. This leads to the illusion of their eternal values.

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The need to be a better society, a better mankind or a better human being, is replaced with the need to have more and better material goods, more and better physical and bodily pleasures, and all kinds of possessions. Everything then is valued by the quantity and amount of such possessions and pleasures in life.

This situation ultimately leads to clinging to a life span on Earth since “one’s heart is where one’s material goods are”. Any possibility of the existence of other values in life is carefully avoided, considered vague and obscure, non-tangible, or is entirely denied. Only in continuous preservation of material goods and material, physical and bodily well-being and pleasures can immortality be conceived. Thus, everyone desires to leave a name for oneself on this Earth through such material, physical and bodily efforts and pleasures in order to preserve the illusion of one’s material and physical immortality.

3. The pseudo-spiritual content of pseudo-mankind is geared to and supports externals as the only real and feasible reality. Externals replace internals where the Most High is. Therefore, the concept of God is either completely disregarded or equated with external values. God in this connotation is only the outcome or consequence of externals but not their Originator. Such a God, of course, is a pseudo-god who is worshipped and valued by and through material non-spiritual means. In its true essence and substance this is a worship of matter and nature and all material and non-lasting derivatives. Thus, the pseudo-life of pseudo-mankind in its essence and substance is a dead pseudo-spirituality.

4. Since all values of such pseudo-mankind are transferred from internals to externals, the internal subjective content of human life is underestimated and not considered as important as the external position, role and mask by which any individual is valued.

The spiritual well-being of the individual is no longer a purpose of such pseudo-mankind. Instead, pseudo-mankind becomes self-purposeful and goal-directed toward its own preservation and perpetuation without regard to anyone or anything else. Now the individual is sacrificed to the abstract, obscure “whole” that has no purpose or reality in itself. The individual is no longer considered to be a whole in oneself and society is no longer considered to be a total sum of many wholes, but, instead, an individual is considered only a replaceable and sacrificial part of that whole of no value by oneself or

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in oneself. This ultimately leads to complete disregard and disrespect for an individual's life.

5. In the pseudo-spiritual concept of pseudo-mankind no idea of the true unity, oneness and harmony of individual wholes exists. Denial of true spiritual principles which constitute such unity, oneness and harmony as a reflection of the eternal presence of the Most High leads only to the external affirmation of such principles. But since their manifestation in reality and concrete life of mankind is possible only by the internal affirmation of their existence, they are turned into opposites. Instead of unity the outcome is complete disjunction and disunion; instead of oneness the outcome is fractionalization and disintegration, and instead of harmony the outcome is discord.

Such pseudo-principles inevitably lead to the development of a pseudo-mankind which is irreconcilably divided into many races, many nations, many factions, many political systems and many religions, all of which are in continuous opposition to each other. Their seeming unification can be maintained only by force, coercion, threat, corruption or bribery.

The unifying principle can be found only in acceptance of true spiritual principles. But because the purpose of such pseudo-mankind is in proving of the possibility of the existence of non-spiritual pseudo-mankind, no such unity is discernible, possible, feasible or even desirable. Therefore, such divisions, splits, fractions, manipulations and other negative reactions are necessary consequences and outcomes of pseudo-mankind's structure.

6. In the pseudo-spiritual structure of pseudo-mankind, which postulates a necessity of the existence of many races, nations, groups, factions, political systems, governments, states and religions, the consequence of developing special establishments, institutions and bureaucracies which serve to preserve and perpetuate their own structures is inherent. Everything and everyone incongruent with the policies of such establishments and institutions are excluded and sacrificed. Establishments and institutions become self-purposeful and self-perpetuating, absorbing any need for the distinction of individual values or dignity. In such a structure institutions and establishments do not serve any individual; but every individual is compelled by specially designed circumstances to serve those institutions and establishments and to become institutionalized and addicted to them. The idea is carefully inculcated into the members of

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pseudo-mankind so that they cannot survive without such structure. To prove the verity of such an idea a lifestyle is instituted, supported and perpetuated with the exclusion of anything that would lead its members to believe that their survival is possible outside of that lifestyle. This leads to a rigid hold, perpetuation and support of the structure until it becomes an all-powerful authority replacing any individual spiritual needs. Thus, conformity, uniformity and adherence to one style of life becomes a desirable rule and self-feeding reward system in itself. The structure becomes a pseudo-god who is worshipped with devoted fanaticism, dogmatism and blindness.

7. Since the structure of pseudo-mankind is built on the opposite values of true spirituality, all its principles are pseudo-principles which derive their origin from hate, aggression, foolishness, selfishness and self-exclusivity of the structure. Thus, inevitably, the entire history of such a pseudo-mankind is a history of bloody wars, aggressions, conquests and all other foolish and destructive acts which are the natural consequences of the lack of true spirituality.

The foolishness of this situation is compounded and augmented by the fact that the greatest heroes of such pseudo-mankind are those who kill more, conquer more, destroy more and lead more wars for the glory of their nation and themselves. They become examples and idols with whom to identify and follow.

8. The intolerance, arrogance, rudeness, aggression, self-exclusivity, and all other negative manifestations which accompany the life of pseudo-mankind create a very unusual and unique position of the planet Earth and her inhabitants in the galactic and all-universal family. Earth is looked upon as a sick, cancerous and insane cell which is a continuous threat to the well-being of the whole creation. It is tolerated only because of the lesson being learned by such an example and which is permitted to be illustrated in response to that original question.

For that reason, Earth and her inhabitants have been carefully guarded and put off limits so that the poison, contamination and infection of their diseases, which are the consequence of the non-spiritual and pseudo-spiritual direction taken by this planet, cannot be spread. This planet has been, so to speak, in quarantine many millions of years, and will be until the lesson is fully learned and the original spiritual meaning and function of mankind is re-established here. Should such effort fail for some reason or another,

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then the surgical removal of that cancerous cell and its incineration would be necessary after the purpose of this condition fulfills its goal. This is only a remote possibility or one of the options available for stopping the spread of that deadly infection. At the present time an all-out effort is being made to arrest further spread of this condition and to initiate the cure and return to the original and genuine spiritual state and process.

9. The pseudo-structure of pseudo-mankind, manifested by its numerous races, nations, political systems, divisions, groups, factions and host of pseudo-religions, requires the development of something convincing and grandiose to perpetuate, maintain, continue and sustain its respective divisions forever. This necessitates the development of traditions and conventions to serve that purpose. Such traditions and conventions within various systems lead to a cluster of certain styles, rules, regulations and habits which form a specific culture. Each culture then becomes a tool, a weapon that forces all traditions and conventions to be admired, worshipped and continuously maintained without the admittance of anything new or outside the set of that culture.

From then on everything derives and is built by and from the rules of those conventions and traditions, reinforcing the cultural mores and distinctions which suffocate, distort, pervert, eliminate and reject anything truly spiritual.

True spirituality in its dynamic nature requires a continuous spiritual progression, mobility and change. When such spirituality is blocked or withheld from mankind, it leads to the development of pseudo-spirituality, and pseudo-mankind is formed from the opposite principles of true spirituality: stagnation, immobility, regression, conventions, traditions and worship of cultures which preserve everything old and suffocate everything new.

Fortunately, the natural course of any creation is in progressive development of spiritual content to eternity. Pseudo-mankind assumed an unnatural course that has to be continuously forced to maintain its status quo. For that reason, because of this natural flow even in a rigidly traditional and conventional culture, the Absolute Divine Providence of the Most High provides opportunities to break stagnant accumulations and something new becomes available to be received to restore the process of progression.

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However, because of the adopted conventions and traditions of human cultures, whatever stems from them or whatever is built on them is built and stems from false and distorted assumptions, because all conventions and traditions by their very nature are obsolete and are blocks to any true spiritual progression.

Therefore, one cannot ever arrive at any reasonable conclusions about the true meaning of life and spirituality if one bases one's conclusions on such traditions and conventions of any culture.

It is a gross spiritual error to believe that the true understanding and explanation of such values are possible only within the framework of such cultures and their conventions and traditions. Actually the opposite is true: in order to arrive at any reasonable and true conclusions about life, spirituality, the Universe and the Most High, one has to completely, totally and absolutely disregard all and any conventions and traditions. It is necessary to remember that conventions and traditions were originated by the pseudo-creators in order to block and to suffocate the real truth which is always dynamic. Hence, only in transcending all traditions and conventions with all their cultures can the true meaning of life and spirituality emerge and be apprehended.

10. The structure of pseudo-mankind is built basically on the two pseudo-principles:

The first pseudo-principle states that there is nothing spiritual in creation. Creation and life are a result of chance only, without any "within" or "without" special independent force giving it origin.

The second pseudo-principle which contradicts the first, provides a pseudo-spirituality: it admits and professes the existence of a special force which gives a life impetus and origination to all creation and life, but it describes, interprets and understands that force in a purposefully distorted manner and imputes it into the wrong person or persons.

Both pseudo-principles were originated by the pseudo-creators in hells and instilled into pseudo-mankind in order to divert its members from true spirituality.

In their essence and substance, both pseudo-principles accomplish the same goal: one denies any Creator, the other establishes a pseudo-creator or pseudo-creators who are not the true Creator.

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Recognition and worship of a pseudo-creator or pseudo-creators which are relative and created and do not have Absolute Creative Powers is as non-spiritual as denial of the existence of any Creator at all. Whatever is relative and created does not in itself contain any spirituality. Spirituality can be instilled in that one only by recognition of that relativity of createdness to and from the Absolute Most High.

The worship of a wrong being or the profession of a distorted spirituality does not make one spiritual.

Therefore, any existing concepts, views, belief systems or religious doctrines, without any exception whatsoever, are in their essence and substance truly materialistic and do not contain any spirituality in themselves.

Because all religious doctrines are built on a distorted spirituality of traditions and conventions, they all do contain grains of truths by virtue of the fact that they distort original true spiritual ideas. One can distort only what is in itself true and genuine. A distortion of a distortion is no distortion but affirmation of that distortion.

In order to get to those grains of truths contained in these distortions, one must first eliminate all distortions. Then and only then can the grains of truth surface and be used for building and developing a true spiritual religion and a true and genuine mankind. This book is the latest step and it cannot explain everything.

11. The structure of pseudo-mankind manifested in numerous divisions, races, nations, political systems, factions, groups and a host of non-spiritual religions and belief systems develops an inherent tendency, through all such mentioned divisions, to proclaim itself superior to anything and anyone else. Only through such proclamation and consideration are these divisions able to sustain themselves.

Because of this attitude a continuous battle for domination, rule, exclusivity and special privileged position has raged among them since the beginning of pseudo-mankind.

This situation corresponds directly to the structure that exists in the hells. It has been infused in pseudo-mankind on the planet Earth in order to destroy true spirituality which doesn't contain any notion of superiority, inferiority, exclusivity or special privileged condition.

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Whatever is good is good and because it is good, it is proper and, therefore, it is right. This is the truth. All good is of love, all truth is of wisdom and all wisdom is of love and truth. They all equally derive from the Absolute Love and the Absolute Wisdom of the Most High. Therefore, none of them can be superior or inferior to one another because they are all equally from the same Absolute Source.

But since pseudo-mankind is built on opposites and distortions of genuine spiritual principles, it must continuously originate inferior states that battle for superiority and exclusive position even to the point of enslaving, enforcing, suppressing, oppressing, persecuting and eliminating everything which does not serve it or recognize its pseudo-superiority.

12. The purpose and goal of the origination of pseudo-mankind is the destruction and elimination of any true mankind so that no augmentation of the Absolute Spiritual Principles of the Most High can take place. Thus, every member of pseudo-mankind is forced either to rely on one's own internal resources (which are not augmented by the totality of the cumulative sum of positive experiences and expressions of all members), or must conform and adhere only to the distortions and falsities which are continuously produced for that purpose by the conventions and traditions of any given culture and/or pseudo-religion. In the former situation one becomes isolated and an outcast. In the latter situation one's internal resources are suffocated by imposed and limited traditional and conventional interpretations of all events and happenings.

13. The structure of pseudo-mankind, which is built on the opposing principles of real mankind, requires that all its members be dependent and restricted within that structure. The development of true mankind is built on the freedom and independence of its individual members. On the other hand, pseudo-mankind can develop only from limitations, taboos, restrictions, suppressions, oppressions and deprivations of freedom and independency. Now, the natural and, therefore, proper development of individual life is possible only on the basis of freedom and independency since this is an immanent law of true spirituality. Any restrictions and deprivations of such development lead to the development of massive guilt, fears and anxieties which result in mass neurosis and mass psychosis.

Pseudo-mankind by its origination of all kinds of restrictions, taboos, limitations, etc., deprives its members of their basic, essential

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and substantial need for self-development. Such a need is incongruent with the destructive purpose and goal of pseudo-mankind. Therefore, guilt feelings are infused into the mentality of people so that any deviation from the rules set by pseudo-mankind activate that ingrained guilt leading toward anxieties, fears and need for punishment.

Thus, all pseudo-principles of pseudo-mankind are based on the insanity and foolishness of perverted spiritual concepts.

14. As mentioned previously, the original purpose underlying the establishment of pseudo-mankind was to prove that true spiritual principles for the function of any society are not only obsolete but unnecessary and stupid. Such a purpose leads to the complete separation of pseudo-mankind from direct awareness, direct access and direct communication with other dimensions, and with other spiritual worlds and their inhabitants.

The pseudo-creators made a special effort to destroy any bridges that connected humanity and every individual to the spiritual world and its inhabitants.

One approach was to infuse ideas, especially into natural scientists and materialistic philosophers, that there is no spiritual world and that life and all else is limited only to the function and process of matter and its elements. Thus comes denial of any other state and process than that found in the natural or material degree of creation.

The other approach to destroy bridges was to create all types of pseudo-religions which basically profess and admit the existence of a spiritual world and eternal life, but prohibit any direct communication or contact with any spirits under the threat of eternal damnation in hell.

Either way, in its essence, leads toward doubt of the existence of such worlds and inwardly causes people to deny them or to consider them as something unimportant, vague and unnecessary to think about or to be preoccupied with. This attitude takes away the awareness of the vital importance, for the spiritual well-being of mankind and all its members, to be in continuous contact and communication with the spiritual world by direct means, because it is the innermost degree and, therefore, the very life of the natural world. In the natural world all corresponding factors of the spiritual state of

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affairs are manifested and concretized. By denial of this fact, pseudo-mankind gradually fulfills its purpose of depleting and destroying in its members the notion of true spirituality or any spirituality.

15. The next step in the development of pseudo-mankind, as a result of destruction of the bridges to the spiritual world, was to violate, pervert or disregard the law of correspondences on which all of creation is built and maintained in order and in intra-and inter-communication. This law states that all causes and principles are initiated in the innermost degree of creation which is the first or the innermost degree of the spiritual world with its sphere immediately occurring, proceeding and becoming from the Most High. From that degree and through the corresponding factors of all genuine ideas, activities and emanation that are initiated in that center, that is, from the Most High, all other successive and simultaneous steps and degrees of creation occur, proceed and become. Therefore, whatever occurs, proceeds and becomes an idea or an effort in the spiritual innermost step and its degrees is manifested throughout all levels, steps and degrees to the outermost successive level, step and degree in the natural world. Such ideas and efforts appear in a form, shape and content that is congruent with the nature of each successive and simultaneous level, step and degree until they become completely concrete and fixed in the natural degree in the form of its elements or in concrete behaviors and actions of human beings.

Now, by destroying the bridges, pseudo-mankind severed itself from transmitting these corresponding factors in the right and proper flow. The right and proper flow is essential for survival of a healthy mankind because it continuously brings new and fresh creative ideas for realization and manifestation. Once that flow is severed, altered or distorted in anyway the life support system of mankind is suffocated, thus leading ultimately to cessation of true life.

Now, the pseudo-creators of pseudo-mankind were always aware of this situation and of the importance of the continuous flow of corresponding factors from the innermost degrees for the survival of mankind. To assure that their plan did not fail by virtue of such disruption, they originated, as mentioned previously, a pseudo-innermost spiritual degree in the spiritual world in the form of hells, where all genuine correspondences and their flow is captured, perverted, distorted and transmitted in this new form to pseudo-mankind so that the pseudo-life of correspondences is preserved.

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One has to remember that such perverted and distorted correspondences contain grains of truths which allow sustenance and maintenance of life anywhere and under any conditions. As mentioned previously, one can pervert and distort only what is real and has true life in itself and of itself. Nothing else can be perverted or distorted. In this manner, for example, good is turned into evil and truth into falsity. But because evil and falsity can live and sustain themselves only by the existence of good and truth, any infusion of evil and falsity into pseudo-mankind and its systems maintains pseudo-life for the reason that the idea of good and truth must be present in order to apprehend the nature of evil and falsity. Thus, the love of evil and falsity becomes the very life of pseudo-mankind. The principle here is love, and that is the true and proper spiritual principle. From love life originates and by love it is sustained and maintained. True life is in love of the Most High. Therefore, whatever one loves becomes one's life. If one does not love the Most High, one must love someone or something else in order to survive. This is a corresponding factor of creation since love is one of the Absolute Principles of the Most High and corresponds to life and all its attributes and derivatives. So it is necessary to be in love with something or someone in order to be and to live.

The pseudo-creators used this law of correspondence to originate a state and a process which is opposite to the true principle of love and wisdom — hell where evils and falsities are continuously produced for the purpose of replacement of love of good and truth, thus to the Most High, with love to evil and falsity, thus to themselves. Such love, then, is infused into pseudo-mankind and it is capable of sustaining and maintaining its survival. Such distortions and perversions are continuously effected, along with all corresponding factors of the spiritual world.

16. Disruption, distortion and perversions of the true spiritual flow from the innermost spiritual degree, and destruction of bridges to the spiritual world together with disregard of the laws of correspondences, lead to the development of a pseudo-mankind which ultimately denies the existence or validity of any spiritual laws which obviously supersede all and any natural laws and laws of the function of matter. Thus, physical laws and laws of matter as observed and described by natural tools are considered to be the basis and foundation for explanation of any phenomena. They become self-explanatory. Such an explanation of all phenomena leads to false, erroneous and distorted conclusions about them and places all

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members of pseudo-mankind in a condition of continuous illusion of reality. Thus, what is real is considered to be illusion, and illusion is considered reality.

Once the explanation of any phenomena based on spiritual laws is abandoned, the very essence and substance of such phenomena is completely overlooked and lost, and such phenomena are described and understood in terms that have no real relevance to their nature whatsoever.

For that reason, the life of pseudo-mankind is based on grandiose illusions and distortions of true reality so that it cannot be called a true life but only an illusion or pseudo-life.

17. Disregard and/or denial and distortion of the true meaning of spirituality and its life which is in the internal innermost degree leads toward the development of a continuous emphasis on external bonds and outward conveniences of all systems of pseudo-mankind. By denying internal spiritual principles into its systems, pseudo-mankind turns all systems into pseudo-systems. In such pseudo-systems there is an inherent need to base any relationship on external demands, conventions and traditions only, without any real internal attachment.

The real attachment can be formed from the heart, that is from the innermost degree, only. External bonds and relationships cannot form, sustain or maintain any lasting relationships because they are devoid of internal life. The true life of any such relationship can originate only in spiritual internal factors. Denial or disregard for such factors depletes true life and this leads to superficiality, transiency and disillusionment in such relationships. Therefore, none of the values, bonds and relationships of pseudo-mankind have any deep meaning, nor can they serve as a real base for sharing, reciprocating or producing any new creative ideas. If one shares and reciprocates only superficial, surface externals without the involvement of anything else, one in fact doesn't share or reciprocate anything. In such a case, no real relationships and bonds can exist in pseudo-mankind.

18. As stated before, the pseudo-creators established a special pseudo-spiritual state and the process in the spiritual world called hell for the purpose of the ultimate destruction of all spirituality and the Most High. One of the means toward such destruction is the

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consistent reversion of all existing principles, so that an original goal and purpose becomes a means only, and the original means for accomplishing the goals and purposes become the goal and the purpose in itself. In such a structure everything is placed upside-down.

Such is the structure of pseudo-mankind originated by the pseudo-creators from their pseudo-spiritual state and process. Everything that does not have meaning, purpose, goal and value in itself and of itself becomes a true meaning, purpose, goal and value and is considered to be the ultimate accomplishment of pseudo-mankind and vice versa: the true meaning, purpose, goal and values are mutilated, misused, abused, completely denied, or are used only as a means toward no goals at all.

The classical example of this is the disregard for eternal spiritual life which is the purpose, goal and value in itself that gives true meaning to human life; instead, all and everything is placed in material, earthly, worldly, temporary, transient and superficial things which have no value or meaning in themselves. Now, these valueless and meaningless things become the purpose and goal themselves instead of means for accomplishments of greater spiritual awareness.

19. Since the true nature of pseudo-mankind is self centered and selfish without any regard for anything else, everything in existence must serve this self-centered and selfish nature. This ultimately leads to the development of a complete disregard for anyone or anything in existence. No consideration is given for the development of an understanding of the purpose, goal and function of anything in existence unless it serves the ultimate selfish and self-centered needs of pseudo-mankind. Therefore, the natural environment of the members of pseudo-mankind and its resources are considered to be hostile and unfriendly, and are to be ruthlessly exploited without any regard for their function or ecology. Thus, the lawfulness of development of nature and its resources is disrupted or even altered completely, leading ultimately to the establishment of a hostile and unfriendly environment (self-fulfilling prophecy) which brings upon people many disasters, cataclysms and so-called accidents of grandiose proportions and of unusual nature.

20. Since all motivating factors of pseudo-mankind for all its activities and productions are determined by its selfish and self-centered nature, there is no ultimate regard in such activities and

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productions for the benefit of all mankind, for the common good and use, or for universal principles. Whatever is produced is produced through wrong motivation despite the fact that it may benefit many. However, the benefit of many is not the goal or purpose of such production but only the means to selfish and self-centered motivating factors. Such an attitude is infused into the mind of pseudo-mankind by its pseudo-creators as a part of the plan to completely destroy spirituality.

If one does something with regard to the common good, one becomes more and more spiritual. But if one does something for one's own sake, and uses the common good principles for one's own selfish motivations and purposes, that one becomes less and less spiritual until the point is reached where one loves only oneself and hates anyone or anything else unless it serves to feed that selfishness. Such self-love and hate lead to the ultimate destruction of spirituality in general and one's life in particular, which is the ultimate goal of pseudo-mankind and which exemplifies the concrete answer to the question of what it is to be without any spirituality.

21. In pseudo-mankind everything is reverted, perverted and distorted, which leads to the development and establishment of a self-awareness based on the degree of recession from true spirituality. The greater the recession from spirituality, the more self-awareness of pseudo-mankind. Such self-awareness, of course, is not real self-awareness but pseudo-self-awareness. Real self-awareness is built on the awareness of the presence of the Most High and each state of awareness leads toward greater spirituality and development of the true self. However, in pseudo-self-awareness all is valued and appraised by the fact of how little spirituality it contains. The less spirituality, the greater value and price and vice versa: the more spirituality, the less valuable it is.

22. In the pseudo-self-awareness of pseudo-mankind no place for real spiritual values of life, or for life itself, exist. This leads to the development of a stance by pseudo-mankind which results in arrogance, rudeness, boastfulness, megalomania, grandiosity and self-righteousness. Such attitudes inevitably lead to fabrication, justification and use of means for massive destruction and interference with natural developments on Earth. If real life is not valued but instead pseudo-life is worshipped, then whatever is of real life is a nuisance, interference and a plague to pseudo-life and, therefore, has to be destroyed. Such is the outcome of the non-

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spiritual and/or pseudo-spiritual structure of pseudo-mankind. If left to itself, the consequence of that would be total and ultimate annihilation of all life including its own pseudo-life.

23. The natural trend of real life is a continuous spiritual progression of everyone, and everything serves this purpose. Such a trend is inconceivable in the structure of pseudo-mankind. Because that structure is built on the opposites of such a trend, all efforts of pseudo-mankind are geared toward the ultimate retardation of human development in all spheres of life, and to promotion of educated ignorance that expels and closes the true source of genuine knowledge and the base of true progress — spirituality. This tendency necessitates a development of pseudo-science, pseudo-education and pseudo-religion that keep people in complete darkness and blindness by presenting fabricated pseudo-facts as real facts and real facts as pseudo-facts. Such a situation assures that no true spirituality can break through, since one must depend on and listen to such falsifications.

24. Finally, in order to keep pseudo-mankind in greater and thicker darkness and blindness, the pseudo-creators continuously promoted the use of monstrous and grandiose abominations in the form of pseudo-spiritual religions, doctrines, faiths and rituals which pretended to serve and to worship the Most High but, in fact, which subtly and cunningly led away from the Most High and from true spirituality. Based on the infusion of guilt, fear of punishment and eternal damnation they misled and misguided people from the true source of love and wisdom, and suffocated the true spirituality which is always based on freedom, independency, love, wisdom and Absolute Mercy.

Such abominations are one of the most sophisticated tools of the pseudo-creators, fabricated by them in the hells and infused in pseudo-mankind, so that their plan of destroying true and real spirituality could succeed.

Now, from all that was said in these twenty-four points, one can discern, if one wishes, the ideas of what recession from true spirituality leads to and what the outcomes and consequences of such spiritual deterioration are on the development of mankind as a whole. This is an overall answer by living example to the original question of how it is to be and to exist without spirituality.

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Of course, one has to remember as before that this book is an approximation of the real truth only. This is a higher step toward understanding the true nature of these events. What is here revealed is revealed with regard to the present needs of mankind from the standpoint of its return to true spiritual progression. Any approximation of the truth is not the whole truth in itself. Therefore, there is a transcending explanation and understanding of all of this to the one that is presented in this book. It is important to realize, however, that transcending understanding cannot be acquired unless the presented understanding, and explanations of these facts as revealed are incorporated first.

CHAPTER FIVE

Consequences and Impact of Human Spiritual Deterioration on Specific Areas of Human Life, Human Activities, Human Systems and Human Relations.

Once spiritual deterioration was permitted and became a style of life, it led to the development of pseudo-mankind; from that point on it influenced, determined and defined all areas of human life in the most minute details.

The general and global description of such deterioration precedes the specific areas since it is the base and foundation on which all specificity of such deterioration was/is manifested and from which it was/is comprised.

In addition to the general and global outcomes and consequences of such deterioration, each specific area of human life develops its own specific traits, features and attitudes which lead to their specific outcomes and consequences as a result of such deterioration.

Therefore, it is necessary to proceed with a description of the results of such spiritual deterioration in the specific areas of human life, activities, systems and relations.

1. Every sentient entity, every step, every level and dimension and their degrees, and all inhabitants of the Universe are evaluated by their position, attitude and relationship to their Creator — to the Most High. This is the most important determinator of the spiritual state and process of anyone and anything. Therefore, the concept of the Most High that is held by mankind is the crucial and central concept in understanding the true spiritual nature of each society and its members.

Human society is no exception. It was previously mentioned that the present nature and structure of human beings and their formation is the result of a pseudo-creative effort of pseudo-creators for the purpose of elimination and destruction of any true spirituality, and of their creation of a different spirituality which is pseudo-spirituality.

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Because the pseudo-creators are aware of the critical importance of acquiring a basic concept and a basic idea about the Most High, it is their first target for perversion and distortion.

There are several ways in which this can be accomplished. First of all, an idea is insinuated regarding the possibility that no Most High exists. Therefore, nature and matter are the only source of life. Secondly, an idea of many Gods with different functions, or three Gods as in some Christian religions, is formed. Such an idea leads ultimately in its essence and substance to the denial of any God. Thirdly, an idea of an abstract, remote and detached God is insinuated in the form of some kind of obscure universal principle which contains the notion of Oneness but without any concept of relatedness and belonging. This idea in its essence and substance also leads to the ultimate denial of any god. Fourthly, an idea is insinuated that any understanding of such a concept is possible only from an external or outward degree because only there can it be feasible and tangible to the human outward senses.

The true concept of the Most High is always an internal spiritual state and process in the innermost degree of, “within” from which one can derive the most approximate idea of the Most High.

But the whole style of life of pseudo-mankind is replaced and transmitted from the internals to the outward external level and degree that is considered to be the only base and source, for making any conclusions or forming any ideas. From such a position, then, the present false concept of the Most High is formed.

This concept is a peculiar combination of the genuine attributes of the Most High which are understood in terms of the external degree and application of its principles by analogy with human activities, thoughts, feelings, emotions and subjective projections and expectations of how the Most High should be, what the Most High should do and how the Most High should behave.

From this it is obvious that such a concept of the Most High contains all attributes of humans that are the result of the pseudo-creative effort of the pseudo-creators. Since such attributes are perversions and distortions of genuine attributes, little in any human concept of the Most High is genuine and true.

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However, there is that admission and understanding that the Most High is Absolute Love and Absolute Wisdom and all other Absolute Categories. But the conception of such love and wisdom is determined by human thought regarding the nature of such love and such wisdom and its operation. Because of these projections and expectations, a ridiculous contradiction in the human concept of the Most High results. The same Most High who is considered to be Absolute Love and Absolute Wisdom is at the same time angry, hostile, cruel, jealous, destructive, punishing, evil, condemning people to hell, and many other atrocities that are read out from humans' relations, attitudes and behaviors. Such a concept leads to another abominable conclusion: the Most High must do, behave, feel and think as churches and religions command and order Him. They determine what is important and what is not important for the Most High to do, to say, or not to do, or not to say.

Such concepts and ideas of the Most High, of course, do not have anything in common with the real Most High.

Thus, humans created their own "God" in their own likeness and image, attributing to that "God" their own traits, feelings, emotions, demands, manipulations, expectations and all other pseudo-human pseudo-values, forgetting that originally all sentient entities were created in a likeness and image of the Most High. This leads to the development of a belief system that forces everyone to accept such "God" or "Gods" as the only reality. Since such "God" is a result of human creation, it doesn't exist. Therefore, in true essence and substance, all concepts of the Most High and worship of those concepts that presently exist on the planet Earth are idolatry. Such concepts are pure distortions of truth. This was the purpose and goal of the pseudo-creators — to destroy any true concept of the Most High in the human mind.

Now, as a result of such distorted concepts, there were developed sets of rules, regulations, interpretations, ceremonies, rituals and procedures that dictated how the Most High should be conceived, perceived and understood. Such sets of rules led, in turn, to the establishment of traditions and conventions that became the only valid criterion for the formulation of the concept of the Most High. Any other criterion was/is considered to be heresy.

As with any concept, even the pseudo-humans' distorted concept of the Most High contains within itself grains of truth. By negation,

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perversions and distortion of the true concept of the Most High, one affirms truly what the Most High is not.

2. From the established concept of the Most High, the concept of spirituality in general derives its meaning, content and application. As was pointed out many times before, the true meaning of any formation, function or activity can be conceived only from true spirituality. True spiritual principles are the center, the life and the meaning of any such effort or existence. Because in a philosophical sense it is the “within” of any “without”, therefore, it can be understood and derived only from that “within”.

However, all human values in an ultimate sense, by virtue of their reversion and displacement, are derived from the external or outward natural degree. For that reason the understanding and placement of spirituality is also derived from that “without”. There is no true spirituality in “without” apart from “within” because spirituality originates any other successive steps and their external degrees — that is, the “without”. Thus, anything natural is the outcome, result and consequence of the spiritual state from “within”.

But since in pseudo-mankind everything is upside-down so to speak, spirituality is considered to be either the outcome, result and consequence of the external outward degree — that is, the “without” — or it is completely denied, perverted, distorted or falsely defined.

Because the emphasis is on the external values of spirituality, only external values of spirituality are considered to be true spirituality instead of true spirituality in and of itself. Such an attitude and position regarding spirituality leads toward the establishment of all kinds of external ceremonies, rituals, demands, restrictions, sets of rules and regulations which are considered to be true spirituality. Since all these external rules, rituals, ceremonies, restrictions, and so on are of an external nature, no true spirituality is conceivable in them.

The establishment of such procedures leads toward the development of traditions and conventions that define how spirituality should be conceived, understood, perceived and practiced. Anything which deviates from such traditions and conventions is considered heretical and is condemned and repudiated.

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Now, the nature of true spirituality is dynamic. It can be conceived only in progressive steps through which it becomes more and more discernible and closer and closer to the true approximation of the Most High. Therefore, any traditional and conventional understanding of spirituality is an understanding of no spirituality because it is based on unchangeable and stagnant rules, and sets of regulations which do not allow any progression. Such a situation is contrary to true spirituality; it suffocates true spirituality and ultimately leads to spiritual death.

Because people are in externals of spirituality, where there is no spirituality in and of itself, they project all their own external ideas, thoughts, attitudes, demands, manipulations, restrictions and expectations of the nature of spirituality. Instead of deriving its concept from it, they prescribe to it their own projections and subjective expectations from the position of their external or outward stance.

Again, in this kind of stance there are grains of truths contained. By negations, rejections, perversions and distortions of true spirituality, they affirm that which is not true spirituality.

3. The developed and established concept of the Most High and spirituality determines the content, the nature and the function of religion in any given society. The true purpose of religion in its genuine form is to emphasize internal acknowledgement of the fact that everything occurs, proceeds and becomes from one source only — the Most High, and that the establishment of proper and right attitudes, relationships and positions to the Most High is what constitutes the true life of every living sentient entity and its spirituality. Since such establishment is possible in a true sense only from the innermost spiritual degree of every sentient entity, and from the internal recognition of the necessity to do so in free and independent spirit, no outward pressures, demands, prescriptions, rituals or ceremonies can be from true religion. True religion has in mind only one purpose — the common spiritual good of all. Such common spiritual good of all is always determined by inner intentions of everyone's outer behavior and activities. If the intention of anyone stems from a desire toward greater and greater spiritual progression and living a life that more and more approximates the Most High and all Her/His Absolute Categories and Principles, that one is in one's true spiritual religion.

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The common spiritual good from such effort and intention stems from the fact that the more spiritual one becomes, the more oneself one becomes; and the more oneself one becomes, the greater and more qualitative contribution one has for the benefit of all.

The point is that striving to be more spiritual is inherent in the desire to be of a greater use to all for the sake of all. This is what makes one truly oneself, and thus truly spiritual.

This determination can take place only within an individual without any external influence. An external influence to be spiritual does not stem from the individual's freedom of choice but from expectation of certain behavior without any regard to internal motivation.

Originally, there was no external religion as is now known by pseudo-mankind. Originally, the knowledge of spiritual principles was implanted in everyone's spirit and mind, with the awareness that one did not have to abide by those principles if one did not want to. With such knowledge and freedom of choice, a recognition of consequences of any choice was implanted also. This is what true spiritual religion is all about.

But such an understanding of religion was completely obliterated from the human mind by the pseudo-creators.

As mentioned previously, the presently existing human beings are the result of a hoax fabricated by the pseudo-creators for the purpose of destroying spirituality. In such fabrication, the displacement and reversion of all principles occurs. For that reason, all emphasis is on external values which define, establish and influence the function of any modern religion. In this connotation religion becomes no longer an internal affair or individual choice and conscience but only a matter of following certain prescriptions, rules, ceremonies, rituals and external lifestyles which have no derivation from the internal or thus from spirituality.

In its true essence and substance, such a religion has nothing of spirituality in itself.

Since the content of such a religion is built from external positions and demands, it disregards any individual needs. Instead it fabricates a stereotype or a standard that is projected and brainwashed into everyone as to what religion should be and what its functions should

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be. Such a religion establishes a stereotype of God, a stereotype of spirituality, a stereotype of religions and a stereotype of a style of life. Since all stereotypes are only projections of external expectations and demands of various situations and of those who produce them, many religions come into being and existence in accordance with the demands of such situations. The lack of spirituality in such situations deprives them of the unifying principle. The unifying principle is a life of true spirituality. Therefore, groups are intolerant of each other, dogmatic and fanatic in their self-righteousness and pseudo-exclusivity. Because the members of pseudo-mankind are geared by their pseudo-nature toward external values, they tend to cluster around any given situation that is determined by the need to pursue false values. Such a cluster leads to a building of grandiose traditions and conventions for their specific cultures which, in turn, determine the content, the purpose, the function and the meaning of any religion.

Now, in the true sense in such situations religion does not teach people anything new but only perpetuates the traditional and conventional approach toward the concept of the Most High and spirituality. Here the emphasis is not and cannot be on individual, internal responsibility for the establishment of a true relationship with one's Creator, but the emphasis is on following traditions and conventions without any change. Since true spirituality is conceivable only within individuals' internal freedom of choice and independency, anything that disregards such a consideration cannot have any spirituality.

Therefore, all existing religions on the planet Earth without any exception in their true essence and substance have no spirituality at all and for that reason they are ultimately useless.

Unfortunately, they are not only useless but extremely dangerous since by perpetuation of traditions and conventions they try hard to suffocate anything creative, new and dynamic. This effort ultimately leads to spiritual death, and that can even result in the physical destruction of mankind. One must remember that every counter-productive spiritual action has its counter-productive physical or matter reaction. This is the law of correspondences.

Such destruction of spirituality was the original purpose for which pseudo-mankind was fabricated by the pseudo-creators.

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But there are grains of truths in every religious doctrine since they all emphasize spiritual principles. The emphasis on such principles is a correct one, but their definition, their content, their understanding and their application is perverted, falsified and distorted. This helps one to realize clearly that which is not true religion.

4. Such acceptance and understanding of religion leads toward the development of a very specific style of life that is demanded of all members of the respective religions. Since the emphasis in each society is on external values of religion, the style of life is determined by these external demands, prescriptions, stereotypes and expectations. What is of importance here on Earth is the external behavior, the external role-playing and the self-fulfilling prophecies of such stereotypes. Because such a style of life is determined ultimately by conventions and traditions of external cultures, the spiritual life is seen and conceived as numerous taboos, restrictions, forbiddings and limitations that are also basically of an external nature.

In such a situation the style of life is precisely determined step by step. One must eat only certain foods and on certain days, dress in a certain manner, do only certain things, say only certain words, feel only certain feelings, will only certain willings, have only certain desires, think only certain thoughts, perform only certain exercises, breathe only in certain ways, consider only certain things, etc.: The list of such prescriptions can be endless.

Now, all these things are obviously only of external nature. But such things are considered to have real spiritual value and unless one abides by them one is not considered to be religious or spiritual.

Spirituality and religiosity are here equated with following external rules. Any existing religion on the planet Earth makes such demands. Failure to follow them leads to expulsion and damnation to eternal suffering.

Now, in such demands and forbiddings there is no spirituality at all. As a matter of fact, such a situation leads to the extinction of the little spirituality one may have, because it forces one to be continuously preoccupied with external behaviors and rules which diverts one from internal spirituality.

The greatest error of such demands by all religions, including yoga practices, is in believing that following such rules leads to greater

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spiritual awareness and to the true spiritual religion. The fallacy of this attitude is in believing that physical positions, breathing, exercises, food and liquid intake, verbal prayers and meditations, the exclusion of bodily pleasures, or the suppression of bodily desires, feelings and needs is absolutely necessary in order to achieve higher spiritual awareness.

What a laborious and difficult way to be spiritual!

Of course, spirituality cannot be derived from such external practices. Unless all levels, degrees and steps of the human mind are incorporated in such an effort, nothing truly spiritual can happen. Whatever happens during such practices is usually a distortion or a projection of wishful thinking and subjective expectations. These are then considered to be true spirituality.

In order to be truly spiritual one doesn't have to perform any rituals, abstain from eating and drinking, perform certain exercises, deprive oneself of physical pleasures, spend hours in a lotus position or whatever position, or waste valuable time on verbal prayers. To be truly spiritual is to enjoy all these things to the best of one's needs with the recognition that they are all only corresponding factors of the spiritual state of affairs in which spirituality is experienced from the innermost to the outermost of the natural degree in its concrete and sensory form. Therefore, such enjoyment becomes the means by which greater spiritual awareness is accomplished.

The point to consider here is the kind of attitude and intention behind such pleasures. If they are the means of enjoyment of corresponding factors of spirituality — after all foods, liquids and physical pleasures are correspondences of spiritual ideas — then such activities are spiritual in their essence and substance. But if they become the purpose of life, then they deprive one of any spirituality.

The same is true about deliberate restrictions, limitations or relinquishment of such pleasures. By doing so, one violates the law of correspondences and destroys the bridge to spirituality. The problem here is that spiritual activities are originated in the innermost degree; they proceed in succession toward the outermost degree where they become realized in the corresponding forms of physical and sensory occurrences of which physical pleasures, food and liquid intake are among many.

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If such physical activities are restricted, limited or even relinquished, if the body is disregarded, there is no place for those spiritual activities to be realized. They lose their concrete base. Therefore, no spiritual action can be reacted, reciprocated or acted out in the outermost degree. Thus, no spiritual use can be derived from such a situation and one cannot acquire any true spirituality by such means or by such a style of life.

In the view of this understanding of such practices, it is obvious that they not only do not lead to spirituality but that they are extremely dangerous because they destroy the basis on which true spirituality is manifested.

However, there are grains of truths contained in such styles of life as dictated by conventions and traditions of religious dogmas. These truths emphasize that physical pleasures and material things should not be the purpose and the goal of life, and that there is no spirituality in them of themselves. However the problem with this awareness is that it leads to the opposite extreme — denial of true spiritual values in such activities. There is no recognition that such activities are an important and necessary means by which greater spiritual awareness can be acquired because they are the outcome and the consequence of spiritual creative effort of the Most High as manifested in the outermost degree of the natural and physical body. Only in the unifying principle of it all can true spirituality evolve and progress.

5. From such a general style of life as determined by conventions and traditions stems the establishment of a stereotype of how a man/woman of God or Holy Man/Woman should look, be, behave and function. There is a built-in set of rules, regulations, expectations and projections in such stereotypes. They determine and define who is holy and who is not. Obviously such a determination is based on external forms of prescribed role-playing of the Holy Man/Woman without any consideration for the internal state of affairs.

A man or woman of God is expected to have certain powers, a certain outward appearance and a certain behavior which distinguishes him/her from all others. He/She must have a certain prescribed style of life in seclusion, must give up bodily and sexual pleasures, must wear a certain type of garment, must eat a certain type of food and must perform certain types of activities expected by virtue of conventional and traditional prescriptions.

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The problem with such stereotypes is that people believe in their reality and consider them to be a sign of true spirituality and holiness. Perpetuation of such stereotypes is supported by the members who join such “spiritual” organizations for the purpose of being spiritual. They solemnly believe that by living up to those expectations and by accepting that kind of lifestyle, behaving and performing according to the prescribed roles, they acquire greater spiritual awareness. Thus, they become a self-fulfilling prophecy that leads them and other people to believe that such are the outward signs of true spirituality.

The stereotypes are maintained and carefully preserved by all people who relinquish what they call the world and bodily and sexual pleasures and seclude themselves in monasteries and nunneries, becoming monks and nuns, or hermits who go into the wilderness or remote mountains and places where they can practice their outward “holiness”, believing that by such a lifestyle they serve mankind by demonstrating their concept of true spirituality.

All these are outward or external signs that derive their origin not from internals where true spirituality is, but from the external expectations of people clustered around conventions and traditions which have no spirituality in themselves simply because they are derived from outward values.

Such stereotypes of the Holy Man or Woman are in fact, an abomination of the creative spirit because they deny the presence of the Most High in the fullness of His/Her creation and imply that whatever is felt and desired in the body is not of spiritual origin and does not relate in any way to spirituality. This leads to the inevitable conclusion that the Most High did not know what She/He was doing when creating the natural world, the physical body and its needs and pleasures. Thus, life was ascribed to the body itself as if the body and matter can originate feelings, desires and signs of life by themselves or from themselves. And because bodily life contains no presence of the Most High according to such thinking, everything derived from it is sinful, evil, abominable and leads away from spirituality. Therefore, the only way to acquire any spirituality is to give up and to relinquish all or most of bodily, worldly, earthly, material desires and pleasures and to seclude oneself in a monastery or nunnery or to become different from everyone else.

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Such situations, of course, cannot lead to any true spirituality. Instead they establish a stagnant condition leading to the fabrication of pseudo-spirituality which entirely replaces true spirituality. If one doesn't see anything else but pseudo-spirituality which is defined by expectations of conventions and traditions and their prescribed stereotypes, one inevitably is led to believe that this is a true spirituality and that no other way exists.

Such a belief system is infused in people's minds to the point of exclusion of anything different.

The building of such stereotypes is a very dangerous venture because it causes people to believe that only chosen ones can be truly spiritual. An average being cannot be truly spiritual because one is incapable of giving up all natural desires and pleasures. Therefore, there is no use in trying. "Let them pray for me, and perhaps by their merit and prayers I can be saved" — such is an inevitable inner conclusion stemming from this situation.

The fallacy of this situation is in the claim that true spirituality is impossible unless one restricts or gives up partly or entirely most of the physical, sexual, natural and worldly pleasures and desires. Yet in the real meaning of the true spirituality, the opposite is true. In such pleasures and desires there is a continuous presence of spirituality. Any desires and pleasures are expressions of the spiritual state of affairs in the innermost degree.

Body, matter, and all their elements in and of themselves have no life and, therefore, no pleasures or desires. Their pleasures and desires are projected into them by corresponding spiritual factors of the innermost degree where the Most High resides. Therefore, they are the outcome and the consequence of true spirituality which continuously seeks its expression throughout all levels of creation, filling and sharing with sentient entities its presence through and by their specific expressive abilities.

It is a spiritual abomination to claim that physical desires and pleasures are non-spiritual. It would mean that the Most High is cruel and tortures people by implanting in them such desires and pleasures, making it very hard if not impossible to be spiritual.

This is the false idea fabricated by the pseudo-creators and then infused into pseudo-mankind for the purpose of destroying true

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spirituality. Unfortunately, this idea is accepted, reinforced and perpetuated by the hosts of monks, nuns, “holy” men/women, priests and others who believe in its validity regardless of their intention.

In reality, however; to be or to become truly spiritual is the easiest and the most natural process. It is immanent and inherent in everyone’s spiritual being. One does not need to give up anything. On the contrary, one recognizes such desires, pleasures and needs as gifts of love and wisdom of the Most High for the purpose of using them, expressing them, enjoying them and sharing them with as many as possible with the intention of making others happy and joyful. In doing so, and for such purpose and with such intention, one becomes truly spiritual. Such pleasures, desires and needs, therefore, become one of many tools by which one can share oneself with others and serve everyone’s needs. As long as one looks upon them as tools for expression, giving, receiving, sharing and reciprocating the love and wisdom of the Most High and oneself, they are useful and by that virtue they are highly spiritual. In them spirituality and the Most High are as in their own. Spiritual recession begins only when such a purpose for these desires and pleasures is denied, and when that tool is turned into the ultimate goal of life.

Now, in the truly spiritual connotation, a truly holy person or person of God is in no way different from anyone else. Such a person fully enjoys life in all its aspects — spiritual, mental and physical. The only difference is that such a person fully acknowledges, recognizes, accepts and professes that all he/she has is a gift of the Most High and an expression of the Most High’s unconditional love and wisdom. Therefore it is not his/hers but it is given to him/her for the purpose of joy, delight, pleasure and happiness to be reciprocated and shared with everyone who is willing to participate in it. Such a person is thankful and grateful, feeling continuous gratitude for all such gifts and using them with discretion, wisdom and appropriateness. Such a person recognizes the true spiritual value of such gifts because they continuously remind her/him of their spiritual origin and correspondences to their spiritual states and meanings. Simply, they are valuable tools for acquiring greater spirituality. This is what it is to be truly a man/woman of God.

6. As mentioned previously, the pseudo-creators in their original plan fabricated a different set of humans through genetic manipulation. Anatomy, brain structure, physiology, neurophysiology and all related functions of the human body were extensively altered.

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One of, the main targets of such fabrication was to change the meaning and purpose of feminine principles represented by females. The reason for such preoccupation with and drastic change in the structure of the female was because of the vital meaning of its correspondence. Femininity corresponds to love and, thus, to life. It was necessary, therefore, somehow to diminish this importance in order to succeed in destroying spirituality. For that reason the female was subjected to extensive alteration in the appearance of her body which was structured in such a way as to appear inferior to that of the male.

Pseudo-mankind was deliberately structured in such a manner as to make any and all conclusions based on externals or outward values. Only such a structure could accomplish any recession from spirituality. If emphasis were on internal values, no recession and ultimate destruction of spirituality would have been possible because the internal degree is spirituality itself.

Knowing that everything in such a society would be judged by external appearances, the best way to diminish the importance of the correspondence of femininity to love and life was by changing the female external or bodily appearance and function. In general, the female's body was made weaker, smaller and more vulnerable than that of the male. This situation led toward the development of a superiority versus inferiority complex and caused females to become dependent upon males.

The pseudo-creators developed a full range of special rules, regulations, expectations, behavior patterns and reinforcements that led toward the establishment of specific rules for males and females in their mutual relationships. Thus, traditions, conventions and their cultures were built, maintained, perpetuated and reinforced, and all relationships of males and females were regulated by them. Males became the dominant factor in the society, deriving from it privileges and special positions, along with superstitions, biases and prejudices. The principle of love and life in such form was oppressed, suppressed and frowned upon. On the other hand, the principle of aggressiveness, brute force, arrogance and ambition represented by males was emphasized, supported and admired. This situation continued to such an extreme that in some nations and religious dogmas, to be a woman is considered to be less valuable than to be an animal.

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Such emphasis leads to the domination of one principle over another — a dangerous situation because in the balancing factors of both is the unity, oneness and harmony of life along with the creativity that comprises true spirituality.

Thus, the true concept of the Most High represented by the unity of the principles of femininity and masculinity is distorted in the human mind and, instead, a distorted version of Him/Her is infused. This distorted version leads to the ultimate denial of the true Most High and thus toward the destruction of true spirituality. This is the purpose for which pseudo-mankind was fabricated by the pseudo-creators.

7. In order to reinforce this situation and to emphasize the importance of external bonds and the subserviency of one principle to another, it was necessary to invent the institution of marriage and family which would successfully perpetuate this abominable condition. The structure of such an institution is an external representation of how far the non-spiritual principle can go in enslaving people into a belief in the holiness of external marriage and family. It becomes a sacred institution that must be supported, guarded and defended by any means.

Since all principles in pseudo-mankind are derived from external values, from them are established rules, regulations, expectations and demands limiting the functions of marriage and family and the purposes they serve. Thus, the concept of marriage and family is not derived from spiritual principles of the innermost degree but from the conveniences, demands, dictations and expectations of society. In this way its external preservation is assured. In true essence and substance no other considerations are possible in such a society. The spiritual representations of such bonds and acts are disregarded or professed only verbally without anyone taking them seriously.

For that reason, all marital and family bonds in such a society are of an external, non-spiritual nature and have no meaning in themselves. Therefore, in the true sense there are no marriages on the planet Earth but only convenient bonds and enslavement for the perpetuation of the non-spiritual status quo of pseudo-mankind. On such bonds non-spirituality feeds. That is the reason why in a given society there are such tremendous limitations, restrictions, demands, prescriptions and projections on marital and family life which often

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lead people to insanity and the killing of each other physically and mentally.

The problem with pseudo-mankind's family and marriage institutions is that they were invented for only one purpose and reason: to maintain, perpetuate and sustain the life of pseudo-mankind and all its abominable traditions, conventions and cultures. The wrong idea that any society and spirituality can be sustained only by such institutions was brainwashed and infused into the human minds so that they consider it as the only possible source of survival. Therefore, such institutions become a religious and cultural bulwark and are guarded with dogmatism, ferocity and madness of a vicious watchdog.

Since the existence of such institutions is motivated by external values and for the wrong reasons, it is a useless and dangerous existence because it was falsified in the hells. Support of such institutions leads to the support of non-spirituality and results in destruction of true spirituality.

The true spiritual meaning of marriage has nothing to do with public or external values. This is a private matter of internals which is purely subjective, individual and intimate. It is governed only by internal needs for unification of all principles of life represented by masculinity and femininity. It is the state and the process of exchange, sharing and fusion of those principles for the purpose of acquiring greater spiritual awareness and conjunction with the Most High who is present in such a union as in His/Her own, which leads toward becoming more and more oneself. Once such a union is established it is not limited to its own sustenance and self-absorption but it is radiated, shared and given to many others. In such a union the purpose is always spiritual — the ultimate unity of oneness and harmony of love and wisdom, good and truth, femininity and masculinity, with all their attributes and derivatives. This is an internal state and process which is manifested in the external or outward level in the form of physical attraction of a man to a woman and a woman to a man and their desire for physical conjunction and sharing of all pleasures and felicities resulting from such conjunction. These pleasures and felicities are considered to be tools and expressions of the true spiritual state of affairs to which they correspond. Such consideration of the relationship of a man and woman is truly spiritual and constitutes the base on which a true spiritual marriage can become reality and prosper.

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A true spiritual marriage cannot be limited, restricted and bonded by any conventions and traditions because limits initiate and perpetuate stagnant conditions that have no desire to change. In stagnation there is no spirituality. On the other hand, in a true spiritual marriage there is a continuous effort for change, spiritual progression and greater approximation of the true reality of the Most High.

Now, the idea about pseudo-marriages and pseudo-families which has been brainwashed into the human mind is so very strong that almost everyone on Earth believes that any change in the structure of the marriage and family institution or the entire removal of this institution could lead to the complete cessation of mankind's existence. But, in actuality, the opposite is true. Rigorous adherence to the type of institutions which were fabricated by the pseudo-creators lead ultimately to the destruction of mankind and spirituality, as one can see from the present state of affairs on Earth. Of course, this is a final goal of the pseudo-creators — to destroy any spirituality.

In order to give greater verity to marital family institutions and their functions, all religious dogmas and doctrines develop a falsified belief system proclaiming that such institutions are sacred and holy and, therefore, cannot be abolished or changed. Now, around such belief systems are built conventions on conventions, traditions on traditions, rules on rules, expectations on expectations and demands on demands to force men and women into bonds with each other that can lead to their misery, suffering, guilt, fears, anxieties, and all other insanities and restrictions that suffocate all spiritual life under the guise of spirituality and in the name of the Most High. This is the ultimate abomination of such institutions — resulting in the answer to the question of what it is like to be without spirituality.

Now, there are grains of truths in such institutions. They point out the fact that there is an ultimate conjunction and unification of femininity and masculinity. But the understanding, description, explanation and practice of it is pure distortion, perversion and mutilation. The value of this is that it provides an example of what a true spiritual marriage and family is not like.

8. The concept of sexuality and sexual love is the special target of distortion, perversion and mutilation of the pseudo-creators. The reason for such concern about this matter lies in the immense

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spiritual importance and connotation that sexuality has. It is an ultimate expression of unity, oneness and harmony of all spiritual principles which are exchanged and reciprocated fully and completely. Such unification results in the most delightful and pleasurable climax that gives a birth to an entirely new spiritual idea which becomes a base for the manifestation of continuous creative effort of all sentient entities. This leads them to a higher spiritual awareness, transcending everything previous, and leads to the establishment of a higher spiritual state and process, positioning them into closer approximation with the Most High.

Through this unification and by it they become more themselves and, therefore, more alive. This is the true meaning of sexuality also on physical levels since its purpose is a concrete and sensory manifestation of this principle in the outermost degree.

Now, such a concept of sexuality is an intolerable one for the pseudo-creators because it cannot lead to elimination of spirituality but instead to its affirmation.

Therefore, they fabricated a completely distorted view of sexuality and infused that view in the humans they originated so that they could undermine the very creative principle to which sexuality corresponds and which it represents; thus any creation ceases.

In this fabricated connotation, sexuality is considered to be something dirty, filthy, sensual and bodily abominable that serves only two purposes: one positive (pseudo-positive) for the procreation of species which support the continuous life of pseudo-mankind; and one negative — to lead people into the fire of hellish lust and, thus, to eternal damnation.

Now, this idea leads to the establishment of all types of restrictions, limitations, expectations, projections, stereotypes, rules and regulations which are put on human sexual expression. The guilt about such feelings is carefully infused into people's minds and continuously maintained.

Because of this connotation, sexual intercourse is permissible only for the purpose of procreation within pseudo-marital bonds, or is tolerable as long as it occurs only between husband and wife (pseudo-husband and pseudo-wife). Any other expression of sexuality

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is forbidden, intolerable and, in some societies, punishable by physical and legal means.

This conceptualization of sexuality establishes very specific traditions, conventions and techniques which must be followed and obeyed under threat of eternal punishment in hells or by legal punishment of laws fabricated for that purpose.

In such a situation, one is forced to approach sexual involvement with fears and anxieties. This leads to sexual blocks which hinder one's sexual and, thus, spiritual development and destroy the true creative meaning of sexuality.

The dilemma of this situation is that sexual feelings are very natural and normal feelings. Nothing can eliminate their presence. In one way or another they must be expressed. The reason for this is the meaning of the correspondence of sexuality to the unification and exchange of all spiritual principles for the purpose of climax which leads to the birth of higher spiritual ideas. This is the basic principle of life implanted into all sentient entities no matter how they were genetically manipulated.

One has to remember that in such manipulation, the pseudo-creators used the original living cells of true humans to fabricate pseudo-humans. In those cells all spiritual principles are eternally preserved. By them life is possible and attainable. Thus, sexuality, as such a unifying principle, had to be retained by the pseudo-creators. But its connotation, purpose and meaning was distorted, perverted and mutilated and it became a tool of terror and horror for many people.

Because of the normality and naturalness of sexual feelings which are an inborn and immanent function of human life and of the fact that humans are alive, these feelings are ever-present in all human activities. But due to the ideas infused by the pseudo-creators, such feelings and activities related to them are considered abnormal, unnatural, sinful, sick, and something of which to be ashamed or from which to hide. As one can see, the pseudo-creators are very consistent in putting everything upside down. This attitude leads to peculiar feelings about the human body and nudity. Instead of accepting the naturalness and normality of nudity of the physical body which is a creation of the Most High, one is forced into hiding it, being ashamed of it, being sensitive to it, and in the ultimate sense despising it. Such

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an attitude becomes an ideal base for the origination of many physical illnesses and diseases, since the body protests against such an attitude by developing all kind of physical symptoms.

On the other hand, by such distorted considerations, members of pseudo-mankind are forced into the development of all kind of sexual perversions, deviations, denials, self-deceptions, cheatings, guilts, anxieties and fears which become a vicious cycle and perpetuum mobile of self-destruction and destruction of others. And this is exactly what the pseudo-creators wanted to accomplish.

To give verity to such a concept of sexuality, all religious dogmas and belief systems are engaged in proclaiming the spiritual need to practice sexual restrictions, to limit sexual intercourse for the purpose of procreation only, or to allow sexual intercourse with only one married sexual partner in approved ways and physical positions. All else is considered an adulterous, fornicative and unpardonable sin leading one to eternal damnation of the fire of hells.

With such an approach toward sexuality the true spiritual meaning of sexuality is lost forever.

It is an error of the centuries to consider the purpose and goal of sexuality to be for procreation only. Sexuality, in its original design, was never meant to be for procreation of physical posterities or the birth of children. There are better ways to create children than through physical birth. Sexuality was created for the purpose of ultimate sharing and expression of the universal love of the Most High, love in general, and for the delight, pleasure and happiness of everyone. In the higher sense, sexuality was created for the purpose of giving people a tool through and by which they can give birth to new creative and unique ideas that can be manifested in physical and concrete actualization and realization on the level of the natural or outermost degree.

In such a connotation of the higher sense, sexual experience and expression is not limited to one partner only but is available to all who wish from their free will to share in that creative effort for that specific purpose. The limitation of sexual intercourse to one partner only is an invention of the hells to restrict people in their creative effort and to kill in them their true thirst for higher spirituality. Such restrictions lead to the development of possessiveness, jealousy, exclusivity, selfishness and slavery. These are not prerequisites of

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love, but of hate and hell. On them no spirituality and no true creativity can be built.

The purpose of the pseudo-creators was to bring pseudo-mankind to such a stance about sexuality in order to destroy all spirituality.

9. As mentioned previously, in the original condition of true mankind, sexual intercourse did not result in physical birth of children. Any unique spiritual ideas that resulted from sexual intercourse were used by the Most High for their direct endowment with concrete life in a form of a new human being. This was the original or the very first state of affairs. In the second stage there was a recession from such direct endowment that was replaced with a special type of bi-cloning. The structure, uniqueness and specificity of a person created by such a method was still determined by the unique new ideas that were the outcome of climax derived from sexual intercourse.

Such ideas were simply utilized for creating a new person. In that sense, children came into this world in a completely different way than they do now. They were different from the present children. First of all, they came immediately into the full knowledge that existed to that time in creation.

In the first stage of mankind, when direct endowment of the Most High operated, children were fully adult from the very moment of their appearance. In the second stage, when the special type of bi-cloning was used, their bodies were grown to the point of early youth and awakening took place with the full available knowledge of everything that was necessary for the fulfillment of the purpose and goal of the newly-coming person's life.

In both situations, by virtue of this fact, those people possessed full knowledge relevant to their specific functions and also the general knowledge of all other functions. Because of this they inadvertently had all or most knowledge of spiritual principles. A small deviation existed with the people created in the second stage where no experience of direct endowment by the Most High was available. But even the knowledge of this was immediately available to them.

If such methods of creation of people had continued, there would have been no spiritual deterioration because everyone was naturally spiritual by virtue of such methodology of birth.

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Now, in a condition like this, no formal education was necessary since everyone came into fullness of knowledge and proceeded to add and contribute to that knowledge by and from his/her own spiritual creative effort implanted in everyone by the Most High.

Such a situation, of course, could not be tolerated by the pseudo-creators since it would have led to greater and greater spirituality instead of lessening its degree to the point of complete cessation of all spirituality.

For that reason the pseudo-creators devised a plan for a new process by which human beings were to come into this world. As pointed out previously, they fabricated by genetic manipulation pseudo-men and pseudo-women. They used as a prototype an ape-like animal creature to restructure the female body in such a manner as to enable it to conceive and to give physical birth to a child in exactly the same manner as the ape-like animal creature.

Several things were accomplished by such alteration: A.) the institution of family and marriage could be built which would perpetuate the existence of pseudo-mankind until complete destruction of spirituality could come to its fruition; B.) the birth of any human being into no conscious knowledge or limited conscious knowledge could become reality; it was necessary that there be no conscious knowledge of spirituality available to people from the very moment of their births so that non-spiritual ideas could be infused in them; C.) the necessity to build traditions and conventions for rearing and educating children in ways which would perpetuate existence of pseudo-mankind, which led to the development of the whole educational system; D.) the development of feelings of dependency upon and obedience to external factors and external environments of other people; E.) the establishment of institutions having external physical authority, and cultures with rules, regulations and prescriptions which had to be followed. This led eventually to the establishment of states and governments to enforce that authority and culture by laws specially designed for that purpose.

As one can see, the impact, consequence and the outcome of such an alteration in the human reproductive process is far reaching. All is geared to only one goal: the ultimate destruction of spirituality. Everything without exception served that purpose.

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The major weapon that such an alteration produces is birth into conscious ignorance. In such a situation a child is born with a closed internal spiritual degree, partly open intermediate degree, and a completely open natural or outward degree; thus, one is forced from the very first moment of one's physical birth to look outward for answers to all questions. The preoccupation with the outward world becomes a necessary consequence.

This is a real weapon for deterring people completely from the consideration of their spiritual origination which is in the innermost degree. Birth with the open spiritual degree, by its very nature, cannot be a birth into ignorance. But birth with a closed spiritual degree and fully opened natural degree must be birth into ignorance, since there is no knowledge in the natural or outward degree except by influx from the innermost or spiritual degree. Such ignorance provides a good ground into which educators can, and do, implant seeds of any choosing.

Once all knowledge has to be implanted from the outside into the inside and not vice versa, one can devise all kinds of fabrications, ideas, thoughts and views and infuse and brainwash them into people by teaching methods. For that purpose schools and educational systems are established in which such a process becomes reality. Only those ideas which are congruent to the dictates of that particular society, its traditions, conventions, rules, regulations, cultures, adopted religious dogmas and belief systems are taught, along with anything else that particular authority and establishment desires and demands.

Such a situation is a fertile ground for starting any kind of spiritual deviation or other deterioration desired.

In order to assure continuous perpetuation of this situation, the pseudo-creators infused into their pseudo-creation animalistic feelings of motherhood, fatherhood, family attachments, childhood, and all other animal instincts, so that people are trapped into believing that such feelings are natural and normal states of the human condition. All systems, and especially all religious systems, are engaged in imputing, imprinting, supporting and maintaining such ideas, causing people to believe that such feelings have spiritual value.

But from the true spiritual standpoint, such feelings are neither natural nor normal and have no spiritual value in themselves. This is

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not a true human way of life, but an animal's way of life. The pseudo-creators deliberately analogized humans with animals, took from the animals all such instincts, and in a modified manner infused them into their pseudo-creation, that is, into the present humans of the planet Earth.

In the true spiritual connotation, the principle of motherhood and fatherhood reflect the Oneness of the Most High and His/Her Absolute Creative Effort which is transmitted to all sentient entities. Motherhood and fatherhood result from the production of new special spiritual ideas which are born during the exchange of all spiritual principles of femininity and masculinity manifested on the physical level in sexual intercourse and orgasm. In such a connotation, from the Most High, one becomes a mother and a father of special new spiritual ideas which proceed and become independent and free beings having existence by the endowment of the Most High. The endowment of the Most High and His/Her Creative Effort transmitted and manifested in children born in such a way is a true school, education and sense of belonging to the One Family, all Creation of the Most High, who is the only real possible Mother and Father to be worshipped, and the only real authority from one's own free will and choice.

Any situation other than this leads ultimately and inevitably to the loss and final destruction of all spirituality and, thus, life.

Now, there are grains of truth in such other situations. One has to remember constantly that pseudo-creators were always imitating the real Creator. They used the same ideas and principles but in a perverted, distorted and mutilated manner. The ideas of motherhood/fatherhood, education, family, authority, and so on are basically spiritual ideas. But the ways in which they are used, interpreted, applied and reinforced is non-spiritual, leading to cessation of spiritual life. The truth is that such terms represent certain spiritual qualities of the Most High to which they correspond in the natural world. However, in their perverted, distorted and mutilated form they serve to show and to teach what a real family, real authority, real education, real mother, father and children are not like.

10. As a part of the above-described educational condition, the pseudo-creators developed a whole system of philosophies and metaphysics, and a special way of understanding creation for the

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purpose of infusing contradictory ideas in people's minds that would lead them to the ultimate denial of any philosophy.

The problem with such philosophies is that they do not have direct access to the innermost spiritual degree from which such philosophies should come. As mentioned above, that degree was deliberately closed. Access to it is only indirect from external observation, that is, from the "without" to the "within". Since the "without" in itself does not have a unifying principle, as the "within" has, various views, opinions and ideas are produced based on personal feelings, interpretations and understandings of the origin of life, the meaning of life, the concept of knowledge, the structure of the Universe, and so on. Such views are built into whole philosophical, metaphysical, and epistemological systems which are taught to people all over the world.

By virtue of their origination and externals, all their explanations derive from those externals and, therefore, are distortions of true reality. The externality of the situation is not improved by the fact that they direct themselves toward the internals. The external understanding and explanation of internals will always be external, no matter how much one turns oneself toward the internals. The turning is always from the externals. Such a situation cannot produce real truth but only distortions.

Now, this kind of a situation is deliberately devised by the pseudo-creators because they are aware of the danger that philosophy can pose by virtue of its nature to explore the meaning of life, the principle of knowledges, and all other spiritual and internal issues.

This is one of the reasons why the internal degree is carefully closed by the pseudo-creators and is made inaccessible by direct means. Such closure forces philosophy to a form of guesswork which may or may not lead to discovery of real truth.

By such closure, doubt of any philosophical conclusions is imputed in the human mind. Doubt in itself undermines the full acceptance of any conclusion or situation as being the ultimate truth. Such doubt is magnified by the fact that many contradictory philosophical and metaphysical systems exist, all professing to have the real truth. Now, two contradictory ideas cannot both be true. But which one is real and which one is false? Such a question may lead eventually to the rejection of both.

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Such situations can and will lead to the disregard of any philosophical conclusions, no matter how truthful they might be. And this is the catch of the pseudo-creators: lead people to doubt anything and everything. From such a condition of doubt it is easier to accomplish the destruction of spirituality.

11. Another careful target for destruction by the pseudo-creators is the concept of ethics and morality. It is necessary to build a different, non-spiritual ethic and morality, and to define the concept of good, truth, evil and falsity in such a manner as to deprive it of any true spiritual meaning. This is accomplished by establishing traditions and conventions with their strict rules, laws, regulations and prescriptions which determine what is good, what is evil, what is right, and what is not right.

In such systems the determination of these concepts doesn't stem from the innermost spiritual degree of an individual's need, but from externally imposed traditions and conventions which perpetuate the stagnant and outlived rules, laws, demands and projections.

Thus good and truth lose their true meaning, and that which contributes to the perpetuation, maintenance and support of traditions, conventions and their cultures is seen as good and truth. Within such a concept, everything is good and right if it serves the preservation of the status quo. In such a preservation there is no progression and, therefore, no spirituality. The real truth is always dynamic and, therefore, continuously breaks all traditions and conventions. In the dynamic nature of truth is its good. Whatever causes progression toward higher spiritual awareness and better spiritual life is good and, therefore, it is truth. A better spiritual life means greater individual freedom and independency, greater opportunities for self-actualization and self-realization, greater manifestation of individual creative effort, greater mastery of one's own life and greater approximation of one's true self-concept and self-image. Such a life is truly spiritual and, therefore, truly leads to greater spiritual awareness. The dynamic nature of such a process is obvious. Whatever is blocking such process is reactionary, unethical and immoral.

But in the concept of ethics and morality of pseudo-mankind, everything is upside down. Therefore, true morality and ethics are considered immoral and unethical because they undermine dependency upon conventions and traditions. Such undermining is

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seen as a vital threat to the preservation of pseudo-mankind's pseudo-life and, therefore, it must appear evil and false.

By virtue of the dynamic nature of spirituality, no spirituality can be found in the stagnant condition of traditions and conventions, so the adherence to them is the fastest and best possible way to destroy any possible spiritual reawakening.

A good example of such pseudo-morality and pseudo-ethics is the situation with sexual education in the United States schools. The positive and in its essence truly spiritual effort to introduce sexual education into school systems is undermined, blocked and viciously attacked by the so-called "moral" majority. The moral majority, of course, is a crusader for the preservation of everything old, traditional, conventional and pseudo-religious in which no proper understanding of human sexuality exists. Even utterance of the word "sex" is considered to be immoral, unethical and dangerous. The members of the moral majority do not want to permit their children to learn the true facts of sexual life because it would destroy their own illusion of morality and ethics. Under the guise of morality they force the system into the exact opposite — the abomination of morality. They should therefore, be called the "immoral majority".

However, the hypocrisy, perversion, distortion and mutilation of true morality and ethics by pseudo-mankind is such that they consider themselves highly moral and ethical. This is one of the grave consequences of human spiritual deterioration.

12. The understanding of true human nature is a cornerstone on which spiritual development and progression of mankind is built. If one arrives at the right understanding of human nature, one arrives at the understanding of what true spirituality is all about. Such an understanding is a danger to the pseudo-creators' plan. As a part of their pseudo-creative effort in the process of fabricating pseudo-humans, it was necessary to repress any such knowledge and promote ignorant people who would have no true notion of human nature from its inward or spiritual direction. By closure of the innermost degree, from which such knowledge can be safely derived, the pseudo-creators closed the possibility of building a true spiritual psychology and social science. Instead, by opening the outermost or natural degree they fabricated a basis on which so-called scientific psychology and social sciences were developed.

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Such psychology and social sciences disregard most of the spiritual concepts, or perceive them in a distorted manner through the glasses of traditions and conventions. Since the emphasis here is on observation and description of the external degree only, true human nature escapes their consideration. The external degree in itself is considered to be true human nature. All definitions, categories, principles and behaviors are derived from that degree. The external degree of the human mind is divided and subdivided into many levels and dimensions, and from it the concept of the human mind and the human personality are postulated. Thus, the external degree in such a concept is considered to be both internal and intermediate. Everything is on the surface. The lower layers of the surface are considered to be the ultimate origination, causation, expression and determinants of human behavior and human mentality.

On such an approach psychological traditions and conventions are built which perpetuate these states of affairs. Any attempt to break through or to admit the existence of more than they accept is refuted, condemned and denied. Such attempts are considered signs of mental illness or an active imagination without any base in reality — reality being equated with the observable external degree of the human mind.

Yet such psychology is not a real psychology because it doesn't deal at all with the understanding and description of true human nature and human behavior derived from it as it is intended. There is no human nature in the outward degree of the human mind. The outward degree manifested in the bodily, neural and brain functions, and their corresponding mental reactions are only a mechanism through which such nature operates. The mechanism and its reactions are not the same as human nature. Human nature transcends anything that is represented in and by the external degree in all respects.

In order to understand true human nature, the internal degree must be open. In it there is the origination, causation and determination of the unique nature of the human mind manifested in the infinite variety of its bearers. The internal degree is a spiritual degree where the Most High is as in His/Her own. For that reason, if psychology and social sciences are ever to properly understand human nature, they must completely, totally and entirely relinquish their present practices and methodologies and their own dogmatic preoccupation with external factors, and turn toward the

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establishment of tools and methodologies for starting from the inside, from “within” to the outside or “without.” So far, all their effort has gone in the wrong direction — from “without” to “within”. Since in such a reverted direction the “within” is closed, no “within” can be discovered. This leads to the inevitable conclusion that no “within” exists. Therefore, no spirituality has any reality in existence and true human nature cannot be derived from any spirituality. Thus, modern empirical psychology and social sciences play right into the hands of the pseudo-creators by leading people continuously away from spirituality. After all, that is why the pseudo-creators, among many other things, forced the closure of the innermost degree and put blinds on all psychological and social sciences.

13. One of the greatest dangers of the pseudo-creators’ pseudo-creative effort is a natural and normal tendency of human beings to be free and independent. This tendency derives from the Absolute Nature of the Most High who is Absolute Freedom and Absolute Independency. In it the true spirituality prospers and continuously progresses. Therefore, one of the major efforts of the pseudo-creators is to undermine, block and restrict such freedom and independency by any means. As a part of that effort an idea is stolen from the organizational structure of the spiritual world. This is the idea of government. The purpose, the content and the function of such an idea is, of course, perverted, distorted and mutilated. Then, in such form it is implanted in the structure of pseudo-mankind.

Traditions, conventions and cultures are built. Within them various interpretations and understandings of them is infused. Such differences lead to the formation of political parties and governmental bureaucracies, various political states, systems, and many other things. Each of them produces its own understanding and interpretation of traditions and conventions. To assure safety and perpetuation of such systems, laws are written for their protection and the whole judicial system comes into existence for interpretation of those laws. Once the laws are written and interpreted, it is necessary to enforce them. This leads to the establishment of law enforcement agencies, police systems, and prison systems where so-called lawbreakers are held.

In their ultimate sense, all such institutions and policies serve only one purpose — to preserve and to perpetuate the system itself. Regardless of the political interpretation of such a system, all

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conventions and traditions of such a system are carefully guarded and defended.

Because of such a utilitarian purpose, no system has any spiritual consideration at all. Such consideration is very often used to reinforce the policies of the system itself.

Now, such intricate, complex, and complicated systems repress, oppress and limit anything new, different and threatening to the system. They believe that they have a legitimate right to do so because the highest goal of life is the preservation of the system itself. Such a structure is a beautiful tool to destroy, or at least to restrict, any human freedom and independency by making all humans dependent on the system for their survival. Giving them no choice but to obey the system (if people want well-being), they strip human beings of their most precious value — the right to be free and independent of any systems. Such dependence, of course, is a block to spiritual development and progression. This is what the pseudo-creators wanted to accomplish.

14. The placement and position of pseudo-mankind into the external level and degree of matter and the closure of the innermost spiritual degree leads to the necessity of explaining all events on the basis of their external manifestation. For that reason, in such a society there is a tendency to develop a very peculiar attitude toward natural sciences.

In darker ages, when the obscurity, dogmatism and fanaticism of external false religion dominated, any scientific exploration that led to disapproval of established dogmas was forbidden and persecuted. Hence, there was a tendency in those ages to destroy by fire anyone who came up with something new and different. Only those sciences were supported which reaffirmed established dogmas.

On the other hand, in modern times, the conclusions made by natural scientists as a result of their explorations and experimentations on the external degree — that is, all natural laws and occurrences — are considered by many to be the ultimate truth and reality. Such a position leads to the development of special scientific traditions and conventions which, in turn, limit natural sciences in their progressive development. In this sense there is no difference between the scientific explanation of the world and the pseudo-spiritual one. Both are traditional and conventional.

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The tradition and convention of all natural sciences lies in a preoccupation with the outward world and its various elements in their various combinations and forms. From this there is a tendency to explain the Universe and life in the terms and phenomena of matter and its mechanical, physical, chemical, biological and mathematical laws.

Such an explanation relates to the ultimate level where no real life and no real laws in and of themselves exist. Since one who is totally external cannot discern any spirituality in such events and phenomena in themselves, one is led to the denial of the existence of any spirituality at all.

The true spiritual purpose of natural sciences should be in exploring the correspondence of all natural events and phenomena to the spiritual realm and how such correspondences can explain fully the true nature of creation and life on all its levels, dimensions and degrees.

Now, such a purpose of scientific exploration is inconceivable to the pseudo-creators because it would continuously lead all scientists to greater and greater spirituality. And this is, in fact, the true spiritual value of all natural sciences. Such a situation is undesirable and intolerable and, therefore, necessitates a change in approach and methodology. This was done by closure of the spiritual degree, separation of the planet Earth from any resources other than observation of the natural phenomena, and by infusing the idea in the human mind that the only reality conceivable is the reality of the external world that is the only source which originates, produces and sustains life.

This is a great scientific hoax that is perpetuated and fed by the traditional and conventional approach used by the natural sciences. This hoax is reflected in the definition of what true science is all about. The content of such a definition is built from the external validation of observable phenomena by sensory means. Since sensory tools are of the external degree, they cannot detect anything more than what appears in that degree. And since the internal degree is kept closed and inaccessible by direct and sensory means, its existence is either doubted or completely denied. From these self-imposed limits only entirely false or distorted conclusions are possible by natural scientists regarding life, the Universe and all its phenomena and structures.

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15. The preoccupation of pseudo-mankind with external values establishes a peculiar and paradoxical attitude toward the question of human life and death. On one hand, since little or no value is placed in internal and truly spiritual matters which constitute the real life, human life has little meaning in itself. It can be easily sacrificed for preservation, perpetuation and maintenance of human monstrous traditions, conventions, cultures and all their systems. The important matter here is not the individual human life but defense of the systems that are considered to be givers, supporters and maintainers of life in general. This abstract life of the system is put on a pedestal and is worshipped in the form of many billions of sacrifices of human individual lives which is celebrated and admired. The devastating wars and acts of violence and aggressions that kill humans like flies is an example of such an attitude.

On the other hand, since life is derived and attributed only from and to nature and the physical body, people cling desperately to life in the body and develop a tremendous fear of death, trying hard to maintain, extend and preserve life at all costs. They do not want to admit that there is no true life in the body and in nature, nor do they admit there is only a presence of life in them by virtue of the innermost degree wherein is the Most High. Therefore, it is virtually impossible for them to believe that the elimination of the body and matter doesn't eliminate individual life because it is completely, totally and absolutely independent of any natural phenomena of matter and its elements. **Real life is a spiritual life and it cannot be destroyed.**

Such ideas, of course, are undesirable and intolerable to the pseudo-creators. Therefore, they infuse into human minds this paradoxical attitude toward life, limiting its meaning to the abstract life of systems and to its dependency on matter and physical body. Preoccupation with such pseudo-life is a safe way to keep people from true spirituality.

Another distortion that is inculcated in human minds comes through religious abominations that dictate to people a special style of life that must be led in order to earn their entrance into an obscure eternal life. No detailed concept of the nature of eternal life is formulated. Since such dictates are based on fears, guilts, punishments and deliberate obscurity of the style of eternal life, people become even more afraid of dying and of the true life, and cling even harder to the physical life of their bodies. In view of this fact,

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such religious abominations in their ultimate sense are as materialistic, perverted and dangerous as all others. Nothing of true spiritual value exists in them. The only grain of truth that is available from such considerations is the claim or hope that there is some kind of life after death. But the explanation, interpretation and understanding how such life functions or how it is acquired is a complete distortion, perversion and mutilation which leads to the establishment of the knowledge of that which is **not** the true eternal spiritual life.

16. The style of life of pseudo-mankind is entirely built around following, maintaining and perpetuating traditions, conventions and cultural mores. Anything new is accepted reluctantly, slowly and suspiciously and it takes a long time to incorporate it. Once it is incorporated, it becomes part of those traditions and conventions and loses its progressive element. In each new step the original concept of individuality and individual differences is modified, distorted and perverted. Traditions, conventions and cultures lead to a stereotyped development of a person who is expected to think, to feel, to will, to act, to function and to behave in certain ways prescribed by that stereotype.

In this sense individuality is replaced with role playing, conformity and uniformity. Any deviations from such requirements and demands are considered undesirable, abnormal, pathological and dangerous and must be, therefore, checked, blocked and suffocated in their expressions.

People who are different, unusual and nonconforming by the established standards are considered to be weird, individualistic, and a negative phenomenon in the life of such society.

Whatever is different from such standards and stereotypes is a threat to the very life of conventions and traditions on which pseudo-mankind is built.

For that reason, true individuality and individual differences are both silently and apparently repressed, suppressed and discouraged by all direct and subtle means.

The manifestation and function of individuality and individual differences is intolerable to the pseudo-creators because it leads to the discovery of the true spiritual principles behind it. The Absolute

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Creative Effort of the Most High is manifested in the infinite variety and infinite number of unique individuals and their individual differences, the total cumulative sum of which becomes a ground on which Absolute Sharing of the Absolute Principles of the Most High is possible, attainable and occurs. Therefore, true spirituality is based on that individuality and individual differences.

To undermine and diminish the importance of such a concept, pseudo-creators had to lead their pseudo-creation in the form of pseudo-mankind toward building all types of social, cultural, religious and other conventions and traditions that would, by their demands for conforming, hinder, block and discourage development, manifestation and function of such individuality. Once they succeeded in such an endeavor, the road to lesser and lesser spirituality was open until no or little spirituality remained. The monstrosity of conventions and traditions attempts to swallow individuality with the ferocity of an ever-hungry beast.

17. In such a condition and with such an intent, it is necessary to precisely define the basis on which human relations can take place. Such relations are not allowed to be built on individual similarities that lead to a greater spiritual awareness but on external conveniences and demands. Since pseudo-mankind is turned outward to the surface of the outermost degree of existence, all its values are based and are judged on that surface. Human relations are no exclusion from that rule. They are determined by the externally imposed conventions, traditions and cultures, and their rules, regulations and prescriptions. Stereotypes of such relations are established by which everyone and all are forced to form their relations. There are certain expectations, projections, demands, ceremonies and rituals which determine and dictate the form, the procedure, the content and the establishment of such relations.

In such a situation people start to value their relations not on an internal spiritual basis but on external, material, social and political accomplishments of individuals who conform to the expected standards. This leads to a clustered differentiation of people which divides society into various groups, classes and factions that formulate their own rules, regulations, traditions and conventions by which the members of such a class are expected to behave and to abide. Such differentiation, since it is forced by external values of material, social and political positions, leads to the establishment of

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exclusivity by its position and role, which in turn leads to power and domination. This is fertile ground for annihilation of all spirituality.

In such a framework hostile, hateful and paranoid feelings of one class or group toward any other class or group are developed and a continuous battle for dominant position rages. These groups and classes start to fight for their so-called rights and for domination of their own rigid traditions, conventions, and styles of life that are no different in their essence and substance from any other so-called privileged groups. It is not a matter of content but a matter of external position and power which becomes all-important for them. The privileged groups today can become the oppressed groups of tomorrow and vice versa. There is only an exchange of position, not a replacement of true values. The oppressed classes, once they become the privileged classes, take over and adopt such values and perpetuate them as effectively and consistently as the previous classes in power.

Now, on such grounds human relations are built in the pseudo-mankind. This is a deliberate fabrication of the pseudo-creators so that the true spiritual values — love, tolerance, understanding, cooperation, patience, respect, acceptance and freedom of choice — can be suffocated and replaced with their opposites — hate, intolerance, deliberate misunderstanding, uncooperativeness, disrespect, impatience, rejection and slavery to the conformity of traditions and conventions which destroy true spirituality.

18. In such a framework everything must strive ultimately for one purpose: to perpetuate, maintain and continue the preservation and growth of pseudo-mankind's systems by which it can not only survive, but expand, hopefully, forever.

In order to accomplish this goal, the gradual development of technology is encouraged. Technology in this connotation is used as a tool to prove to the members of pseudo-mankind that continuous improvement of conditions of their life is its purpose. Technology deals with external phenomena and their practical utility; however, the improvement of life's condition is limited to the natural and physical well-being only. People are enslaved in ideas, thoughts, desires and tendencies to have greater and greater physical and material conveniences that in themselves and by themselves have no true

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spiritual value. In this respect they become a purpose of human life, thus averting people from spirituality.

The true purpose of technology should be an emphasis to make physical life comfortable, to eliminate material worries and anxieties about physical survival. Thus, more time could be spent in exploration of spiritual values and greater effort could be put in spiritual, mental and emotional growth, betterment and progression.

In this connotation technology serves the ultimate spiritual purposes and helps people to be more spiritual and thus more themselves.

Of course, such a connotation of technology is unbearable to the pseudo-creators. Technology's use is perverted, distorted and mutilated. It is used to enslave people into dependency on material, worldly and earthly things and for defense of the human conventional and traditional systems. Since such defense is considered by established states and systems the greatest virtue and value of human life, technology is used for production of devastating weapons for destruction of anyone or anything that opposes or threatens that system. From this follows the inevitable result that the major use of technology is for the purpose of destruction.

Now, such use of technology eliminates from it any spiritual connotation. People start to develop a love-hate relationship toward it. On one hand they love its accomplishment because it gives them many natural, environmental and physical conveniences which they appreciate and become dependent upon. On the other hand they hate it because it can become a source of their annihilation. Such a relationship nullifies even more the concept that technology has any ability to see its great potential spiritual value.

Political controversy about the use of technology is maintained, fueled and supported so that no spiritual values can be derived from it. This is especially true regarding the development of nuclear weapons, peaceful use of nuclear energy and space travel.

The implication, the impact and the consequences of nuclear technology and space travel can be of unimaginable proportions both in positive and in negative ways. The positive implication is a spiritual one. It would lead mankind on one hand toward awareness of existence of pure energy, the source of which is non-matter; on the

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other hand it would lead ultimately toward discovery of the Universe and its inhabitants which far surpasses any physical explanation. Such utilization of nuclear technology and space travel is thwarted by the pseudo-creators because it would ultimately lead people by many paths back toward spirituality. For that reason, their negative aspects are emphasized and utilized which oppose all spiritual principles — dangerous radiation, massive destruction and annihilation, contamination, military use and other similar use.

From this one can see how the concept of anything can be used either for discovery, support, development and actualization of spirituality or for non-spirituality. In pseudo-mankind's style of life everything is geared, by the purpose of its initial hoax, toward destruction of spirituality and artificial maintenance of non-spirituality. It is said "artificial maintenance". The reason for it is that non-spirituality or distorted spirituality has no life in itself. Its natural course is to die out. Only through such artificial maintenance is it capable of surviving. It feeds from the true spiritual principles by using them in a perverted, distorted and mutilated manner.

19. In order to keep members of pseudo-mankind dependent on its systems and in a bond to material, earthly and worldly things, special traditions, conventions and cultures were developed which determined its economical structure. In this connotation, the economy of the society serves to perpetuate, maintain and support all conventions and traditions to which people are enslaved. A style of life is developed from them that leads to a need to support oneself materially and socially. A system of jobs, income, monetary standards and taxation is developed and established to keep people continuously in bond to that style of life which constitutes the base of pseudo-mankind.

External, material, prestigious positions are fabricated to keep people preoccupied with events of the outermost degree and all kinds of attractions artificially developed from it. Position established by ownership of external goods, properties and money becomes one of the most important needs. By it everything is valued and determined. Everything evolves around such possessions and the means to have more. Such an attitude leads people toward less and less spirituality until it becomes the least important value of the human life.

The complexity, intricacy and obscurity of economical systems contributes toward instability of the human systems. This, in turn,

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leads to greater needs and desires to have more of such goods as a means of protection against this instability. Insatiation, transiency and instability of material values together with institutional and governmental excesses leads to continuous inflationary tendencies which perpetuate this striving — to have more and better in order to beat inflation. Such striving by all factors, leads just to the opposite — more inflation and less stability. If spiritual values are replaced with material values, no stability of life can be ever accomplished because there is nothing stable in the nature of the outermost degree. One has to remember that stability of the outermost degree is maintained by the presence of its spiritual principles. Without it the outermost degree disintegrates by falling in on itself and by self-absorption. If one eliminates the stabilizing principle from it, nothing stable can remain in it.

For that reason it is important to realize that all systems of external or outermost degrees can only represent the spiritual manifestation which is internal or “within”. As long as they serve this purpose, they are useful, stable and valuable. In such service is their true spirituality. However, as soon as they become a purpose in themselves, they lose all their spiritual value and become a destructive, negative force that leads ultimately toward annihilation of all stability and spirituality.

Such a negative stagnant state is exactly what the pseudo-creators desired. For that reason, they infused in pseudo-humans an attitude that would lead them to place their priorities on external, material, earthly, worldly things that have no value in themselves and by themselves. Since the ultimate goal and purpose of the pseudo-creators is to destroy all creation of the Most High, all the systems that pseudo-mankind developed by such a philosophy lead in their final application to destruction.

Economies in such a connotation are not excluded. Instability of the economy can have a devastating, destructive impact on human life. All facets of life are affected at every level.

To complicate the situation more and to lead to accelerated self-destruction, an intricate, complex and confusing system of taxation of people’s earnings and properties is developed. The establishment of taxation is, of course, under the guise of support of the systems which supposedly protect the life and the safety of its members. In fact, what is protected here is not the life and safety of

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the people but the system's own abominable perpetuation through and by its traditions and conventions. Taxation serves to enslave people to the system. For that reason, it develops numerous rules, laws, regulations and prescriptions which seal and limit people's earnings and possessions and restrain their productive incentives.

There is a deep spiritual connotation to such incentives that is a danger for the pseudo-creators. The productive incentives of humans are reflections of a corresponding spiritual creative effort which is the principle of spiritual life. When people see the results of such incentives, by that spiritual law, the incentive in itself becomes rewarding regardless of its material consequence. One starts to see great potential and usefulness of such incentives for the common good. Such a consideration is purely spiritual and can lead to the discovery of spiritual principles. This is a dangerous situation for the pseudo-creators. Therefore, higher, more intricate and multiple taxation systems are instituted to keep people continuously preoccupied with their financial needs and to prevent development of truly productive incentives. Deductions are allowed in such systems in the form of investments. But they are allowed in their essence and substance only because such investments are investments into the system and, therefore, serve to perpetuate and to maintain the system itself.

But such an allowance also serves another purpose: to lead people to cheat, deceive and enter into criminal activities used either to avoid taxation or to claim fictitious deductions. Such practices, of course, accomplish the goal of the pseudo-creators. They kill two birds with one stone. Deductions for investments and business support, perpetuate and maintain life for the system. The purpose of the system, of course, in its ultimate sense, is to destroy any spirituality and creation of the true Creator. In addition, the incentive to cheat, deceive and break the law turns people away from spirituality. It makes them dishonest. They continuously feel dishonest and guilty. There is obviously no spirituality in dishonesty and guilt.

Now, there are grains of truths contained in economical systems and taxation. One is mutual support and sharing of one's accomplishments with others through their material manifestations. When one participates in building a society this can serve a spiritual purpose: to give greater possible opportunities, to provide the best possible environment for all and for the individual's self-actualization and self-realization, and for the realization of the total creative effort

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of one's unique expression and incentive to ultimately serve the common good and use of all. In such a connotation it is proper and right to contribute to such a system with part of one's earnings because it provides for such opportunities and environment. In this respect, whatever one contributes to the system is an ultimate investment in one's own creativity and productivity which comes back in the form of such provision. Mutual benefit of such arrangements are obvious. This is a true spiritual connotation of such a situation. Any other considerations are reactionary, suffocative and destructive to human's incentives and creative effort.

From the foregoing discussion the question arises: What is a reasonable amount from a spiritual standpoint to contribute in the form of tax to the system? The answer to this question is a simple one found in corresponding spiritual factors of the numbers and their quality. Ten percent of flat, overall tax on the actual total gross earning only, is spiritually and, therefore, economically the right amount. Such flat, overall taxation excludes any deductions or multiple taxations. If one earns one dollar or one billion dollars, one is spiritually obligated to share ten percent of such earnings with the system which serves to provide everyone with incentives and creativity. Such sharing, however, must limit itself only to the actual total gross earning because otherwise feelings of injustice, oppression and repression arise.

One of the spiritual meanings of ten corresponds to the spiritual principle of sharing. Each individual shares the portion which represents the totality of one's reality in which the Most High resides. Number ten is a straight line derivative of number one. It means that there is only one and the only One by whom and from whom everything exists and is. That One is to be shared. Any other number would violate this principle of correspondence and would lead to distortion, perversion and mutilation of the spiritual truth. This would lead to a great imbalance in the whole system and result in cessation of any spirituality. More than ten percent would lead to the spiritual conclusion that there is more than One; and less than ten percent would mean that there is no one to share with.

The pseudo-creators, of course, knew the meaning of ten and, therefore, they infused the need to violate this principle in the pseudo-human's system. The violation of it leads to consequences at all levels and functions of human systems, including economy and taxation.

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From the spiritual standpoint, no taxation other than that on actual total gross income is correct; otherwise deception, evasion, cheating and criminal activities which destroy human life and spirituality result.

The evilness, confusion, complexity, ridiculousness and foolishness of such taxation is typified by systems that exist in Europe and in the United States. They are multiple systems that even tax incomes from savings, gifts and inheritances which were already taxed when they were earned. The injustice and danger of such taxation can be illustrated by many examples of lifestyles in these countries. Horrendous syndicates and organized criminal activities flourish in such systems. The situation is not better in other countries or in the Communist block. In the Communist block the government simply takes what it wants from people without regard for investments or anything else.

Such is the situation in any economic system that is built on other than spiritual values. This is one of the outcomes and consequences of human spiritual deterioration initiated and manifested by the pseudo-creators.

20. The creative endeavor of human beings is difficult to suppress or to suffocate. It is the very principle of life and it has a purely spiritual connotation. The need to create in its essence and substance reflects the ever-presence of the Most High who is Absolute Creativity in Himself/Herself. The word "creativity" implies a progressive condition. Anything evolving and progressing leads to greater spirituality. One of the many ways the creative endeavor of human beings finds its expression is in creative and performing arts such as literature, poetry, music, painting, sculpture, ceramics, etc. They all reflect people's longing for self-expression and sharing. This need stems from purely spiritual principles of the innermost degree.

This is a danger inherent in the plan of the pseudo-creators because people of the arts are the most stubborn to subdue and to force into following the traditions and conventions of human systems which suffocate spirituality.

Now, as mentioned previously, true creative effort is originated in the innermost degree. Therefore, by closure of that degree a distorted, perverted and mutilated view can be infused into human minds relative to the concept of art, leisure and sports. In such a view, the

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focus is on external values. Since the external physical, bodily degree is considered to be the originator, carrier and supporter of human life, all answers to the questions of life must be sought in that degree in which are distorted, perverted and mutilated views about spirituality. Any attempt to transcend such a view is rejected, and in some countries, particularly in the Communist countries, people who express views differing from the conventional and traditional views of the system are put in prisons, considered to be insane or are locked in mental institutions where they are drugged and brainwashed into accepting the stagnant values of that system.

But even in such untraditional and unconventional approaches as one finds in the arts, there is a tendency to establish traditions and conventions and create cultures to which everyone turns for the answers. This is an inevitable outcome of the closure of the innermost spiritual degree. Such arts are forced into preoccupation with external forms and expressions of life where no true life actually exists. The spiritual connotation of such life is either distorted by such views or entirely denied. Poetry, music, paintings, literature, sculpture, and so on all serve to the cult of exultation of life that can be originated only in matter and its elements. If the spiritual aspect is considered, which it often is, it is derived from the interpretation and understanding of the traditional, conventional and cultural approach. In that sense the arts, paradoxically, serve even more than anything else to perpetuate, maintain and support the life of traditions, conventions and cultures. The artists build them, infuse life in them and perpetuate them by worshipping the old and creating new from that old. Now, in such “new” all old concepts are preserved because the “new” emphasizes even more the external values of life in its under-surface manifestation. The problem with this “new” is that it considers the undersurface of externals to be the innermost spiritual degree that originates life. This distortion is a preservation of the old concept in that “new”. The newness of that situation is, thus, illusory. Sense or meaning is being sought and imputed in something that is without sense. Harmony is derived from discord, proportion from disproportion, order from disorder, life from no life, and so on.

Another means of preoccupying people and absorbing their attention with bodily, external activities is the development of all kinds of sports. The importance of such activities emphasized in pseudo-human societies is amazing and reaches foolish proportions. The performers of sports are celebrated as heroes who should be followed and identified with. Here human values are placed in

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something that has little or no spiritual value. Instead of considering sports as one of the balancing factors of human activities, as a means for maintenance of proper physical fitness for the purpose of greater spiritual and mental function, such physical fitness and sports become a major goal in human life. This preoccupation ultimately takes much free time from people so that little or no time is available for their spiritual development. Such is the danger and consequence of human spiritual deterioration. In this connotation both arts and sports serve this deterioration.

Preoccupation with external, physical, material, worldly and earthly matters establishes and defines the content of human leisure time. It stems from the traditional and conventional approach of stereotypes, expectations, demands and projections. Leisure does not serve its spiritual function of enjoying life, taking it easy and having fun so that one can work better, be better and transmit the joy and fun in one's entire life. Instead it is an escape from boredom, stress, pressure and anxieties of life and work to which one must return and to which one is enslaved. Thus, one starts to work for leisure instead of having leisure to have fun, to rejuvenate in order to be more productive and creative, and to find satisfaction in achieving a greater use.

As one can see again and again, everything in such a society is upside down. The means becomes the purpose and the purpose the means. Such a reversion is both the origin and the outcome of human spiritual deterioration. It was infused artificially into pseudo-mankind by its pseudo-creators.

21. No matter how the true spiritual principles were distorted, perverted, mutilated and converted into false spiritual principles by the pseudo-creators, they must be considered and used in their original form. Every human living cell which was used for fabricating by the pseudo-humans still contained in itself all those principles in their original form. Nothing can destroy them or pervert them. Distortion, perversion and mutilation can take place only at the intermediate level or degree of the human mind where transformation of those principles for the purpose of creating human mentality is realized and actualized.

But as mentioned previously, one can distort only what is genuine and original. For that reason, humans' interest in everything that transcends their own physical, bodily existence in this world is very

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difficult to extinguish. It is always there and provided by virtue of the presence of the Most High in such principles. This is Divine Providence working through such interests to remind people of possibilities of realities other than physical or material life.

The pseudo-creators are aware of this interest and, therefore, they constantly strive to manipulate it to their advantage.

One avenue of manipulation is through religious dogmas that dictate certain ways of believing, understanding and reacting to any supernatural phenomena. In most instances, such dogmas consider such phenomena to be of evil origin and, therefore, they are taboo. Dogma contends people should avoid them and deny that they have spiritual use. Each respective church teaches that its concept is the only acceptable one.

Another way of manipulating such interest is by devising all kinds of occult and magic practices of a contradictory nature, such as the distortion of parapsychological, astrological and spiritualistic practices, communication with spirits, divinations, etc. These practices lead people in a special way to interpret and to believe in spirituality and the supernatural, E.S.P., and similar phenomena. They build around such practices mountains of rituals, ceremonies, procedures and methodologies which lead to the formation of traditions and conventions in order to ultimately suffocate true spirituality.

Now, in such practices there are many grains of truths because, after all, they all emphasize true spiritual principles. There is nothing wrong in practicing them as long as they serve the right purpose — to bring people to a higher true spiritual awareness. But their explanation, understanding, interpretation and use by the pseudo-creators is, in most instances, contradictory to their true spiritual purpose and value. This is how pseudo-creators manipulated that interest to serve their own purpose to destroy spirituality or to relate it only to the practices of the pseudo-spiritual state of hells.

A third way of manipulating such interests is in using established scientific principles, which are educated ignorance itself, to deny any validity and/or verity to parapsychology, E.S.P., or anything supernatural. These are considered to be the fruit of people's fantasies, illusions or delusions, or the results of deranged minds, wishful thinking or mental pathology.

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All three methods of manipulation accomplish the same purpose. They lead people from true spirituality. And this is the goal of the pseudo-creators.

22. One of the most devastating consequences and results of human spiritual deterioration can be seen and felt in the practices of medical and healing arts that prevailed until recent years.

Such practices have been the epitome of a materialistic, external and superficial approach to deep-seated problems of pseudo-humans.

The philosophy here is to base everything on the external degree. Life with all its attributes is derived entirely from bodily functions such as the brain and nervous system. In many instances, such functions are equated to life and no other life or level of life is considered possible.

Because in such a concept the body is considered to produce everything, treatment of any physical dysfunction is possible only through and by the body, that is, by external means such as pills, diets, surgeries, physical therapies and similar means. No spiritual or even mental factors playing a role in such dysfunctions have been considered until recently. Even mental illnesses are considered to be either the outcome of a biochemical unbalance of the body or brain in itself, or the result of an environmental constellation, family life and upbringing — all external reasons. Nothing truly spiritual or truly mental is contained in such definitions.

This methodology and philosophy of medicine and the healing arts was carefully devised by the pseudo-creators and infused into people's minds. Concrete disease and its concrete cure by so-called natural means refutes any spiritual cause. Actions speak louder than words. Of course, such conclusions have a devastating impact on human health and human life because it makes them dependent on a host of medical prescriptions of pills and similar devices which disregard entirely the whole personality and human mind which consists of spirit, soul and body. It closes the way to spirituality, where the real cure is, and disregards that which originally creates and fosters all disease.

Thus, medicine and the healing arts have been most faithful and convincing servants in the hands of the pseudo-creators in their attempt to destroy true spirituality.

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Medicine and the healing arts build their own traditions and conventions which carefully guard against any other considerations or philosophies which might lead to the discovery of true medicine and healing arts, which derive the true tools of healing from spiritual principles.

One grandiose fallacy of medical philosophy lies in the acceptance of the postulate which makes life dependent on body and brain functions. The other fallacy: that by death of the body and its decay, all life ceases to exist. If the body were the producer of life, it could never die because life is life and by virtue of its nature it cannot be destroyed because it derives its origin from the Absolute Life of the Most High.

Anything Absolute with all its derivatives always is and does not contain any state of non-being. Therefore, once derivatives of the Absolute Life are established in the form of sentient entities, their individuality, manifestation, process and continuous becoming cannot be stopped by cessation of existence of their outward form.

A physical body composed of elements of matter is only a superficial form that is a temporary accommodation for life in the natural or the outermost degree for a certain creative purpose. Once that purpose is fulfilled, the body becomes obsolete and returns to its original state — elements of matter derived from that planet's chemical and material composition.

Now, in such a body, no origination, contention or production of any illness is possible. It is never alive by itself. Whatever is happening in it either in a positive or negative manner is the result of the function of the law of correspondences which regulates the state and process of interaction of all spheres, levels and dimensions of any given human being or any sentient entity. In the negative case, there is a disruption and violation of the proper function of that law which is manifested in the body by symptoms of illness which correspond to such disruption or violation.

Any medicine or healing art that would consider this, of course, would continuously lead people toward greater spirituality and consequent better health. Such a situation is undesirable for the pseudo-creators, so they distort, pervert and mutilate the true meaning and methodology of medicine and all the healing arts so that people are led away from their spirituality.

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23. One of the major methodologies, tools and means not only for spiritual medicine and the healing arts but also for the bridging and interconnecting of all levels, dimensions, and degrees of the human mind is hypnosis/self-hypnosis, and particularly spiritual hypnosis and spiritual self-hypnosis.

Hypnosis/self-hypnosis plays a special role in the spiritual awareness of people. It is one of the major links both within the individual's multi-dimensional nature and between all other dimensions, worlds and levels. Hypnosis/self-hypnosis is an immanent condition of the human mind that is a reflection of the ever-presence of the Most High. In its essence and substance it is a guardian of true spirituality and a means for rediscovery of self in all its dimensions, spheres, levels and aspects.

Such a basic function of hypnosis/self-hypnosis assures that internal spiritual laws of human existence are continuously manifested in the external world and available to all people for exploration. This law recently has been emphasized as a principle of mind over matter. It leads to the conclusion that mind and its laws supersede all laws of matter.

Such an understanding of the role of hypnosis/self-hypnosis is an extremely dangerous one in the view of the pseudo-creators because it leads people toward greater spirituality and not away from it.

For that reason, the concept of hypnosis/self-hypnosis is a target of a very careful distortion, perversion and mutilation.

There are several ways to deal with it:

First: Develop all kind of superstitions, prejudices and biases about hypnosis/self-hypnosis in order to lead people to believe that it destroys free will, makes people dependent and weak-minded, enslaves them to commit all kinds of atrocities, forces them into acts which are contrary to their moral values, and forces them to yield to the external powers of the hypnotist. Now, in the true meaning of the concept of hypnosis/self-hypnosis, the exact opposite is true. But this is the point in the whole game: put everything contra or upside down.

Second: Weaken the spiritual role of hypnosis/self-hypnosis by proclaiming it to be an invention of the devil, a result of black magic and its hellish seductions, a methodology to possess people and their souls and to lead them astray from the Most High resulting in their

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eternal damnation in hells. Again, in the true meaning of true hypnosis/self-hypnosis, exactly the opposite is true.

Third: Undermine the function and spiritual meaning of hypnosis/self-hypnosis by proclaiming it to be only the result of role-playing defined by social situations, demand characteristics, expectancies of the situation, pure imagination, conditioned reflex, or the result of suggestions. In such definitions a strong emphasis is on the external factors that usurp all and any spiritual connotation of hypnosis/self-hypnosis and lead one to believe that there is no such thing as real hypnosis or self-hypnosis.

Fourth: Undermine and obliterate the true spiritual meaning of hypnosis/self-hypnosis by considering it only as an adjunct to some other external means without which hypnosis/self-hypnosis cannot be useful and effective. This keeps people from looking into themselves where true spirituality exists.

Fifth: Diminish the effects of hypnosis/self-hypnosis and block spiritual awareness which is produced by such experiences by limiting it only to the lighter degrees and proclaiming that deeper hypnosis can be damaging, dangerous and undesirable to one's mental stability, leading to devastating, irreversible mental consequences. Of course, no such situation occurs from experiencing even the most profound plenary state of hypnosis. The opposite is true because the deeper one goes the more stability one finds and the greater spiritual awareness one achieves.

Sixth: Distort the true meaning and function of hypnosis/self-hypnosis by claiming it to be a cure and panacea for everything. Such indiscriminant application of hypnosis/self-hypnosis leads toward many disappointments and its eventual abandonment which then deprives people of the use of this important tool for their spiritual awareness, overall well-being, progression, betterment and growth.

As one can see, there are many ways in which the true spiritual meaning and use of hypnosis/self-hypnosis can be and is distorted. Such distortions and condemnations lead people to doubt the whole venture of hypnosis/self-hypnosis. And that is exactly what the pseudo-creators want — to deprive their pseudo-creation of anything that may lead them back toward true spirituality.

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24. One of the consequences and outcomes of building, maintaining, perpetuating and extending the domination of traditions, conventions and cultures is the necessity for their defense and protection. In the very nature of any traditions, conventions and cultures there is an intolerance toward anyone or anything different and outside.

Such a situation is a reflection of the state of affairs of the pseudo-spiritual world of the pseudo-creators — hells.

One constantly needs to remember that the pseudo-creators imitate the real Creator. The real Creator — the Most High — creates sentient entities in His/Her likeness and image. Therefore, the pseudo-creators also fabricated pseudo-creatures and pseudo-humans in their own likeness and image. Because they pervert, distort and mutilate the original true principles of creation, their fabrication reflects fully the negative intention of their cunning and corruptive heart.

One of the principles of the real Creator by which creation occurs, proceeds and becomes is unification of all creation in its infinite diversity into unity, oneness and harmony. Such unification reflects the principles of love and wisdom. In the pseudo-creators' fabricative effort, which is the opposite of this principle, everything must be disjointed, disunified, dissected, split, fractionated, discorded and contradictory. The unity of infinite diversity is replaced with conformity, stereotypes and uniformity of traditions and conventions. Because the basic principle by which such fabrication can operate is intolerance, continuous wars, battles and upheavals are raging in the pseudo-spiritual world of the pseudo-creators, which is hell.

Such situations and conditions are projected into all pseudo-creation and particularly into pseudo-mankind on Earth which was patterned on the nature of the pseudo-creators. Imposition of rules, regulations, styles of life and prescriptions for traditions, conventions and culture on their createes is the major methodology used. The need to defend, to impose and to spread their own views, ideas and style of life all over the world is determined by the belief that only they can be right.

In the basic nature of the pseudo-creators is the need to conquer all creation and to replace the real Creator with themselves. This need is reflected in pseudo-mankind's struggle in every nation, state,

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group or faction to dominate, to expand and to establish its own absolute rule.

Power struggles inevitably lead toward the building of monstrous military systems with devastating weapons of destruction. Wars, coups, revolutions, terrorism, aggression, ultimatums, demands, threats and tensions, become a part of everyday occurrences in the life of such societies. All such activities are justified by the need and right to protect and to defend the perpetuation of the human systems within each nation, state, group or faction having its own traditions and conventions.

The military system becomes one of, if not the most, important segments and controlling forces behind all such establishments. It builds its own rigid rules, regulations, traditions and conventions and requires and demands complete and blind obedience to them.

Now, because all such systems of traditions and conventions are of external, non-spiritual and stagnant values, the military and similar organizations protect, impose and defend everything reactionary, stagnant and outdated.

Revolutions are falsely considered to be one means for the elimination of everything traditional, conventional and stagnant; yet in their essence, substance and actions they even more furiously follow the example of building, expanding, protecting and defending their own traditions and conventions. Instead of becoming a force for the elimination of old traditions and conventions, they recreate devastating dogmatism, fanaticism and blindness that even more viciously perpetuates everything old.

Such situations do not have anything spiritual in them; in fact, they keep people away from spirituality by forcing them into believing in the sacredness of traditions and conventions or in revolutionary, dogmatic and fanatic ideas.

25. In order to assure the continuous perpetuation of wars, aggressions, intolerance, hate and disunion in pseudo-mankind's condition, the concepts of nationalism, racism and minority are developed and realized on Earth. It is the best possible fuel for feeding the Moloch of destruction invented in hells by the pseudo-creators for the purpose of the elimination of all spirituality and the Most High. No unifying principle can be sustained by such a negative or

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disruptive situation. Here the diversity of creation is distorted by clustering people around one idea or theme which leads inevitably toward separation from anyone who has a different idea or theme. Such separation, in turn, leads to the gradual development of different groups of people who begin to differ from another group and then continue their graduated separation to the point of complete alienation. This also causes a geographical separation that ultimately leads toward the development of races, nations and tribes of completely opposing values. Such a position of opposing values creates a condition of intolerance, exclusivity and self-righteousness of any group, its ideas, and its style of life.

Thus, any other race or nation automatically becomes inferior or undesirable and must be conquered and forced into accepting the style of life of this race or nation. But since any other race or nation basically has the same attitude about all others, with the belief in their own destiny to dominate and to rule over others, the inevitability of such a situation is hate, intolerance, aggressions, wars and bloodshed. The history of people on Earth is the history of such bloodshed and speaks for itself.

In such endeavors no true spirituality is possible for in true spirituality there is a unifying principle of all creation, of all views and ideas, and of all races and nations. A true and spiritual diversity of ideas, views, nations and races is looked upon as a projection of the correspondences of them to the various aspects of the One Most High. Since there is only one Most High, there is only one idea with an infinite diversity of its expressions and manifestations. This is a true spiritual meaning of such diversity.

Of course, such an idea is intolerable to the pseudo-creators. Therefore, they pervert, distort and mutilate it by infusing into people's minds the view that various aspects of the One are not one but are separate and independent, each having its own right to be the dominator and the only one. This leads to the fabrication of various religions which perceive, interpret, understand and conceive only that one separate aspect as their god. Since different aspects are adopted by different cultures, nations and races, different gods appear whom are considered to be the only right one for everyone within that culture. Because every culture believes that its god is the correct one and all others are false gods, a "savior complex" develops which forces them to attempt to save others even by means of bloodshed and

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complete destruction in the name of that god. Again the history of pseudo-mankind is full of such examples.

This is the purpose of the pseudo-creators: to destroy any concept of spiritual unification and the concept of the One Most High, leading to cessation of any spirituality.

26. Within every pseudo-system, culture, convention and tradition the emphasis is always on external values. Only the spirit and mentality of such a system are considered to be its internal factor. But spirit and mentality have no spiritual origin because they perpetuate the existence of stagnant accumulations and mountains of distortions. Spirit and mentality are artifacts built from the external elements of the system itself.

Loyalty, devotion and sacrifice to the system is required, demanded and forced. Everything must serve that system. For that reason, a sense of belonging is developed that leads toward the establishment of collective values which exclude privacy, intimacy, individualism and differences. Such collectivism serves the aim of suppression, repression and oppression of everything that is not of collective value for the culture or group. This is one way to eliminate or at least diminish a sense of self in which spiritual principles reside. “A person is nothing, collective is all”, is the result of such philosophy. This is the credo of the Communist countries.

On the other hand, the illusion of belonging to self is developed in the form of ownership. Ownership is not in the discovery, affirmation and expression of true qualities of self but in the possession of material goods and properties. All values are put in such non-spiritual ownership. This is the credo of the so-called capitalistic countries. Material ownership leads toward development of the right to protect and to defend what one has in externals, that is, in possession of material goods and property. The whole meaning of life is in such possession and its protection. From that develops a sense of false privacy and a need for its protection.

Both extremes of such attitudes develop their own traditions, conventions and styles of life which lead toward deprivation of spirituality. Once attention is diverted from the fact that ownership of self and its attributes, aspects and expressions are the most valuable factors of human life, the way toward spirituality is blocked.

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Such a position is one of the outcomes and consequences of human spiritual deterioration, initiated by the pseudo-creators.

27. With such perverted, distorted and mutilated concepts and styles of life, one can build perverted, distorted and mutilated self-concepts and self-images. The pseudo-creators are well aware of the importance of a positive self-concept and self-image for human spiritual development. On such a self-concept and self-image the whole concept of true spirituality stands or falls.

For that reason, all efforts are thrust into the distortion, perversion and mutilation of true self-concepts and self-images.

People's attention is taken away from their own internals where their selves reside and where spirituality reigns. Conventions, traditions and cultures with their external stereotypes, demands, prescriptions, positions, functions, masks and role playings are built. Everyone is expected, demanded and required not to be oneself but to adhere to the dictates of such expectations and stereotypes. One is forced to perceive oneself not through the eyes of one's internal self but through the eyes of external expectations, standards and stereotypes. One is considered to be one's role, position, mask and place within those expectations, standards and stereotypes. One begins to think that one is, in fact, that role, that mask and that prescription without being anything else. Such identification with one's mask and role leads to the denial or at least to the disregard of the real self where true spirituality is. Thus, it leads away from spirituality. As Carl Gustav Jung correctly pointed out, this is a dangerous situation that results in mental imbalance leading toward all kinds of spiritual, mental, emotional, intellectual, sexual and physical disorders.

Now, in such a model the pseudo-creators are accomplishing two purposes: 1) replacement of the true self with an artificial self built upon expectations, roles, masks, stereotypes, positions and demands of externals where no spirituality exists; and 2) leading people toward insanity and the acceptance of all kinds of illnesses which could ultimately destroy them and the creations of the true Creator.

The need to be oneself is an immanent need of the unique human being and his/her existence. By it one's life is sustained and acquires personal meaning. There is always an internal pressure to be oneself. If one becomes continuously more and more oneself, the pressure is

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relieved and a true self-concept and self-image is acquired. This leads to greater spirituality because in such awareness the presence of the Most High is discovered and the source of unlimited and unconditional love and wisdom is found. Such a source becomes an infinite and eternal avenue for continuously becoming oneself and becoming closer to the Most High. Closer proximity to the Most High, in turn, makes one even more oneself. This leads to higher spiritual awareness and discovery of the true meaning and function of one's life.

However, if the pressure to be oneself is not relieved, and instead an artificial self is built and listened to, tremendous tension within results and all balance of human life is upset. Such tension and imbalance is manifested by a distorted, untrue self-image and self-concept which leads toward the development of all kinds of insane pathological and perverted behaviors and symptoms that destroy the true sense and meaning of human life.

This is the result of human spiritual deterioration fabricated by the pseudo-creators.

28. The replacement of internal values of self with external, artificial and unreal masks, roles and stereotypes, leads toward the development of needs to substitute spiritual factors with non-spiritual ones. The need for spiritual factors is always there. It cannot be eliminated by virtue of its immanency to life itself. But it can be perverted, distorted and mutilated by imitation and replacement by physical pleasures with which it corresponds. Love, wisdom, respect, acceptance, sharing and reciprocating are always present. They are always of spiritual value; therefore, they are a dangerous factor in the plan of the pseudo-creators. For that reason, they are turned into their corresponding physical factors which become purposes and goals in themselves instead of a means toward greater spiritual awareness.

Thus, seeking a life of bodily pleasure becomes a major pastime of most humans on one hand, or complete denial or abstention from pleasures on the other hand.

Food, drink tobacco and drugs become a major factor of human life. Food and feeding substitute love and good; drinking and drugs substitute wisdom and truth. At the same time they are used for self-punishment resulting from feelings of guilt for not being what one is supposed to be or for security and protection.

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Intense preoccupation of people with food, drink, tobacco and drugs in either direction (whether the struggle is abstention or overuse) by virtue of its external values leads people toward self-destruction and the destruction of spirituality. Slavery and dependency on the use of food, drink, tobacco and drugs forces out other productive thinking which would eventually lead toward freedom, independency, discovery of self and spiritual awareness.

Because of the important spiritual implications and correspondences of feeding and drinking, food and drink can be used in multiple ways for destruction of true spiritual values of human life. Taking care of the body corresponds to taking care of the spirit, meaning taking care of self. The food of the spirit is a giving and sharing of love and good, and the drink of the spirit is acquiring and sharing wisdom and truth. If one denies or closes off the spiritual values of one's existence in spirit, one is forced into preoccupation with the body and external matters.

Now, such denial places the origin of life into the body and matter, where no life in itself exists. If all life is equated to bodily life, then all needs of all dimensions must be replaced with the substitution of a pseudo-life. Since unreality can never substitute reality, the hunger, thirst and desire for physical pleasures become insatiable and unquenchable. Thus, people become addicted to food, drink, tobacco or drugs. Such addiction leads to ultimate physical destruction.

Once the balancing factors of all levels, dimensions and degrees of the human mind are eliminated, the suffering and misery of the total human mind becomes inevitable. The balancing factor is the very spirituality itself that constitutes the center of human existence where the Most High is as in Her/His own. On the other hand, in cases where people limit themselves by restricting or stultifying their enjoyment of proper food, drink and other physical pleasures, there occurs a violation of the law of correspondences, as pointed out above, which leads toward closure of true spirituality.

There is a special situation with tobacco and street drugs. The way they are used by people has no positive spiritual value within any spiritual correspondence. One needs to eat a certain amount of food to keep one's body alive; one needs to drink certain amounts of liquid for the same reasons. This is a true spiritual correspondence — one is kept alive by love (**spiritual food**) that is true life and by wisdom (**spiritual drink**) that is a true form of life. There is no such

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correspondence with smoking or drug addiction (alcoholism is considered to be a drug addiction here). One doesn't need to smoke or to use drugs in order to be alive. The opposite is true: by smoking and using drugs, one shortens one's life span within one's body. For that reason, the act of smoking and taking drugs is a pseudo-correspondence invented by the pseudo-creators in the hells to blunt, to enslave, and ultimately to destroy people's minds by leading them away from spirituality and recruiting them for their own pseudo-spiritual state of hell which they fabricated for that purpose.

Such then are the outcomes and consequences of human spiritual deterioration on specific areas of human life, human activities, human systems and human relations.

And thus, the question of how it is to be without spirituality is being answered by a life style of human insanity and foolishness. The concrete acts speak for themselves. Hopefully, the lesson is beginning to be learned.

As with other statements and discourses of the previous chapters, it is necessary again to emphasize that there are higher and greater understandings of all these factors which transcend those represented here. However, it cannot be conceived and understood without this intermediate step as revealed by this book. Everything is revealed in progressive steps. Such a new step now is being built. It is replacing any previous concepts and understandings that have been in existence since time began and until now.

CHAPTER SIX

Profound Crisis of All Human Systems, Values, Traditions, Conventions and Cultures. End of the Human Era.

The structure and dynamics of all creation derive their principles, laws and life from the Creator. Because they occur, proceed and become from the Absolute Creative Effort of the Absolute Most High, they contain within themselves all principles, categories, attributes and derivatives of their Creator in a relative state and relative process. This state and process is relative only to the Absolute State and the Absolute Process of the Absolute Most High. Such a relationship between the Creator and His/Her creation determines the spiritual principle of all beings and existences.

This spiritual principle states that the normal and natural course of development and progression of all creation is its progressive flow toward greater and greater approximation of the Absolute State and Absolute Process of the Absolute Most High. In such an approximation is the principle of becoming. One becomes more and more oneself by the greater and greater realization of closer and closer proximity of that which Absolutely Is.

Thus, in following, actualizing and realizing all principles, categories, attributes and derivatives from the Absoluteness of the Most High, one finds the true meaning of one's life. Such meaning leads toward true spirituality and proper, right, normal and natural direction in the flow or current of one's life.

This is the normal and the natural state of affairs. This is the true spiritual principle that is inherent, immanent and innate to all creation. The flow is always in one direction — toward greater approximation of the Absolute Positive State and Absolute Positive Process of the Absolute Most High. In such a positive tendency is a base and foundation for growth, progression and betterment of all sentient entities to eternity.

Any disruption of such flow or direction is unnatural, abnormal and negative.

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The purpose and the goal of the pseudo-creators was to disrupt and misdirect such flow. In order to do so they proceeded with the development of a plan that led toward fabrication of a pseudo-mankind in which such disruption could be manifested and accomplished. That led people toward building, developing, establishing and perpetuating all kinds of human systems, conventions, traditions and cultures which enabled such reversion of the universal order. Thus, the opposing factor was developed. It opposes the natural and normal flow of creation and establishes a counter-flow or current. Instead of leading toward greater and greater spirituality found in closer and closer approximation of the Most High, it leads toward lesser and lesser spirituality until potentially no spirituality remains.

It is said “potentially no spirituality remains”. The reason for this is as follows: the normal and natural tendency of true life is continuously to approximate the Absolute State and the Absolute Process. Such state and process, by virtue of its Absolute Nature, can never be accomplished in the Absolute Sense. Otherwise one would always be, and would not occur, proceed and become. For that reason, any opposing factor to this trend would be opposing the same principle — the approximation of no spirituality. Since there is no such state or process in which absolutely no spirituality exists, one could approximate to eternity something that can never be reached in Absolute Sense. Hence the word “potentially”.

In the opposing factor of such counter-flow there is always a tendency to reverse itself to the original, normal and natural flow. The reason for this is that whatever is abnormal and unnatural is a distortion, perversion and mutilation of normality and naturalness. No matter how much one distorts, perverts and mutilates, one does it to the thing which really is normal and natural. Therefore, that normality and naturalness remain continuously within that abnormality and unnaturalness.

Without such normality and naturalness, no abnormality and unnaturalness could be conceived, established and become counter-active. One has to realize that all life, power and energy of abnormality and unnaturalness stem from normality and naturalness.

Now, there is a principle which was underestimated by the pseudo-creators. Having within itself what is normal and natural,

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everything abnormal and unnatural would be continuously, without cessation, pressured, forced and led to return to its normality and naturalness. Such is the law of all spiritual principles.

Here one has to remember again and again that pseudo-creators cannot create anything new by themselves because they lack Absoluteness of being and existence. Whatever is created can be created only from such an Absolute Condition that is uncreated in itself. The only thing anyone can do in one's creative effort is to derive from such an Absolute Condition. Thus, the pseudo-creators had no choice but to use building blocks that were available to them in the form of created sentient life. By using living cells of their own species, they fabricated a human race in which they implanted a tendency toward a counter-trend and counter-flow in the opposite direction from spirituality. Thus, they fabricated a typical and specific human era.

But as mentioned previously many times, in such living cells all genuine and original principles of the Most High must be retained and preserved. Otherwise no life could exist in them; they would then die out. In those genuine and original principles the above-mentioned spiritual law is continuously operating. It is its immanent condition — to flow in a normal and natural direction toward greater and greater spirituality, that is, toward closer and closer approximation of the Most High. From that principle, anything unnatural and abnormal would be continuously pressured and forced to return to its genuine and original normal and natural flow. This is simply a condition of life.

In order that such an unnatural and abnormal condition could be maintained, means were devised to artificially force it in the opposite direction. Such means were in the form of false and distorted religions and pseudo-spirituality; conventions, traditions, cultures and human systems that had only one ultimate goal — to stop, to reverse the natural and normal flow of life and to maintain the opposing abnormal and unnatural trend. In such systems, no matter how well they serve their purpose, continuous pressure, tension and stress exist. Whenever one opposes something that flows naturally, one has to exert considerable power, energy, strength and pressure to be able to divert or reverse the flow. Such a state is a state of pressures, tensions and stresses. It establishes, by the nature of its unnaturalness, a state of continuous crisis which exists within all human systems.

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No matter how positive some accomplishments of human systems appear, and how much they seem to serve the good of mankind, they ultimately support that critical condition of continuous crisis of human systems.

In order to cope and to deal with such a state of crisis, more tools of the same nature had to be devised, and more traditions, conventions, rules, regulations and prescriptions were accumulated which temporarily averted the crisis to some extent but which, in fact, ultimately compounded, potentiated and deepened it.

Such a state of crisis is inherent and immanent to the nature of the opposing factors which are manifested in all human systems. As pressures, tensions and stresses accumulate more and more, the crisis sets in and brings about the breakdown and collapse of the system. The trend of such a crisis is “progressive” in nature in the opposite sense. Crises become progressively greater and worse.

The perpetuation of such a state of crisis is assured by the counter-spiritual nature of human systems that seek survival by rigidly clinging to and depending upon traditions and conventions, and cultures and their religions. Such tendencies are so strong that when generations after generations die out and go to the intermediate world, they continue in their effort even more furiously. The ferocity of such tendencies is even greater because in the new state in the spiritual world, more sophisticated tools are available for them to continue in their counter-productive effort. There they build their own artificial societies and cultures that feed back to pseudo-mankind on Earth, giving it fresh impetus to continue in its non-spiritual, counter-productive, abnormal and unnatural effort. From it they feed and are fed because the new members are recruited from the people of Earth to join them in their state; thus the status quo of that situation is perpetuated, maintained and preserved. This is a mutual feeding because people of Earth are being fed new ideas, new thoughts and new inventions of greater distortions, perversions and mutilations of true spirituality, and at the same time they feed the producer of such ideas by actualizing and realizing them in the natural state and then joining them in their own pseudo-spiritual state in the intermediate world.

But because within such systems, by virtue of the above mentioned principle, there is always a pressure or a force to revert themselves to the normal and the natural flow, they are continuously in crisis and in

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the process of breakdowns. Things are usually not going as well as planned or expected. The normal and natural course of events has its own convincing means and tools to bring everyone back to the normal and natural condition. This is the operation of the law of Absolute Providence of the Most High.

Humans, throughout their history, are continuously reminded by many means of their true, original spiritual nature. Prophets, great spiritual founders, men and women of God and holy books such as the Bible are written to remind them of their true original spiritual nature. Alternatives are continually being given, examples are being set, visitations are occurring, inner consciences of individuals are being reawakened, and many other similar things are continuously operating for such a purpose. They all contribute more and more toward deepening the crisis of all human systems.

Regardless of the extent to which such positive efforts and ideas of the holy books are distorted, perverted, mutilated, polluted, contaminated and misinterpreted, they still contain and maintain within themselves grains of real spiritual truths. Such truths cause the crisis to deepen even more by opposing their distorted values.

When the situation of such societies in the spiritual world develops to such a critical point that its continuation is a threat to all creation by virtue of the profundity of the crisis, they suddenly and completely break down, ending in a grandiose collapse. After that their members are separated and placed in their prospective pseudo-spiritual hell, where they continue among themselves in their lifestyles as long as they wish, or as long as they continue to shut off listening to their inner voice which continuously tries to lead them back to the natural and normal trend.

Now, such collapses of those societies in the world of spirits or intermediate world are what is meant by the Last Judgment. The corresponding factors of such visitations and last judgments to the people of the planet Earth are manifested in wars, natural catastrophes, disasters, holocausts and cataclysms, and in regressive-progressive trends of human development from the state of enlightenment to the Dark Ages toward spiritual reawakening that is preceded by the total collapse of all human systems.

The regressive-progressive trend signifies that there is less and less spirituality until the Dark Ages set in; they trigger the trend

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toward profound crisis of all human systems. In order to save them, more sophisticated, more complex and more durable systems are developed (for the same purpose, of course) with greater technology. Such development leads toward a more profound crisis. The new crisis leads again toward development of more sophisticated systems and technologies for the same purpose. It leads toward greater and more profound crises and so on continuously. This is what is called a regressive-progressive trend. It can be seen clearly by examples of wars in human history. First there is a waging of war in a local sense leading toward a few hundred killings, then there is an expansion and hundreds of killings are turned into thousands of killings until global world wars come into existence which kill many millions of people. The same is true with regard to natural catastrophes and cataclysms. They are more frequent and more devastating in their ferocity, resulting in greater impact on human life and its condition. Another example is the disappearance of cultures and nations from the face of the Earth, only to be replaced with greater cultures and greater nations having greater traditions and greater conventions and greater cultures, and so on until the point is reached when the destructive force of profound crisis of all human systems is of such proportions that it seriously threatens the complete and total annihilation of all life on the planet Earth including Earth itself. When such a situation occurs, it signifies the end of the human era. It means that the lesson has been learned, the question of what it is like to be without spirituality has been answered by living example, and the usefulness of such a situation has fulfilled its purpose and no longer needs to be tolerated.

Then the return to the previous normal and natural condition of spirituality can be resumed. Once opposing, artificial forces of human systems are removed, the normal and natural course of spiritual progression re-establishes itself naturally and effortlessly because nothing is opposing it any longer.

Such a situation exists on the planet Earth at the present time. Until now, human systems have never had anything at their disposal which could destroy all life on Earth, including planet Earth itself, within a few seconds or few minutes.

Such a profound and ultimate crisis of all human systems and their inevitable grandiose breakdown and collapse is manifested by the following signs:

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1. A gradual depletion of the natural resources on which the economy of the human system depends. Such a depletion can lead to complete paralysis of the economy.

This situation leads to the peculiar political situation in the world: the nations which still possess some of these resources are in a position to make other nations with depleted resources or no resources dependent upon their dictates, blackmail and manipulations. They use their resources to create crises and to force their policies on others. The political imbalance that results from this leads toward the establishment of chronic tension, threats, suspicion, and danger of wars that would end in doomsday. The nations which are dependent on such resources of other nations, particularly those of the superpowers, have no choice but to attack and to force by violence, threats and manipulations delivery of such resources. This is done on the basis of the fact that availability of such resources is vital for their survival.

The depletion of natural resources is the result of stupidity and foolishness of the human system which had no regard for planning and distributing such resources in naturally developed trends. The human hunger and insatiation to possess more, to use more and to waste more is unlimited, inconsiderate and devastating. Such is the outcome and consequence of the non-spiritual or pseudo-spiritual condition of humans which brought them into the position of complete and total dependency on values of the external or outermost degree, which are no values at all.

Once the balancing factor of life is inhibited and not allowed to come through, the result is an overuse of that which is considered to be the real source and origin of life — nature. The overuse of nature usually follows the law of geometrical progression and is spurred by continuous pressure, force and stress on other levels of human existence. Because other levels of human life are either underestimated or completely disregarded, such pressure, force and stress is considered to be the result of not taking enough care of externals and the natural level. Thus, overuse is even more intensified. Such intensification, of course, leads only toward greater pressure, force and stress which, in turn, lead toward compounded overuse and more crises and more overuse continuously. Thus, the vicious perpetuation of this cycle is established until one day all natural resources are gone or unavailable. And this is the end of human systems.

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2. With such indiscriminate overuse and abuse of natural resources, and placement of man's values on possession of external goods and properties, the step toward destruction of the human environment is a short one. Pollution and contamination of the environment reach unusual proportions. Human habitats become dangerous and unhealthy. The ecology of the natural environment which supports its healthy and balanced condition is disrupted. This leads to the elimination of various species that are a vital part of that ecology for maintaining balance in nature.

The accumulation of pollution, poison and contamination of the environment, combined with the disruption of the ecological balance, leads to a condition which is intolerable for maintenance, sustenance and continuation of human life on the planet Earth. This only deepens the profound crisis of all human systems, accelerating the process of total and ultimate breakdown and grandiose collapse.

3. The dependency on, clinging to and desire for more external goods, possessions and properties without any regard for anyone else, together with natural and political disasters and manipulations, establishes a great unbalance in the strata of human systems. Two extremes become apparent: a) concentration of material riches and abundance in the hands of a few, or available to only a few nations and b) a chronic state of unusual poverty, hunger and lack of basic means for simple survival. Such conditions compound and potentiate the pressure, force and stress that lead to an even more profound crisis for such human systems which completely failed to even consider the proper balancing principle of true life. Such failure to do so ultimately results in the breakdown and collapse of the whole system.

4. In the effort to preserve, perpetuate and continue human systems and their traditions, conventions and cultures, together with the need to defend them from aggressors and blackmailers, more and more sophisticated military installations and weapons capable of massive destruction are developed and invented. Since there is a continuous need to outsmart the enemy and to have better weapons, it is necessary to devote more people and economic resources into inventing and developing better, more efficient and more destructive weapons. The enemy, of course, doesn't sleep, and tends to develop and invent even more efficient and destructive weapons. This fierce competition to outsmart the enemy is an endless one. It requires even more effort and devotion of greater and greater human and other

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resources to establish military supremacy over the enemy. Such competition leads to the invention and development of such devastating means of destruction that the pressing of one button on a computer can, within a few minutes or seconds, turn the entire planet Earth into a hovering inferno of such proportion that few traces of life will remain anywhere on the Earth. Holocausts and cataclysms of such consequences could occur that cannot be imagined by the human mind.

5. One of the original purposes of this pseudo-system, as previously pointed out, was to destroy spirituality. As a part of such effort, materialistic, atheistic philosophies came into existence. They led to the establishment of communistic and similar totalitarian systems with the strictest and most rigid rules, regulations, traditions and conventions possible. The entire philosophy of such systems is based on an emphasis on materialistic external values which necessitate conquering and taking possession of the whole world. Recent years have witnessed an unusual expansion and strengthening of these systems throughout the world. The ruthlessness, cunning, aggressiveness, Machiavellism, machinations, manipulations, terrorism, strife, fanaticism, dogmatism, blindness, forcefulness, viciousness and endurance of these systems is of immense proportions. Apparently nothing can stop them from such expansion. Such systems are a direct incarnation of the evil and dark forces of the hells just before the final breakdown and collapse of the human systems in an attempt to overrun anything spiritual and establish a rule of complete spiritual darkness.

6. The natural accumulation of continuous crises in the unnatural and abnormal condition of human systems, and the need for their prevention and resolution, lead to continuous inflationary tendencies of all material values and endeavors. The exhaustion of natural resources; greater need to spend in order to cover up for inner uncertainties, anxieties, and fears of the future; need for greater defense and development of more potent military installations; disproportion in the distribution of riches; disillusionment in the system's ability to provide necessary safety and security; the need to perpetuate the status quo of the systems; and many other things lead inevitably to the lesser and lesser value of monetary means to assure material security and safety. Thus, for more money one buys less, which leads to the need to earn more and more in order to maintain a lifestyle established in a previous less inflationary condition. This compounds inflation to such an absurd degree that a complete

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economic breakdown and collapse results. Money has little or no value at all. This is an inevitable consequence when people put their hope and security in things so transient, unimportant and valueless as material goods and possessions.

7. As the pressure, forces and stress mount and the crisis becomes more and more profound and fixed, more and more means for coping with the crisis appear. This leads to the appearance of numerous and unusual cults, sects, religious and spiritualistic deviations and mind control modalities that offer resolutions to all people's problems. They all profess to have the means to lead people out of their misery. The extreme case of such a development is the appearance of a cult of worshippers of the devil and satan which openly links itself to the negative state of hell and the pseudo-creators. The devil and satans are proclaimed to be the true creators and the true resolution of problems is seen in the open denial of the true Creator and in worshipping only the pseudo-creators who, in fact, fabricated the appearance of pseudo-mankind.

All cults, sects, religious and spiritualistic deviations, and mind control modalities, by adherence to their own exclusivity and rules, regulations and prescriptions, are building another set of traditions, conventions and policies with possible cultures which will only compound, deepen and accelerate the ultimate final breakdown and grandiose collapse of human systems.

Now, there are grains of truth in such establishments. They all tend to develop an awareness of some kind of spiritual or mind factors which they believe are the only ones which can bring about some resolution of the crisis. The intensification of such awareness is the result of spiritual pressure of the normal flow to return anything abnormal to its normal condition. Therefore, the greater the crisis of the human systems, the greater is the awareness of such spiritual needs. This leads to the necessary flourishing of cults and mind control modalities and new religions and spiritual trends that intensify such awareness. However, the problem of such establishments is that they use the traditional and conventional approach by fabricating their own external rituals, ceremonies, chantings, incantations, rules, regulations, restrictions, limitations, expectations, and so on which, in their essence and substance, are no different than those existing previously. They change the names but they keep the same content and methodology. Such an approach, of

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course, is a pseudo-spiritual one. But such are the signs of an approaching doomsday when all human systems will collapse forever.

8. Parallel with the appearance of these cults, sects, religious and spiritualistic trends, and mind control modalities which in many instances have positive value by virtue of their seeking greater spiritual awareness (albeit distorted), the evil and dark forces of the pseudo-creators intensify their work and exert their own negative influence on people of the planet Earth in order to suffocate such effort. This only compounds and intensifies the crisis.

Such negative influence is manifested in the appearance and intensification of unusual and bizarre crimes, homicides, suicides, mental illnesses, sexual perversions, and complicated and vicious physical diseases. Such appearances are a part of the acceleration of the differentiation of the forces of the negative state from the positive state in preparation for the actual final encounter during which all human systems will collapse and cease to exist.

Part of the effort to preoccupy people's minds with these events and keep them from spiritual awareness is the unusual preoccupation of news media with these negative events. Movies, plays, television, newspapers, etc., are filled with descriptions of acts of violence, crimes, aggressions, disasters, wars, and similar themes which take people's time and attention away from other more important issues. The dangerousness of preoccupation with such themes is that they trigger and reinforce in people the need to act, to behave, to do and to resolve problems in the same violent manner. Such a depiction of outcomes, regardless of whether it is by an example of "good" guys or "bad" guys, is contrary and opposing to the spiritual means of resolution of the problems. And if, by any chance, spiritual means are depicted, they are usually portrayed by use of negative, dark forces, black magic, or powers of questionable or obscure origin.

All this only perpetuates, compounds and accelerates the approach of the final breakdown and collapse of all human systems.

9. The nature of the pseudo-human system, being that it is unnatural, pathological and abnormal, produces and emanates continuously an atmosphere of all kinds of negative, violent, hateful, vicious, distorted, perverted and mutilated thoughts, ideas and desires. By the spiritual principle of manifestation which states that any thought, idea or desire of any living sentient entity has the

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tendency to actualize and realize itself in the concreteness of its appearance, such negative concepts become reality also on the level of the natural degree. Here they find their concrete life.

For that reason, such concepts influence negatively the natural environment of the planet Earth which represents this external or outermost degree. For example, violence is violent no matter how it comes about — through the violent act of one person or nation against another one, or through violent conditions in nature, which lead toward drastic changes in climate and weather conditions, intensification of unusual catastrophes, disasters, plagues, earthquakes, fires, blizzards, severe winters, tornadoes, hurricanes, hot spells, droughts, pestilence, floods, accidents and many other violent phenomena. There is not a day or a Week on the planet Earth that passes undisturbed by one of such events.

Their intensification and frequency of occurrence point out that there is a deepening of the profound crises of human systems causing such reactions in nature.

If one lives in harmony with oneself, one lives in harmony with nature. Nature reflects externally this internal state of affairs of people. The more disharmony there is, the more violent and unstable nature is. And vice versa — the more there is spiritual harmony in mankind, the more stable, lawful and calm nature is.

Therefore such drastic changes and intensification of these occurrences in natural events of nature are good indications of the profound crisis of all human systems and their inevitable collapse in the near future.

10. As a majority of people are forced into a continuous struggle for survival, making a living and supporting themselves, they are pressured, stressed and manipulated to go in the direction opposite to their true spiritual nature. They gradually begin to be dissatisfied with the temporal pleasures found in possessions of material goods and properties, and in all human systems with their traditions, conventions and cultures of external values. This leads many to a frantic search for the true meaning of human life. The questions of existential worthiness start to plague people. Nothing makes sense anymore. Existential anxieties, fears, disgust and depressions become a style of life and give birth to a philosophy which considers them to be a necessary condition of life if not its true origination.

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The danger of this approach is in its emphasis that such feelings as anxieties, fears, depressions, disgust and so on have real existential values and, therefore, are ultimately of a positive nature. People replaced the true philosophy of spirituality with a pseudo-philosophy of existentialism that tries to derive spiritual values from something that was fabricated, induced and planted by the negative states of hell into mankind in order to suffocate true spirituality which cannot conceive such negative ideas, thoughts and conditions. All such existential pseudo-values, by their intensification in people's minds, lead to a greater crisis in human systems and accelerate their breakdown and collapse. In that sense, such existential pseudo-values have positive aspects because whatever accelerates such a collapse helps put an end to something pathological, unnatural and abnormal which is a plague and a cancer to everything healthy, normal and natural.

11. The unusual, gigantic leap in development of technology in the recent few decades is in drastic contrast to the social and mental development of the human system which is far behind. This contributes even more toward the already unbearable tension, pressure and stress.

Another complication is within technology itself. By the complexity of its nature, it leads toward the development of extreme degrees of specialization and alienation of the various components of systems which, in turn, leads to the greater danger of breakdown and entropy. Since such systems are very complex and interdependent, a breakdown in one component can paralyze the function of the whole system. Another dangerous aspect of such a situation is that by virtue of its complexity and the myriad of services it provides to humans, it makes them extremely dependent and helpless in the case of a breakdown. As the system becomes more complex and more dependent on its components, there is a greater probability of its breakdown with a resulting greater impact on the welfare of all people. This even more intensifies a profound crisis of all human systems and accelerates their final collapse.

12. As one can see, the unnaturalness and abnormality of the opposing factors of human systems to the natural and normal progressive flow of spirituality leads toward a build-up of pressures, stresses and tensions in all areas of human activities and in their very being and existence. There is nothing anywhere that does not contribute continuously toward such crisis. In such a situation people

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start to seek a means of avoiding the whole dilemma. From this a tendency develops toward escapism from the mounting pressures, stresses, tensions and complexity of the system into fantasies, daydreams and illusions by means of mechanical and chemical devices such as drugs, alcohol, food and other physical means that can alter consciousness and its functions. Such a tendency is one of the final signs of the approaching breakdown and collapse of all human systems.

13. All this leads to the development of apathy, indifference and loss of any interest in the welfare and well-being of other individuals. For example, people can witness crimes, killings, muggings and so on, yet they say nothing, and many either turn away from the scene or watch it without any concern.

Such a situation is a sign of complete depletion of any spiritual awareness. And this is the infamous end of all human systems. Once one loses all interest and develops apathy and indifference toward one's own welfare and the welfare of one's own neighbors, all meaning of life is lost and nothing matters any more. After that nothing is left to fuel the perpetuation, maintenance, sustenance and preservation of all human systems.

Thus, the end of the human era comes to its fruition.

The human era is characterized by the specificity, unusualness and exclusivity of its place and position in creation. Nowhere else in the entire creation from eternity to eternity has such a condition existed. It is characterized by its unnatural, abnormal, pathological and unreal flow which continuously has been opposing the normal, natural and real flow of life. By virtue of such a position, it can be considered artificial, imposed, fabricated, and a pseudo-life having no reality in itself.

There are several concepts that can describe the typical human era:

First, distortion, perversion and mutilation of the concept of spirituality and the Most High. Spirituality and the Most High are described in terms of projections, introjections, expectations, stereotypes, demands and prescriptions of external desires of people who place their values in material matters. They, so to speak, materialize spirituality and "humanize" the Most High. The word

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“humanize” is used here in the sense of the position that the human era has in creation — negation of any one unifying spiritual principle that underlines the natural flow of life.

This leads to the fractionalization of all principles of life. Such a situation leads to the appearance of many religions and spiritual views which often are contradictory to each other. It also leads to the building of conventions, traditions and cultures which oppose any progressive flow. Their nature is stagnation and self-perpetuation. This is the very opposite of true life. Thus, pseudo-life appears as a typically characteristic sign of the human era.

Secondly, there is the appearance, development, widespread growth and acceptance by many of the concepts of materialism, atheism, agnosticism and pantheism, which deny any spirituality as an originating principle.

Such philosophies and views are typical of the human era only. Nowhere else in the Universe have such concepts ever evolved.

Thirdly, there is the closure of access to the innermost level and degree of self, and destruction of all bridges and direct connections to the spiritual world and other dimensions, places and levels of the Universe and the whole creation, along with the cessation of direct communication with spirits, angels and other sentient entities in the spiritual world. This is again a typical condition and sign of the human era that exists nowhere else. Elsewhere the door to all dimensions, levels and spheres is continuously opened to all sentient entities; only on Earth by virtue of the human era has the door been closed until recently.

Fourthly, there is the derivation of life and its functions from activities of the outermost or natural degree, that is from matter making life dependent on matter. Life is considered here to be a product of development and evolution of elements of matter which occurred, proceeded and became in a haphazard manner. Life is considered to be an accident of matter appearing only by mere chance. This is a very typical characteristic sign of the human era.

Fifthly, there is the separation, limitation, isolation and alienation of humans from all other creation, and fabrication of a state of evil in the form of hell with all its consequences and outcomes as manifested by the functions, crises, stagnation and decay of all human systems.

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This is a very typical characteristic sign of the human era. Before the human era commenced, there was no negative state or hell in the spiritual world, nor any manifestation of it in the natural world.

These are, then, typical characteristic signs of the human era which is now coming to an end. All such typical signs and characteristics will be eliminated as unreal, and a new mankind will come into existence with true spiritual concepts flowing in the normal and natural direction of continuous spiritual progression.

CHAPTER SEVEN

Present State of Affairs in Mankind's Condition and Human Spirituality. Preparation for the New Age.

The characteristic signs of the present condition of mankind are manifold intensification and compounding of everything presented in the previous chapter.

All human systems are in a state of constant failure, crisis and breakdown. The accomplishments of science, technology, medicine and other areas of human effort that boast of their usefulness and benefit to humanity are, in fact, illusory and of a transient, temporary nature only. In their ultimate sense, they contribute to the overall critical situation that at the present time has taken unusual proportions.

Whatever serves to support, to perpetuate, to maintain and to save the existing structure, nature and style of life of the human era cannot be considered progressive and useful in the ultimate sense, regardless of good intentions which may exist. Such good intentions derive from wrong premises and are initiated in accepted, traditional, conventional and cultural modes of thinking, feeling and attitudes.

The same is true with regard to all presently existing spiritual and religious trends and faiths. The concept of human spirituality is factional, split, divided, contradictory and misdefined. It derives its origin from churches and "spiritual" leaders operating on wrong premises from an external position and placement. Emphasis is on external means. No matter how much some of the members of the respective spiritual and religious trends emphasize the internal value of spirituality and the innermost presence of the Most High, their interpretation, understanding and definition of such values and presence is distorted by their methodology and practical outline of how this should be accomplished.

The tools are of external value only: verbal prayers; physical exercises; fastings or relinquishment of certain types of foods; denial of physical pleasures; limitations and restrictions on certain natural

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activities; adherence to certain outward appearances; withdrawal into seclusion, convents and monasteries; rituals, ceremonies, and so on; this list can be endless. The false belief exists that such practices will open the door to true spirituality. This is opening the door from the outside from “without” — an utter impossibility because it is closed, locked and bolted from the inside, “within” and there is no handle, key or access to it from the outside, “without”.

Such practices ultimately lead to distorted spirituality which only contributes negatively to the overall critical condition of all human systems at the present time.

Now, this is not to say that various individuals who believe in the honesty of their heart that such practices are useful and bring them to a greater spiritual awareness cannot succeed. But they succeed not because of those practices (such practices in themselves are useless) but because of the honest desire and longing for true spirituality. The honesty of their desire is manifested by the willingness of their free choice, from their free will to give up certain things in order to accomplish spiritual awareness. Such desires and longings are of internal, purely spiritual value and can be imputed and appropriated to them. Such people, when they come to the spiritual world and true reality is presented to them, gladly and without too much hesitation or difficulty relinquish all their distorted views on spirituality and the means for its accomplishment, and accept with open heart and mind the real truth. Their inner love for the truth enables such an acceptance regardless of their distorted and false beliefs during their earthly life.

However, one has to realize here that it is the general trend of such pseudo-spiritual practices and not individual motivation that makes them negative, and that reflects the overall dire and critical situation of present human systems. Such general trends are of negative origination, implanted by the pseudo-creators, and they must perish completely if true spirituality is to resume its proper function and direction.

In addition to all that was said in the previous chapter about human systems, there are some specific points which would be useful to consider in evaluating and analyzing the present state of affairs that exists in humanity and human spirituality. Most of these points are of practical, secular value. However, one has to remember that they are corresponding factors and reflections of the spiritual

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condition. Whatever is happening in human life is always the result and correspondence of the spiritual state of affairs which causes such events and conditions to appear. Therefore, they are good overall indicators of the present condition which exists in human spirituality and its earthly, worldly, political, economical and social manifestation.

1. The present structure of political systems and world governments can be basically characterized by deceptions, manipulations, secrecy, hypocrisy, scandals, dishonesty and corruption. People are seldom told the whole truth about any situation. They get distortions, half-truths and lies. This is all done, supposedly, for their benefit as the governmental agencies claim. Such governmental agencies long ago outlived their usefulness and became self-perpetuating institutions which serve a purpose of selfish gain and corruptive motivation under the guise of service to the people. They hold back and keep to themselves important information and findings of various discoveries so that they can use them for manipulation and for their own personal control and gain. This can be illustrated by various distortions and lack of true information about the results of space flights, moon landings, various research projects, U.F.O. investigations and many others.

2. The structure of the temporary governmental organization is so self-centered and self-purposeful that anything not serving to strengthen and support its position is considered a vital threat. This leads to a tremendous effort to control human behavior and the human mind and exert and practice that control over all humans. For that reason, secret governmental organizations and research are established and supported in order to find the best possible way to control, to alter and to modify human behavior in such a manner that it would only serve governmental purposes. This leads to the development of all kinds of behavior modification techniques, mind control drugs, brainwashing methods, electronic, magnetic, chemical, physical and other means for the accomplishment of such purpose. All these means are used experimentally on people, very often without their, conscious awareness.

3. As a part of such experimentation and as a result of the need to test new strategic military tactics and weapons, many wars, revolutions, incidents and terroristic activities are staged and supported in different parts of the world for such purpose. They are artificially infused by utilizing local, economical, political and

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psychological difficulties so people feel they are fighting for better lives. What they do not realize is that they are merely guinea pigs in grandiose schemes of superpowers to test the newly developed tactics, weapons and means of control and destruction.

4. Such a situation, of course, necessitates the establishment of certain agencies which engage in falsification of news events, and create propaganda in order to distort, to manipulate and to influence reality. They blind, misinform and keep people in constant tension in accordance with the policies of the government adopted for that purpose.

5. The lack of the spiritual unifying principle that is based on love, mutual respect, acceptance, tolerance and appreciation of differences leads to the establishment of extreme positions in a society which is supported, perpetuated and utilized politically by governmental organizations. The whole society is divided into political parties within which one can see factions, divisions, dissensions and extreme views. On one side there is extreme liberalism and radicalism; on the other side there is extreme conservatism and preservation of the status quo. In the middle there is a moderate trend trying to bridge these extremes.

Such a situation leads to continuous tension, contention, battles, accusations, suspicions and mutual deception and self-deception. Both extremes use the same methods and they have the same goal — power and control over people and each other. Similar extremes exist within all human systems including religious sects and churches. They are all children of the same pseudo-creators and, therefore, they reflect these inherent grave, critical and negative aspects which result in such extremes, factions, divisions and schisms.

6. Such behavior, actions, operations and manipulations as described above require means of justification and rationalization. This leads toward development of a hypocritical social, political and religious morality which is a conglomeration of reaction formations, projections, introjections and denials. Outwardly leaders may act and behave indignantly over anything immoral as defined by their concept of morality or ethics, but inwardly and secretly they feel a desire to do exactly the same.

7. The basic unit of any social, political and governmental structure is considered to be the solid and reliable family component.

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However continuous tension, pressures, stress and crisis of all human systems is not only reflected in but, as a matter of fact, starts with the breakdown of family components, sexual relations and the rearing of children.

The whole family structure, as mentioned previously, was built on totally wrong, perverted, distorted and mutilated concepts infused into pseudo-mankind by the pseudo-creators. If one builds something on wrong premises, one ultimately ends up in total collapse. The unhappiness, misery, violence, sexual ignorance and, stemming from it, sexual perversions, abuses and misuses in family relationships are an everyday occurrence. The statistics show loudly and clearly that the highest percentage of homicides, assaults, abuse, sexual molestation of children, and other atrocities are committed by and to the members of the family. This is a good example of how the concept of family, children and sexuality and the purpose of marital union was completely distorted, perverted and mutilated from the very beginning of its foundation.

8. The analysis of all human systems shows clearly they are formed, maintained and perpetuated on principles that can be identified as contradictory, unstable and unsafe. By virtue of this, they are a danger to humans and to Earth. Such contradictory, unstable and unsafe conditions are reflected in all political, economical, social and religious systems. There is nothing in any human system that can be relied upon.

9. Once the governmental and political organizations lose their true perspective and purpose and become self-centered and self-directed, all their values are placed in that self-centeredness and self-direction. Such a result leads to a peculiar attitude toward and treatment of members of the society. The abstract idol in the form of government needs to be served, worshipped and sacrificed to. Individual human rights are violated, and individual human dignity disregarded. One must support, work for, worship, give and sacrifice to that idol. This is a form of secular religion.

10. The idol needs continual reassurance, food and drink in the form of sacrifices which take from people more and more of their freedom, independency and ability to self-actualize and self-realize. Because all power is invested in such an idol, this can be used to force its monstrous and brutal policies on the very people who gave it that power. Since these policies serve the self-centeredness, self-direction

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and self-survival of that idol, they are throughout a complete, total and extreme violation of all true spiritual, social, mental and natural laws.

11. From such gross and monstrous violations it is only one step toward profanation of human life and its principles. Human life is now considered to be only meat, a quantity to be butchered in the slaughterhouse of human systems, traditions, conventions, cultures and their defense systems. No regard is shown for the content, purpose, goal and real value of such life and its principle. The only important needs are those of the idol which must be preserved and worshipped by any means. It is of little importance if such means profane life and its principles. For what is life anyway? If life is considered to be only the outcome of the accidental exchange or combination of some kind of physical atoms, molecules or chemical formulas derived from elements of matter, it is really nothing and has no value in and of itself. Who cares about such life?

Such is the real outcome and consequence of human spiritual deterioration that is intensified manifoldly at the present time.

12. Such understandings, feelings and attitudes toward and about life cast into doubt any possible spiritual principles that might be of life or in life.

If there is no ultimate intelligent, sentient and loving source of life, then there is no ultimate true authority of life. This conclusion results in many people taking a stance characterized by disrespect, disregard and lack of mental consideration for any final authority or the Most High. No laws exist that should or could not be broken and violated. The only way people follow laws under such conditions is through fear, duress, force and the threat of loss of their physical freedom. Such a situation necessitates more power and more reliability in law enforcement agencies. But, of course, such agencies are staffed by people liable to the same feelings.

They, in turn, develop the same disrespect, disregard and lack of consideration for the laws and, in turn, make their own laws from concepts and interpretations in accordance with their own self-centered and self-directed needs.

With such attitudes, many people will not be deterred from breaking laws, rationalizing that there are no laws to break;

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therefore, everything is permissible. Prisons for such people are homes that only reinforce their antisocial stance and justify their activities and behaviors.

13. The modern age is a witness of the appearance of numerous self-proclaimed gurus, self-appointed spiritual leaders, false prophets, anti-christs and pseudo-saviors of mankind.

Most of them thrive on mankind's misery and suffering, ultimately using such conditions for their personal, material, mental, political or religious gain.

Anyone who uses human misery, suffering and unhappiness for any personal gain, no matter who they may be and no matter how good they may seem, can be considered an anti-christ. The reason is that such a person doesn't come from the truth — the true meaning of the word "Christ". They come from a pseudo-self that lusts for power, control and domination over people. This is a state of deception, lies and self-deception that is contrary to the truth — that is to the Christ. Therefore, all such people are anti-christs. The lust for spiritual powers of domination over people comes from the pseudo-spiritual state of hell in the spiritual world. It is very often cunning, sophisticated, pretentious, convincing, forceful and overwhelming, and comes in the many names of the Most High. Because it is of hellish origin, it has certain powers known to the inhabitants of the hells in using laws of correspondences, enabling these leaders to perform certain so-called miraculous acts. This is done for the sole purpose of misleading, misguiding and deceiving people into accepting their spiritual leadership. Many such persons are a direct incarnation of negative spirits for such specific purposes.

14. Once all efforts for the preservation, maintenance and perpetuation of human systems fail, everyone tries to find someone or something to blame. One then relinquishes and rejects responsibility for one's own decisions and choices, and believes in fate and the inevitability of results regardless of one's actions. This is a convenient way to escape admitting that one is responsible for whatever is happening to him/her, and that one also shares responsibility for whatever is happening in the world due to one's indifference, self-centeredness and disregard for spiritual values and principles.

But it is human nature to blame someone or something for such situations. Since no personal responsibility is assumed in such

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situations, either in personal life or in the life of the whole society, a scapegoat is found and penalized. In interpersonal relationships such a scapegoat is found in someone who is weaker, more vulnerable or different in his/her views, attitudes and style of life. In social relationships such a scapegoat is found in minorities or other nations. In spiritual relationships such a scapegoat is found in God. God is to be blamed for everything that is happening. Since the real God — the Most High — cannot be blamed for anything, a different god is fabricated by pseudo-mankind. Such a god is instilled with all the attributes, traits and characteristics of people and becomes both a target of worship (pure idolatry since the god doesn't exist) and a target of scapegoating. Such is the situation at the present time with many people.

15. Another extreme that occurs in the confusion of collapsing human systems is a need to follow something or someone without thinking or taking responsibility. The best way to do this is through total obedience, blind faith, and following the pseudo-principles and their fabricators who proclaim they can take care of everything and provide solutions. People are then under the illusion that they do not have to worry, to think or to come up with answers or solutions because they rely on the fabricators and believe the pseudo-god, believed to be a real God, will protect them. This is all contrary to real spiritual principles and their messengers. **Real spiritual principles emphasize that one is always responsible for one's life; that one has freedom of choice and is entitled to choose any alternatives one wants. Each alternative has its own consequences which are produced by its choice. Therefore, one is fully in charge of any situation in one's life. The Most High creates people in freedom and independency from freedom and independency and for and into freedom and independency.** The Most High gives them everything needed to make right decisions, to make right choices and to take proper alternatives. This is possible only if one is responsible. No blind faith, obedience, or being led by someone else is tolerated in such a spiritual concept.

Such true spiritual principles are, of course, disregarded, their messengers are not listened to, and they are considered to be false and inappropriate. Who wants to take any part of the responsibility for the chaos which the human era produced?

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All the above-listed specific situations in the present condition of all human systems and in human spirituality are in their final and ultimate phase. In such a phase new elements necessarily come into appearance which help to wipe out and to eliminate systems of the human era, and at the same time they herald and prepare the beginning of the New Age.

At the present time there are several such elements and appearances in existence:

1. As the human era is coming to an end, it is necessary to gather, to concentrate and to separate all negative and evil elements from all grains of truths existing in the human systems. Such grains of truth cannot be destroyed because of their eternal spiritual values. Such a process leads toward greater and sharper differentiation of all negatives from all positives. All negatives and positives appear on the surface and they are no longer hidden, concealed, masked or covered up behind all kinds of pseudo-positive, charitable concepts.

In order that such surfacing and sharp differentiation and separation can take place, an outside influence is necessary which functions as a catalyst of the final encounter. The catalyst comes in the form of intensification of incarnation of both positive and negative sentient entities and their so-called “walk-ins” from other dimensions on the planet Earth. They are equipped with the tools to accomplish such a process swiftly and efficiently. They come in human form since they use human bodies formed in a female womb by natural physical processes, but they transmit, and imprint into it their own mentality and spirit. From conception they influence the development of that body in preparation to “walk” into it. When the body is formed and is ready to come out of the female’s womb, they “walk” into it with their mentality and spirit.

At the present time, many people of the planet Earth are of such origin. They realize and actualize, by their life and activities either in positive or negative ways, the necessary separation, differentiation, identification, intensification, surfacing and gathering of all negative phenomena on one side and all positive phenomena on the other side.

2. In order that such a process can take place without any interference, the spiritual world and all its dimensions is put into closer proximity to the natural world. This is done for the purpose of intensification of the natural corresponding occurrences of the

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spiritual state of affairs of the human era. The closer proximity of the spiritual world to the natural world results in total spiritual control of all events and phenomena of nature. In this way, natural events and phenomena can be regulated in such a manner as to match them with their corresponding spiritual and mental events, keeping them all in synchronicity. Because the spiritual world nowadays contains in its structure the negative state called hell, such proximity to the natural world triggers, intensifies and initiates both negative and positive elements to the same extent. In such a way the balance of all elements is preserved and the freedom of choice of humans is not violated.

3. The closer proximity of the spiritual world to the natural world leads to the reopening of the door and rebuilding of the bridge for direct contact between the inhabitants of these worlds. It also reopens the innermost degree and, for the first time in a long period, access to one's spiritual advisors and communication with them is no longer blocked. One now is free again, if one wishes, to be in touch with all levels of one's self, the spiritual world and one's spiritual advisors. This helps in the above-described process. As a result of such opening, many people are getting in touch with their spiritual advisors and many messages are transmitted by various spirits and channels to the people of the planet Earth. However, for the sake of balance, freedom of choice and final separation, such messages and transmissions are necessarily coming from both sources — negative and positive. Therefore, one has to be extremely careful in assessing the verity and the real source of such messages.

4. The closer proximity of the spiritual world to the natural world and the presence among people of special agents from both sides establishes a favorable condition for development of a sense of true spiritual reality or, in the negative situation, for greater and more abominable distortions and practices. This leads to the appearance of new spiritual trends within churches which break the traditional, conventional and dogmatic approaches toward spirituality and prepare the way for opening the door to the innermost self. On the negative side, one can see the appearance of new dogmatic, fanatic, authoritarian trends which exert mind control over people, forcing them into blind obedience and into a style of life which entirely destroys freedom of choice and, thus, true spiritual principles.

5. As a part of this preparation for the New Age and removal, elimination and wiping out of the human era, a new revelation is

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granted by the Most High. This revelation for the first time opens the “inside” as to why all this has been allowed to happen. The content of the Grand Plan is revealed to a certain extent, the experimental phase of the history of mankind is described, the process and reasons of human spiritual deterioration are explained, the voluntary nature of participation in such an experiment is brought to human attention, and new choices are presented. Such a revelation comes in steps. Several people in the past were given revelations of certain things which prepared the way for the present revelation. The most significant and important revelation was given, as pointed out before, through Emanuel Swedenborg. Another revelation is through this book which is to be utilized in the building of the New Era and the elimination of everything of the specific human era.

6. Since all events taking place in the natural world are in the ultimate sense the result and outcome of the state of affairs in the spiritual world, obviously whatever is happening here is a correspondence of the events in that world.

As mentioned previously, people who made the transition to the Spiritual world after their physical death on Earth continued in building, maintaining, preserving and perpetuating all specific signs and styles of life of that typical human era. This has gone on for many thousands of years. Periodically some such negative societies were able to fulfill their purpose, and when they threatened the existence of the corresponding positive states they brought upon themselves their own judgment resulting in holocaust, turmoil, upheaval and cataclysm which entirely destroyed their pseudo-world, placing them into a special state of hell corresponding to the specificity of their evilness.

At the present time, as a forerunner of the end of the human era, such turmoil, holocaust, upheaval and cataclysm is in process right now in one spiritual dimension associated with the planet Earth where all people have been gathered since the Last Judgment, which happened in one area of the world of spirits at the time of Swedenborg’s revelation. The present situation is different, however. It includes the entire one dimension and all hells connected to that dimension which exerted influence on that dimension and fed it with the ideas of evils and falsities. This entire dimension is comprised of all those who lived on the planet Earth since the time of the Lord’s advent, and who for some reason did not participate in the Last Judgment which was witnessed and described by Swedenborg. All

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spheres, all levels and all inhabitants in them and in their respective hells are included. This time, since the purpose is to end the human era, everyone is involved without exception.

In order to end the human era, it is necessary first to judge and eliminate everyone and everything in the spiritual world that is originating, fueling, feeding, causing and perpetuating that human era for the purpose of destroying spirituality and the true order of creation. No human era can be ended without first removing the source of the cancer. Otherwise it would flare up again with even greater ferocity and viciousness. Since everything in the natural world and in the condition of humanity is caused by states and processes in the spiritual world, the end of the human era must begin in the spiritual world. Its roots, its origination and all its sustenance are in the spiritual world.

This is the reason why the upheaval, holocaust, cataclysm and Last Judgment is happening now in the spiritual world. Because it involves also all the hells, with the exception of those which were closed permanently by the Most High Himself/Herself, they are participating in this process, and a fierce spiritual war is going on right now which utilizes all spiritual means, weapons and tactics of such immense proportions they are incomprehensible to the human mind in the physical body. In this war the negative forces will be finally cut off and they will no longer be able to exert any influence on people of the planet Earth. Since there is nothing left to feed pseudo-human systems, they will all collapse, the typical human era will end and the New Age will come into existence. These events are completed with the finishing and publishing of this book. Preparations are now being made for final collapse and the ending of all human systems and the human era.

7. Everything in nature is being aligned for the ending of the human era. Because planet Earth is a part of the solar system, the importance of such an end is reflected by the position of planets of that solar system. Forces are being put together which will participate in this ending. One of these forces is called the Jupiter Effect. This effect is about to start. However, its consequences, outcomes, impacts and extent and the part of the Earth and/or people on it that will be affected by this phenomenon is not revealed. This is a matter of the Absolute Providence of the Most High who is the only One having knowledge as to its effects and amount of destruction people bring upon themselves by their ultimate choices on this planet. There are

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many predictions about this effect. But one must be warned not to accept such predictions at face value. All of them may contain some elements of truths, but the real effect and its extent is not known to anyone. It all depends on choices that people and their governments are making at the present time. Such choices will ultimately determine the extent, intensity, result and impact of the Jupiter Effect on the planet Earth and human life.

8. Since all spheres, levels and dimensions are involved in the ending of the human era, the collapse of human political systems leads toward the inevitability of a violent confrontation of superpowers of the planet Earth. This confrontation will be one of the corresponding effects of the wars that are presently raging in one of the spiritual dimensions connected to the planet Earth and its respective hells. The unusual means and weapons used in that dimension's wars correspond to the unusually devastating and destructive weapons, means and tactics available to the superpowers for waging mankind's future global wars.

At this point, however, it is not clear whether the use of nuclear devices will be allowed on a global scale. The possibility of their local use, however, is not excluded. Any attempt to use them globally could possibly be averted by outside forces not of planet Earth's origin. Should any superpower release such devices and send them to the enemy's territory, they may be deactivated, or all or some may be returned to the senders, exploding in limited local areas to teach them a lesson.

Such are the options available to these outside forces. The use of nuclear devices on a global scale could trigger such devastating results (not calculable by any available scientific knowledge) for the whole solar system and its galaxy that it becomes a concern of the all-galactic family; thus, interference for the purpose of prevention of such an occurrence could be conceived and executed by outside forces. Such an event would no longer be only a matter of human concern. However, the use of nuclear devices on a global scale is not entirely excluded.

Once again, the extent, impact, outcome, consequences and results of such a confrontation depend on choices which are presently being made. One can only state that use of all other means of destruction, which are of local Earth consequence only, would be allowed to the fullest extent. The sophistication of such means and weapons

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(excluding nuclear devices that are of universal consequences) and their devastating and destructive power can be incalculable. All this will help in the Last Judgment of pseudo-mankind and in the ending of the human era once and for all.

9. In this process of the differentiation, separation and surfacing of all negative and positive elements, a special situation is being witnessed in human systems, particularly in religious systems and faiths. Members of most faiths and churches are developing a tendency to seek out common grounds, to come together, and to make an effort to tolerate, and cooperate with each other. At the present time, emphasis is on similarity and commonness instead of on differences as in the past. Again, this trend is seen in both directions — positive and negative. The negative side also brings its own negative forces together by trying to overcome their differences and pool themselves in one formation for the final attack on the positive forces. These trends are part of the preparation for the final encounter and for the beginning of the new era of true spirituality.

Such is, then, the present situation, condition and state of affairs of humans and human spirituality. This is a state and condition of pitch darkness just seconds before the breaking of the dawn.

And with this, the history of the human era, which was labeled here as a pseudo-mankind, ends and pseudo-creative effort of the pseudo-creators ceases and collapses permanently.

Such is the consequence and the outcome of human spiritual deterioration. Once the human era has fulfilled its purpose and served its use in the Grand Plan, it becomes obsolete and unproductive, wearing itself out by its own determination, unnaturalness and abnormality. When it stops completely, the New Era of spiritual reawakening can begin.

Once again, a warning is in order here. Whatever is revealed is revealed for the step coming next in human spiritual reawakening. Because of this, it is obvious that there has to be an understanding of the whole situation transcending all of this. Such an understanding is at this time premature and could not be conceivable without the presented explanation, interpretation and understanding of the whole concept.

PART II

SPIRITUAL REAWAKENING

CHAPTER ONE

Understanding of True Human Nature.

In order to understand and to follow the process of the spiritual reawakening of the people of planet Earth, it is necessary to acquire an understanding of true human nature first.

As mentioned in the first part of this book, in the process of many millions of years the understanding of human nature was distorted, perverted and mutilated for the purpose of leading humans away from spirituality. This distorted view continues to plague the human mind, blinding it with falsities of scientific conclusions which define the origin of human life from a source other than its true source.

The fallacies of such conclusions are continuously being reinforced and brainwashed into people by arguments raging on issues as to when individual human life began and when it ends. Two such issues presently being considered are the right to live and abortion, and the right to die and take away from a dying person a so-called life support system.

Both these issues are based on completely and totally wrong premises.

One can hear continuously two phrases: beginning of life and the end of life. They are repeated all the time, giving people an impression and firm conviction that life really begins somewhere at one point and ends somewhere at another point.

The fallacy and abomination of such statements lead to many restrictions, projections, expectations, dictates and controversies

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which only contribute to general confusion and blindness, and to the critical condition of all human systems.

Statements such as these would lead one to believe that human individual life is completely, totally and entirely dependent on functions of the physical body and brain. Function of the organs of the human body and its brain is equated with life. If cessation of such function takes place and the body no longer responds, then life is ended. Therefore, there is nothing more to life than bodily functions. This is the greatest abominable fallacy that people of science, many religions and law hold to be true and by which they influence the minds of others. The ridiculousness of this situation can be illustrated by the laws which are written around such conclusions. Even more ridiculous are the controversies around the issue of abortion and the right to die.

If these people only wanted to see and to understand that life is not dependent on bodily and brain functions, does not originate in them and has nothing to do with these functions per se; that life is in the body but the body is not in life; then all such issues would be superfluous and unimportant and would cease to be issues at all.

The individual life and the individual human body serve a certain individual function. When that function fulfills its purpose, the body is no longer necessary. Such function, because of its individual nature, is the result of the free choice of every individual to participate in for certain reasons within the frame of the body. The body becomes a specific environment in which such a function takes place. Because life is attached to the body, it neither begins nor ends with cessation of the function of bodily organs and the brain. The functions of the brain and all bodily organs are the result of the presence of that specific life in that specific body and not vice versa as scientists, medical people, lawmakers and many religious leaders believe. Because such life can be manifested only by the idea of a free choice, every single individual is responsible for when, where and under what conditions such manifestation of life in the physical body takes place. Therefore, one determines when to be conceived into a body and when to leave that body.

The life of one prior to its manifestation into a physical body is in its idea which resides from eternity in the Most High who is the Absolute Life of the Absolute "I AM". Its life continues after it departs from the physical body in another chosen dimension or state.

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Because life originates from its Absolute Source and is manifested in infinite varieties and infinite numbers of individuals, it cannot be limited only to one particular span such as a bodily life span. Because of the Absolute Nature of its origin, it always is. What occurs, proceeds and becomes is not life that always is (only the Most High always is), but only the individual manifestation of life in the forms of unique and unrepeatable projections. But because whatever occurs, proceeds and becomes does so from the Absolute “I AM”, it eternally continues to become in order to approximate the Absolute “I AM”. Therefore, once such an individual manifestation of life takes place, it can never cease to become and to continue, regardless of its outward form.

From this one can see the futility and the ridiculousness of all those who fight for the right of the fetus to live and, therefore, oppose abortions, and those who want to keep the body alive by artificial means. As stated above, this is a matter of individual choice. No one else can or may dictate or write laws to regulate such matters as personal individual life and choices; this is between the individual and the Most High. Life does not start with conception but with the idea of that specific manifestation of life in the Absolute Thought Process of the Most High. If there is a need, for some spiritual reason known only to the Most High and to the idea of that individual, to have the experience of fetus and its abortion, then it is proper and right that such an act take place. No life has been destroyed by such an act. Only its individual manifestation in the physical body was stopped by the choice of that idea. It is preposterous in such a situation to speak of right for life of the fetus because it lives forever, regardless of the bodily manifestation.

Now, such an idea seeks out a synchronous situation with a couple who, for their own purpose and needs, have chosen to be, by their own individually manifested life, in such synchronicity with that idea. Therefore, the whole arrangement is a result of such synchronicity and of the choice to participate in it both by the idea itself and by the couple or woman who decides to abort the fetus. Because of such an arrangement, it is the sole concern of those who participate in it. Any interference from the outside is interference with their freedom of choice and is an arrogant, inconsiderate and ruthless violation of their human individual rights. No moral, social, legal or religious laws can be written which would prohibit such a decision. Such laws and demands attempt to take away from the individual life the opportunity to learn and to experience such a process, such as, for

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example, a need for spiritual reasons to experience the abortion which plays an important role for those who participate in it. The importance of such learning and experience has spiritual implications that far surpass any understanding of the human mind while it is limited in the bodily span of its life.

Therefore, such issues as abortion and right to live should never be public matter. It is entirely up to the decision of the individuals and their conscience. No one should be allowed to make any moral, social, legal or religious judgments over such matters.

And the same is true with regard to the right to die. One never dies. There is no such thing as death. One only abandons one's own body. Artificial means that force the life to stay in the body violate the individual's choice and decisions. They only force the spirit of the individual to maintain a vigil over the body instead of proceeding with important work which it is eager to do in the other dimension. For that reason, when it is obvious that all vital signs of the body are no longer present, the body should not be forced to function. All artificial means of such force should be discontinued, and the body should be allowed to take its own natural course. This allows greater freedom of choice to the individual's spirit, which contains the real life and the real individuality, as to whether it is necessary to return to the body and reactivate its functions or whether it is time to leave it for good.

Such is the true spiritual implication and connotation of these two issues.

True human nature can never be understood if it is derived from the brain and bodily functions. Such derivation leads only to misconceptions, misdefinitions and conclusions having no validity in the true reality.

In order to properly understand true human nature, it is necessary to understand the process of creation.

As stated in the second chapter of the first part of this book, creation occurs, proceeds and becomes from the uncreated source which, by its Absolute Essence and Absolute Substance, Absolute Being and Absolute Existence, is the Absolute Life in Itself and by Itself. The function of such Absolute Life is Absolute State and Absolute Process in its Absolute Love and Absolute Wisdom that constitutes the Absolute "I AM". Nothing is except the Absolute "I

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AM". Since there is nothing except the Absolute "I AM", whatever exists exists by the process of occurrence, proceeding and becoming from the Absolute "I AM".

First, there is an idea (verbum — word) of any such occurrence, proceeding and becoming. Secondly, there is a manifestation of such idea. Any idea in the Absolute "I AM" by the Absolute Nature of that "I AM" tends to be. Because it is originated in "I AM" and because there is nothing else besides "I AM", the idea reflects all principles, categories, attributes, derivatives, consequences and outcomes of that "I AM". Because that idea is based on and grounded in the Absolute "I AM", it tends toward its own "I AM" relative to the Absolute "I AM". Since the Absolute "I AM" is Absolute Consciousness and Absolute Self-Awareness, any such idea will tend also to be conscious and self-aware relative to its Absolute Source.

Thus, any such idea is endowed with everything in that Absolute relative only to that Absolute. In that sense, creation is essentially an endowment. All creation, therefore, takes place by endowment from the Most High who is that Absolute "I AM".

When an idea of a sentient entity occurs in the Absolute Thought Process of the Most High, it, by the very nature of its state and process, tends toward its proceeding and ultimately it does become. Such an idea is endowed by everything that the Most High has in a manner relative to Him/Her. It can be only in a relative manner since transmission and endowment of the Absolute in its entirety into something that must first occur, then proceed and then finally become is impossible. The reason for this is that Absolute is uncreated because it always is. The nature of uncreatedness is its Absoluteness. Therefore, anything that is created cannot be Absolute in itself, but it only can contain all Absolute Principles in a relative manner.

In the relativity of that manner there is an Absolute Presence since it is from the Absolute. However, no relativity exists in the Absolute. This is the reason why any created states and processes cannot be considered the Most High, as some pantheistic and similar philosophies believe, because they occur, proceed and become from the Most High. By that virtue, the Most High, although being in them, transcends them in all respects by His/Her Absolute Nature.

Now, since nothing other than the Most High is, no other source or form that could initiate life relative to the One Absolute Life can be

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conceived or apprehended. Because there is only one Absolute Source and one Absolute Form of such life, that is the Absolute Life itself of the Absolute “I AM”, whatever is created by endowment from the Most High is created in the Most High’s likeness and image.

Hence, the statement in the Bible that “man was created in the likeness and image of God”.

From this then stems the true understanding of human nature, a description of which follows.

As was pointed out in the first and second chapters of the first part of this book there are degrees of succession and discretion in all creation that reflect the nature of the Most High. The first degree is called the innermost degree. This is the spirit of the Most High. It is a state and process of the principles, categories, ideas, thoughts and all their derivatives in their purest and Absolute Being and Existence. From them is the innermost degree of any sentient entity created. The innermost degree is the spirit of the sentient entity which contains within itself all principles, categories, ideas, thoughts and all their derivatives in the purest relative state and process, being and existence relative to their Absolute Value from the Most High. This is the center of everything in the sentient entity similarly as it is the Absolute Center of everything in the Most High. From this degree, as it emanates continuously its own state and process of all principles, the intermediate degree is constituted. Any idea of the innermost degree by virtue of its aliveness and “I-ness” proceeds toward its actualization. The process of actualization is the process of proceeding which transforms the occurrence of the idea into its own mentality. Such a transformed idea becomes the intermediate degree of the sentient entity. From this degree is constituted the third or outermost degree. Once the idea is actualized in its mentality — in the second degree — it is ready to be realized in a concrete form. Such form constitutes the becoming of the idea. Thus, the process of realization is the process of the becoming of the idea which occurred in the center, proceeded in actualization, and now appears in the concrete form. Such form, called the body of the sentient entity, is not necessarily built from the elements of matter only. It is built from the elements of that environment which the sentient entity chooses for its concrete realization. One has to remember that matter in itself does not constitute the entirety of the outermost degree; matter is only a by-product, the outermost layer of the third or outermost degree.

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The process of this arrangement leads toward establishment of the following characteristics of true human nature:

1. The likeness and image of the Most High is a prototype on which true human nature is built. The likeness constitutes all principles, categories and states which can be subsumed under the concept of femininity. The image constitutes all principles, categories and processes that can be subsumed under the concept of masculinity. Summarily they establish the principle of sentiency which contains everything that makes possible the state and the process of "I AM". Sentiency is the very mind by which and through which true human nature is created.

Thus, the likeness and the image of the Most High is projected, extended and endowed into content and form differentiated from its Absolute Source, and into such content and form all attributes, traits and characteristics which make a human being a true human being are transmitted. Therefore, true human nature is an extension, a process, a state, a projection and a reflection of the Most High in a condition relative to the Absolute Condition of the Most High.

2. The likeness of the Most High which is transmitted to true human nature constitutes its being. From it everyone occurs. In order to occur in a true sense, it is necessary to acknowledge the state of such occurrence in the being of the likeness. This acknowledgement establishes a true sense of one's being.

The image of the Most High which is transmitted to true human nature constitutes its existence. From it everyone proceeds. In order to proceed in a true sense, it is necessary to acknowledge the process of such proceeding in the existence of that image. This acknowledgement establishes a true sense of one's existence. The combination of the true sense of being and existence establishes the base and foundation for one's becoming what one truly is.

3. The endowment of being establishes the concrete state of true human nature. In that state, all specific categories and principles are transmitted from the Absolute State in their relative condition. By this state one acquires a sense of space of one's own being. The endowment of existence establishes the concrete process of a true human nature. In that process all specific categories and principles are transmitted from the Absolute Process in their relative condition.

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By this process one acquires a sense of subjective time of one's existence.

4. The state of true human nature constitutes its essence. The essence is a base of one's being which incorporates everything related to the likeness of the Most High. The process of true human nature constitutes its substance. This is a true form by which and from which one's existence is manifested. It is a form of the image of the Most High which is the substance of one's existence.

5. Once an essence of true human nature is established, the next step is its vivification. Such vivification takes place by projection of the Absolute Love in a manner relative to the essence of the Most High's Absolute Being. The projection of that love brings a sense of aliveness into true human nature. Thus, love becomes a true source of its life. When the substance of true human nature is formed, the next step is its enlightenment. Such enlightenment takes place by manifestation of the Absolute Wisdom in a manner relative to the substance of the Most High's Absolute Existence. The manifestation of that wisdom brings a sense of insight into true human nature. Thus, wisdom becomes a true form of its life process.

6. The state of love of true human nature originates its will to be. Love wants to be in order to give and to receive, to share and to reciprocate. It is its true nature. Such wanting constitutes a will of true human nature. It is its creative principle. By and through it, it creates states and conditions for the expression of such love.

The process of the wisdom of true human nature forms its reasoning processes. It is its reason and rationality. It stems from the sense of existence for the purpose of perception. Wisdom wants to perceive in order to have the right form for love to love wisely and appropriately. It is the true nature of wisdom. It is its incentive principle. It gives incentive for perception in order to establish a process by which and through which everything in its existence is regulated and put in order, giving it a true harmony and beauty.

7. The will to be leads toward the implant of a sense of specificity of one's life. Will is the source from which the sense of one's own individual life is implanted into true human nature. Thus, one starts to have a sense of one's own life. From its reasoning processes, one acquires an ability to understand one's life; that constitutes a base from which general understanding takes its origination.

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8. Sense of one's own life gives to true human nature a base which initiates an appearance of motivation. From it one becomes motivated to be. Such motivation leads toward the establishment of the general motivating factors in true human nature.

Once an ability to understand one's own life is established with its general factor of understanding, it gives the thrust for development of the intelligence of true human nature. The intelligence is a discriminative and differentiative factor of true human nature which enables its adjustment, adaptation, flexibility and mobility.

9. Factors of general motivation of true human nature initiate the appearance of feelings and emotions of true human nature. They constitute the center of one's own being within oneself from which emanates the tone and the mood of one's life.

From the intelligence of true human nature, its thinking or its thought process is started which enables it to ponder and to determine the course of its existence.

10. The mood and the tone of true human nature's feelings and emotions gives it awareness of its potency which enables it to assert and to appreciate itself.

From the thought process of true human nature is acquired a sense of knowledges which leads to the formation of memory of such knowledges which can be utilized in time and space in accordance with the requirement of one's life. The formation of such memory gives birth to the general process of the memory of true human nature in the form of remembering, forgetting, retaining and retrieval. The general knowledges are formed into clusters of ideas, concepts, symbols and images which give true human nature the ability of abstract thinking.

11. From the awareness of one's potency, the sense of identity is formed. One belongs to oneself. From the knowledges and their memories, ideas, concepts, images and symbols the sense of "I-ness" is developed. It is "I" who knows, remembers, imagines, thinks and perceives.

12. The identity of self leads to the awareness of one's freedom. Only in freedom of one's being does the identity make any sense and become an essence and a state of true human nature. From the

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acquired sense of “I-ness” the process of independency of true human nature takes place.

It is the true substance and existence of one’s life which constitutes the possibility of any meaningful process of the “I”.

13. The freedom of one’s being and essence in one’s state initiates the establishment of true self-awareness. By and through that freedom, one becomes aware of one’s being and one’s essence as a factual, actual, experiential and real state.

The independency of one’s existence and substance in one’s process leads to the formation of one’s self-concept. One can now conceptualize one’s own existence and substance as a factual, actual, experiential and real process.

14. Once self-awareness is fully acquired, it is then allowed to form a self-attitude. One now can take a certain attitude toward oneself which gives one a sense of being someone in a state. On the other hand, a self-concept leads toward the process of self-perception which allows one to perceive oneself in the continuous duration of one’s existence.

15. The self-attitude produces the necessary activities of one’s being through which one is actualized in the concreteness of one’s state. The self-perception gives birth to necessary behaviors of one’s existence through which one is realized in the reality of one’s process.

Thus, activities and behaviors of true human nature are determined by internal states and processes which, in turn, determine the selection of an appropriate environment which serves as a triggering device for established patterns of activities and modes of behaviors for one’s own self. One, thus, creates one’s own environment in which one can actualize one’s activities and realize one’s behavior.

16. The established self-awareness and the formed self-perception give birth to the ability of differentiation of the subject from the object and the discrimination of the inner and outer universe. One becomes aware of one’s position, place and situation as the subject, relative to something or someone else’s position, place and situation that becomes the object.

17. This leads to the sharp differentiation of “I” from “you” that establishes the boundaries of the “I” and its own personal

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environment, space and time and protects the “I” from interferences and disturbances by everything outside of those boundaries.

18. Now, such a situation leads to the formation of various needs of one’s being, state and essence that have to be met in order to maintain one’s continuous function in a safe, proper, right and comfortable manner. In turn, this leads to the formation of desires for the process of existence and its substance that can provide all opportunities for meeting such essentially important needs.

19. From the formed needs comes the birth of the wish to be in the best possible state for the best possible being. From the established desires, one develops an interest in the process of one’s existence and its safe and comfortable duration.

20. This gives birth to the important ability to make choices among many alternatives available for the maintenance of the proper state of being and its essence. Such ability of choice constitutes the process of decision-making by which one arrives at the conclusion of what choice should be pursued and what consequences of such a choice should be borne.

21. Once the awareness of choice is in one’s being and the process of decision-making is in one’s existence, this leads toward the establishment of a vital state of the entire true human nature — the formation of intentions. Intentions determine the quality of the human psyche and its choices and decisions. They constitute the true basis on which appropriation of the outcomes and consequences of one’s activities and behaviors take place. They establish and lead toward relatedness. Intentions provide content, meaning and purpose to the relatedness.

22. Intentions and relatedness originate the establishment of outer attitudes and positions one takes with regard to oneself and all others, as well as toward life, the Universe, Most High and all related matters. Outer attitudes are of the state of being and its essence as it is perceived with reference to any other state of being and its essence, while the positions are of the process of the existence and its substance as they are formed with reference to any other process of existence and its substance.

23. Such a framework enables the formation of various spiritual, mental, emotional, intellectual, sexual and physical organs for the

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purpose of sending and receiving information about the state and process of one's being and existence. On the mechanistic level, this appears in the form of stimulus and response interaction.

Since the formation and initiation of such a framework is the result of the innermost, internal and subjective states and processes, no origination of them can take place in the environment itself, as dogmatic and behavioristic pseudo-psychology of the present suggests.

In this connotation, environment is only an extension, a concrete manifestation and "objectivization" of internal states and processes of the human mind, which is chosen for specific reactions in accordance with stimuli of selected internal aspects of intentions and relatedness of the "I". In this respect, environment in itself can never be a true source of stimuli for the reaction of the human mind because those stimuli were projected there for the purpose of triggering the types of responses which were chosen in the intentional and relational process of being and existence of the "I". Thus, the "I" — or true human nature — is the originator of both the true stimuli and the true responses. Environment serves only as a means, created for that purpose by the human mind within the Absolute Mind of the Most High, to enable such actions and behaviors to take place in their external reactive form. By itself environment neither originates nor produces, causes nor maintains such activities and behaviors.

24. This state and the process of sending and receiving contribute toward the establishment of assessment and judgment. One needs to assess the most appropriate form and content of sending, and one needs to learn to judge the level and openness of oneself to receive and to respond.

25. The ability to assess properly and to judge soundly gives rise to confidence in one's own assessment and trust in one's own judgment. Such confidence, trust, faith and belief have far-reaching implications for all human nature in a general sense, since lack of these important qualities undermines its optimal function and operation.

26. With the establishment of the proper level of confidence, trust, faith and belief in oneself, one is enabled to proceed — to compare oneself with all others and all others with oneself. This leads toward the establishment of an awareness of commonality. The comparison of one's self with others leads to the discovery of common grounds, common traits, common interests, common intentions, and so on with

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someone else, either partially or entirely. Thus, one establishes a sense of likeness and belonging to one common being and existence.

27. At the same time the ability to compare leads toward the discovery and establishment of a deep sense and perception of uniqueness and being different from anyone and anything else. No one else is exactly the same as “I”.

Such differentiation establishes a well-conceived rule formulated by some modern social psychologists which states that one is in some respect like anyone else, one is in some respect like someone else, and finally one is in some respect like no one else.

28. Such discovery and awareness of differences and sameness leads toward the development of tolerance and acceptance. One learns the need to tolerate the variety of qualities of human expressions and existences; and to accept the differences which exist among all people.

29. The state of one’s being and essence leads toward the development of stability of one’s self. The process of one’s existence and its substance leads to a need for continuous progressive change. Thus, stability and change become major motivating factors in true human nature and for human activities and behaviors. These factors are very important for understanding of true human nature. By virtue of its stability and change, one can change at any time, in the state of one’s being and in the process of one’s existence, anything that one needs to change or feels a desire to change, in accordance with one’s choices and decisions. The stability of true human nature is embodied in its ability to change. This is the immanent state of true human nature.

30. This leads to the conclusion that true human nature is both constant in its being and essence, and dynamic in its existence and substance. Constancy and dynamism give to human nature its energy, vitality and strength to be and to exist.

31. Freedom of human nature in the state of its being and essence gives it a sense of responsibility for itself, its decisions and consequences. One is completely, totally and entirely responsible for one’s life and its outcome because one has freedom and all the tools of spirit, soul and body — one mind — to make that being fully active, functional and worthy to be in happiness, in love and good will.

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The independency of human nature in the process of its existence and substance gives it a sense of duty for its continuous, proper and smooth flow and duration. In such independency one has everything that is necessary for a wise, reasonable, rational, thoughtful, knowledgeable and well-balanced process of one's existence and substance.

32. Because one occurs, proceeds and becomes from the One who always is without occurring, proceeding and becoming, in order that one's being and existence continuously are becoming, one is granted full rights and privileges for such being and existence. The major rights of such being and existence are the right to be oneself, to make choices and to bear consequences of choices; the right to love and to will, to be happy, content, and satisfied; the right for joy, delight, pleasures and fun; the right to reject all positive qualities one has from the Most High; and the right to reject the acceptance of the Most High. The major privileges of such being and existence are: the privilege to be wise, to know, to understand; the privilege to be reasonable and rational, to think freely as one wishes; the privilege to decide; and the privilege to be intelligent or to be a fool.

33. All such responsibilities, duties, rights and privileges together with the availability of everything that comprises true human nature, puts into one's hands one's own sense of determination and destiny. Thus, one determines from one's own state of being, its essence and process of existence and its substance one has from the Most High what kind of destiny one has at any given time, place, state, condition, dimension, level, world, universe, degree and so on.

Therefore, in such a connotation of true human nature, one is fully, totally, completely and entirely responsible for whatever happens or does not happen in one's life. Everyone possesses true human nature in a chosen measure and degree of its individual manifestation. All opportunities, tools, means and environments are continuously provided for any type of actualization and realization of true human nature. The manner of such actualization and realization is possible in infinite varieties and infinite numbers.

Now, true human nature in all its categories, principles, attributes, derivatives, characteristics, traits, and their abilities of manifestation, are forever ingrained as potentials in every living cell. The human cell is an external physical carrier, container and vessel of such potentials. Such potentials can never be destroyed or altered by

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any means. This is the law of life which originated in the Absolute Law of the Absolute Life of the Absolute Divine Providence of the Most High. This law can be called the law of love and wisdom. When human physical cells fulfill their function in the physical manifestation of their form, they release all those potentials, and a new container, vessel and carrier is provided for them from the elements, states, conditions and processes which they choose for their eternal progressive manifestation in some other dimension or level of being and existence.

In such arrangements, nothing can tamper with potentials themselves. The only things that can be tampered with or altered are the ways, the directions and the means as to how they will be manifested from their innermost state and process into the outer successive and simultaneous steps on the level of their transformation into mentality, and their concretization in the human body and human behavior.

This was the situation which the pseudo-creators used for fabricating pseudo-humans. They distorted, perverted, contaminated, polluted and mutilated the continuous progressive spiritual flow of all those potentials at the level of their transformation into mentality, and altered their manifestation in the concreteness of their representation in human behaviors, attitudes, intentions and choices. Thus, they developed a counter-flow moving in direct opposition to the continuous forward and onward flow of spiritual progression determined by those potentials which constitute true human nature. Such a situation, as discussed previously, leads to continuous tension, pressure and stress of all human systems and of true human nature itself. This results in all kinds of disorders, crises, breakdowns and collapses, and their corresponding spiritual, mental, emotional, intellectual, sexual and physical illnesses, diseases, symptoms, accidents, incidents, etc.

But because of the unnaturalness and abnormality of such a counter-productive state and process, and because of the continuous trend of those potentials which constitute true human nature to resume the normal, natural, onward and forward spiritual flow, at one point in time and place such counter-productivity completely breaks down and permanently collapses. By its breakdown and collapse, the potentials of true human nature will resume their natural and normal flow and proceed to all levels, steps and degrees of

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their manifestation, and the rule of true human nature will be reestablished.

In this way, the spiritual reawakening of individual human beings begins.

In order to better understand such a process it will be useful to first describe the structure of the human mind and its dynamics. It will provide a foundation on which spiritual reawakening can proceed toward its spiritual progression.

CHAPTER TWO

The Structure of the Human Mind.

The structure of the human mind derives its origin from the structure of the Absolute Mind of the Most High. It is also a reflection of the structure of all creation which was built from the structure of the Most High. Thus, the structure of the human mind is a perfect correspondence of all spiritual, intermediate and physical universes with all their dimensions, levels, conditions, states and processes.

Thus, whatever is is in the multi-dimensional mode of its being. Whatever exists exists in successive and simultaneous steps of its existence. By the multi-dimensional mode of its being and successive and simultaneous steps of its existence, it becomes the totality of its manifestations in the concreteness of its appearance.

Therefore, everything in creation contains within itself three successive and simultaneous steps or degrees by which it is what it is in its totality.

The first degree can be called the innermost degree. This degree is comprised of all principles, categories, attributes and their derivatives of all creation without exception. Here they are contained in their purest condition. Whatever occurs occurs within, by and from this degree. This is the spirit of all creation.

The second degree can be called the intermediate degree. This degree is comprised of all effects that are caused by all principles of the innermost degree, when these principles are in their purest effects. Whatever occurs in the innermost degree is reflected in proceedings of its transformation in the intermediate degree. Thus, everything in creation proceeds within, by and from the intermediate degree. This is the mentality of all creation.

The third degree can be called the outermost degree. This degree is comprised of all results, outcomes and consequences of the effects of the intermediate degree from the causes of the principles of the innermost degree. Thus, whatever occurs in the innermost degree, through its proceeding and transformation in the intermediate degrees, becomes manifested and realized in the outermost degree.

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Here these principles are in their purest results, outcomes and consequences. Thus, everything in creation becomes within, by and from the outermost degree. This can be called a body of creation.

Such is the basic structure of all creation. Each degree has within itself its own three successive and simultaneous degrees that are necessary for its own autonomous function. In turn, all successive and simultaneous degrees contain within themselves additional levels of three successive and simultaneous degrees on and on to infinity. This is the reflection of the Absolute State and Absolute Process of the Most High which is reflected in such an arrangement in the whole of His/Her creation. All degrees, thus, are successive and simultaneous to each other and at the same time they are continuous within each other. That every successive and simultaneous degree has its own continuous degree, signifies the universality of its content. It contains all phenomena from the grossest awareness of its manifestation to its minutest condition.

The relationship among various degrees and within their own levels is determined by the law of correspondences. This law can be fully illustrated by the following example:

Love is the fundamental principle of the innermost degree in its purest condition and state from the Most High. By the nature of its state and condition, it produces its own proceeding in the form of good of that love in the intermediate degree. Love is good. Love becomes good on the intermediate level. Such awareness leads to transformation of love through good into will for good of that love. One starts to will good from that love for good. Love always loves good and good always wills love. Will wants good for its love. Such transformed love through its good into will by that will produces activities and behaviors that lead to concretization of that love in the outermost degree. Such activities and behaviors reinforce the will for good of that love.

Thus, one can say that love corresponds to good, good corresponds to will, and will corresponds to actions. Therefore, actions are the ultimate correspondences of love. In actions love rests as in its own. Actions are concretely manifested forms of love through the will of good of that love.

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Analogically, one can apply this law of correspondences to any other principle that comprises the structure of creation and, therefore, the structure of the human mind.

From these general, brief considerations one can postulate the following structure of the human mind:

The entire human mind consists of three distinct, successive and simultaneous levels, each one containing within itself three successive and simultaneous distinct degrees with their own continuous degrees.

The first level of the human mind corresponds to the innermost degree of creation and it constitutes the spiritual level of its structure. Thus, the first level of the human mind corresponds to the innermost level of the spiritual world from which it occurs, proceeds and becomes and within which it continuously resides and operates. This level, for descriptive purposes, can be called the **Inner, Interior, or Spiritual Mind** of every human being. By its nature, it contains within itself all principles, categories, attributes and their derivatives in their pure condition and state. Because of such position, the Inner Mind is the very center of every human being and his/her existence. It is a state of continuous occurrence.

Within itself this first level contains its own three successive and simultaneous degrees from the innermost degree of the innermost level to the outermost degree of the innermost level of the human mind.

The innermost degree of the innermost level of the human mind constitutes the very center of the center, the principle nucleus of all principles, categories and attributes of life itself. In it the Most High continuously resides in His/Her very essential and substantial presence. That presence continuously emanates life which endows the entire structure of the human mind with all that it has and with its vivification. For descriptive purposes it can be called the **Super-Self**. The Super-Self is the summary, totality and entirety of concentrated life which reflects the nature of all sentient entities and originates any creative effort of human life. It corresponds to the innermost degree of the Most High from emanation of which the entire spiritual world and the Super-Self was created.

The Super-Self, by the nature of its active and dynamic state and structure, emanates from itself a sphere through, within, by and from

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which is formed the second intermediate degree of the innermost level of the human mind.

The intermediate degree corresponds to the second sphere that emanates from the Most High and through which the entire intermediate world is created. Because of such a position, this degree can be called, for descriptive purposes, **Universal Consciousness**. It contains within itself the blueprint of all creation in being and existence.

By the nature of its own active and dynamic structure, this second degree emanates its own sphere from which the third or outermost degree in succession is created. This third degree constitutes the state and the process of awareness of the Super-Self and the Universal Consciousness in its multidimensional mode. For that reason, it can be called **Super Self-Awareness**. It corresponds to the third sphere that emanates from the Most High from which the natural world is created. Therefore, this degree is a becoming of the state and the process of occurrence and proceeding of the human mind toward its final outcome, consequence and result.

The entire innermost level of the human mind or the Inner Mind can be conceived as an occurrence of the total human mind. This state of occurrence is an active and dynamic state in its entirety. Therefore, by its activity and dynamism, it emanates a sphere by, through and from which it proceeds into creation of the second level of the human mind that can be called for descriptive purposes the **Intermediate Mind or Interior Mind**. This mind is the result of the occurrence of the Inner Mind or the innermost level that, by its dynamic and active nature proceeds toward its becoming. In order to become it must first create a level in which it can initiate transformation of all its principles into tools of mentality that will enable its entire becoming. Such is the structure of the entire intermediate level that accommodates all principles of the Inner Mind and transforms them by the process of correspondences into effects of all states and processes that occurred in the previous innermost level.

The intermediate or interior mind is structured into its own three successive and simultaneous degrees from the innermost to the outermost, each one having its own continuous degree.

The innermost degree of the intermediate level of the human mind constitutes the center for the proceeding of the Super-Self to which it

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corresponds. As Super-Self occurs, it starts toward proceeding into formation of **Self** where all effects of its principles take place. The Self in this connotation is the mediator and transformer of everything that occurs in the Super-Self for the purpose of its becoming in realization of its results.

By its active and dynamic nature, the Self continuously emanates its own sphere from which the intermediate degree of the intermediate level of the human mind is built. It corresponds to the Universal Consciousness for which it becomes a formation into which occurrence of universal events can proceed for the purpose of their transformation into specificity of mankind's consciousness that resides in the individual human mind. For that reason, it can be called for descriptive purposes the **Transpersonal Mentality of the Human Mind** because it transforms and accommodates everything available in the Universal Consciousness into specificity of experiences of mankind on Earth. It reflects the entire consciousness of the whole of mankind and all its individuals from the moment of their creation to the present.

By its active and dynamic state, it emanates its own sphere from which the third or outermost degree of the intermediate level is built. This degree is in direct correspondence to the outermost degree of the innermost level of the human mind, that is, to the Super Self-Awareness. The occurrence of the Super Self-Awareness proceeds toward its becoming through the process of transformation into specificity of, what could be called for descriptive purposes, the **Phenomenal Mentality**. The Phenomenal Mentality is characterized by the content of experiences that are characteristic to the specific line in the hierarchy of spiritual organization which everyone follows by one's own choice. The Super Self-Awareness by its proceeding enables the establishment of the Phenomenal Mentality that is very specific to the followed line of chosen destiny and assignment of each individual from the moment of its occurrence and in the process of its proceeding, continuous becoming, maintenance and duration.

The entire intermediate or interior mind can be conceived, therefore, as proceeding of the total human mind. This is an active and dynamic process that emanates its own sphere by, through and from which it becomes realized in the building of the third level of the human mind that can be called, for descriptive purposes, the

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Outermost Level of the Human Mind or the External Outermost Mind.

This mind is the result of proceedings of the interior or intermediate mind, that is the proceeding of the occurrence of the active and dynamic state of the innermost mind, in which everything that occurs and proceeds becomes realized and actualized.

In order that occurrence and proceedings are in the state and process of becoming, it is necessary to create a special degree that would enable such manifestation in the concreteness of its realization.

The outermost or external mind is structured into its own three successive and simultaneous degrees with each having its own continuous degrees.

The innermost degree of the outermost level of the human mind is the center for the becoming of the Super-Self which proceeded into its transformation in the form of the Self to which it corresponds. This degree is a successive correspondence to the previous innermost degrees at their respective levels. In it the inner levels find their expression and ultimate manifestation in the entire outermost level of the human mind that is built for the reception of the concept of totality of being and existence from both of the preceding levels and also for accommodation to the external world and the chosen environment.

Because of such function, the innermost degree of the outermost level of the human mind can be called, for descriptive purposes, **“I”-ness**. In it the specificity of the Super-Self’s multi-dimensional universality and the Self’s general all-encompassing humanity becomes a unique and unrepeatable manifestation of their concrete individuated expression and result.

Because of its dynamic and active nature, the “I”-ness emanates its own sphere from, by and through which is built the second intermediate degree of the outermost human mind that corresponds in succession to the intermediate degree of the intermediate level of the human mind and to the intermediate degree of the innermost level of the human mind. In this particular degree the occurrence of the Universal Consciousness through its transformation in the Transpersonal Mentality becomes focused and manifested in concreteness of their expressions, and results. The all-universal

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consciousness, in the vastness of its content, and all Transpersonal Mentality in all-encompassing experiences of mankind become individualized into awareness of experiences that are of a unique and specific nature. Here is manifested the specificity of the universality and the specificity of the generalness of the Transpersonal Mentality. Because of such function, this second intermediate degree of the outermost level of the human mind can be called, for descriptive purposes, the **Individual Awareness**. It is the container, the vessel, actualizer and realizer of all occurrences of the Universal Consciousness and its proceedings into the transformation of the Transpersonal Mentality.

By its dynamic and active nature, it emanates its own sphere within, by, through and from which is built the outermost degree of the outermost level of the human mind. This degree is the result of successive correspondences to the Phenomenal Mentality and through it to the Super Self-Awareness. The occurrence of the Super Self-Awareness and its proceeding into transformation of the Phenomenal Mentality becomes concentrated and focused into their personal experiences, expressions and manifestations. Now they all become concrete in such a container, vessel or sphere that encompasses all previous degrees and levels in their entirety and totality.

This degree becomes a base and foundation on which all occurrences of the innermost level of the human mind and all its proceedings and transformations of the intermediate level of the human mind together with their manifestation in the two preceding degrees of the outermost level of the human mind can be operational and can be conceived, actualized and realized in regard to the external world. This world becomes their specifically chosen environment. Because of such nature and function, the outermost degree of the outermost level of the human mind can be called, for descriptive purposes, the **Personal Consciousness**. In it everything rests and becomes actualized and realized. Therefore, it is closed in its own boundaries from which it interacts with the external world and its specifically chosen environment for the purpose of continuous actualization and realization of the totality of the entire human mind in the external world.

The entire outermost level and its degrees can be conceived as the becoming of the total human mind.

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Such is then the basic structure of the human mind. From this one can perceive, if one wishes, the total, complete and entire spirituality of the content and formation of the structure of the human mind. There is nothing in its state, process, essence, substance, being, existence, occurrence, proceeding and becoming that would not be of spiritual nature and origin.

Any other concept, understanding, explanation or perception of the structure of the human mind would be and is essentially contrary to true human nature.

However, this is not to say that there is no transcending understanding of such structure. It can be stated with certainty that there is a transcending understanding of the structure of the human mind. But whatever transcends the presented understanding would be necessarily of a higher spiritual nature. Therefore, it would only reaffirm and build on what is now revealed about the spiritual nature of the human mind.

This understanding is a necessary step in the process of elimination, removal, purification and cleansing of all concepts of the human mind that have been built by conventional, traditional, dogmatic and one-sided approaches of so-called scientific and behavioristic psychology.

Such an endeavor is a part of the spiritual reawakening for the beginning of the New Age.

CHAPTER THREE

Dynamics of the Human Mind. Building of a New Spiritual Psychology and Spiritual Social Sciences.

The dynamics of the human mind are derived from understanding true human nature and the structure of the human mind. It is important to know various ways in which the human mind functions in order to understand and conceive the true spiritual nature of its content and its activities. Such knowledge becomes an important key by and through which spiritual reawakening of individuals can be initiated and the true spiritual psychology and spiritual social sciences can be built.

The dynamics of the human mind are the reflection, projection, extension and the process of the Absolute Dynamics of the Absolute Mind of the Most High.

In general terms, the structure of the human mind can be conceived as the state, essence and being relative to the Absolute State, Essence and Being of the Most High. On the other hand, in general terms, the dynamics of the human mind can be conceived as the process, substance and existence relative to the Absolute Process, Substance and Existence of the Most High. The former constitutes the likeness of the Most High; the latter constitutes the image of the Most High. Together they constitute one complete mind that makes a human being what a human being really is. Therefore, one can say that mind is truly what makes a human being to be a human being.

Any activity, movement and process is initiated by an idea of such activity, movement and process. The idea is the state, the essence and the being of its activity, movement and process.

First, there is an idea — verbum. The Gospel of St. John begins with the statement, “In the beginning was the Word”. The Word means the idea. The idea of any activity, movement and process can be conceived as a beginning of life for them. The idea is the source of energy that feeds into activity, movement and process and gives them their ability to be active, to move and to proceed. The idea is,

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therefore, always alive. It is always there. Its removal would stop any activity, movement and process. The content of such an idea is always manifested, actualized and realized in its activity, movement and process. Without manifestation, actualization and realization of the idea, the idea would be an empty notion only. On the other hand, without the idea there would be no activity, movement and process possible. Therefore, the idea in itself can be conceived as a vital principle of anything that is active, moves and proceeds. The activity, movement and process in themselves can be conceived as a form of manifestation of that idea. The relationship of the idea and its form is not of linear nature — that is, the idea being former and its form latter, but it is non-linear — that is, synchronously, simultaneously and discretely occurring, proceeding and becoming. It is not a continuous successive process, but a discrete, simultaneous one.

Continuity and successiveness can be conceived only in relationship to each degree within itself and in the structure of the hierarchical organization of creation as related to the other's position. They succeed each other in position, but they are discrete and simultaneous in their being and existence.

The synchronicity of their being and existence is a necessary condition. Otherwise the idea or the principle would not be able to sustain its content. The sustenance of any idea or principle is possible only by the form of its sustenance. Such form must be, therefore, synchronous to its idea or principle and vice versa. But in perception of their respective position toward each other, one must conceive them to be as a succession of latter from former — that is, the form is a succession of its idea or its principle because there must be first an idea of the form before the form can be conceived. Thus, in this sense, the idea precedes its form and the form succeeds its idea.

Therefore, the relationship between idea and form and the true reality is synchronous, simultaneous and discrete, and at the same time it is continuous, successive and linear. Such an understanding is a higher understanding to the one that was formulated just above.

In between the idea and its form there is an intervening variable which can be conceived as a process of transformation and transition of the idea into its form. This intervening variable is produced by its idea for the process of transformation into becoming. Because of its intermediate position between the idea and its form, it contains within itself both the quality and the content of idea itself and the

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quality and the content of the form of that idea. However, such content and quality is contained in the transformed condition. Because the intervening variable is neither an idea in itself nor the form of the idea in itself, it is necessarily something that is in between “being an idea” and being a form of that idea. It is a process of transition and transformation of “idea” into its form where the balancing, preparation, mediation and thrust toward becoming take place.

Because of this nature of the intervening variable, it is synchronous, simultaneous and discrete to the idea and its form; at the same time it is continuous, successive and linear to them. It succeeds the idea and precedes its form.

The above description can be conceived as a base for the understanding of the dynamics of the human mind.

The innermost three levels of the human mind, called the Inner Mind, is the center of the human mind that contains within itself all ideas, thoughts, categories, principles, attributes and all their derivatives of creation. Nothing is missing there. It has to contain everything in existence and being since it is a correspondence to the idea of creation. Therefore, it is the very idea of the human mind in its entirety. Without such an idea, the human mind could not be. The idea of the human mind is, thus, the very life of the human mind.

But the Inner Mind, being an idea of the human mind, and being a correspondence of the idea of creation, is relative in its being and existence because it is an occurrence of an idea. It is, in fact, an idea of the idea. In order for an idea to occur, it must have a state in which it can originate. Such state must have an Absolute Nature and be without origination. It cannot be originated because otherwise it would be relative to something. Relative to something relative is not feasible because relative is possible only to something that is Absolute. Relative cannot produce a state to which it can be relative, but a state can produce its relative by its Absolute Nature. Therefore, nothing is in itself except the Absolute “I AM”. That Absolute “I AM” is the Absolute State that can originate all ideas relative to Itself.

The innermost state of such Absolute “I AM” is the Absolute Idea of its own Absolute Being and Absolute Existence. Because of the Absolute Idea of the Absolute “I AM”, such state is necessarily a state of Absolute Self-Awareness that constitutes the Absolute Sentient

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Entity. Because nothing is in itself and by itself except the Absolute Sentient Entity, everything else necessarily originates from It. The Absolute Sentient Entity is called in this book the Most High.

The occurrence of the idea of the human mind within the Absolute Inner Mind of the Most High produces a state that is relative only to the Absolute State of the Most High. That state can be conceived as a container of all ideas of creation relative to the Absolute Creator. In order that such ideas continuously occur, it is necessary to create a special receptive center that will contain something occurring from which all occurrences can take place. Any occurrence can originate only from something that does not occur. The occurrence of occurrence is no occurrence at all. Such process does not result in anything.

The sustenance of everything relative is possible only by that to which it is relative. The only thing that to which it can be relative is the Absolute which is relative to nothing. Relative to relative is no relativity at all. It does not take place.

So, in order that continuous occurrence of an idea is provided in the Inner Mind, it needs to contain within itself a very center to give continuous occurrence of all necessary ideas of creation which will sustain unceasingly the life of the human mind.

The reason it is necessary that such ideas continuously occur in the Inner Mind is because they feed life to all systems of the human mind by conceiving, producing and maintaining their respective ideas. There is no life without the idea of life. But because the human mind is an occurrence of an idea in itself, it cannot produce any idea in itself and by itself. Such production can take place only in the Absolute State, that is, in the Most High.

In order that such production occurs continuously, the presence of the Absolute in the relative is conceived. Whatever occurs from the Absolute, although it cannot be Absolute because of its occurrence, is the extension and the process of that Absolute. Therefore, in it, the Absolute is like in Its Own. Since the idea of the human mind occurred in the Absolute Mind of the Most High, the human mind by the Inner Mind is a container of the ever-presence of the Most High. That ever-presence of the Most High is the very life of the Inner Mind and from it, by it and through it is the very life of entire human mind. For that reason, the Inner Mind can be truly called the spiritual mind that gives the life to the entire human mind.

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The presence of the Most High in the Inner Mind thus allows continuous occurrence, production, emergence, sustenance, maintenance and appearance of all ideas of creation and the human mind from which the human mind can live. And because any human being is a human being only by virtue of its mind, every human being can live only by virtue of the fact of such occurrences from the presence of the Most High in the Inner Mind. Therefore, in fact, the Inner Mind of the human mind is the very spirit of any human and it initiates, originates, produces, maintains and sustains by its spiritual principles the entire life of anyone whether that one wants to admit it or not.

What is meant by “spiritual principles”? The term signifies that life of the Inner Mind and thus the entire mind, and thus life for any sentient entity or human being is possible only by the continuous presence of the Most High in that mind. This is its true spiritual principle. Because of such presence, whatever is produced in the Inner Mind is always good because it comes from the state of love and the process of wisdom which do not contain any ideas of negative states in any form.

Such is then the general nature of the dynamics of the Inner Mind.

There are some specific dynamics of the Inner Mind that have to be considered. They are related to the function of its various degrees.

As mentioned above, in order to assure continuous production of ideas to sustain life of the human mind, it was necessary first to create a place that could accommodate the presence of the Most High for continuous emanation and radiation of life to all systems of the human mind. For that purpose, the innermost degree of the Inner Mind was established. It is called Super-Self. The function of Super-Self is in the correspondence to the Absolute “I AM” of the Most High. Being and existence is impossible without the state and the process of “I Am”. But no one can be “I AM” by oneself unless one is the Absolute “I AM”. To proclaim “I Am” signifies eternity and infinity. It does not mean “I Was” or “I Will Be” but means simply “I Am Always”. There is no time or space in such a concept.

The dilemma of this situation is in the fact that no one can be or exist without the state and process of the “I Am”. For that reason, a special state and process is built in the Inner Mind from that Absolute “I AM” which can accommodate its presence in such a manner that a

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state and process of “I Am” can take place relative only to that Absolute State and Process of the Absolute “I AM”. By such a relative position and the presence of the Absolute, one can now conceive the state and the process of “I Am” and truly become from it.

Such exchange of the states and processes of the Absolute “I AM” with the relative to the Absolute “I AM” is called Super-Self because it conceives its relativity to the Absolute. Such conception gives it its true possibility to be and to exist. Therefore, it is and exists truly only from the being and existence of the Absolute “I AM”; and this is a true spiritual principle of the human mind and human life.

Thus, the specific dynamics of the Super-Self are seen in the continuous generation of states and processes that relate to, from, by, within and through the Most High who is ever-present in that Super-Self. Such generation enables one to conceive one’s own state and process as “I Am” that is essential, vital and substantial for one’s being and existence. Without it no sentient life is possible.

The second or intermediate degree of the Inner Mind, called Universal Consciousness, generates continuously the ideas, knowledges, structures and dynamics of all creation in being and existence. Nothing specific can be built unless there is a general state and process of all available specifics from which one can develop a desirable and necessary specific state and process relative only to all their totality.

It is vital for this specific state and process of the human mind to have all ideas, knowledges, structures and dynamics of all creation in being and existence. From them the specificity of the human mind can be conceived and apprehended. Also, the general states and processes of all available specifics are concentrated and focused in one particular specific state and process which becomes their summary and concrete manifestation. Through it and by it all specifics of creation can be present without any necessity to relinquish their own specificity and become that other specificity. Thus, the balance in the Universe is preserved.

Because the life of specificity depends on comparison and differentiation to and from everything else, it is necessary to contain within the human mind a sphere or a degree to carry all such available specifics in being and existence against which one can be compared and from which one can be differentiated. Thus, the

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dynamics of the Universal Consciousness constitute the life of the state and the process of the specific human mind. The Universal Consciousness is in the state and the process of continuous generation of all such ideas in creation to the entire human mind. By its dynamics, it contributes toward building the uniqueness of every human being.

The third or outermost degree of the Inner Mind is the state and the process of continuous awareness of all such ideas, thoughts, functions, states and processes which unceasingly occur in the Super-Self and Universal Consciousness. For that reason, it is called, Super Self-Awareness. The awareness of Super-Self and the awareness of Universal Consciousness is extremely vital for survival of the entire Inner Mind. The state and process of such awareness continuously generate energy, vitality, strength and support to all systems of the human mind by being continuously aware of all their functions and operations. Thus, it coordinates and regulates all events, happenings, activities, states, and processes which occur in the human mind. It is always aware of everything all the time. Without such awareness no coordination, regulation, order and effective operation of all systems of the human mind would be possible. They would simply collapse; they would stop being able to receive, contain, transmit and share any life. In such functions are, then, the dynamics of the Super Self-Awareness.

From the general dynamics of the Inner Mind, which are occurrences of all necessary ideas of everything in being and existence from the Most High, a continuous sphere emanates and radiates which engulfs the Inner Mind. Occurrence needs to proceed toward its becoming. In order that it may become, it needs to build its form of becoming. By such effort a special state and process is built that can be called a proceeding of occurrences where preparation, transformation and transmission of all ideas can take place in order that they can become.

This special state and process is called the intermediate or interior mind. It serves the function of the above-described intervening variable. As ideas continuously occur in the Inner Mind, they proceed into the interior mind. The process of proceeding is the process of preparation, transformation and transmission. Here, everything goes into transformation to develop tools for transmission into becoming.

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Any idea must generate its own tool for its transmission into becoming of its own form. Such a tool can be called an effect of an idea which produces its specific mentality by and through which it can be manifested in its outcomes and consequences, that is, in its form.

The idea in its pure state and process cannot be conceived in the concrete form without its adaptation to the specificity of its manifestation. The effort of the adaptation of such an idea results in production of the specific human mentality which is a base from which transmission of the idea into becoming of its form can take place. Thus, human mentality is generated on this level. It contains all general ideas, thoughts, states and processes which are continuously occurring in the Inner Mind and are transformed here into the specific mental states and processes which constitute the human mentality.

Therefore, the dynamics of the interior or intermediate mind are seen in the generation, production, maintenance, sustenance and servicing of all effects of the Inner Mind which constitute the entire human mentality.

For example, the principle of wisdom that is contained in the Inner Mind is continuously occurring from its Absolute Source which is the Absolute Wisdom of the Most High.

As it occurs, it immediately proceeds toward its transformation in the interior mind into its truth which gives origination to the reasoning processes, understanding, rationality and all attributes, traits and derivatives of such processes. Here, the principles of wisdom are transformed into their specific mentality called reasoning processes or rationality. Such processes will enable that principle to become its concrete form of conscious thinking in the form of speech, symbols and other concrete and abstract signs of its activities. Now, wisdom has become actualized and realized in its true form. Without that intervening variable which transforms the idea of wisdom into rationality, no conscious thinking in any form would become real. Without such real form, no wisdom could be manifested.

One can analogize the transformation of all other principles of the Inner Mind in the interior mind by the above example. It also illustrates once more the law of correspondences by which such transformation takes place.

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There are some specific dynamics of each degree of the interior mind that are worthy of noting.

The innermost degree of the interior mind, called the Self, is a transformation of the Super-Self into specificity of its state and process. As the Super-Self occurs from the Absolute Self of the Most High, it immediately proceeds into the specific Self of the human mentality. It reflects all principles and ideas of the Super-Self transformed into specificity of the human mentality. The state and the process of the Self produces continuous specific being and existence of the human mentality in the essence and substance of its own specific “I Am”. The Super-Self is the general principle which proceeds into its specific mental state and process that creates, by the process of its transformation, the characteristic human mentality of the specific human Self. The Self is the effect of the Super-Self occurrence which generates a specific and differentiated human mentality in order to enable concrete and individualized becoming in one specific human mind.

To accomplish this, it is necessary to produce a state and process that can enable transformation of All-Universal Consciousness material into very specific but general Transpersonal Mentality of the whole historical mankind against which one can be compared and from which one can be differentiated. Thus, the second or intermediate degree of the interior mind, called the Transpersonal Mentality, functions as a modifier, transformer and transmitter of the energy that is available in the Universal Consciousness, into differentiated mentality that has all general characteristics of the entire specifically human mentality. From such Transpersonal Mentality a base can be built for the becoming of the Universal Consciousness into its form of concrete manifestation.

Thus, Transpersonal Mentality continuously generates to all levels of the human mind the important sense of all specific characteristics of the entire human mentality in the transpersonal connotation from which the specific, individual mentality can be built and may be conceived.

The third or the outermost degree of the interior mind, called Phenomenal Mentality, is the proceeding of the occurrence of the Super Self-Awareness. The general state and the process of Super Self-Awareness is focused into transformation of all its ideas and thoughts into the specific proceeding of a Phenomenal Mentality. It is

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a differentiated awareness of the specially chosen line for following in creation that enables appearance of such mentality, phenomenal to that line only. It gives one sense and awareness of being and existing for a certain purpose and enables the becoming of the Super Self-Awareness through its transformation into Phenomenal Mentality, the actualized and concrete form of its manifestation.

Thus, Phenomenal Mentality continuously generates proceedings within the human mind from which the uniqueness, specificity and individuation of that mind is ultimately formed.

As the dynamics of the intermediate mind take place and the process of transformation continues in an uninterrupted manner, a special sphere is emanated and radiated from it which engulfs the entire interior mind.

From this sphere is created the third or the outermost level of the human mind, called the external mind. The external mind can be considered a form of the transformed idea of the Inner Mind.

All occurrences of all ideas that continuously take place in the Inner Mind, after proceeding toward their effects of transformation into their mentality, become actualized, realized and concretely manifested in the form of actions, operations, behaviors, outcomes, consequences and results. Thus, the entire external mind can be called the becoming of all occurrences and their proceedings. Nothing occurs and nothing proceeds in the external mind.

The dynamics of the external mind can be understood only from the concept of becoming.

An idea of the human mind and everything related to it emerges in the Absolute Mind of the Most High. It creates the sphere in which that idea is projected. By its projection, the Inner Mind and its three degrees are created. It becomes a place for the occurrence of all necessary ideas of the human mind. After the ideas occur, they proceed toward their form. In the process of proceeding, they are transformed into a specific mentality called the intermediate mind with all its three degrees on which the base of ideas' manifestations is built. Such a base functions as a continuous becoming of all proceeded-from-occurrences ideas. Because of the dynamics of that base, it cannot conceive occurrences and proceedings in itself. It is the result of all ideas and not their cause, initiation or origination.

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The becoming of ideas is manifested in the external mind in two ways. First, in the formation of specific activities, operations and behavior patterns by which and through which all ideas discharge their energy and their content in a manner specific to every idea. The specificity of such a discharge requires a very specific physical form and physical environment.

First, the idea of such a specific form and environment occurs in the Inner Mind. Its occurrence is before the beginning of time in the internal state and process of the Most High's Absolute Mind. Once that idea occurs, it emanates and radiates tremendous spiritual energy from which its mentality proceeds. In the mental sphere of that idea is concentrated all its original spiritual energy. The result of such concentration is the manifold intensification of spiritual energy and mental energy together by the process of their fusion. Such a process of fusion emanates and radiates a new form of tremendous energy that becomes manifested in concrete specific elements and particles of matter from which the body and its environment are built. This is the second way of the becoming of ideas in the external mind.

Thus, the body and its environment become a very specific form into which all ideas can be projected for becoming in a specific manner. This spiritual and mental energy appears in such form as an overall sphere that is unique, different and unrepeatable for every human being.

Now, the idea has a tool by which and through which it can operate and relate to the external world of its choice. Thus, the process of becoming is completed. The state of completion is also a dynamic state within the human mind. It continuously gives a feedback of its completion to its preceding levels and steps. Such feedback is evaluated and utilized in occurrences of the new creative ideas which proceed into their own transformation into their own mentality and from it they become complete, giving their own feedback that initiates their own evaluation and so on. The complete life cycle is thus established and can never be interrupted.

Such are the general dynamics of the external mind. The specific dynamics of each degree of the external mind depend on the corresponding factors of their respective preceding degrees.

Thus, the "I-ness", that is the innermost degree of the external mind, is the concrete state and the process of manifestation of the

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Super-Self by and through the Self that becomes its realized form. It is something like a body in which all movements of the mental processes of Self and ideas of Super-Self can be discerned and conceived in the most individualized form of its most unique manifestation. It is the self-belonging of Super-Self from the belonging to the Most High by and through mentation of such belonging in the Self that becomes the reality of “I-ness”. The dynamics of “I-ness” are seen in the generation of continuous states and processes of receptivity of all ideas and their mentation from the Super-Self and through the Self in a very concrete, focused and individually specific manner.

The second degree of the external mind, called the Individual Awareness, serves as a becoming and form for all ideas of the Super Consciousness, their mentation in the proceedings of the Transpersonal Mentality and their total manifestation in the individuated specificity of their being and existence. Here the process of differentiation and individuation is completed and becomes a concrete result in the form of a unique individual awareness that contains within itself all-universality and its transpersonal mentation.

The third or outermost degree of the external mind, called Personal Consciousness, is the outcome and the consequence of the idea of Super Self-Awareness and its proceeding of Phenomenal Mentality which is now concretized in specific differentiated conscious awareness of one’s own “I-ness” and all its states and processes.

Personal Consciousness serves two functions: first it serves the conscious awareness of manifested mental states and processes which continuously proceed from occurring ideas of the Inner Mind through the interior mind in general. Thus, it serves to maintain the conscious awareness of one’s own being and existence as a subject. Second, it serves to bring to the conscious awareness everything that is not part of that subject but is outside of it. It requires coping and dealing with it for the purpose of accommodation of a suitable environment for all states and processes that occur, proceed and become in their respective levels of the total human mind. And this is the dynamic function of the Personal Awareness that is the final outcome and consequence of all activities, functions, states and processes of the human mind.

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If one explores carefully the above-described dynamics of the human mind, one can arrive at two important conclusions: first, whatever is happening in the human mind is the outcome and the consequence of the ideas that occur in the Inner Mind where the Most High is continuously present in order to enable such occurrences to be generated without interruption. As mentioned above, this is the spiritual principle of the human mind by which and through which it can be conceived. Second, because of the presence of the Most High in the Inner Mind, nothing negative, evil, regressive or pathological can originate there.

The positive content of the Inner Mind, which is the idea of love and wisdom, continuously generates the sphere of positive energies that radiate, emanate and flow into all directions to take their effects in mentations, and to result in behaviors. Nothing can interrupt such flow. Such is the true nature of the human mind before its mutilation, distortion and perversion by the pseudo-creators.

Now, the pseudo-creators' plan to destroy the spiritual principles of the human mind could not come to any realization from either the external or interior level of creation. The reason for this is because these levels do not produce any original ideas. As one can see, the interior mind and the external mind and dimensions and worlds of being and existence corresponding to it are the result of original ideas of the innermost mind and innermost dimensions and worlds corresponding to it. In the true sense, all such ideas originate in the Absolute Source — the Most High. But no negative idea can originate from the Most High or the innermost level and its degrees because of their spiritual nature which is constituted by love and wisdom.

The dilemma here is that in order to initiate any distortions, perversions and mutilations, one has to start from the spiritual level because this is the only level that can exert any influence on all other levels by its nature of being the center of everything.

This is the reason why the pseudo-creators had to establish themselves first in the spiritual world in the state of pseudo-spirituality called hells from which they could fabricate distortions of all true ideas flowing from the true source of the inner world and emanate them to the intermediate level, influencing their effects and from them the outcomes and the consequences of such ideas in their concrete manifestation.

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Once they established themselves in the spiritual world, they proceeded with their plan. They could not do anything to stop the flow of those positive and creative ideas in their genuine content. But they could modify, readjust and intervene such ideas, transform them, and then transmit them, with an entirely different connotation than when originated, to the external level of the human mind. Thus, the idea of distortion of ideas occurred and was projected between the ideas and their proceeding into effect so that as an idea was about to proceed into its transformation it was filtered through its distorted concept. This resulted in the formation of a distorted mentality which, in turn, started to produce distorted outcomes, consequences, results and manifestations of all ideas.

From that moment on, any idea which occurs in the Inner Mind is filtered by the intervening distortion of its content and appears in the external level completely different than its origination.

This is the dynamics of the production of all negative states and processes in human life.

Because of the law of correspondences, the consequences of such interventions are the appearance of mental, physical, social, emotional, intellectual, sexual and other disorders, along with illnesses, sicknesses, diseases, accidents and incidents of suffering, misery and unhappiness. Such is the result of turning the true content of ideas into their opposites.

The law of correspondences states that whatever occurs in the spiritual state and process has its inevitable consequence, outcome and result at all levels of being and existence and at all levels of the human mind. This law is valid for both positive and negative states and processes. Because the distortion of ideas takes place in the state and the process of occurrences, that is, in the spiritual world, it must have all its results, outcomes and consequences in the natural world and in the external level of the human mind and human life.

In order that such a situation would not lead to complete destruction of human life and the entire universe, the awareness of these dynamics and the access to the other levels of being and existence of human minds were closed for humans. Thus, the unconscious states and processes of the human mind were established. In its initial condition, the human mind was completely and totally, in its entirety, conscious. This was illustrated in the

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statement that people were born initially before intervention into fullness of all available knowledge. If one is born in the fullness of all available knowledge, one is born in full consciousness. But then, by the processes described in the first part of this book, all higher dimensions and levels were closed for humans and most of the human mind was put into the mode of unconsciousness and inaccessibility; thus the state of ignorance was instituted. The reign of externals began. Such reign led to the disastrous critical conditions of all human systems described in previous chapters.

The opening of the other levels and the resumption of the natural, undistorted flow is made possible continuously by the indestructible nature of the human mind (no matter how distorted it is) that is manifested in its innate, immanent ability to make free choices. One can choose to accept the spiritual principles of life and recede from allowing distortions to influence one's life and one's mind, or one can continue in the process of transmission of distortions.

The first real step from the recession of such distorted transformation and transmission is in acceptance and awareness of the fact that such a situation, as described in this book, really exists. The awareness and acceptance of this fact can lead toward the desire to stop the perverted process of the original flow and revert it toward its genuine, normal and natural progressive flow of ideas without distortion. By the very nature of the human mind, the pseudo-creators cannot force people into accepting their distortions. The only thing they can do is to start the process of ignorance, as described previously, in the hope that as people learn, they will accept their distorted ideas. This is a matter of freedom of choice. Unfortunately, in many instances, the pseudo-creators succeeded temporarily, as one can see in the entire history of mankind from the time of the cave man so conveniently fabricated by the pseudo-creators for such purpose.

Since the new knowledge about the whole plan of the pseudo-creators and the Grand Plan of the Most High in all these events is now being revealed for the first time, everyone can become positive and active, stop the transformation and transmissions of distortions, and resume one's real and true nature. Such resumption constitutes the spiritual reawakening and beginning of the spiritual progression.

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From everything that was said so far about true human nature and about the structure and the dynamics of the human mind, one can see the false premises upon which modern psychology and social sciences are built. They derive all their conclusions from observations, descriptions and classifications of the external manifestations of activities, behaviors and operations of the external mind and the external life. Because the result of such methodology is based solely on such a procedure, the only thing they can produce are distortions and falsities. Nothing genuine and original exists in the external mind or in external behavior. Because of the intervention of the pseudo-creators in transformation and transmission of genuine and true ideas, whatever modern psychology and social sciences describe must necessarily be a description of such distortions only.

For that reason, one must sadly conclude that there is no real psychology or real social science. They have been dead, like everything else, for millions of years.

In order to revive and to rebuild real psychology and social sciences, it is necessary to turn them back to the spiritual principles. They must be built on the following principles:

1. Postulation of the spiritual principles of the human mind as formulated, defined and revealed in this book or any other similar concept of spirituality, or on any spiritual principles transcending these. Any psychology and social sciences relating to the human mind, human behavior and human issues must start with such spiritual principles as a base, a center and origination for the initiation of any concepts, ideas, thoughts, principles, categories, attributes, traits and all their derivatives from which they draw conclusions regarding of the nature of the human mind, human behavior and human issues. No other starting point is discernible, conceivable or acceptable because it would lead toward falsification, distortion, misunderstanding and contamination of the true nature of the human issues.

It is said that to utilize such spiritual principles or similar principles, or any spiritual principles transcending these, one needs to follow the definition, explanation and description of spirituality as revealed in this book. Anything less or different than spirituality would be a reversion to the conventional, traditional and polluted states which killed psychology and social sciences in the first place. The transcending principles would always be spiritual principles that

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would be progressive in their nature and, therefore, would be even more spiritual than the presented ones. They would derive from a greater and higher understanding of the true spiritual nature than is presented in this book.

2. Elimination from psychology and the social sciences of any materialistic, atheistic, behavioristic, mechanistic, pantheistic or similar concepts which derive human life, the human mind, human behavior and human issues from matter, external nature and observable external behavior. Such concepts are useless, dangerous and dehumanizing to people, equating them with beasts and animals. By emphasizing matter, nature and external behavior they serve the purpose of the pseudo-creators.

3. Postulation of the concept of the Inner Mind or the innermost level of the human mind which is the originator, initiator, determinator and sustainer, from the presence of the Most High in it, of everything in the human mind and human life in all respects.

4. Postulation of the freedom and independency of the human mind and human life with all its rights, privileges, duties and obligations, with emphasis on the fact that the most important issue of human life is the provision for every possible internal and external opportunity that can assist everyone in fully being oneself without any restrictions, limitations, oppressions, repressions and suppressions of true human nature; thus, to assist everyone in the fullest possible self-actualization and self-realization in all respects.

5. Continuous emphasis on positive spiritual values of the human mind that can be read out only from the innermost level of the human mind and through the process of getting in touch with one's Inner Mind which ultimately can lead toward elimination of any wrong transformation and transmission of all ideas which are always positive and continuously occurring in that Inner Mind. (The intermediate mind was and is being used by the pseudo-creators to subvert and confuse ideas flowing from the Inner Mind.)

6. Building new spiritual methodologies and terminologies for exploration, investigation, observation, description and explanation of the human mind, human behavior, human relations, human life and human issues. Such methodologies may in addition incorporate the presently existing so-called scientific methodologies as long as they are based on spiritual principles of the human mind and do not

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arrogantly attempt to explain life and human behavior as coming from its external degree where in actuality no life in itself ever exists.

7. Postulation and acceptance of the true spiritual fact that everyone is ultimately responsible for one's own life, situation, position, events and happenings by virtue of one's own choices and the consequences of such choices. Thus, emphasis must always be on the only true reality of the human being and human existence which postulates that everyone is the true master of one's life and the true center of one's own universe from the Most High. All else is derived from this indisputable basic spiritual fact which can be conceived as eternal spiritual law.

Such are the basic principles that, if considered and accepted, can lead toward the development of true useful, functional and beneficial spiritual psychology and spiritual social science. With such principles, the purification and cleansing of all human systems can start for the purpose of spiritual reawakening and the beginning of spiritual progression.

In this process, spiritual psychology and social science can play a very important role. The importance of that role is derived from the spiritual fact that the most important thing in the whole creation is a sentient entity, therefore also the human being because in it is the presence of the Most High who is the Absolute Sentient Entity and, therefore, also the Absolute True and the Only Human. Because psychology and social science deal with human issues, the important position in the fundamentals of human spirituality is assigned to them.

CHAPTER FOUR

Purification and Synthesis of Grains of Truths Existent in Traditions and Conventions of the Human Systems.

One of the major ways to trigger spiritual reawakening of people is through searching, seeking out, recognizing and bringing to the appearance an awareness of grains of truths contained in most areas of the human system.

It is necessary to go through this procedure in order to reestablish the spiritual homogeneity that existed in all human systems prior to the aberrations caused by the hoax.

The only way pseudo-mankind can again become real mankind is by finding the lost principles of homogeneity that existed in all concepts, ideas, doctrines, contents and applications of diverse and different human systems.

As mentioned previously, most of the human systems contained within them and were built on genuine and original ideas that derived from their proper and right transformation and transmission in the form of real truths.

The pseudo-creators could not originate from themselves any new ideas, but had to use original ideas of the Most High in their plots to overthrow the reign of spirituality. The problem was that no sentient entity, by virtue of its relativity to the Absolute Most High, could produce any ideas from itself or by itself. In order to do so, it would have to be Absolute. **But anyone can produce, originate and initiate any ideas from, by and through the Most High by virtue of the fact that the Most High is permanently present in everyone's Inner Mind.** The foregoing is the base that was and can be used to take an initial, original and right idea from that source and distort its meaning and function, pervert it, contaminate it, pollute it and mutilate it into anything one wishes by virtue of one's freedom of choice.

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It is necessary to remember that, by virtue of the presence of the Most High, everyone from that presence acquires a permanent ability to exert one's own creative effort, utilizing original ideas originated in the Absolute Source. Such ability constitutes a base from which one is capable, by the factors of one's free creative effort, to mold that idea in any way one wishes.

It was this ability that was used by the pseudo-creators in their plot to destroy spirituality. They implanted in the human mind certain distorted perceptions of the initial and original ideas by which people started to mold those ideas. From such molding, only a short step was required toward completing their perversion.

But as pointed out many times previously, no matter how such ideas are perverted, distorted and mutilated, in their genuine and original state they remain true ideas. The only thing that can be distorted, perverted and mutilated is that which is genuine, original and truthful.

Thus, if one looks at all human systems, conventions, traditions, cultures and efforts, one can see billions of distortions everywhere. However, such distortions are distortions of truths and therefore by them human systems could maintain some semblance of their functions until now.

Around those genuine truths were built all human systems, cultures, conventions and traditions. By building them, pseudo-humans created mountains of distortions and stagnant accumulations which completely lost any concepts of those grains of truths that allowed them such building. All those grains of truths are now in a state of suffocation which endangers their life.

For this reason it is necessary to remove them from under those stagnant accumulations and mountains of distortions and purify and cleanse them from all deviations in order that they can be used in the process of the spiritual reawakening and for the beginning of a new spiritual progression.

Once such truths are removed from all human systems, these systems will permanently collapse because there will be nothing left in them to hold them together any longer. This is a drastic yet desirable outcome for the sole purpose that the genuine and original spiritual flow of life can resume its forward and onward direction.

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The exploration and analysis of human systems, conventions, traditions and cultures leads to the following discovery of grains of truths in them:

1. All spiritual trends, religious doctrines, faiths, sects and groups that ever existed and now exist in the history of humanity contain within themselves the grains of pure, genuine and original truth. At this time, the following grains of truths are being extracted from all of them:

A. There is a Supreme Sentient Entity who is the Creator of all beings and existences and all sentient entities everywhere. This is the basic truth. Now, around this truth are built all kinds of conventions, traditions and cultures which continuously distort this truth. It is true that such a Supreme Sentient Entity is the Absolute Creator of all and everything. But the ways He/She creates, functions, interacts, rules, maintains, sustains, behaves and produces all and everything is misunderstood, distorted, perverted and mutilated; so is Her/His nature, structure, dynamics and relation to Her/His creation; so is Her/His number, name, quality, quantity and character. All such things are established not by the true perception of the nature of the Creator, but by conventions, traditions, cultures, demands, prescriptions, projections, rituals, rules, regulations, procedures of worship, ceremonies of various religious doctrines and faiths, etc. that have nothing in common with the true reality of this basic truth. At one point, this truth is so suffocated by all these things that it is completely lost in piles of stagnant accumulations. This leads to the worshipping of the traditions, conventions and cultures themselves instead of worshipping the true Creator.

B. In the face of this Supreme Sentient Entity all are equal because they are all His/Her children. This is the second grain of truth. However, it is the subject of myriads of distortions by the same principles as described above. The interpretation, understanding and description of the concept of equality and the meaning of children and their position, attitude, feelings and interactions with the Creator may diametrically oppose each other from system to system and from religion to religion. Such concepts have, of course, little in common with the true nature of equality and the true relationship.

C. The love of the Creator and for one another is the basic principle of life. This is the third grain of truth. It is summarized in what is known as the Ten Commandments. However, the concept of

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love, its interpretation, understanding, practice and living of its ways as well as the concept of the Ten Commandments are the subject of myriads of distortions by the same principles as described above.

D. Life is not limited only to the transience of the natural state or degree, but transcends it and is eternal. This is the fourth grain of truth. Again the explanation, understanding, structure, process, state, description and conception of such life and its function in relationship to the natural or physical life differ in myriads of ways. Such differences are the result of all above-mentioned conventions, traditions and cultures of various religious belief systems and faiths.

Now, these four grains of truths constitute the principles of spiritual homogeneity that underline all spiritual trends, religious doctrines and faiths without exception. Spiritual homogeneity is based on the fact that there is a unifying principle in being and existence which constitutes the universality of it all. Therefore, if one adheres to these truths faithfully with good intention and from one's heart, following them and living them for their own sake without any ulterior motivation, regardless of one's religion or faith, one is a true spiritual being. For such a person, deep inside, all those traditions, conventions and cultures are only the means by and through which such spirituality is accomplished. For that reason, whatever distortions one follows and believes, because of the basic acceptance and proper spiritual motivation, such distortions and false beliefs cannot be imputed to that one and they are easily removed and discarded once insight into their distorted nature is acquired. Such people, when they come to the spiritual world, become elated when they learn the real truths, accept them with all their spirit, heart and mind and delight in putting them into their lives.

2. All philosophical and metaphysical systems that appear in the process of human history contain within them some elements and grains of truths. These basic elements and grains of truths are now being extracted.

A. There is an inner and outer universe that is regulated by certain principles and laws that give it a sense of reality. Both universes are inter-related and intra-related. This is a first basic grain of truth. Now, the description, the understanding, explanation and conception of such universes in their structure, dynamics, function, purpose and reality may differ in numerous ways. Therefore, around this truth are built traditions, conventions and cultures with

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all their consequences that distort, pervert, mutilate and misconstrue the true reality of such universes.

B. There are tools of investigation of laws and principles that regulate and govern both universes. These tools are the tools of acquiring knowledge and determining the ramifications and validity of such knowledge. This is the second basic grain of truth. Now, the understanding, description, explanation and conception of the best possible tools and the explanation of how knowledge is possible, acquirable and validated will differ in numerous ways. In the process, distortions will result that are formed in the above described principles.

C. There is a first principle that underlines any possibility of explaining, understanding and knowing the nature of being and existence or reality. This principle is a necessity for the explanation of how the world originated and its structure. This is a third basic grain of truth. However, the understanding, explanation, description and conception of the nature, structure, dynamics and purpose of the first principle and all its outcomes are subject to numerous distortions which are built on the above-described principles.

Now, objectivity, positive motivation and good intention toward such exploration without the need to prove one's own point leads to proper and right conceptions and conclusions in regard to the above-mentioned truths, regardless of distorted views of traditions, conventions and cultures.

3. All ethical and moral systems that have been in existence throughout the history of humanity contain within themselves the following grains of truth:

A. Human life and human society are governed by principles of good and truth. Whatever is outside the boundaries of such principles is conceived to be evil and false. This is the first fundamental grain of truth. However, the definition, understanding, explanation, conception and requirements of what is good and true are subject to numerous distortions which originate in conventions, traditions and cultures.

B. The motivating factors of individual human behavior and behavior of society are determined by their concepts of good and truth or evil and falsity. This is a second grain of truth. But the

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understanding, description, explanation and prescription of such factors and concepts are subject to numerous distortions as formed in traditions, conventions and cultures. Thus, one can become one's own self-fulfilling prophecy of one's good or bad conduct as adopted from moral and ethical codes and mores of one's society.

C. Proper and meaningful human relations can be formed only on the basis of proper and right concepts of good and truth. This is the third grain of truth. However, the definitions, understandings, explanations, descriptions, requirements and interpretations of what are proper and meaningful human relations and proper and right concepts of good and truth are subject to numerous distortions, perversions, mutilations, projections, introjections and demands of any given culture, tradition or convention.

D. There is an ideal state and process of good and truth somewhere which all humans seek to utilize as an example to follow and to identify with. This is the fourth fundamental grain of truth. But the description, understanding, definition and explanation of such an ideal is influenced by numerous distortions, projections, expectations, introjections, demands, dictates, stereotypes and conceptions of cultures, conventions and traditions of their respective societies.

These four basic grains of truth can serve as a foundation for the development of the true ethical code and morality for governing human life. If one approaches them from one's heart with a desire to establish their rule in the spirit of freedom and independency without any superstitions, biases and prejudices of conventions, traditions and cultures, one will arrive at the right stance. The unselfish and objective desire and effort to accept and to follow such rules leads automatically to right feelings and concepts of what is really good and really truth and what is truly ethical and moral. The good intention of such effort is rewarded by good and its truth. And this is moral and ethical; all else can be disregarded.

4. Psychology and the social sciences of human systems were built initially on certain grains of truths which are now being extracted from them:

A. Human individuals and all their social systems have a specific mentality that is a nucleus, source and determinator of all characteristics of human behavior and human issues. The old philosophers called this mentality "soul".

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Now, this is a basic, fundamental grain of truth. However, the understanding, explanation, description and conceptualization of the nature, structure, dynamics, purpose, origin and function of such mentality is subject to many distortions, misconceptions, misconstructions and mutilations by accepted conventions, traditions and cultures that are built around psychology and the social sciences.

B. The cornerstone and the building blocks for understanding true human nature is in the concept of individual differences. The uniqueness of every individual is a reflection of the creative effort of the living organism which is a source of infinite varieties of its expressions and manifestations. This is the basic, fundamental grain of truth. But the explanation, understanding, description and conceptualization of true human nature, the source of individual differences, the source of life of the living organism all reflect conventional, traditional and cultural expectations, projections, distortions and mutilations.

These two basic and fundamental truths can be used as building blocks of psychology and the social sciences after they completely disregard the mountains of distortions and stagnant accumulations that were built around them.

5. The natural sciences, by nature of their definition, have the least degree of grains of truths. The reason for this is that they deal solely with the phenomena of matter and the natural world. No truth can be found in such phenomena by themselves. Many scientists, until recently, failed to accept the fact that such phenomena are corresponding projections of spiritual events manifested in the matter's response. Matter doesn't stimulate, it only responds. Yet, even in such concepts as defined by the natural sciences, there is a tremendous grain of truth that can be utilized and extracted at the present time, for it reflects the spiritual principle of all being and existence.

A. Whatever aspect of nature, matter and all their elements is considered, it reflects one principle: everything in it is orderly, lawful, purposeful, useful and simple (parsimonious). There is no waste in the functioning of any natural phenomenon. Now, this is a fundamental, indisputable truth. But the explanation, description, understanding, interpretation, formulation and definition of the nature, origination, function and purpose of such a principle is distorted, mutilated, perverted and misconstrued by all so-called scientific traditions,

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conventions, rules, regulations, methodologies and inappropriate tools.

This fundamental truth, which is the most obvious proof of spiritual principles at work, can be used in rebuilding all scientific methodologies and explanations that will place natural sciences at a proper level in the hierarchy of the spiritual organization where they can perform a useful and beneficial function. Such a new true natural science would adopt postulates of spiritual principles first, which in turn would lead to the proper description and understanding of the source of all natural phenomena and the above principle.

6. The concept of all arts and the concept of leisure and sports, in their initially understood purpose, were developed on the basic, fundamental truths that are being extracted at the present time:

A. Human nature is, in its essence and substance, of a creative nature which is manifested in many expressive and impressive modes of its being and existence. Now, this truth is behind all arts and crafts and their activities which result from human's creative endeavors. But the understanding, explanation, expression, impression and description of the purpose, goal, place and function of such a nature and its creativity are influenced by many dictates, distortions, expectations, projections and customs of traditions, conventions and cultures which suffocate and bury this truth.

B. In a healthy body is a healthy spirit. There is a continuous interaction of the spirit with its body through which the spirit experiences life in the external world. In order that such condition is continuously maintained and functional, the body must be kept in good shape and health. Therefore, an important part of human life is leisure and sports. They are balancing factors of the self and its environment.

This is the grain of truth that is behind all such activities. However, the understanding, description, explanation and expectations of and from such activities and their true nature, function, purpose and goal is distorted by the customs, projections and prescriptions of conventions, traditions and cultures that are built around this truth.

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The return to the original purpose and function of these activities is possible only by the emphasis of these truths through their purification from all such customs, traditions and conventions.

7. All political, governmental, judicial and law enforcement systems that have been in existence throughout the history of humanity were built initially on grains of truths which gave them life. Such truths are now being extracted:

A. The function, the purpose and the goal of any such system is protection, provision and support of rights, privileges, duties, obligations, responsibilities and their individuation in every member of society.

This is the fundamental spiritual truth of all human systems. However, the understanding, definition, description, explanation and enforcement of such principles are distorted, perverted and mutilated by conventions, traditions, cultures, political parties, etc., which are built around such principles, suffocating them, disregarding them, stultifying them and making them serve ulterior purposes.

B. The structure of any such systems is a reflection of orderliness, lawfulness and organization in the hierarchy of universal laws which govern, maintain, support and sustain all its parts in a functional and useful mode.

This is another fundamental grain of truth which underlies all human political systems. But the understanding, description, explanation and interpretation of the origin, nature, purpose, goal, structure and application of such universal laws is distorted, perverted and mutilated to suit utilitarian needs dictated, prescribed, expressed and imposed by conventions, traditions and cultures that are built around such laws and truths, suffocating them and turning them into serving self-centered purposes.

It is necessary at this time to remove these grains of truth from all political human systems and return them to their original spiritual function as defined by these truths.

8. The economic structures of human systems in the history of their development contain in their base grains of truths which are being extracted from them at this time:

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A. Human society is comprised of people who have different qualities to offer one another. Certain people possess certain qualities available only to them and, in turn, other people have something the former do not possess. The usefulness of such qualities can be manifested only in the mutual sharing of the products of such qualities for the benefit and common good of all. This is the truth of good and the wisdom of love that is manifested in their practical utility of exchange of all goods that are the product of such qualities and their activities. Only by such exchange is their meaning acquired and use of their existence fulfilled. This is the basic and fundamental truth that is behind all economic systems. Now, the mode, the way, the content, the value, the purpose and the price of such exchange is distorted, mutilated and perverted by the traditions, conventions and cultures of specific societies which are built around such systems, suffocating their true meaning, function and goal.

B. The productivity of every human effort and its quality and quantity is determined by the motivational factors of incentives, inventions, constructions, innovations and usefulness of human life and its unique contribution that is shared by all through its products. This is a fundamental truth of any sound economic system. But the definition, understanding, description, explanation and requirements of such productivity and its price can be prescribed, imposed, demanded and limited by conventions, traditions and cultures which are built around such truth, suffocating it by preferences, suppressions, oppressions, manipulations and disproportions of distributions of the results of such productivity.

The truly functional and sound economic system must reestablish these fundamental truths and use them as building blocks for their useful manifestation and function.

9. From the time of earliest human history, when ignorance became the special and specific condition of human life, education and upbringing played a very important role in all human systems. There are several grains of truths from which education and upbringing derive its principles. These truths are now being extracted:

A. The fundamental ability and necessity of human nature is the ability and necessity to learn. Human survival in any environment depends on such an ability and necessity. From such learning one can become flexible, adaptable and stable. Now, this is a basic grain of truth that is behind all education and upbringing. However, the

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definition, content, purpose, function and material of such learning can be and is distorted, perverted, mutilated, imposed, prescribed, dictated and conditioned by conventions, traditions and cultures of any respective society which limits application of this truth to its own utilitarian purposes.

B. The important motivational factor of human life contains the impetus for continuous growth, progress and betterment by the process of learning, acquiring knowledges and applying those knowledges to life intelligently and wisely. This is the second fundamental truth that is behind any true educational system and upbringing. But these motivational factors can be bent, altered, influenced, limited and blocked by the dictates, expectations, prescriptions, demands, projections and requirements that suit the self-centered needs of any cultures, traditions and conventions of the respective society.

C. There are no limits to human learning, understanding, progression and creative effort. There is always room for improvement of any skill, ability, trait, pattern, behavior, and so on to eternity. This is true human nature which reflects the presence of the Absolute Principles of the Most High in every human being.

Such is the third grain of truth that is contained in any sound educational system and upbringing. However, these limitless potentials of human nature again can be and continuously are bent, manipulated, distorted, misused, abused and mutilated by the demands, dictates, prescriptions, expectations, projections and limitations of all conventions, traditions and cultures. These conventions, etc. solely determine the course, the quality and the structure of any education and upbringing as suits them and their purposes, and not as suits the needs and purposes of the individual.

D. The usefulness of the life of any human being is determined by the amount of his/her education and quality of his/her upbringing for the purpose of his/her specific and unique contribution to the common good and the universal whole. In such a contribution there is the true meaning of one's life. And this is the fourth grain of truth which exists in education and upbringing. However, the definition, explanation, interpretation and understanding of what is truly useful and meaningful in human life is bent, distorted, perverted and mutilated by the demands, prescriptions, orders, commands and limitations of the conventions, traditions and cultures of the respective societies

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which take into consideration only their own self-centered needs without regard for individual self-actualization and self-realization.

These four basic truths must be brought into focus and fully utilized in building new educational systems and principles of upbringing. This can be done only by the elimination of distorted human systems.

10. The concept of sexuality, marriage and family contains certain meritorious grains of truths that are buried beneath tremendous mountains of distortions and stagnant accumulations which completely obscure their true perspective and meaning. Now it is time to bring to light these truths by extracting them from those systems:

A. Marriage is a reflection, correspondence and manifestation of the ultimate bond of the universal principles of love and wisdom and good and truth for the purpose of exchange and unification into the oneness of everything that is represented by femininity and masculinity in their unique expression. In such unity, oneness and harmony is the presence of the Most High and the need to share the result of such unique unity with all others in creation who are in their own unique unity.

This is the fundamental truth of the true spiritual marriage. No other marriage exists. But the concept of marriage is the subject of the greatest of all mutilations, perversions and distortions by traditions, conventions and cultures which suffocate and kill such meaning by their demands, projections, introjections, limitations, expectations and prescriptions.

B. Human sexuality is the ultimate tool and means for expressing and sharing, in a unique subjective manner, all principles of the universal love and wisdom with all their pleasures, delights and felicities. It is for enjoyment of human life. In such expression, sharing and enjoyment, the human creative effort, represented by the exchange of masculinity and femininity by means of sexual intercourse, is manifested in its ultimate fullness. This is the truth of sexuality.

However, the concept of sexuality is continuously bent, distorted, mutilated, restricted, limited and profaned by all traditions, conventions and cultures of respective societies which demand, project, prescribe, order and command rules and limitations for its

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expression and its functions which serve the purpose of survival of that society.

C. The true meaning of the family is in reflection, correspondence and manifestation of the unity, oneness and harmony of all-universal beings and existences and their respective sentient entities who are close to each other from love to share and from delight of each other's company. Such is the true meaning of the family.

The meaning, definition, understanding, description and explanation of the role and the purpose of the family is continuously distorted, mutilated and perverted by the above described procedures.

These basic fundamental grains of truths, which are contained in human marriage, sexuality and family, must be purified, cleansed and reinstated so that the true spiritual flow in their function can re-establish its onward and forward direction.

11. Human technological and military organizations also reflect certain conditions and processes that may contain some elements of truths which need to be extracted from them at the present time:

A. The ultimate goal of creation is a sentient entity, in this case a human being. Everything in creation is arranged in such a manner as to serve this goal. All laws of universal phenomena and matter are for the purpose of utilization and control, by people, in order to develop and establish the most conducive, appropriate, adequate, functional and pleasant environment in which human life can be fully actualized and realized without delays, obstacles, hindrances or interferences. Whatever serves such purpose, regardless of the level, step or degree, serves the ultimate spiritual goal. This is the first fundamental grain of truth that enables development of technology. Such is its original and initial purpose and function.

But in the process of human spiritual deterioration, this function of technology was distorted; it began to be misused, abused and distorted in such a manner as to serve as a tool for protection, perpetuation and maintenance of conventions, traditions and cultures which were built around this truth, suffocating it by their utilitarian needs.

B. The real principles of life which are immanent, inherent and innate to it, are domination of love and wisdom and good and truth.

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Such domination must be protected, safeguarded and defended from anything that wishes and desires to hurt it, overthrow it or destroy it.

This is the second fundamental grain of truth. Military organizations initially corresponded to this truth. Such truth is called “truth that combats continuously, attacking evils and falsities”. Its purpose is preservation of the truth.

In the natural sense, the military function is to protect against evil intentions of any nations that desire to destroy the freedom and independency of human nature. This is the grain of truth of such military functions. However, the understanding, purpose, goal, structure and nature of military functions is subject to numerous distortions, justifications, rationalizations, excuses, misuses and abuses in the services of conventions, traditions and their cultures which use it for their own utilitarian, domineering, authoritarian and power hungry purposes.

C. The greatest desire of good and truth is to be shared and reciprocated with everyone throughout all creation without exception. This includes the physical universe. Another function of good and truth is always to be ready to help, support, serve, defend and be useful in every possible way. Whatever contributes to sharing, reciprocating, helping, defending, supporting, serving and being useful ultimately serves this spiritual principle. Technology and military establishments, in their true meaning, serve such a function on the level of the physical world by means corresponding to them. But the interpretation, understanding, explanation and conceptualization of such sharing, reciprocity and service is distorted, misused and abused in the utilitarian services of the conventions, traditions and cultures which completely suffocate these grains of truths which give them their original and true meaning.

If technology and the military are to resume their true duty and obligation to humanity, they must revert to the original truths which were used in their development.

The functional military is necessary as long as hells exist which emanate and project to the natural level their ideas of aggression, war and destruction. Some nations are more under their influence than others. In order to provide an overall spiritual balance, which is essential for human freedom of choice, some countries correspond more to the positive spiritual state and some to the negative spiritual

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state. The countries that correspond more to the negative spiritual state are considerably more aggressive and totalitarian, and are intent on world domination. By their nature, they hate the positive spiritual states and the countries that correspond to them. In such situations, positive spiritual states are defended against continuous assaults from negative states. This spiritual combat is in direct correspondence of such assaults, attacks and wars that exist on Earth. However, the time is coming when all hells and their negative states will be permanently closed and will no longer be allowed to exert any influence on the people of Earth. When this happens and when the spiritual consolidation sets in and the balancing of all ideas takes place, military organizations will become obsolete and cease to function.

12. Human medicine and the healing arts are an important part of human life. Their functions, meaning, purpose and place in human life is determined by grains of truths which are now being extracted from them:

A. Sentient life is the most precious possession anyone has. Whatever serves such life in any manner is worthy to be in the best possible shape, condition and form. The human body and human mentality serve such a purpose. Therefore, they are worthy to be kept in optimally functional condition. This is the first fundamental grain of truth that is the very center of all medical philosophy and efforts of all healing arts. However, the origin, nature, structure and, dynamics of such life and its containers is distorted, bent, misunderstood and limited by all conventions, traditions and cultures which are built around such truth, suffocating its true meaning.

B. Whatever threatens, destroys, undermines and/or cripples human life and all its systems, forms and containers must be fought, combated, removed and eliminated from them so that life can continue in its full and unhindered manifestation and process. This is the second fundamental grain of truth. But this procedure is distorted and influenced negatively by wrongly adopted philosophies of life which derive their origin from all human systems and their conventions, traditions and cultures which are unwilling to accept the spiritual principles of life.

C. Human life is unity, oneness and harmony of spirit, soul and body. This constitutes true human nature that is one human mind from which the understanding of human life can be derived. For that

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reason, whatever is happening in one level of the human mind has an impact, influence and consequence on all other levels. For that reason, any treatment of the mind must be a simultaneous treatment of all levels. This is the third fundamental grain of truth in this system. However, the true understanding of the nature of human mind, its origin, structure, function, dynamics and interaction of its levels, their placement and principles are the subject of the gravest distortions, pollutions, contaminations, perversions and mutilations which completely suffocate the substantial truth of medicine and the healing arts. Only very recently has the revival of this truth come into focus.

D. Human life is sacred, therefore human spiritual, mental and physical health is the number one priority of mankind, for on it depends the smooth, proper, effective, optimal and correct functioning of all human systems. This is the fourth fundamental grain of truth of these systems. Now, the concept, understanding, explanation, interpretation and perception of the right definition of human life and proper health is subject to numerous distortions, misinterpretations, misconceptions and mutilations which plague medicine and the healing arts, diminishing their effectiveness.

If medicine and the healing arts are ever to resume their proper services, they must free themselves from all influences of their own developed conventions, traditions, expectancies, projections and cultures and begin to adhere strictly to the initial spiritual truths which are the only ones able to give the proper interpretation of the meaning of the human life.

13. Parapsychology, E.S.P., the occult, astrology and all divinations and communications with spirits, that somehow, in some form or other, managed to survive and even flourish despite the witch hunts imposed on them by the medieval ages and modern scientists, contain important grains of truths which are now being extracted from them.

A. There is a spiritual, supernatural and extrasensory reality which supersedes and defies in all respects all known physical laws of nature and human physiological consciousness. This reality is more real than that which common people and natural sciences consider to be real.

This is the important fundamental grain of truth of these systems. However, the definition, understanding, description, explanation and

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conceptualization of the structure, function, dynamics, purpose, validity and nature of such phenomena is subject to numerous distortions and influences of all kinds of personal predispositions, preconceived ideas, subjective projections, unrealistic expectations, self-fulfilling prophecies and wishful thinking. Such attitudes lead toward the development of conventions, traditions and cultures of rituals, ceremonies, procedures, restrictions and limitations which only obscure, vitiate and suffocate the initial grain of truth in them.

B. There are in existence many levels, layers, spheres and dimensions of reality which are inhabited by sentient entities of all kinds. These sentient entities are in continuous corresponding positions to the people of the planet Earth. Such correspondence is of both a positive and negative nature. For that reason, human beings are multi-dimensional beings who reside simultaneously in several dimensions whether or not they are consciously aware of this fact.

This is a very important fundamental grain of truth of these systems. The distortions, perversions and misconceptions of this truth come in misinterpretation of the true function, structure, operation and position in the hierarchy of the spiritual, cosmical and universal organization of such levels, layers, spheres and dimensions, of the role other sentient entities play in human life, and the role humans play in their life. Such distortions, etc., considerably diminish the usefulness of this concept and suffocate the initial truth contained in it.

Only relinquishment of all contaminations and pollutions as described above can purify these grains of truth in such a manner that usefulness of such systems can be defined and placed in proper position in the services of the spiritual reawakening and spiritual progression.

14. The concept of ownership, collectivism and privacy which were developed in the process of human history contain within them some grains of truth which are now being extracted:

A. Everyone is the ultimate master of one's life and the center of one's own universe. Therefore, one is the sole, rightful and lawful owner of one's own universe from the Most High which belongs only to that one. This establishment comes from the Absolute Nature of the Most High which is projected into every sentient entity and, thus, into every human being.

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This is a very important fundamental grain of spiritual truth. But in the process of the history of human spiritual deterioration and the building of conventions, traditions and cultures, this truth was bent, perverted, mutilated and profaned into outward, external, material possessions of physical properties which have a spiritual correspondence as described above. But the true meaning was lost and the truth was suffocated by such treatment.

B. There are infinite numbers and infinite varieties of individual universes which, taken collectively in their totality, form one unique and total super-universe which belongs to everyone and to which everyone belongs. Such a super-universe appears to the Most High as one unified individual — a grand sentient entity. In such a concept, everything that one has belongs to everyone and everything that everyone has belongs to that specific one.

This is the basic fundamental grain of truth of such a concept. But, as with the concept of ownership, the concept of collectivism was completely perverted, distorted and mutilated by turning its meaning into external, material and physical possessions that no one has the right to have because they belong to the whole collective. One is owned by such collective or community. This led toward the development of traditions, conventions and cultures which completely suffocated the initial grain of truth which it contained.

C. Whatever occurs, proceeds and becomes in one's life is always originated in one's innermost self. It is always "within"; therefore, it is purely subjective. The understanding of such "within", by nature of its subjective content, can be only from "within". But no one from "without" can take a position of anyone's "within". That would be equal to relinquishing one's life, which is an entire impossibility. Now, such a situation leads toward the development of a concept of privacy. Everyone's "within", that is the subjectivity of the innermost degree, is completely private and cannot be penetrated or comprehended from "without" or the outside.

This is the third basic fundamental truth of these concepts. At present the understanding, definition, explanation, description and conceptualization of such a state and process as privacy is distorted, perverted and mutilated by the demands, projections, introjections, limitations, restrictions, commands and orders of conventions, traditions and cultures which suffocate the true spiritual meaning of privacy and bury the real truth of this concept.

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In order that the true meaning of these concepts can be restored to their initial function, these grains of truth must be purified and cleansed from all distortions and mistreatments by human systems so they can be incorporated in the proper way into the spiritual reawakening and utilized for the beginning of a new spiritual progression.

All the grains of truth which are extracted from all human systems are gathered together to form one conglomerate which is differentiated, separated and completely removed from sources of distortions, mutilations and perversions. In such a formation, the grains of truth can be turned into a weapon which effectively and successfully can combat all evils and falsities now preventing humans from spiritual reawakening and from starting their new spiritual progression.

Recognition and acceptance of, adherence to and use of these truths in their proper way with the right motivation is one of the tools by which the opening of all levels and existences can begin. At the same time, it leads toward profound changes in human self-concepts, self-images and behavior.

CHAPTER FIVE

Opening of All Levels of Being and Existence and Building a Permanent Bridge Among Them.

The process of spiritual reawakening is the process of discovery, understanding, recognition, acceptance and application of all spiritual grains of truth which are discernible in human systems. Such a process triggers a special state within everyone who is in that process, which checks, confirms and verifies the validity of these truths against their corresponding factors in the Inner Mind. All such truths are ever present within everyone in one's own Inner Mind where the Most High, by His/Her presence, keeps them continuously functional. This process of triggering puts them all in alignment. It synchronizes them in such a manner that internal recognition of such truths, recognizable in external factors of human systems, conjoin them to everything which corresponds to them in human life.

This conjunction is a necessary step for opening all levels of being and existence and for building a permanent bridge among them. This opening is a simultaneous process: to the extent it happens in the entire human mind, to that extent it happens with everything to which the human mind corresponds. Since it corresponds to the entire structure of being and existence, all being and existence become accessible to it.

But discovery, understanding, recognition, acceptance and application of all such truths in human systems is impossible without simultaneous elimination of all sources of their contaminations, pollutions, poisons, distortions, perversions and mutilations. Such a process is a parallel process of removal and acceptance: removal of the source and acceptance and application of the real spiritual truth.

Therefore, the first step is discovery, understanding, recognition and acceptance of the fact that all human systems, conventions, traditions and cultures are the source of such contaminations and distortions. In their present form they have outlived their usefulness by fully answering the original question of what it is like to be without spirituality; also by their existence they have served their

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purpose for learning, by concrete example, the answer to such question.

As mentioned previously, in order to allow the hoax to take place at all, it was necessary to close direct access to the inner levels and dimensions of the mind and creation in all those who volunteered to participate in the experiment.

There are several reasons for such closure:

1. In a state of full openness, there is a continuous conscious awareness of the reasons for any and all events which are occurring. Such awareness would not allow obliteration of memories for such choices. This would make any experience of such nature impossible. One must be in an ignorant state in regard to such a situation. Therefore, it is permitted that people who are participating are restructured and rebuilt by the pseudo-creators in such a manner that they are born ignorant.

2. Intervention of the pseudo-creators in the continuous flow of spiritual ideas from the Inner Mind and placement of distorted views of such ideas before the process of their transformation takes place necessitate the closure of direct access to awareness of such manipulation. The awareness of such manipulation would endanger human freedom of choice by not allowing the learning process to take place. If one knows about such a situation, one has no choice but to accept it and to consider it as a necessary element of life that must be followed, incorporated and practiced. Such conclusion would lead to the belief that such manipulation is a normal and proper state of affairs that ultimately originated from the Most High. This attitude would repudiate the presence of the Most High from the Inner Mind. That would lead toward the cessation of the continuous occurrence of ideas of all states and processes, and the human mind would instantly cease to exist. The Most High cannot be present in negative conclusions.

The continuous knowledge of something eliminates the process of learning. One does not need to learn anything. If false and distorted knowledge is implanted, it is accepted as valid and true knowledge. One has no choice but to identify oneself with it. But if one has no knowledge about the situation, one can be taught that there are distortions and manipulations of truths and that there are real and undistorted truths. In such a process, one can choose whether to

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accept such distortions or to reject them. The former situation takes away human freedom. The latter reaffirms it. If one's freedom of choice is taken away, one's life is taken away, for in such freedom the meaning of human life is acquired.

This is one of the reasons why closure of all levels of the human mind occurred. In that way, preservation of that freedom, by the process of learning, could continuously be provided for and guarded. Nothing can be infused in people by force. Such an infusion by force has no spiritual life or value. If the opening of all levels were to continue even after intervention by the pseudo-creators, their force would be exerted; distorted ideas would be imposed by blocking knowledge of their source and no decision could be made about their validity. Their acceptance would not be by choice but by necessity. Such a situation excludes any freedom from which one can build one's own personality. The human personality is usually built from such choices. Once the choice is made from free will, it is appropriated to that one as one's own and it becomes an integral part of one's style of life. Thus, one becomes what one chooses to be. In such choice is one's very life.

3. Closure of the inner systems is necessary for the purpose of establishing an ignorant state. The appearance of evil for the purpose of destruction of spirituality necessitates such a condition. There is nothing good in evil. If there is no good, then no truth can be found in it either. Therefore, by its very nature, evil has no knowledge of truth but only its distortions. The distorted knowledge is no knowledge by itself. Thus, evil has no real knowledge. Whatever is produced by evil is produced in an ignorant state.

If access to all levels were to remain open under the condition of an established evil state, one would be born in a full state of distorted truth which would eternally be considered as real truth. In such a condition, no choice would be available to anyone and an evil state would have to exist to eternity. Fortunately, the state of evil produces only ignorance which automatically closes the internal levels. This can be used to establish a learning process, which is from truth in itself, by and through which the reopening of the inner systems takes place from free choice and not by force or pressure of evil and falsities.

Because one chooses something freely, one can at any time recede from it freely. Such a situation preserves to eternity the ability of anyone to recede from evil, no matter how deep one is in that evil or

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its hell. This establishes the possibility that an evil state does not have to continue to eternity. Whether it does or not is a matter of free choice of those who participate in it freely.

4. Under the condition of an established evil state, it is necessary to keep closed any direct access to the internal levels and degrees. With open access, the evil intention of some people would utilize for destructive purposes all available information and knowledge in the internal levels and degrees. In such a situation everything could be used for production of more evil states. Such use of the original ideas of good and truth which are there would lead to their profanation and complete elimination. In such an ultimate happening the Most High would have to withdraw from the Inner Mind. Such withdrawal would instantly stop any life flow into those who profane. Moreover, the direct access to the vast knowledge and information that is available in the inner levels would give people of evil intention such powerful tools that they would succeed in destroying anything good and true on the planet Earth. The complete elimination of any good and truth from human life would result in its eternal death.

For that reason, the Absolute Divine Providence of the Most High protects people by closing direct access to the inner levels, so that no real profanation and utilization of good and truth for evil intent can take place. This gives people an eternal opportunity to recede from their evil intentions. The only thing they can profane is a distortion of real good and real truth. The successful profanation of real good and truth would only reinforce people's evil intentions more and more and would take away their opportunity to recede from such evil intentions.

5. Closure of direct access to the internal levels of the human mind and other dimensions puts people of the planet Earth into a special condition of externals only. Nowhere else does such a situation exist. Spiritual deterioration cannot take place with full access to all levels. Such a situation is inconceivable to the higher levels. The question of the possibility of non-spirituality and its outcomes and consequences cannot arise from any other level but from the outermost one. The answer to that question cannot take place anywhere but in the outermost level. Because the outermost level is sustained by all ideas and their transformations from the innermost and intermediate level and degrees, no such answer by example can take place unless the closure of direct access to those levels takes place first. By cutting off such access, the evil state can start to produce its answers and results.

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Now, these are some reasons why closure took place. However, it is said continuously that direct access to the inner levels and dimensions was closed. Nowhere was it assumed that indirect access was closed also. Such complete and total closure is impossible. It would simply lead to the cutting off of all life support systems in the human organism and the human mind. Everything in it would stop. Eternal death (not mere natural death) would occur. Such a happening is inconceivable in the Absolute State and Absolute Process of the Absolute Love and Absolute Wisdom of the Absolute Most High.

For that reason, indirect access to all levels is continuously provided. In the process of pseudo-mankind's history, after the closure, there were always individuals who were allowed to have experiences of direct communication with the Most High and the spiritual world. This revitalized the information which was always available about the true reality of such states. Many special people such as prophets, spiritual leaders and men and women of God were incarnated or appointed to assist in continuously maintaining a proper spiritual balance and to make available to people teachings about true spirituality. Because of such balance, both alternatives have been continuously available to people for their choice. Of course, such alternatives and balancing requires that representations of both directions have the opportunity to influence people. For that reason, equal numbers of false prophets and false spiritual leaders have been in existence to provide people with the opportunity to choose their direction freely.

Since most people have had, until recently, no direct access to the inner spheres, they have been able to discern the spiritual states by being taught and given alternatives. Such discernment allowed them to believe and accept whatever they wanted, without direct access to the spiritual world. Faith in such spiritual or pseudo-spiritual principles kept them connected to their respective spiritual state in the spiritual world and to all those who were in a similar spiritual choice. Faith corresponds to all spiritual states of spiritual worlds and their spirits who are in the good and truth of such faith, or in its evil and falsity. Such correspondence allows for continuous interaction among all levels and worlds and provides the natural world with its life support system.

Another important indirect line of communication with the spiritual world and with the Inner Mind and, thus with the Most High, is established by specially written books which contain all

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corresponding spiritual factors in words used especially for such a purpose. Such books are written under the direct inspiration of the Most High in order that people may learn the right way to spirituality.

However, in order that they fulfill their major function of maintaining connection with the spiritual world and, in the ultimate sense, with the Most High, they must be written in such a way as to incorporate and accommodate a style and a language of all respective worlds, levels and degrees. Therefore, they are written in the language and law of correspondences. This means that the words which are used in such books contain within themselves manifold meanings, accommodated to the understanding and perception of all respective worlds as well as all levels of the human mind. Thus, they have a literal or **external** meaning which corresponds to people of the planet Earth and their external minds. At the same time, they have an **interior** meaning which corresponds to the people of the interior worlds and the human interior mind. Finally, they contain an **internal** meaning which corresponds to people of the internal or spiritual world and the human Inner Mind.

Regardless of whether or not one is consciously aware of their manifold meanings, if one reads them with good intentions, one triggers within oneself and in other dimensions corresponding responses which keep and maintain continuous connections and conjunctions with all levels, dimensions, spheres and spiritual states.

The best known example of such books is the Bible. There are also some other holy books of other religious faiths mentioned in the introduction to this book.

Because, even in such books, the spiritual balance has to be preserved and the freedom of choice given to people has to be maintained, it is permitted to have different interpretations of their literal sense and to include in them parts of books which have no such correspondences. Such books are subject to numerous distortions without any spiritual meaning or consequence. (This is also true of the Bible).

The importance, meaning, explanation and opening of correspondences of such books for the spiritual benefit of mankind was explicitly and profoundly revealed by the Most High through Emanuel Swedenborg. He also separated those books written in

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correspondences and, therefore, with real spiritual meaning from those without such meaning, that is with only historical value. It is advisable, therefore, that the reader familiarize himself/herself with Emanuel Swedenborg's work in order to fully understand what is being said here about this concept.

These are the major avenues by and through which the access to the inner and spiritual level is kept open. Because such access is accomplished by external means only (reading, listening, praying and performing external acts), there is rarely a conscious awareness of the impact such means have on other levels. Neither conscious awareness or direct conscious contact with such worlds is attainable by such means. They may trigger such situations, but they do not cause them. External means are always only triggering devices. They may trigger the thinking process in regard to the subjects with which these books deal. The thinking process may lead to self-exploration; self-exploration may lead toward a desire and will to change; desire and will to change may lead to asking for help; asking for help may lead to the opening of the doors. Now, such processes as thinking, self-exploration, desire, will, changing, asking and opening are exclusively internal processes and they lead to real change. Reading the Bible or similar activities can only trigger something within oneself that initiates such internal processes. No one ever became truly spiritual just by reading the Bible in itself or performing external prescriptions of religious rituals. Many people read the Bible and pray, yet they do not become more spiritual by such acts alone. For that reason it is said that such external means of spirituality can serve only as a triggering device of spiritual awareness which, in turn, begins the process of spiritual reawakening and that, in turn, initiates spiritual progression.

Now, such has been the situation until recently. At the present time the purpose of the existing state of humanity and all human systems has been fulfilled. All human systems are completely decayed through and through. There is nothing healthy remaining. They are only artificially maintained by their traditions, conventions and cultures. These are in profound crisis, breakdown and in the process of final collapse. The lesson has been learned, the experience has been acquired, and the question has been answered. All necessary and relevant information in regard to this process has been now revealed by this book. The secret of the whole situation has come to light. For that reason, the typical and specific human era now is ending. With the end of the old and present human era, a New Age, a new mankind

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and a new spirituality are being put into effect. As a part of such effort and process, it is necessary gradually to reopen direct access to all levels, dimensions and spheres of the human mind and all creation.

Such gradual opening on a broader scale has been in process now for about four years. There are several reasons why such a direct opening is necessary:

1. In order that the original, normal and natural course of life on the planet Earth may be re-established, it is necessary first to gather, differentiate and separate all evils and falsities on one side, and grains of truths and their goods on the other side. The purpose for such a process is exposure by bringing negatives to the surface of awareness, intensifying their influence and, thus, cancelling their concealment, cunning pretensions and various masks of good acts by which they were covered. Such a process requires the full opening of all levels of creation and the human mind. With closed direct access to the sources of such a condition, they would remain concealed and masked and could never be seen, exposed and understood, and thus removed. In order to remove something, it is necessary to expose it, to bring it forth to full attention, to evaluate it, to judge it and to dispose of all negatives in it and if it is entirely negative, to dispose of all of it.

2. Such an arrangement as described above requires that everything be brought into order. Only when all aspects are properly positioned and are in their proper state, place and condition, can they be justly evaluated and judged. Such order cannot be established unless all levels and degrees are opened and accessible. The closed condition that existed until now with people of the planet Earth was/is a disorderly, unnatural and abnormal condition. It is against universal and spiritual order. It was permitted to exist only as a temporary occurrence for the purpose of the Grand Plan which is now being completed and fulfilled. In order that people of the planet Earth can be brought back to their normal, healthy and natural condition, everything must be put into order first. This requires full opening of all levels of being and existence in which such order is an inherent factor. No order can be derived from a disorderly condition.

3. To assure that such order is permanently established and separation, differentiation and removal of all negative, disorderly conditions take place, it is necessary first to reveal all states and processes in existence as related to humans and all relevant reasons

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behind them. Such revelation would not be comprehensible and conceivable unless it were accompanied by the opening of all levels and degrees which enable such a revelation in the first place. Any understanding of such a situation is possible only from its cause and not from its results. Since the causes of all events related to the human era are in internals, in order to rectify the situation it is necessary to open fully those internals of the human mind and all factors corresponding to it. Only with such an arrangement, which is the fullness of the state, is the removal of unnatural, abnormal and pathological states of affairs of humanity possible.

4. This leads to the necessity of re-establishing the proper position, place, purpose, function and operation of the external degree and the outermost level in which humanity resides. Until now, this degree and level were considered the cause and the effect of all events. Such consideration led to spiritual blindness and counter-productivity. By and large, there has been a total disregard of any other possibilities. It is impossible to fully apprehend any other causative or originating factors of events from a restricted assumption that creation consists of external degrees and levels only. No proper, correct, and true conclusions can be effected or reached from such a perspective. It is not the true function of the external degree; such a function was imposed on it by the pseudo-creators of pseudo-humans.

In order to rectify this situation, it is necessary to lead people to the discovery of other spheres, levels, degrees and dimensions within themselves and outside of themselves so that the proper function and operation of the external level and degree can again be resumed. Such discovery is impossible from and by the external level and degree. Therefore, it is necessary to open direct access to all levels so that a normal, healthy and natural spiritual flow can resume its forward and onward direction.

5. The opening of all levels and degrees is necessary first if the intervention of the pseudo-creators on the intermediate level and degree is to be removed permanently. As mentioned previously, the pseudo-creators placed the filters and blocks at the level of the intermediate variable, in order to distort the meaning of the inflowing spiritual ideas and transform them into their distortions. This was a hidden process. In order to remove it, it must be completely uncovered, revealed and exposed. Such removal would not be possible without opening all levels and degrees enabling proper discernment of how such a process has been operating. The understanding of such an

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operation is vital because only by it and through it can its termination be accomplished. It is impossible to terminate anything from the external level and degree of being and existence because nothing is caused there. On the other hand, such removal must be accomplished first if the process of distortion is to be stopped and normal flow and transformation is to resume its function. It is possible to accomplish this only by opening the access to all levels and degrees.

6. In order to succeed with the re-establishment of a normal, healthy and truly natural condition on the planet Earth, it is necessary to stop the feeding source of evils and falsities. The evil states of hells must be permanently separated from humanity and removed from the position in which they are able to exert influence on them. Such action is impossible unless full awareness and acceptance of the fact of the existence of hells and their evil states becomes a reality for all. If one denies such an existence, one keeps oneself open to its influence and no negative state can come to awareness and to the surface. Thus, no evil can be removed. It is impossible from the external level and degree alone to accomplish such a task. For that reason a full, direct access must be open to all levels, degrees, conditions and states so that this may lead to its complete and permanent separation. One cannot separate from something if one does not see from what it is one must be separated.

7. Such opening leads to the discovery of truth about the real source, origin and cause of human misery and suffering. If direct access to all levels and degrees remain closed, such source, origin and cause would be ascribed to the wrong level and degree. The wrong ascription would lead to wrong attempts for their cure and to confusion and blame when such cures fail to take effect. In order that true spiritual reality may reestablish its reign, it is necessary to clearly establish the true source, origin and cause of all human misery and suffering so their proper removal can be instituted. Such a process is possible only if all levels and degrees are fully opened. The removal of misery and suffering is vital in the process of the spiritual rebirth. Therefore, the knowledge of their origin and source is vital for their removal. Such knowledge cannot be derived from the external level and degree with simultaneous closure of all other levels and degrees. Hence the necessity of the opening of all levels and degrees.

8. By its unnatural, abnormal, pathological and disorderly course, caused by the pseudo-creators, the planet Earth and its inhabitants lost their direct connection with the rest of creation. For many

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thousands of years they found themselves blocked and separated from the outside and inside worlds which are in being and existence. This unusual position left them with the necessity of deriving their knowledges from observations of external events related to their own physical environment and their physical body. Since there is no real knowledge available in such a condition by itself, only distorted and false conclusions could be drawn. Thus a vicious, self-feeding cycle of distorted life began that perpetuated the negative state and served as a base for rationalization and justification of its necessary existence. This led to acceptance of unreality as reality and reality as unreality. Such a situation cannot be corrected by the means available only from the isolated condition of people of the planet Earth. In other words, it cannot be corrected from the incorrect state itself. For that reason, in order that return of planet Earth to the galactic and universal family be initiated, it becomes necessary first to open all levels and degrees from which correction of the situation can be accomplished and the original function and operation of the planet Earth resumed.

9. Return to the normal, healthy and natural spiritual flow of humanity requires that full spiritual freedom of people be restored. When people agreed to participate in the experiment prescribed by the Grand Plan, they agreed from their full freedom of choice to relinquish temporarily their full spiritual freedom in order to be able to experience the evil state.

The dilemma here is that no one in true spiritual freedom can experience such a state. It is contrary to the nature of such freedom. The negative state is the state of slavery, restrictions and limitations. Nothing else can be produced from such a state. Therefore a certain amount of spiritual freedom had to be relinquished in order to initiate, maintain and perpetuate the negative state until it fulfilled its purpose. Such a situation required the closure of direct access to the other levels and degrees. No closure can occur in full spiritual freedom. Now, in order that realization of these facts reaches the awareness of people, it is necessary to open direct access to all other levels and degrees so that a return to the full spiritual freedom of people can be initiated. It is impossible to establish full spiritual freedom only from an external state and condition with other levels and degrees simultaneously closed, because the result inherent in such a state and condition by itself, by nature of its structure, is a state and condition of limitations, restrictions and isolations. Since it is vital for spiritual reawakening and spiritual progression that such spiritual freedom be fully re-established, it is necessary to open all

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other levels and degrees from which such freedom can be discernible, approachable, obtainable and attainable. No spiritual progression can take place without such freedom.

10. Spiritual progression in itself, by its very nature, is a simultaneous and successive occurrence at the same time. It occurs simultaneously at all levels and degrees of the human mind and in all its corresponding factors. It proceeds in successive steps toward greater and greater degrees of spirituality. There is no true spiritual progression possible which is limited to the awareness of one level and degree only; this is a blind situation which leads to spiritual regression, as the whole history of humanity verifies and testifies. For that reason, in order that spiritual progression can be initiated, it is necessary to open direct access to all levels and degrees of the human mind and all creation in being and existence.

Only from the innermost levels of the Inner Mind, where the Most High resides, can the true spiritual progression be continuously motivated. Part of this successful spiritual progression is the full awareness of the true source of its motivation. Without such full awareness, no spiritual progression can take place.

These are the major reasons for the necessity of such opening and as to why it must precede spiritual reawakening and spiritual progression.

There is a transcending understanding to all this that is not proper to reveal because of its premature nature. It will be revealed at the beginning of the next spiritual step in the spiritual progression of mankind.

CHAPTER SIX

Dangers and Precautions in the Process of Opening and Building. Perils of Transition.

The time between the state of spiritual stagnation and death of the old, conventional, traditional, abnormal, unnatural and disorderly trend and the resumption of true spiritual progression can be called the time of transition. Such a period is full of dangers, perils, anxieties and worries and it requires an awareness of them all and certain precautions.

Any old system, stagnant accumulations and ideas, established styles of life, “comfortable” lived-in situations, etc., have a tendency to resist change. They do not want to go and they exert all efforts to maintain their own existence and perpetuation at all costs. This clinging to the old and at the same time resisting the new endangers their life. By its very nature it contains many perils in itself and because of its tendency to suffocate anything that is unfamiliar, unknown and unexperienced. It always seems easier, safer, more secure and more comfortable to be in a situation which is familiar, known and well-experienced, no matter how bad or rotten it may be. This is the known tendency of any situation or idea. The longer something has been accepted and perpetuated, the more resistance it will exert against its replacement. This is also true of patterns of human behavior.

The other problem with a transitional period is that it requires the opening of full access to all levels and dimensions. This means also that most levels of the evil, negative state of hells are fully opened. This opening is also valid in both directions. People now may have access, if they wish to the spiritual world including the negative state and also all spirits of the spiritual world. At the same time all spirits, including those from the negative state, have access to people. Once the door is open, the flood of various informations, messages, exertions and influences flows in and becomes available.

Such a situation is necessary for proper concentration, intensification, gathering, differentiation, separation and elimination of negative and evil influences to occur. The people of the planet

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Earth, by their various affections, beliefs and identifications, have been always connected through correspondences to all relevant and respective spiritual states of the spiritual world. It will now be necessary for the successful and effective process of transition to put people of the planet Earth in touch with the corresponding spiritual states of the spiritual world according to their modes of living and similar natures, regardless of their dimensions or levels. This is what is meant by the process of gathering, concentration, differentiation and separation. In such a situation one has a clear idea where one belongs in accordance with one's love, affection and identification. Therefore, one associates with one's own kind.

This transitional period from the old, dead, conventional and traditional style of life, which characterized a typical, specific human era, to the new, progressive and highly spiritual style of life of the New Age of mankind has been in existence for some time. Its first sign and starting point can be dated to the time of the profound revelation which was transmitted through Emanuel Swedenborg. That revelation can be conceived as a beginning of the transitional period from the old, traditional stagnant thoughts of the Dark Ages to the thoughts, ideas and life of the new spiritual age. In his time, however, the opening of the doors to the spiritual world was still limited and prohibited. It was necessary first to formulate some new ideas about spirituality, religion and life of the true religion to prepare one for that opening. For that reason, at his time, Swedenborg warned against communication with spirits and the spiritual world. It was a proper and right warning under the conditions that existed at that time, both in the spiritual world and on the planet Earth. No proper tools, safeguards, procedures and right spiritual ideas for such communication were available at that time. By having only old, distorted views without any presence of proper ideas in the Transpersonal Mentality of humanity about the spiritual world, such opening could have destroyed the balance of spiritual states and conditions. The reason is that it would have allowed access only to the negative and questionable states and conditions of the spiritual world, by virtue of the lack of any proper ideas which would have been able to connect people to the positive states. This would have only potentiated evil states and compounded the negative existing condition. One has to remember that Swedenborg's era was an era that was just beginning to come out of the so-called Dark Ages. There was nothing there to which anything sound could be connected. But the spiritual ideas as revealed by Swedenborg, as mentioned in the first part of this book, captured the awareness of Transpersonal

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Mentality and Phenomenal Mentality, as they were meant to, and inwardly (in most instances unconsciously) they have been preparing humanity for such a full-scale opening and final encounter between negative and positive states. However, Swedenborg indicated in his concepts that the necessity of the rediscovery of access to the spiritual world and communication with its inhabitants was of utmost importance for everyone's spiritual progression.

It is of little importance how many or how few people actually know or read Swedenborg's works because of the fact, that, once any idea of that nature occurs, it takes hold in the universal consciousness from which it is transmitted for transformation into Transpersonal Mentality and Phenomenal Mentality in order to take effect in the operations and actions of humanity as a whole in the external degree and level.

Now, this transitional process has been going on for over 225 years. At the present time the transitional period is coming to its summit. The next step will result in the final encounter leading to the removal of negative influences and establishing full reign of positive states and processes on the planet Earth. When such summit is established, the opening of the doors will take place. And this opening brings with itself certain perils and dangers of which one must be aware.

In the process of this opening, every single human being of the planet Earth will not have his/her internals opened simultaneously. Such a situation is unnecessary and perilous because of the spiritual ignorance of many people. However, such opening is occurring on a broad scale within those people who are needed for the spiritual leadership of others. When there is a sufficient number of such people who have direct access to the spiritual world in both directions, they will exert enough spiritual balance to start the final process of encounter. Their awareness and influence will incorporate those who remain ignorant or those who have not achieved a personal direct spiritual awareness of the new situation.

Although the process of transition, preparation and reorganization of all forces has been proceeding gradually and in progressive steps, once everything is ready a drastic shift, a sudden change will take place. Such a drastic shift can be compared to a disastrous earthquake. A minute before an earthquake strikes, everything is

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calm, normal and peaceful, but one minute later only rubble and bodies remain. Nothing is the same.

In the process of preparation, people usually start to receive many messages from the spiritual world. The content of such messages is determined by the spiritual affections, states, conditions and qualities of interiors on both sides. Both positive and negative entities attach themselves to people with similar interiors and philosophies and, through them, they exert their influence on the course of events, intensifying the process of differentiation and separation.

Because, in its essence and substance, this is a spiritual battle with corresponding consequences in the physical world, the major source of resistance, resentments and opposition to any change will be found in institutions which are in charge of human spiritual awareness. These institutions include existing churches. Such church institutions all over the world will become a major weapon in the hands of negative forces to resist change and to hold people back in traditional and conventional thinking and modes of life. The danger of this situation is in the fact they will do it in the name of God. Many people are so used to believing church doctrines and rules, by years of blind faith, that they take them for granted.

Therefore, one has to be continuously on guard not to be influenced by claims of religious institutions. Now, this is not to say that some individual members of church institutions are not enlightened by the truth. Very often they are and very often in the least expected and most conservative environment. What is being said here is that church institutions and ardent believers in those institutions are being used for the purpose of maintaining stagnation, but this statement does not include all members.

There are some other warnings of danger, perils and precautions of this time which have to be taken in consideration:

1. Once the recognition of the end of human era and all those who installed it comes into awareness, all perpetrators and negative pseudo-humans will intensify manifoldly all their means for the preservation of their dominion. This will lead to attacks of unusual ferocity and viciousness similar to that of a wounded beast, manifested by an increase in frequency and intensity of negative evil events, maliciousness, deceptions, self-deceptions, conniving and convincing propaganda. Such a situation can lead toward the danger

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of accepting some of their ideas, especially those which are presented in the name of God.

2. The unusual thick spiritual darkness and spread of evilness which will hang over the world during such transition, may lead many toward feelings of apathy, despair, hopelessness and helplessness and desires to give up the struggle. Such states are infused, supported and potentiated by all negative forces. One has to be continuously aware of such tendencies within oneself and to catch them in time by remembering that such feelings and impulses only serve the negative forces.

3. During this period of transition, unusual numbers of psychic predictions, exact dates of doomsday, catastrophes, holocausts and cataclysms will appear. Such predictions will mislead people and take their attention away from real dangers. The danger of such exact predictions lies in the fact that once they fail to be actualized, people may stop believing elements of truths that may be contained in such predictions, so that when real danger occurs and they are warned, they will not heed the warnings. The safeguard in such a situation is in being cautious and discrete in accepting the exact dates of such predictions. Their general content will usually have some validity that can be safely considered and acted upon. But no one knows or can know any exact dates except by sheer chance. Negative spirits delight in giving psychics false dates in the firm belief that they really know the truth, but this is only deception and self-deception.

Such knowledge would interfere with the Absolute Divine Providence of the Most High and destroy it by taking away the freedom of choice to change any situation. Once something is uttered, it is available to everyone through the universal consciousness, regardless whether or not one is consciously aware of it. Such awareness of the necessity and inevitability of the situation leads to opposition to it, and all effort is made to go in the opposite direction. Because of people's ability to change, they do change, once they know and believe a prediction. But such a change is not always in their best interest because it is contrary to the Absolute Providence which knows what is best for everyone with respect to one's eternal life. This is the real danger of such situations and predictions. Interference with the Absolute Providence would lead to even greater and disastrous consequences to one's eternal life.

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Therefore, exact predictions are possible only after the final choices are made and are no longer changeable for that particular situation. Therefore exact predictions are made virtually in synchronization with the occurrence. But even in such situations there is no finality because its outcome can be changed. The concept of finality comes from the evil and negative state because there is no progression in that state; everything is final for it. Not so for the positive state, because everything within and from it is progressing and can be modified continuously in respect to improvement of any situation. Finality of situations is an abomination of the creative spirit. There is no such stagnation in the Absolute Love and Absolute Wisdom of the Absolute Most High and in all positive states and processes that derive from the Most High.

Another danger of such exact predictions is that if they were true, they would be available also to the evil states which would prepare themselves properly to avert anything endangering their situation.

For these reasons, one has to be aware that no exact predictions of events is possible except by chance. However, an approximation of various events which will happen is possible in general terms. Such an approximation is useful to have in order to be prepared for any eventualities.

4. The transitional period, as pointed out above, allows communication with one's spiritual advisors from the spiritual world. This concept of spiritual advisors was discussed broadly in the book by the same author called "Principles of Spiritual Hypnosis" to which the reader who wishes to pursue this issue in depth is referred (published by the same publisher as this book). When people start to communicate with someone from another dimension, they are very excited and eager to communicate and have a natural tendency to take at face value whatever such spirits say to them. The error in such a situation is the fact that people think that spiritual advisors have Absolute Truth. People do not want to realize that no one in the entire creation has the whole truth, or the ability to share Absolute Truth. Only the Most High has such Absolute Truth because He/She is Absolute Truth Himself/Herself. The pure Absolute Truth is not attainable and comprehensible in its totality for someone who is relative, regardless who it is, even if that one was created to be first next to the Most High. Even that one still would be only an occurrence, proceeding and becoming of such truth and not Absolute Truth in itself.

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So, when people hear something from their spiritual advisors and it fails to work out the way it was promised to them, they are hurt, disappointed and wounded, and they may shut themselves off from such communication, believing that it was only their imagination.

Another danger and peril of this situation is that eagerness for communication with the spiritual world without the knowledge of laws, principles, regulations, procedures for verifications and checks of identities of such entities can lead to frequent contact with imposters, false advisors or negative spirits who are very eager to mislead, misguide and confuse the person. One has to remember that once the door is open, it is open all the way. This is a real peril of transition. One may start to listen to imposters and believe it to be the truth.

Before any such communication can occur safely, one needs to learn the procedures, laws and principles of contact with one's spiritual advisors or the spiritual world in general. These procedures, principles and laws were described in the above-mentioned book "Principles of Spiritual Hypnosis".

5. Communication with spiritual advisors and with the spiritual world is a necessary outcome of the opening of the higher levels and degrees. If one follows the procedures, rules, regulations and principles of such communications, it is safe, proper, useful and necessary in the process of spiritual reawakening and spiritual progression. It helps that process immensely. Such a process is, of course, undesirable to the old, traditional and conventional stagnant establishment. It endangers its foundations which are built on prohibitions of such communication. Therefore many church institutions and agents of evil forces viciously attack such practices and consider these contacts very dangerous. They suggest that such contacts destroy human free will; therefore, they are against God and from the devil. The problem with these statements is that they are made in the name of God and infuse into people fear and guilt about such communication. Yet, such communication is vital for the process of spiritual reawakening and spiritual progression because it prepares proper grounds for multi-dimensional conjunction which is part of the true spiritual growth, progress and betterment.

One must be aware of such false statements and not be influenced by them. In actuality, the opposite is true: to prohibit anyone contact with one's own personal spiritual advisors who are assigned by the

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Most High for the purpose of spiritual freedom and balance, is to destroy free will and to go against the Most High and to serve the devil.

6. The intensification of evil and negative processes together with the flood of information coming from other dimensions as a result of opening the doors may lead many during the transitional period into states of confusion, obscurity, mass hysteria, disillusionments, contradictions, acceptance of false promises, etc. In such a situation, one does not know what to believe. Hesitations, uncertainties and the inability to see clearly create a condition of doubt about everything. One has to be aware of this danger and peril and not be influenced by anything that floods one's mind. Again, caution, discretion and deliberation before accepting or believing anything or anybody should be utilized constantly.

7. As intensification and concentration of negative states takes place, all agents of such states intensify their activities throughout the world. Their signs are arrogance, rudeness and boastful certainty found in the world of terrorism, revolution, communism and areas under their influence. This situation is gloomy, leading many people to believe that such (negative) ideology must be right if it is so successful in its endeavors. This is the real danger of this situation. It is not realized that the temporality of such success is the sign of a transitional period in which such concepts and ideologies are differentiated, separated and brought to the full awareness of people for the purpose of their elimination in the final encounter. One cannot eliminate anything that is hidden; it must first come to surface. To come to surface means to succeed temporarily, otherwise it would not come to surface.

8. The intensification and surfacing of compounded negative states necessarily leads to diminution of and, in many instances, to lack of love, faith, patience, tolerance and will to understand others and oneself. This is a dangerous side effect of such a transitional period. It also creates many irritations, annoyances, impulsiveness, compulsiveness and obsessive types of behavior, along with many other pathological conditions in spirit, soul and body. Participation and/or wallowing in such thoughts, feelings and conditions may, with some, undermine the positive state and their confidence, trust, endurance, perseverance and persistence in making it through this time of tribulation and turmoil. One has to be constantly aware of this

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danger and not give in to continuous assaults and attacks of the producers of such conditions.

9. The flooding in of a plethora of information, messages and predictions which characterize the time of transition may by their contradictory content, develop a false awareness or feeling that no unifying principle and spiritual authority exist in the Universe, which could sort it all out and put together something that is reliable, solid and truthful. This generates a feeling that humanity has been forsaken by the Most High. In such a dilemma, even people who believe in the Most High occasionally are plagued with doubts about their own integrity and doubts concerning their faith in the Lord. This is a serious side effect which accompanies the transitional period, and one has to continuously be aware of it and not be influenced by such doubts. Such doubts can be considered signs of the ending of the typical human era.

10. The bringing to the surface of all negative states and also opening access to their corresponding states in the natural and spiritual world gives the producers of negative states unusual tools of sophistication, persuasion and mastery of disguise. They are capable of creating such convincing masks for their false doctrines that they appear as pure truth. This is especially true when they use quotations from the Bible and other holy books to prove the verity of their doctrines. Such a situation is illustrated by the appearance of numerous cults, groups, sects, mind control modalities and all kind of other “spiritualistic” trends that only contribute to the obscurity, confusion and ignorance of the whole situation. One has to be aware of them and of the sophistication and mastery by which they can mislead, misguide and negatively influence one’s spiritual awareness.

11. One of the many ways the negative forces of evil exert their influence on people is to convince them that only old, traditional, conventional ways are safe, secure and reliable. For that reason they instigate an appearance of a so-called “moral” majority which tries to preserve by all means the old customs, conventions, traditions, and conservative, Victorian, pseudo-religious styles of life of restrictions, limitations and taboos. The viciousness of such endeavors is reinforced by the fact of their so-called majority and the support of many church institutions and their outlived doctrines. Usually, they are headed by either ministers or ardent followers of such doctrines. The danger of this situation is that, by the volubility, self-righteousness, indignation and arrogance of a self-proclaimed

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majority, one can be led to doubt one's own inner voice and guidance of the Inner Mind which can and does bring new, fresh and free ideas and spirit into all those stagnant ponds of conventions and traditions which are so ardently defended by the moral majority.

In this transitional period, one has to remember that the appearance of groups such as the "moral" majority, is a sign of the coming end of all such stagnant accumulations and mountains of distortions.

12. As mentioned previously, during the transitional period, many messages, statements and teachings are being transmitted from the spiritual world to the natural world. There are volumes of books written which are based on such messages or direct dictations through mediums.

The danger of such messages is that they often do contain elements of truths in them by virtue of the fact that they are from the spiritual world. By their actions, they confirm the existence of the spiritual world beyond a shadow of a doubt. In many instances, however, their usefulness ends there. Very often, it is not what they say which is important, but the fact that they say it and from where they say it. Unfortunately, people confuse this issue and perceive this fact as a direct revelation. They do not want to accept the fact that the true revelation is given and is possible only directly from the Most High. No other revelation is possible. Any other source of so-called revelation is doubtful, incomplete and subject to numerous distortions by virtue of the limitations of its source.

Acceptance of such messages from various sources of the spiritual world creates a serious danger for many people who may substitute them for the true spiritual principles which can come only from the Most High directly. One has to remember this rule and not to be influenced by anything at all that comes from the spiritual world even if it sounds pleasant, convincing and truthful.

13. The transitional period is a period of expectation and fear of the unknown. In such emotions there is a danger either to project one's personal desires, wishes, personal predispositions, retaliations, vindictiveness, fantasies and dreams which have little to do with the reality of the future; or on the other hand, the fear of the unknown may lead to procrastination, looking back and blocking of one's own inner voice which urges one to go forward. Such fear is accompanied

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by false memories of false safety and security derived from old patterns of behavior and styles of life which beckon one to turn back.

One continuously has to remind oneself of such dangers and perils and take all precautions not to be influenced by either one's own unrealistic expectations or by a false sense of safety and security of the old style of life.

14. The character of this transitional period can be described in terms of instability, continuous change and contradictions. Such character necessarily determines its own trend, the nature of which is inconclusiveness, inconsistency and unreliability as relating to any accomplishments, philosophies, outcomes and statements that are being continuously poured onto people. This is a major peril during transition because nothing can be given verity or certainty since everything is in an ever-changing mode and trend. Nothing is constant; nothing is stable; nothing is reliable. This situation is inconsistent with true human nature which requires and desires stability, safety and security in its environment and reliable feedback from it. Its balance is seriously threatened by such conditions.

One must be aware of this fact and take a stance toward wisdom by being open-minded, openhearted and constantly aware of the need for mobility, flexibility and adjustability. In such wisdom is the presence of the Most High who will lead such a person safely through the perils of transition. It is necessary to remember that during this transitional period there is only one valid rule: what was proper and right yesterday may not be proper and right today, and what is right and proper today may not be proper and right tomorrow.

These are then the main dangers and perils of the transitional period and of the opening and the building of the bridge.

To avoid and to guard against negative forces is possible only by listening to one's own inner voice where the Most High is, not to consider anything as being permanent or final, and not to expect anything from anything or anyone.

Such an attitude will help one to find the right and proper tools and building blocks for the new age and for one's own new life.

CHAPTER SEVEN

The Proper and Right Tools and Building Blocks for the New Age. Development of the New Methodologies of the Human Systems.

At the beginning of human history, people were given by their Creator tools and building blocks for their spiritual progression and for productive, constructive, creative and useful lives. For some reason, they have chosen to use their tools and materials for spiritual regression and destruction of spirituality. Such use of building blocks and tools profaned, contaminated, polluted, poisoned, perverted and mutilated them completely, totally and entirely beyond recognition compared to their original content and intent. They were either turned into opposites of what they really were, or their meaning, purpose and goal was distorted, misused and abused.

In the process of this new spiritual reawakening, a correction, purification and cleansing of such tools and building blocks is being initiated. A start is being made for the tools and building blocks to be used in the way and for the purpose for which they were given and meant to be in the beginning of human history.

In order to initiate this process it is necessary to bring them to one's attention and to consider their meaning. Once they are realized, they can be utilized properly, effectively and efficiently for the construction of the New Age:

1. The most important tools and building blocks for the New Age are spiritual principles as described, defined and considered throughout this book. Since any sentient entity and, therefore, any human being is completely, totally and entirely a spiritual being, it is necessary to accept such a foundation first in order to build efficient, functional, esthetic and adaptable physical, social and spiritual structures. To be a spiritual being means to recognize, to accept and to apply with all consequences of such endeavors that one (as a sentient entity) occurred, proceeded and became from the Most High who always is and, therefore, who is the Absolute "I AM". Such recognition, acceptance and application must stem from principles

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which are of the Absolute Nature in the Most High, but of relative nature to the Most High in every sentient entity and human being.

The major building blocks and tools of these principles are the awareness that one recognizes, accepts and applies all of them in total freedom, independency, love, wisdom, goodness of heart, faith, trust, confidence and belief, and with positive, good intentions and motivations. These are the fundamental building blocks and tools of the New Age. With them one can construct a unique, unrepeatable, effective, durable and reliable structure from which one can operate, create, grow, progress and move forward to eternity safely, securely and meaningfully by actualizing and realizing oneself without any obstacles or hindrances.

The more one is actualized and realized, the more one experiences the presence of the Most High within oneself. The more the presence of the Most High is experienced, the more one becomes oneself. The more one becomes oneself, the more one is aware of others and the more one is of use and service to others. The more one is of use and service to others, the more one is of use and service to the Most High. The more one is of use and service to the Most High, the more one is of use and service to oneself. This is the perfect circle of the true life that is built from such spiritual blocks and tools. In it is the true meaning of spiritual concepts and principles in their totality.

2. In order that everyone, without exception, has full and complete opportunity to construct such a foundation and to establish such a circle of the true life, everyone was given a tool and a building block in the form of the Inner Mind. The Inner Mind contains all ideas, thoughts and principles of all creation from the Most High which continuously flow from its innermost degree, wherein is the Most High, to all levels and degrees of the entire human mind and human life. From the Most High, the Inner Mind is a major provider of all such tools and building blocks for anyone who cares to consult, to be in touch, to pay attention and to derive from the Inner Mind such necessary means for building one's structure as a part of the New Age. All, one has to do is to acknowledge the fact of the Inner Mind's existence and its functions, and start to transform and transmit properly everything which is available there for such a purpose.

The Inner Mind, by virtue of the presence of the Most High in it, is a container of vast knowledges which are available to anyone for use if one approaches it with good intentions of love and wisdom and for

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the purpose of using them to build within the just-described true life circle. Nothing is limited to anyone in the Inner Mind provided one approaches it with positive intention and motivation. The only limit that exists is the limit which one puts on oneself. But realization of the true nature of one's spirituality can easily remove even such a limit.

3. The two sets of building blocks and tools just described are of an intrapersonal nature. Any society, or mankind as a whole, consists of individuals. If society or mankind is to fulfill its function and role in the New Age, it is necessary that its individual members are in proper shape, form and condition in order to build a new mankind. Everything starts from inside the individual. That is the reason why the above-mentioned two sets of building blocks were described first and why they must be of an individual intrapersonal nature. Such procedure and use of the blocks and tools constitutes the bridge by and through which access to another source of building blocks and tools is open. Once the proper intentions and motivations for the construction of the new self and the New Age are established, they automatically open the door to the all-universal consciousness from the Most High, to one's own universal consciousness and to all other dimensions which have building blocks and tools on a much broader and more universal scale. Now, the knowledge available in the Inner Mind is compounded, potentiated and manifoldly fortified by the knowledges available in the all-universal consciousness from the Most High, in the universal consciousness of the Inner Mind, and in all other dimensions. The utility of such tools and building blocks now acquires tremendous proportions and infinite possibilities. One can be productively, joyfully, delightfully, creatively and happily busy to eternity.

4. The establishment of proper intentions and motivations for construction leads gradually to the opening of access and contact with other sentient entities in the natural form who are inhabitants of the physical Universe both in planet Earth's own galaxy and in all other galaxies and physical universes. Their own tools and building blocks in the form of knowledges, accumulated in the process of millions and perhaps billions of years, will become available for the people of the New Age to use in order to expand their awareness and productive usefulness for the benefit of all and everyone without exclusion in the entire creation. Such knowledges will lead toward development of unimaginable technologies which can provide people with the most functional, comfortable and stimulating environment and style of

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physical life that will give them all more than adequate time for their true spiritual progression.

5. Another source of proper and right tools and building blocks for the New Age is in removal of any physical, mental and spiritual boundaries and limitations among all nations, races and genders of humanity itself. Such removal opens up access toward experiences and knowledges that are specific to any such nation, race or gender. The specificity of these experiences and knowledges are utilized as tools and building blocks for construction of a mankind entirely and fully unique in the variety of its expressions and homogeneous, in the purpose and goal of its existence and function.

With such tools and building blocks, the new mankind will proceed with the construction of new human systems which will fully serve the spiritual purpose of its members and their life.

In order that the following of such a spiritual purpose is continuously assured and provided and there is no danger of their misuse and abuse, the following new — but very old — methodologies are developed for the use by all human systems and their members:

1. One of the most important and major elements of any human system is a human being. To operate human systems properly, purposefully, functionally and usefully, one must learn first to be fully functional oneself. This requires that one learn to utilize everything one has to the fullest of one's potentials. In order to do so, one must be in touch with all aspects of one's mind and personality and particularly with one's Inner Mind. The major methodology for such a procedure is found in spiritual hypnosis and spiritual self-hypnosis. Through them and by them one is in continuous, active contact with all levels and degrees of one's mind, which can provide all answers to the questions as to the best possible directions, ways and procedures, in which one may develop one's abilities, gifts, talents, tools and life in the most productive, constructive and creative manner to the fullest of one's potentials. Such a discovery establishes the place, the function, the extent and specificity of one's participation and contribution to a smooth functioning of human systems.

2. Another useful methodology which enables human systems to function properly and safely is the use, by their members, of meditative and similar techniques. Use of deep meditation, second to spiritual self-hypnosis, enables one to be in continuous contact with

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the all-universal consciousness and one's own universal consciousness which enhances one's sense and awareness of purposefulness, usefulness and order in the universality of it all that is held together by the immensity of the love and wisdom of the Creator. Participating in such interaction and exchange gives one a broader, deeper and more spiritual perspective of one's own life and actions. This, in turn, gives a greater sense of usefulness and purpose to human systems and their productive functions to which one can contribute more fully by bringing into human systems all experiences derived from the all-universal consciousness and one's own universal consciousness.

3. Every human being is in continuous growth, betterment and progress in the New Age. Such process is a learning process which requires instructions, experiences and illustrations by examples. The learning process is applicable to all human systems. One goes from a good condition to a better one and then to another better one, and so on. This learning is an internal process because everyone learns from within. In order that such individual learning is continuously provided, one is assigned, by the Most High, spiritual advisors who assist voluntarily in such a process. They give personal instructions, messages and private revelations to the person to whom they are assigned. These messages and revelations are relevant for that one's personal growth and awareness of the best possible ways and tools for leading a productive, useful, creative and happy life. They stem and build from and on everything one has and is able to do and to accomplish by one's own choice. The spiritual advisors give examples, show by illustrations, and enable one to participate in various events in the spiritual world that can be usefully applied and incorporated in one's life and in human systems. The process of being in touch with one's spiritual advisors is also utilized for corrections of any possible problems, mistakes, errors or shortcomings in one's personal life or in the function of human systems.

4. Personal instructions, messages and revelations are complemented by special types of revelations from the Most High given to specially chosen people for that purpose. Such revelations are always of universal nature and are applicable to all human systems and their members in general. As spiritual progression of the new mankind proceeds, at any given step of such progression new insights, new knowledges, new tools, new building blocks and new understandings of a higher spiritual meaning are necessary. The ideas, concepts, principles, functions, structures and the dynamics of each new progressive step are revealed by the Most High through

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special people and are then implemented in all human systems. Because such people are appointed directly by the Most High, who knows the mind and the heart of everyone, no danger of misuse, abuse, concealment or distortions of such revelation is possible. It is always emphasized that the content of such revelation and its applicability is relevant only for that particular step and once it outlives its usefulness, a new revelation will come for the next step which will supersede everything revealed previously, building on it, correcting it or putting it aside.

5. One of the major methodologies of human systems of the New Age is in observation, collection, description, classification, verification and understanding all correspondences and the laws by which they operate. Only through the knowledge and understanding of correspondences is it possible to acquire and to give true meaning to human systems. All such systems and all events in the natural physical world are true correspondences of the state of affairs in the spiritual and intermediate world. By knowing how a spiritual impetus relates to a physical event or phenomenon, one can by knowledge of correspondence regulate, guide, influence, restructure and manipulate any event by combining, rearranging, eliminating or adding certain elements which would change the outcome of events in a more spiritual, more desirable and more useful way or manner. This procedure is universally applicable to everything in human life, in the life of mankind and in the functions and operations of the physical Universe and/or any other universe or dimensions without exclusion. Thus, classification, gathering, understanding and use of correspondences is a royal road to the wisdom of all ages, universes and dimensions and is the crown of all methodologies of all human systems.

6. The new human systems and their methodologies will be guided by the wisest and most use-loving members of mankind. They constitute a permanent council of wise men and women who are brainstorming, so to speak, and continuously discovering the best possible ways for the most productive, useful and beneficial functions of all human systems for the common good. Because they are wise and use-loving, they use, in the process of brainstorming, all spiritual principles. By putting together all ideas and thoughts that come to them, they select the most useful and functional ones applicable to the respective human system.

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As far as old methodologies of scientific research is concerned, these will be used only for the purpose of observation, description, classification and verification of correspondences and their impact, results and outcomes for human systems. In such a procedure, there is no attempt to ascribe or derive causative meaning to and from the physical or natural phenomena in and of themselves, or to and from the sampling of human behavior in and of itself because spiritual principles are the real sole base and foundation of any scientific or psychological investigation or research.

Having all these building blocks and tools, and being equipped with proper and right methodologies, the people of Earth may now safely begin their spiritual progression. Implicit in such tools and methodologies is a continuous need and effort to improve, to replace and to develop them so that they are always adjusted to each new step in spiritual progression. The use of old tools in a new step would lead, inevitably, toward stagnation. No such state is conceivable any longer in the New Age.

PART III

SPIRITUAL PROGRESSION

CHAPTER ONE

Definition and Principles of Spiritual Progression.

It is emphasized many times throughout this book that all creation occurred, proceeded and became from the Absolute Ideas of creation of the Most High. It is also emphasized that the nature of the Most High is Absolute by virtue of the fact that the Most High always is and was uncreated. Therefore, whatever is created must be relative to that which is uncreated. But because it occurs, proceeds and becomes from the uncreated Absolute Principle, it has the same nature relative only to the uncreated Absolute Principle. All principles of the Absolute Uncreated One are contained in one which is created. It can be said again and again that one which is created is a container, vessel, extension and process of the Creator. The nature of the Absolute Uncreated One is inexhaustible. Therefore, creative effort never stops to eternity; it always happens. Having transmitted or placed such nature in its creation, the Absolute One gave everyone all opportunities for continuous progression. There is nothing stagnant in the Absolute Nature of the Most High by virtue of its Absolute Dynamism and Absolute Creativity. Whatever derives its nature from dynamic and creative principles must be, in turn, dynamic and creative. It cannot stand still and stagnate; it must continuously move. It either moves in a direction toward the creative effort — continuous progression, or it moves in a direction away from the creative effort — continuous regression. Either way, it moves. Onward and forward movement toward higher and higher creativity is a movement of spiritual progression. It never can cease or stop or be exhausted because of the Absolute, Infinite and Eternal Nature of the Most High toward whom it moves and from whom and by whom it has such motivation.

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Downward and backward movement toward lesser and lesser creativity is a movement of spiritual regression and ultimate spiritual death. It cannot continue forever because it did not and could not originate in the Absolute, Progressive, Dynamic, Creative and Active Nature of the Most High which is always positive. In fact, it started as an isolated occurrence on the planet Earth by and through relative states, processes and conditions. Whatever does not originate from the Absolute State, Process and Condition does not have potential for eternal movement. Therefore, at one point it wears off, falls in on itself, and is completely absorbed into itself. Such movement has no future.

Now, once the direction of movement is established, it proceeds to move in steps. It moves from one degree to another, from one level to another, or from one dimension to another. It cannot move simultaneously within itself and outside of itself, comprising all states, levels, degrees and conditions at each point of move. If it could, it would be of an Absolute Nature and, thus, uncreated. Only the Most High can be simultaneously in all levels, degrees, dimensions, states, processes and conditions by virtue of the fact that He/She created everything in the state of spacelessness and the process of timelessness. Therefore, the Most High is in all times and all spaces without times and spaces.

Any sentient entity, because it occurred, proceeded and became from the Absolute State and Absolute Process of the Most High, moves, therefore, in successive steps. No other movement for the created condition is possible. The reason is due to its relative nature. If one is, at any given point of progression, in a certain step, one is able to perceive, to understand and to tolerate only that which is relevant to that particular step. As one moves through that step, one acquires all content and qualities of that step to the fullest of one's particular needs which brought one into that particular step in the first place. In the fulfillment of such a condition, there are seeds implanted which prepare one to transcend that step once its usefulness has been fulfilled. No seeds other than those for the next step in succession are available at each step because they would be incomprehensible, imperceptible and, therefore, useless to that step. If one is presented with ideas far transcending the conditions of the step in which one is at any given point of progression, one would not be able to comprehend them. Therefore, one would simply reject them as having no sense and, for that reason, they would not exist. No use could be derived from such an arrangement.

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Now, this is the reason why everything from the moment of origination must progress in orderly steps in an onward and forward direction to eternity toward its Absolute State and Absolute Process. And because, as pointed out in the first part of this book such a state and process can be only more and more approximated but never fully acquired, it goes on to eternity and is never stopped. The only thing which can be stopped is a regressive movement because of its abnormality and unnaturalness. But, as pointed out previously, the moment it stops, its natural and normal former movement and flow is resumed instantly.

From the preceding considerations the following definition of spiritual progression can be derived:

Spiritual progression is an eternal process of the state of continuous creative effort of all sentient entities to move forward and onward toward higher and higher, better and better, and more and more intense approximation of the Absolute State and Absolute Process of the Most High, with all spiritual and other consequences of such approximation and its awareness.

There are several principles by which such spiritual progression takes place:

1. By the general principle of approximation of the likeness and image of the Most High. Everyone starts one's being and existence by occurring, becoming and proceeding at a certain point in time and space, in a certain, specially chosen proximity to the Most High. Such specially-chosen proximity determines the degree of sameness to the likeness of the Most High and intensity of approximation with the image of the Most High. At the starting point, in the line of development at any level, dimension, degree or step, by the nature of starting, there is the least degree of sameness with the likeness, and the weakest intensity of approximation with the image of the Most High relative to that particular step, level, degree or dimension. From the moment of occurrence, one is motivated by one's own creative effort to proceed immediately with spiritual progression toward becoming more and more the likeness and image of the Most High.

2. By the principle of self-actualization and self-realization. This is a progression from and within. At the moment of one's occurrence, proceeding and becoming, one is equipped with certain specific spiritual, mental, emotional, intellectual and physical tools, traits,

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abilities, characteristics and gifts necessary for fulfillment of the purpose and goal of one's being and existence. These tools are given in the form of potentials with the ability to develop them to the fullest of one's potentials relevant and related to the specifically chosen step, degree, level or dimension of existence and to the chosen aspects of their manifestation. At the moment one comes into being and existence, one begins the continuous progressive process of actualization and realization of everything that is part of that one and, in fact, is that one for the purpose and needs of that specific manifestation or within the chosen step and level of such manifestation. This process goes on in the improvement, sharpening, mastering, bettering, enhancing and enriching of one's abilities, skills, positions, self-awareness, self-concept, self-image, and all else from the point of occurrence to the point of becoming through proceeding.

3. By the principle of multi-dimensionality. This is a progression from step to step, from level to level, and from dimension to dimension. At one point, one occurs, proceeds and becomes in a certain chosen degree, step, level and dimension for that certain chosen period of time. From that moment, one continuously progresses, first within one step to the next step, then from one level to the next level, and then from one dimension to another dimension. One can never remain forever at one certain point unless one chooses to do so. But such choice is not available in the physical Universe by virtue of the nature of matter which continuously falls back on itself and tends toward self-absorption. The choice to start spiritual progression in the physical Universe implies, implicitly and explicitly, that one has already chosen not to remain in that universe, but to go on to another dimension. Neither is such a choice available in the intermediate world since it is a world of balancing of self and ideas, judgment, and preparation for entering the next chosen step, level, dimension, and so on. Again, choosing to be in that dimension already implies the choice to proceed somewhere else. The only place one can choose to stay forever is the spiritual state of heaven. But staying at these levels implies a choice of progression within that level or dimension in the so-called continuous mode of its functions. Spiritual progression in such a state flows in a linear manner. Such a flow is able to approximate more and more spirituality because spirituality in itself flows both in a successive continuous mode and, at the same time, in a discrete, simultaneous or non-linear flow. Both directions are capable of approximating spirituality to eternity. This is the reason why one can choose to stay forever in the innermost degree of

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one spiritual state because it is not a stagnant condition, but a continuous, successive progression.

4. By the principle of transcendence. Since every sentient entity occurs, proceeds and becomes from the Most High's Absolute Principles of Love and Wisdom, at the moment of its origination in the time and place of a particular step, degree, level or dimension, it comes into a relevant initial and starting degree of love and wisdom and good and truth specific only to the chosen aspects of its manifestation. The Absolute Values of Love and Wisdom and Good and Truth in relative states and processes motivate continuous spiritual progression in the direction of transcendence of each and every moment of loving, giving, receiving, sharing and reciprocating together, while acquiring higher and higher levels of wisdom, knowledge and truth. One is in the state and process of continuous transcendence of every acquired intensity of love and good and degree of wisdom and truth. The more one loves, the more transcending experiences of love are acquired; the more one knows, the more transcending wisdom and truth one accomplishes in the understanding of principles of love and wisdom and good and truth. Therefore, in understanding one's own essence and substance, one comes closer and closer to approximating the Absolute Love and the Absolute Wisdom of the Most High.

5. By the principle of identification. This is a progression toward "within". When one occurs, proceeds and becomes at a certain point in time and space, one comes into a starting initial and beginning state and process of self-awareness. Since the nature of such a process is relative only to the Absolute Self-Awareness of the Most High, one is motivated to continuously progress toward a greater degree and intensity of self-awareness. This leads toward a progressively greater and greater degree and intensity of identification with oneself as the only reality by and through which one can continuously more and more approximate the Absolute Self-Awareness of the Most High. Therefore, the more one progressively identifies with oneself, the more identification one has with the Most High. The more identification one has with the Most High, the greater and more progressive state and process of spirituality one acquires. Thus, one continuously becomes a better and better human being, and a more and more spiritual human being.

6. By the principle of uniqueness. This is a progression by the greater and greater degree of differentiation and individuation for the

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purpose of becoming more and more unique, so that there is a continuously more unique process and extension of the Most High by which Absoluteness of the Most High's nature can be manifested in a cumulative sum of totality of all unique sentient entities. When any sentient entity occurs, proceeds and becomes at a certain point in time and space, or state and process, it comes into a starting initial and rudimentary state and process of its own uniqueness. By the inherent and innate creative principle, it moves forward and onward toward a progressively greater and greater differentiation and individuation of self into a more and more unique entity which approximates the Absolute Uniqueness of the Most High in the most unique manner. That unique manner can be shared with everyone in creation with no need for anyone to relinquish one's own uniqueness in order to experience someone else's uniqueness.

7. By the principle of commonality. This is a progression by acquiring a greater and greater degree of commonality with all sentient creation. The common features are in becoming more and more approximated to the Most High in the degree of love and wisdom and in all consequences related to them. The commonality is also determined by the common effort of all to be more and more unique, differentiated and individuated for the purpose of sharing the infinite numbers and infinite varieties of manifestations of the Absolute State and the Absolute Process of the Most High. In that way, one can more approximate the Absolute Nature of the Most High who is the Unity, Oneness and Harmony of all without exception. This is its very principle of commonality.

At one point in time when a sentient entity occurs, proceeds and becomes, it comes into a starting initial and rudimentary state and process of commonality with all others. As it proceeds toward becoming oneself, it acquires progressively more and more common ground and features with all others. Such commonality is uniquely expressed through the one's own subjective experience which would otherwise not be available to anyone. Creation would then be deprived of the uniqueness of that specific experience and greater approximation of the Absolute State and Absolute Condition of the Most High would be inhibited. One must remember that by participation in infinite varieties and infinite numbers of all experiences through this principle of commonality, one is capable of approximating that Absolute Condition of the Most High.

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As one can see, there are numerous ways, directions and modes by and through which spiritual progression continuously takes place. The above-described principles are fully applicable to all sentient creation, to every individual as well as to the whole mankind and human systems. After all, before the Most High, the whole of mankind appears as one human being or sentient entity.

The spiritual principles and the principle of spiritual progressions are fully utilized in the structuring of new human systems and establishing their dynamics.

CHAPTER TWO

The New Structure of Human Systems: Analysis of the Structure.

The old structure of human systems was usually built around conventions, traditions and their cultures which were continuously perpetuated by them. Such arrangements led to the development of rules, regulations, directions, codes and establishments which were geared toward serving the systems themselves, instead of the purpose and goal for which they were built. Once the true serving perspective of any system is lost and the system begins to produce regulations, rules and laws that feed the system itself, it becomes reactionary and resists anything leading to its change or elimination. Such a situation creates, inevitably, a stagnant, stationary condition and nothing moves in it. Thus, a bureaucracy of systems come into existence, with the sole and main purpose of assuring that all rules, regulations and directives of the systems are maintained, kept, followed and obeyed. This reassures continuous perpetuation of the system and instant suffocation or distortion and mutilation of anything new or different. In such conditions things move very slowly and cautiously and progress is allowed only if it provides service to the system. If progress can, in any way, serve perpetuation of the system, it is incorporated and utilized by it. Thus, ultimately, even progress becomes reactionary and only relative.

No true progress is possible under such a structure. Whatever ultimately serves to defend and to guard such a system, no matter how advanced the uses of methodology are, they cannot be considered progressive but only modern. Modern tools and methodologies are utilized to better, faster, more safely and more efficiently serve to defend and to keep alive the old human systems whatever their form may be.

True progress can be defined only spiritually. It incorporates simultaneously all human systems — spiritual, religious, mental, social, economic, political, technological, and so on. True progress never perpetuates anything old unless it is useful for the common good and unless it allows for continuous forward and onward movement.

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Because the old structure of the human systems was of such a nature, it is not useful to retain for the new era of the new mankind. Some outward, formal features might resemble the old structure, but the content, the function and the purpose is completely different.

The first rule in constructing the new structure of human systems is to build in every system a safety device which completely, totally and entirely prevents the system from becoming reactionary and self-perpetuating with a tendency toward stagnation and a stationary condition. Every system is considered to be a servant to spiritual progression and not the master of the situation. Whenever a system shows even the slightest tendency toward becoming a master over human beings, it is instantly re-evaluated, its usefulness is carefully considered and if there are signs of its becoming obsolete it is obliterated and replaced with a more progressive system.

The major purpose of any human system is to serve continuously to lead toward spiritual progression and all its principles, as defined throughout this book. Because of such a purpose, it serves the spiritual needs and all related issues of any individual of the society. Part of the spiritual needs are also needs to have a favorable, effective, functional, pleasant, stimulating and inspiring physical environment, be it a bodily environment or outside environment. Whatever serves such a purpose has always in mind that such environment and systems are only means toward the higher spiritual goal and not the goal in itself. Once it becomes a goal in itself, it loses all its progressive function and becomes dangerous to human spiritual life. It turns into a reactionary monstrosity which devours all spirituality and its life.

However, since all human systems are developed by humans, they have a tendency to reflect their own ideas, projections and expectations which leads to a grave and disastrous condition. Therefore, any restructuring of human systems must start with the restructuring of humans' self-concepts and self images and their relatedness to the Most High who constitutes the true spiritual purpose of everyone's life.

Such restructuring is congruent with the realization and acceptance of the true purpose of one's life and in following the principles of spiritual progression.

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In order to reassure there is the proper knowledge and motivation to follow such principles, all levels of the human mind are open and one has access to everything within oneself that one needs for acquiring a right, proper and freely chosen self-concept and self-image. This realization puts one in the direction of continuous spiritual progression. The verification, confirmation, reinforcement and checking of the appropriateness of the self-concept and self-image, and of the pace and flow of one's spiritual progression, are constantly present and utilized by the fact that all information about it is available continuously and is fed back from one's Inner Mind to all other levels. In such a condition it is assured that there is a complete, total and entire access to one's Inner Mind which defines and gives purpose, content and the concept of one's unique self-concept and self-image.

Such an arrangement is the best safeguard against any human system becoming spurious and reactionary. The reason is that now human systems are built in the true, and not distorted, image and likeness of humans. Since this true image and likeness of humans derives its content and form from the Most High, its natural, normal and proper nature is always a progressive one. Nothing regressive or reactionary can be conceived in such a nature. This is the most important prevention against any reversion toward the old patterns of the human systems. If one looks constantly toward the Most High, one becomes progressively more and more like the Most High. And because the Most High is Absolutely Creative, Dynamic, Active and Progressive, one becomes continuously more and more creative, dynamic, active and progressive relative only to the Absolute Most High.

On such concepts, then, the new structure of human systems is constructed.

There are several human systems in the new structure which are considered in this chapter:

1. The new structure of spiritual and religious systems. These systems can be structured only by the internal insights which come from the Inner Mind of every individual. Such a situation (the internal insights) places spiritual issues into everyone's own Inner Mind where they belong, which determines the structure of one's own spirituality and the ways it is pursued and accomplished. No external or outward determinations, prescriptions or demands can be imposed

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or implanted. For that reason, the new structure of spiritual and religious systems does not include any external worships, ceremonies, rituals and procedures as in the old structure.

However, it is important that any personal spiritual experiences and the modes of their accomplishments are shared, discussed, considered and incorporated in the structure of the system itself for the purpose of its progressive flow.

For that reason, every community, nation and state, in upward successive steps, establishes a spiritual Council of Seven who are the most spiritually-advanced, wise and loving persons. They coordinate all spiritual endeavors of the members of communities, groups, nations, states on Earth. In such a Council nothing is prescribed, demanded, forced or imposed as to the ways one relates to and worships the Most High. Such things are between the Most High and the Inner Mind of every individual. And since every person is in continuous communication with one's Inner Mind, where the Most High is, every person directly communicates either with the Most High or with a special representative, appointed by the Most High, for that purpose, who instructs that person in all spiritual matters in accordance with the needs of the spiritual specificity of that individual. Such a representative is usually called the highest advisor. However, even in such cases when there is a special representative of the Most High, direct access to the Most High is always available should the need arise to confirm, to verify or to reinforce one's progress.

The result of such instruction, experience and communication is unique and specific to each person. But because one of the purposes of human life is found in mutual sharing from love, such results are shared with others and mutual spiritual benefit is a consequence of such an arrangement. This sharing even contributes to the greater spiritual progression of everyone. Now, the Spiritual Council coordinates all such processes and assures that all proper opportunities for sharing and reciprocating are provided and are always functional, locally, nationally or worldly. All activities of this Council are always under the auspices and presiding of the Most High.

2. The new structure of political and governmental systems are constructed entirely on the basis of spiritual principles from which they derive their purpose and goal. Their main function is to

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continuously provide an inspiring environment and a style of life for the communities, states, nations and mankind as a whole, which enables the spiritual progression of every individual, group and the whole mankind to proceed without any hindrances, interferences or obstacles. They coordinate the proper, right, equal and balanced distribution of all goods and necessities of everyday life to all.

Since there is only one unifying purpose and principle of all members of mankind — spiritual progression in numerous varieties and numbers of ways in accordance with every individual's determination — no separation, boundaries or limitations among various nations, races and states exists. There is only one mankind divided into several regions for the purpose of more sufficient and efficient coordination, delivery and distribution of all necessary services. Under such a structure, no political parties are conceivable because everyone is open to the spiritual world, to one's own Inner Mind, and one's own spiritual advisors who instruct, advise and help everyone to take the best possible course of actions. Political parties in and of themselves are negatively competitive, exclusive, separatistic, self-centered, self-directed and power hungry. Such traits are of the negative state and have no place in the new structure of human systems.

The leaders of mankind are not selected on the basis of a party system, nationality, race, group preference, minority, majority or gender. In charge of the whole mankind, as one central government of Earth, are put the seven wisest and most use-loving people of mankind who are selected for that purpose by the Most High alone on the basis of the degree, intensity and quality of their wisdom and love for being useful in service to mankind for the sake of use itself without any ulterior motivation. The seven members of the High Council represent the seven major areas of human systems. One of the members of the High Council is appointed to chair the Council, usually for one year. All members rotate in this position, so that within every seven years each member becomes a chairman of the High Council. All sessions of the Council are under the auspices and presiding of the Most High. The same structure of government is established in all respective regions all the way down to the single community, with proper provision of liaison and continuous feedback to all levels and regions upward and downward simultaneously.

3. The new structure of the human systems requires a different concept, understanding, function and purpose of family, marriage and

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sexuality. The old structure of these systems derived and was constructed from and on demands, expectations, restrictions and limitations which were imposed upon them by respective traditions, conventions and cultures. They completely, totally and entirely served their preservation, perpetuation and continuation without any regard for the true spiritual connotation and correspondence of such union or activities.

It was said before that the institution of family, marriage and related matters was specifically and carefully fabricated by the pseudo-creators for the purpose of destroying spirituality. This was done by distorting genetically both the male and female physical appearance, not only in spiritual and psychological regards but primarily anatomically, biologically, chemically and thus physically. This was a necessary condition to assure success of their plan. In this way they made people in the likeness and image of animals, trying to eradicate any signs of the image and likeness of the Most High. This was supposed to prove that humans are not a creation of the Most High but the result of evolutionary development from animals and matter. This is a philosophy, a base on which all family and marriage institutions of the old systems were built.

Such a structure has nothing in common with anything spiritual in its essence and substance. Therefore, it has to be removed and rebuilt completely by returning it to its original meaning, purpose and function.

The birth of children by the old methodology, as anyone can see who wants to see, is dangerous both to the life of the mother and to the life of the child; it is unhealthy, bloody, messy, painful and basically unpleasant. In the concept of the Absolute Love and Absolute Wisdom of the Most High, no such ideas exist. Whatever is painful, dangerous and unhealthy is unnatural and abnormal, and stems from the negative state and process that has never originated from the Most High. It has been tolerated by the Most High for the mutual benefit of people and for the benefit of all creation in answering the initial question of what it is to be like without spirituality.

The new structure of the family and marriage systems does not include such imperfect, unnatural and abnormal ways of procreation.

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For that reason, by opening the access to the Inner Mind and all dimensions, the real, proper, right and truly spiritual ways of procreation will be rediscovered and utilized.

One has to remember that such proper knowledge exists within the Inner Mind and, therefore, is ever-present in every human being. It is utilized fully for constructing a new framework for the family and marriage.

The first step in this procedure is a return to the original anatomical, biological, chemical and physical structure of the female and, to a certain extent of the male. This is done by special genetic manipulation that follows certain laws of correspondences. These laws and the ways of their utilization are both revealed further by the Most High and rediscovered in the Inner Mind. Help is also coming from the posterities of the former people of the planet Earth who left it at the time of beginning of the spiritual deterioration and are now reconnected again directly to humanity.

After restructuring is completed, the birth of the new members of mankind will be by the process of special bi-cloning which was briefly described previously.

Under this condition the meaning and the purpose of marriage and sexuality changes completely. It now serves purely for spiritual progression.

Every human being is in different and unique degrees of specific love and its wisdom and in specific wisdom and its love. There is always a proper spiritual match between love and its wisdom and between wisdom and its love. Love loves its wisdom and wisdom becomes wiser and wiser by its love. Love's wisdom makes love more intense, more beautiful, deeper and more meaningful. It makes it love more and more. Wisdom's love makes wisdom more profound, more unique, more special and more creative.

In such a special relationship of love and wisdom is reflected the need of their proper match. The special quality of love and its wisdom requires an equivalently matched special quality of wisdom and its love. Any other quality would not connect properly for the purpose of their unification.

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This relationship perfectly reflects the true meaning of masculinity and femininity, or the principle of those who are called husband and wife. Love and its wisdom is manifested by the principle of femininity, and wisdom and its love by the principle of masculinity. The matched corresponding quality of one to the matched corresponding quality of the other represents the relationship of wife and husband. In order that this true spiritual progression can take place, it is necessary and highly desirable that such a union be established. In that union, through the principles of exchange and unification of all masculine principles with all feminine principles and vice versa, there is a greater approximation of the Most High. By greater approximation of the Most High, one becomes more oneself; by becoming more oneself, one more and more fulfills one's own purpose of life and becomes more useful by sharing that unique self with all other unique unifications in existence.

The true oneness of self is impossible to reach without the process of unification of masculinity and femininity by their sharing and exchange. From this stems the new structure of family and marriage. The family is a tool which enables such a unification of matched specific and equivalent qualities of love and wisdom that belong to each other as two halves fit into each other, complement each other and make one, full human being. The continuous state and process of unification of those two principles gives birth to new spiritual ideas of higher love and wisdom for spiritual progression. Such ideas are very unique and are utilized in the structuring of a new human being by projecting into it a specific and unique spiritual, mental and physical content and its form.

Because of such a unique conjunction, exchange and unification of masculine and feminine principles, both male and female become truly one full and complete family, a unity that can now be shared with all other unities in a common effort for continuous spiritual progression.

As far as sexuality is concerned, it becomes a major tool for concrete expression of the unification of love and its wisdom with wisdom and its love which then, in turn, is shared and reciprocated with all others' unique qualities of love and wisdom in their general manifestation in unique males and unique females who find each other and exchange through sexual intercourse a delight and a pleasure — an expression of true love of the Most High and each

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other. It helps them toward greater self-realization which leads, in turn, toward greater spiritual progression.

4. The new structure of the educational and child-rearing system is totally different from the old one. As mentioned previously, because of manipulations by the pseudo-creators, people started at one point to be born into conscious ignorance. It was necessary to teach them everything from the beginning. Such arrangements are wasteful, unproductive and uncreative; they are unnatural, abnormal and contrary to order. They teach people from the external degree or from the outside where there is little knowledge in existence. The true knowledge is inside in the Inner Mind, direct access to which was closed for several millions of years. Such ignorance was induced externally, therefore it was limited only to consciousness and to the physical and biological structure of a human being. It did not and could not touch or alter the inner levels of the human mind. If it had, no learning would be possible. That such a situation exists can be seen in the complexity of the newborn baby who is capable of discerning things and perceiving things which no one can even imagine. But as the baby is being taught from externals, a complete closure occurs and the baby is cut off from the source of its Inner Mind. The reason for such closure and ignorance was explained previously.

Once the Inner Mind is open, all knowledge is available and accessible to anyone who desires to acquire it and use it for one's spiritual progression. No ignorance can be tolerated under such conditions.

The process of being born into the fullness of one's knowledge is accomplished by new, unique ideas which occur, proceed and become as a result of the exchange and unification of masculine and feminine principles through sexual intercourse. Such ideas possess fullness of the ideas of their manifestation, concretization and actualization; they lack nothing. Once the ideas are produced, the whole knowledge of their becoming is within them. The endowment of the spirit of that specific life from the Most High is projected into them (after checking whether they want to choose freely to be concrete) so that they become alive with the full knowledge relevant to the need to be, to exist and to progress.

The quality, the extent and specificity of the knowledge is determined by the specificity of the content of any such idea. There is

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always fullness of any knowledge in general terms because the Inner Mind is universal in its aspects. However, the general and common knowledge that is necessary for proper functioning, creative effort and choices is always enhanced and potentiated by the specific knowledge relevant only to the chosen style of life, vocation, avenues of spiritual progression and the content of usefulness one chooses.

From the moment of appearance of any such idea in the concretized form of a human being, the inborn full knowledge of generals and specifics starts to be enhanced, enriched and progressively developed by the unique creative effort and contribution of any human being who chooses to participate freely in such development. This is the way one starts with full knowledge and progresses by the principles of spiritual progression into greater and greater knowledge to eternity.

Under such a condition, educational systems do not require special types of schools or teachers, but only coordinators who ensure that all newly built and acquired knowledges in addition to inborn knowledges are shared, passed on to all and properly distributed for the benefit of everyone. The instructions in procedures and progressions come always from the Inner Mind, from spiritual advisors of the Most High and from the exchange of all newly acquired knowledges. The coordinators in the system again consist of the seven wisest and most use-loving members of society who show special interest, talents, gifts and abilities in such specific coordination. They are directly appointed by the Most High.

5. In the new structure of human systems there is one completely new (truly old and forgotten) system that was not a part of the old structure. Under the old structure, planet Earth was isolated and put on quarantine, so to speak. Until recently no direct communication, exchange or access to any other physical planets, galaxies, universes or other dimensions was available for the reasons mentioned elsewhere in this book. This situation excluded planet Earth from participation in the spiritual progression of its own galaxy, its own universe, all other physical universes and, in general, of this particular cycle of time. Such a situation is intolerable because of its unnaturalness, abnormality and pathology. It was tolerated only because of the Grand Plan.

However, in order that true spiritual progression have its universal and all-dimensional application (after all, the whole

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creation appears in the front of the Most High as one complete sentient entity which continuously progresses), all planets, galaxies, universes and other dimensions, with all their prospective inhabitants in the cycle of time, have to be part of such effort. Whatever is excluded hinders the fullness of spiritual progression; something is always lacking. Such a situation cannot be tolerated forever.

Thus, for true spiritual progression of mankind as a whole, it is necessary that there be a continuous contact, communication and exchange of all accomplishments among all universes and dimensions relevant to all their special needs separately and together. Thus, access for such an exchange is provided to both the spiritual world and to all points in the physical universe.

This leads to the establishment of a special system which coordinates, staffs and forms the structure of agencies which play a specific role in such an endeavor. This is called an intergalactic council of the planet Earth which consists of the seven wisest and most use-loving members of mankind who have special interests, gifts, talents and abilities for this specific work. They coordinate, build and appoint special envoys and agencies to ensure proper and useful exchange, beneficial to all, which occurs and contributes to the continuous spiritual progression of all creation.

6. The new structure for communication and exchange of information, knowledges and pleasures substantially differs from the old one. While the old structure placed all its effort in developing external means of communication, the new structure emphasizes the internal means. With the opening of the Inner Mind and access to the spiritual world and other physical universes, the development of special psychic and mind level powers are available, possible and attainable. Telepathy, telekinesis, teleportation, and all other mind and psychic powers known and unknown to present people, are used and perfected. Since in the Inner Mind of every human being there are no evil intentions to abuse, misuse or manipulate such powers, but only good intentions to contribute to one another's spiritual progression from love to one another, no danger of invasion of privacy is conceivable or possible. The Inner Mind has a built-in safety system from the presence of the Most High which prevents any such possibility. Should even the slightest possibility of something like this happen, the Inner Mind would shut itself off and block any reception or transmissions of such a nature.

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Because all psychic powers, mind control and related matters are from, by, through and within the Inner Mind from the Most High, no such danger can ever be materialized or even conceived.

The new structure of communication and exchange is much faster, more efficient and more progressive. However, it doesn't exclude some old positive features such as printed material, video tapes, television, radio, computers, recording, etc. They are continuously developed and perfected because of the nature of the outermost or external degree of the human mind which needs such modes of communication for its own spiritual development in addition to psychic modes. After all, the best methodology for the external mind, in this respect, is the use of its own available tools. But they never replace the higher mode of meta-communication because it is beyond their realm.

In order that such meta-communication take place in accordance with all spiritual principles of sharing and exchange, again a special council, structured as others described above, is appointed to coordinate all such procedures and results of communication for mutual benefit.

7. The availability of all resources for knowledges that come from the Inner Mind, interior mind and exterior mind from the spiritual world and from other places of the physical Universe give a different structure to human technology and economy. The special council, structured as others of most knowledgeable members, coordinates all such knowledges and their best possible application and distribution for the benefit of all mankind and all other creation. This leads toward the development of a highly efficient and sufficient technological and economic system which fully serves the needs of all individual members of mankind, mankind as a whole, and all who participate in its development. New sources of energy are used that are unknown to people at the present time. Together with proper use of thermonuclear, solar and photon energy, weather control, genetic manipulations, space travel, control and harnessing of gravity, and similar techniques are used that ultimately serve the spiritual progression of the whole sentient creation.

8. This leads toward the construction of a different structure of medicine and the healing arts. The primary emphasis focuses on prevention and protection of human physical forms from any environmental damages and dangers. This is especially important as travel is initiated into environments hostile to the physical form,

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other than to that which is comprised for its own beneficial environment. For that purpose, special protective devices are designed, developed, built and used, together with special means for correcting, treating or healing any inadvertent incidents. The healing procedure emphasizes the use of physic powers and mind control. Hypnosis, self-hypnosis and similar tools are used as one of the major methodologies of new medicine and the healing arts. Spiritual means in such procedures are broadly used by utilization of the laws of correspondences by which any environment can be appropriately manipulated and modified as needed. Spiritual, mental and physical stability and balance, and the stability and balance of their respective and specific environments, is a major concern of new medicine by which it continuously contributes to everyone's spiritual progression. As all other systems, medicine and the healing arts are coordinated by a council of wise and use-loving members who are specially interested, talented, gifted and fitted in such issues.

9. The entire philosophy of the new structure of human systems and their morality and ethical code is different from the old one.

There is, specifically appointed by the Most High, a council of seven of the wisest and most use-loving members of mankind who coordinate and oversee that the right principles underlie any such philosophical, moral and ethical code. Philosophy itself is built on the principle that there is one and only one first principle. It is the Most High. From the Most High all else derives its origin. Any other conclusions must derive from this fact. From this fact are obvious and clear the outcomes and consequences for the philosophy of being and existence. Whatever is considered different has no reality in itself. Because of the Absolute Nature of the Most High, there are no limitations, restrictions, forbiddings or blocks for the human mind in any state of being or process of existence to grow, improve, progress, create and know to eternity. For that reason, whoever and/or whatever denies this fact is unethical and has no morality.

All ethical codes and morality are built on the intentions of each individual. Whatever is done, acquired, created, said, felt, willed or desired with good intent, for the purpose of greater spiritual progression and sharing, is sound, philosophical, moral and ethical.

The major factor in the determination of such intention is in everyone's own communication with one's own Inner Mind and one's own spiritual advisors under the direction and presence of the Most

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High. There one can continuously check and verify the morality and ethics of one's endeavors and procedures. Whoever stops in such communication, verification and checks acts immorally and unethically toward oneself and, consequently, to all others.

These are, then, the main features of the new structure of some human systems. A better understanding of such structure can be acquired from the new dynamics of the human systems which is explained in the next chapter.

Before proceeding to the consideration of this topic, a serious note of warning is in order: the above-described new structure of the human systems is not exclusive, full or the only one possible. There is definitely and most certainly a transcending understanding which will be revealed in steps as it is being established and utilized, and as it progresses. For the present beginning step in human spiritual progression, the above-described understanding is sufficient for the time being only.

CHAPTER THREE

The New Dynamics of the Human Systems: Analysis of Dynamics.

The new dynamics of human systems function on entirely different principles than the old ones. With the old concept of the human systems, dynamics cannot be conceived as true dynamics. The purpose and the goal of such systems is to maintain, preserve and perpetuate the stagnant condition of all conventions, traditions, cultures and their respective rules, regulations and prescriptions. Therefore, one can say that they are run on pseudo-dynamic principles. For whatever goes against the progressive flow of spirituality cannot be considered dynamic; it is destructive to the true purpose of life and its progress.

Therefore, the pseudo-dynamics of the old human systems can be described by the following “principles”:

1. “Principle” of stagnation: this principle is based on self preservation, self-perpetuation and self-protection. Everything in the system is geared toward one goal only: to preserve as much as possible and as long as possible everything old, stagnant and stationary. Whatever is not fulfilling this purpose or rule is dangerous, undesirable and must be eliminated. No other regard or consideration can be taken under such arrangements.

2. “Principle” of self-service. Everything in the old systems serves its own purpose. It doesn’t serve ultimately the needs of individual members of the society or the society as a whole, but just the opposite: all individuals and the whole society must serve the system. Such a system becomes a monstrous conglomeration which devours human life and true creative effort of human beings. True creative effort is not encouraged or appreciated in the pseudo-dynamics of old systems because it serves to undermine its “principles” of stagnation which would lead to its elimination. The only creative effort permitted is that which serves to preserve and improve the stagnant condition of the system. Of course, such creative effort cannot be truly called creative because it ultimately serves to improve methods which destroy true creativity. In a true creative effort anything stagnant is eliminated and replaced with a progressive flow.

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3. “Principle” of counter-productivity. Anything truly productive in the old systems is, in fact, counter-productive because it serves to perpetuate traditions and conventions which continuously recede from spirituality. In the true concept of being and existence the only productivity feasible is one which results in true spiritual progression for all. Since nothing in the old system supports such an effort but, in fact, hinders it, prevents it and goes against it, nothing in the old system can be considered truly productive.

4. “Principle” of counter-use. Whatever use is derived from the dynamics of the old systems is no use at all for, again, it is useful only to the system itself without true regard for the needs of individual members of the systems and human society essentially in regard to their basic and vital need — continuous spiritual progression. Whatever does not serve such use is useless and void of true life.

5. “Principle” of complexity. Everything in the pseudo-dynamics of the old system is more and more complex and more and more complicated. Since the old system serves to perpetuate and preserve traditions and conventions, the intricate ways and modes of doing so are continuously accumulated, expanded and extended, thus, they become more and more complex and difficult to understand and, very often, contradictory. This is supported by a bureaucracy fabricated for that specific purpose. Such complexity makes it more and more difficult for any progressive elements to take hold of the system, and their efforts are lost in the intricacy, complexity and bureaucracy of the systems. Thus, the complexity of the old systems serves to maintain their stagnant condition.

None of such “principles” can be conceived or utilized in the dynamics of the new human systems. The new purpose, goal and intent is completely opposite to the old. The best way to analyze and to understand the new dynamics of the human system is by describing the true principles they operate on and by. These principles can be considered to be generally operational principles which are universally valid for any single system as well as for the entire human system. The specificity of any particular principle with regard to the specific dynamics of any system is determined by the content of any given system and the type of use it performs. However, such specificity is fully understood from the general principles of dynamics which underline any and all human systems.

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1. Principle of service. The dynamics of any system are developed in such a manner as to serve the major purpose of human life which is spiritual progression. Every human being needs to be provided with all the necessities of internal and external life so that the unique, unrepeatable nature of everyone's individual spiritual progression can be served, supported and continuously developed in the most functional and appropriate manner. Whatever does not serve such purpose cannot be part of any human system.

Thus, all dynamics of human systems are completely, totally and absolutely geared toward serving individuals, society and mankind and all other creations of sentient entities, in their creative effort in the process of their spiritual progression. All motivational factors of such systems are to serve and to provide for others and not for themselves. Services and provisions for themselves are motivated only by the need to be in the best possible, most functional mode of operation for the purpose of better and better service to and provision for others' needs.

2. Principle of use. The new dynamics of any human systems are developed on the basis of their usefulness in the services they provide to the major purpose of human life as well as to the life of mankind and all sentient creation and their respective environments. Whatever is useful for such purpose is utilized and incorporated in all systems with regard to their specific function in such use. Such utilization of all possibilities is inherent in the new dynamics of every new system. Nothing can be disregarded or considered unimportant which can be of any such use to the systems in their services to the spiritual progression of sentient creation. In such use is the continuous presence of the Most High. The Most High is in it as in His/Her own.

3. Principle of parsimony. The new dynamics of all human systems are developed on the basis of effectiveness of their services and use they provide for spiritual progression of people. For that reason, any system continuously seeks the simplest, most economical, most efficient and most functional method to fulfill the purpose of its existence. It also desires to be most comfortable, most easy to use and to understand. Whatever complicates the situation, whatever makes it difficult to understand or to use properly is instantly eliminated and the process is simplified and economized so that it can serve in the most optimal and functional manner for all. For that reason, any accumulation of rules, regulations, procedures or other complexities is entirely eliminated from the new dynamics of such systems. Such

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accumulations are contrary to the content and meaning of the word “dynamic”. There is nothing dynamic in accumulation and complexity. It suffocates the true nature of dynamics.

4. Principle of continuous improvement. All human systems have built in their new dynamics a principle that defines their very life and justifies their very existence. The principle states: whatever exists exists in conditional potentials to be better and better. No truly stationary, unchangeable or unimprovable condition, state and process exists because it is contrary to the Absolute Nature of the Creator. Therefore anything, in order to justify its existence, must continuously improve itself so that it can better fulfill the purpose of its existence and to match the major purpose of human life which is spiritual progression. Whatever doesn't improve with the progressive nature of creation cannot be part of such process. Therefore all human systems in their new dynamics must continuously improve their services, their use, their parsimony and all else related to them. They must continuously improve their methodologies, their functions and modes used in safeguarding against any possible stagnation, misuse and abuse. If any human system doesn't show a progressive improving trend with the general progressive trend of human spiritual progression, it is constantly re-evaluated and analyzed, and the reason for such stagnations are sought out and eliminated. If, by any chance, such system fulfills its use and service and doesn't have anything more to offer to mankind or to individuals, it is modified, abolished or replaced with a more useful and serving system.

The above-defined principles are built in the new dynamics of all human systems of the new age of spiritual progression. There is an on-going continuous check of all systems in order to assure that they are constantly adhering to these principles. For that purpose, a special council is appointed by the Most High from the wisest and most use-loving members of the mankind to coordinate all systems and to assure that all such principles are continuously reinforced, followed and modified for their better use and application.

5. Another general principle deriving from the fourth principle — principle of continuous improvement — is built in the principles themselves. It states that whatever exists continuously evolves and progresses in steps. Each successive step supersedes its preceding step in all respects. This is the logical outcome of continuous progression. It means that many things which were proper and right in the preceding step of development and progression become obsolete

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and useless in the succeeding step. For that reason the new step often requires new methodology, new principles and new dynamics which are better able to serve the needs of that particular successive step. Therefore, the replacement of some or all principles and methodologies are a necessarily built-in rule and need in all principles of the dynamics of the human systems. This principle can be called the **principle of replacement** and it may be considered one of the most important rules around which all principles of the dynamics of the human systems are built. It prevents any system within each step in progression from clinging to its perpetuation and preservation and becoming reactionary. It removes the old law of the human unconsciousness found in the formulation that whatever once is accepted tends to remain there and resists its replacement, and that the longer it stays there, the more vicious is its resistance against removal.

Now, this rule in itself became obsolete because it was part of the old system and the old concept of the human mind. One has to remember that under the old concept most of the areas of the human mind were inaccessible and, therefore, they were unconscious. This was the result of the previously described closure of the Inner Mind, the spiritual world and other dimensions. In such constellations and conditions, the unknown factors of the old “unconscious mind” played a significant role. Protection against the unknown was sought by clinging rigidly and desperately to something known and familiar. All the old structures and dynamics of the human systems were built around such a rule.

In the new era, no such situation exists. The access to the Inner Mind, to the spiritual world and to other dimensions and places in the physical Universe is fully open. Therefore, there is no fear of the unknown under such conditions. In fact, the concept of fear is impossible with open access to all areas of one’s mind. Instead, one looks forward with great anticipation toward one’s future development in the process of one’s continuous spiritual progression because one knows that whatever is there is inherently better, more desirable, more progressive, and to strive for with great appreciation and delight in what one has at each given moment of one’s spiritual progression. At the same time one is ready to relinquish all that is part of that particular moment without any regret or looking back to it. Such is the true dynamics of the human systems.

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The open access to the spiritual world, to one's Inner Mind, and one's spiritual advisors, to other places in the physical Universe and the knowledge of correspondences, their use and their manipulation provides another safeguard against stagnation and clinging to the old. Such access is the best possible check, verification and confirmation arranged for all human systems in existence. The above-mentioned special council of coordinators of the principles of human systems as well as individual members are continuously verifying confirming, evaluating and checking all functions of systems from all aspects with the help of all who are in corresponding states and conditions of any particular system in other dimensions and in the Inner Mind through the spiritual advisors who are assigned by the Most High for that particular purpose.

Therefore, in the new dynamics of all human systems there is nothing contained or even remotely indicated that could force or attempt their perpetuation and stagnation.

The applicability of the above-described principles of the new dynamics of human systems is relevant only within the new step in mankind's spiritual progression which is about to begin. Whether such principles will be applicable in the next step of spiritual progression entirely, partially or not at all will depend on the content, purpose and the needs of the next step. One can be assured, however, that there will definitely be required a transcending understanding of all of them. Such is the arrangement of true spiritual progression and that is the way it is supposed to be.

CHAPTER FOUR

The Nature and the Structure of the New Mankind.

The nature and structure of what was called in this book pseudo-mankind was fabricated in such a manner by the pseudo-creators as to resist and negate the normal and natural flow of spiritual progression. This flow is an essential and substantial determinant in the nature and the structure of any sentient entity or society. Pseudo-mankind was a tool in the hands of negative forces which molded and influenced all its life in such a manner as to eliminate any true spiritual awareness and spiritual life. Therefore, whatever characteristics were exhibited in the nature and structure of pseudo-mankind, in their ultimate sense and connotation, they contained negative states and processes.

Pseudo-mankind reflected, in its structure and nature, an unusual combination of good and evil which were artificially mixed together. Nowhere else in creation did or does such a condition exist. The presence of the true quality of good together with the pseudo-qualities of evil was possible by the fact that in fabricating pseudo-mankind, the pseudo-creators had to utilize the living cells of original human beings which contained within themselves all categories and principles of life relative to the Absolute Life of the Most High. In them, the Most High is always present as in His/Her own. Nothing can be done to alter such a condition. By using such specific living cells in their genetic manipulation, the pseudo-creators had to preserve that basic principle of life. The only thing they could do with it was to distort it. The principle of life in its genuine condition — and this condition had to be used by the pseudo-creators — is always good and positive. The distorted version of it is always evil and negative. Hence, the mixture of the true principles with pseudo-principles in one living human being.

Since all people from the moment of appearance of such distortions were born into ignorance, by the mercy of the Absolute Providence of the Most High they were able to be taught and to acquire some concepts of good and truth and evils and falsities. It became a matter of their personal free choice which aspect of their mind and

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personality they wanted to emphasize and to pursue in their lives. The intention of such choice usually determined the nature and the structure of any individual in a unique manner, regardless as to whether the concept of spirituality and other principles related to it were distorted or irrelevant. Therefore, in nature and the structure of pseudo-mankind, dichotomy of the two states and processes was the dominant factor that ruled its entire life. From this dichotomy and the results of intentions of people in regard to their position of preference or emphasis of one or the other or both stemmed continuous pressures, stress, crises, battles, combats, anxieties, fears, depressions, wars and many other spiritual, mental, emotional, intellectual and physical problems that existed in the process of history of pseudo-mankind. From the beginning pseudo-mankind reflected these conditions, states and processes.

The structure and nature of the new mankind is no longer based on this dichotomy. The influence of evil and negative states is eliminated and is not allowed to interfere with people's decisions or to distort their concept of life. It is present with everyone by virtue of the fact that it was experienced and lived through by the whole planet. It is necessary to have the ideas of evil and negative states and processes with all their dire and destructive outcomes and consequences for the purpose of freedom of choice. But it is no longer part of life. It is separated from the human mind and in effect, caged and tamed in such a manner as to serve the true spiritual progression of mankind. It is no longer a ruler or dominator of mankind, but is looked upon as something that serves a good purpose by a new awareness of the need to avoid it, shun it, and not to be plagued by it. The evil and negative state and process now becomes recognized as the potentiality which is always present as a matter of discrimination, contrast and emphasis as compared with good and positive states and processes. It can be considered something like a collective "shadow" of mankind (to use the term coined by C.G. Jung) that is well-tamed and under control, motivating members of mankind to avoid it in order to pursue fully their spiritual progression. This recognition of the negative, is its positive value in the service of the new mankind. It is ever-present in the nature and the structure of mankind as a memento of how not to be. It helps to avoid ignorance of its outcomes and consequences and contributes with its energy to spiritual progression.

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Thus, in its ultimate sense, the evil and negative state and process, by the Absolute Love and Absolute Wisdom of the Most High, is turned into a servant with good and positive purposes.

This is the only outcome that is feasible for the Absolute Divine Providence of the Most High. It uses everything for emphasis and victory of the positive state and process. Such is its nature.

With such a tamed and subdued condition of the evil and negative state, new mankind can be gradually structured and given a nature incorporating the following states and processes, features and characteristics:

1. The first priority in the structure and nature of new mankind is to create reconnections through all available channels of human minds and human life to the Most High, to the corresponding spiritual or innermost world and to the intermediate or interior world. Such reconnection to the Most High and to the respective corresponding worlds provides a new awareness that everything in the activities, creative efforts, systems and life of mankind is accomplished under direct influence of the Most High and with the awareness and perception of the direct presence of the Most High in all aspects of its being and existence. This kind of reconnection puts everything in a different perspective. It unifies, harmonizes and balances all aspects in the structure and the nature of mankind and makes it a productive, creative and functional whole.

2. New mankind is structured in such a manner and given such a nature as to enable a complete presence of spirituality in the outermost layer of the outermost natural degree to which it corresponds. By its presence, that layer can be vivified and fully utilized for spiritual progression of all creation without exception. It gives this degree the sense and usefulness of its being and existence in the universality of it all. Without such spirituality, there would be nothing alive and useful in it. Such a condition could not be tolerated because in the creation of the Most High everything must serve some use to justify its being and existence. The presence of spirituality, by virtue of the structure and the nature of the mankind that occupies this degree makes such use possible, attainable and functional.

3. Everything in creation of the Most High serves a specific purpose and follows a specific “line” of use in accordance with the content and the needs of maintaining, following, developing and

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creatively contributing and building on such “line”. The structure and nature of every mankind which participates on that “line” is constructed in such a manner as to fully accommodate all aspects of life and development of the new mankind to the support of creative contribution to and maintenance of this “line”. The quality, need, purpose and goal of such “line” influences the structuring and the nature of the new mankind which chooses freely with delight and pleasure the opportunity to participate in this venture. The specific aspects of such “line” are known only to the Most High and are revealed to mankind in steps as it progresses toward fulfillment of its role in it.

4. As was mentioned many times previously, the outermost layer of the outermost natural degree which is occupied by mankind is the final stage for acting out all originations, causes and effects in the concrete form of natural behavior and actions of people. Such a situation determines and influences the nature and the structure of new mankind in order to accommodate it for receiving and acting out of all aspects of the creative effort of all steps, levels and degrees and feedback of its results. For that reason, the structure and the nature of new mankind is formed in such a manner as to be a concrete example of open-mindedness, open-heartedness, mobility, flexibility, adaptability and adjustability. These characteristics become a major feature of its structure and nature.

5. Because mankind is acting out and concretely manifesting all outcomes of the creative effort of the creation in the specific “line” assigned to it, it is structured in such a manner and given such a nature that it becomes a concrete link among all dimensions, levels, steps and degrees which participate in that “line”. Therefore, all its characteristics, features and traits are accommodated to serve the purpose of that link. Such service determines the specificity of the structure and the nature of the new mankind. Its main features are accommodation, transmission, connection, evaluation, feedback and linkage of all systems with maintenance of the proper function for such activities.

6. Because the new mankind occupies the outermost layer of the outermost degree of matter, it requires a special structure and nature to accommodate its life to such a harsh environment. Everything in that layer must be conceived, understood and perceived in the concreteness of its manifestation. Therefore, one of the characteristics of the nature and the structure of the new mankind is the ability to

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transform concrete thinking and its categories into abstract and corresponding meanings which enable its perception and comprehension of its nature to all other preceding steps and levels. This ability enables full utilization and harnessing of all natural conditions, laws, structures and dynamics in such a manner that their corresponding spiritual meanings and their use is obvious to all creation. Thus, it enables all outer nature to serve ultimately to the spiritual progression of mankind and to all other creations in a corresponding link with mankind.

7. The outermost layer of the natural degree in itself and by itself cannot, by its nature, manifest any cohesiveness, unity, harmony or purposefulness. It continuously falls back on itself and is self-absorbed. This unusual condition requires that a very specific nature in the structure of the new mankind be formed which can transcend the disharmony, disjunction and disunion of such a condition. The corresponding factors of such a condition determine the need for diversity of mankind. Therefore, one of the major features of its structure and nature is to be diverse. This diversity must be concrete because of the nature of the outermost layer. Its concreteness is manifested in corresponding varieties of nations, races, minorities and groups which represent the possibility of unity, oneness and harmony of diversity. It keeps the outermost layer of the outermost degree of nature from falling apart by its natural tendency toward the opposite. Such representation also gives a concrete example to all other creation about such unity, oneness and harmony and contributes to everyone's spiritual progression.

8. The diversity of the nature and the structure of the new mankind and the presence of all preceding degrees in it in the form of corresponding concreteness of their expression determines further its content. Because of this situation, the new mankind is structured in such a manner and is given such a nature as to accommodate and concretely manifest the presence of the Most High in the actualized expressions and characteristics of the outermost degree of the creation. Therefore, the major features of its structure and nature is intensity of expression and accommodation of all spiritual characteristics, in which the Most High is as in His/Her own, in their natural and concrete forms.

9. Because of the concreteness of its nature and structure and all corresponding factors to it, the new mankind becomes the expression of feelings, moods, tones and intensity of the entire creation's style of

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life in concreteness of manifestation of the outermost degree. All creation which is in corresponding link and line to the new mankind may experience, through the specific nature and structure of the mankind, the fullness of its own manifestation from the innermost to the outermost degree and level. Such experience contributes further to everyone's spiritual progression.

10. The nature of the outermost layer of the outermost degree is the final step of succession in this cycle of time. Anyone who chooses to participate at some point in being and existence on that layer must have a corresponding structure and nature. Otherwise, one could not function in it. For that reason, the structure and the nature of the new mankind is constructed in such a manner as to be a form, a container, a fullness and a completeness of spiritual life for all other levels and degrees which are in the same "line" and link as mankind. To be a form of spiritual life is to be in the fullness of it. This is one of the major characteristics of the structure and the nature of the new mankind.

11. Everything in the outermost layer of the natural degree is of a relative, transient and temporary nature. There is nothing constant or permanent in it. Such a condition requires the structuring of the new mankind in such a manner so as to give it a nature which will accommodate it to transcend all instabilities of its natural environment so as not to be influenced by them in any negative manner. For that reason, one of the major characteristics of the new mankind is a reflection of relativity, transiency and temporality of the values that are derived from the outermost degree and to illustrate by concrete example that they can serve usefully to the higher, permanent, constant and eternal spiritual values of their corresponding manifestation. As long as nothing of permanent nature is attempted to be acquired from such a condition it can be useful and serviceable for a higher purpose. Otherwise, as the style of life of pseudo-mankind showed by example, it leads one into spiritual doom.

12. The outermost level of the outermost degree has no spiritual principles in itself and by itself. In order that it may serve the use of spiritual progression, it is made possible to accommodate and modify all such principles in the concreteness of their manifestation and illustration. Therefore, the new mankind is structured in such a manner and is given such a nature so as to be able to demonstrate in the concreteness of its manifestation, the principle of spiritual life and its purpose in the outermost layer of the outermost natural degree. In

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it is manifested concretely that the purpose of any life is to love and to be loved; to give and to receive; to share and to reciprocate; to be useful, beneficial and helpful; to be content, to be satisfied, to be happy; to be creative, productive and constructive; to enjoy life and to have fun in one's own unique manner; and to have the concrete knowledge that this is the true purpose of one's life and the life of the whole mankind, and that in concretely pursuing this purpose one is concretely wise. The nature and structure of the new mankind is a concrete demonstration of these principles and the purpose of life in the outermost layer of the natural degree.

The above-described structure and nature of the new mankind is limited to its general content only. Any specificity of such nature and structure is manifested and triggered by the needs of each step in mankind's spiritual progression. As mankind proceeds in it, all specificities and generalities of its nature and structure will be revealed. One has to remember that its structure and nature is continuously evolving, forming and modifying in accordance with the needs of each step of mankind's spiritual progression. This is the reason it can be described and revealed only in general terms. There is, of course, a transcending understanding of mankind's structure and nature to that which is revealed in this chapter. It will come in proper time once new mankind establishes its function in the above-outlined direction.

The structure and the nature of the new mankind determines its place, goal and purpose in the universality of it all.

CHAPTER FIVE

Place, Purpose, and Goals of New Mankind and its Systems in the Universality of It All.

It was mentioned previously that everything in the creation of the Most High serves a certain purpose. For that reason, everything has its certain place and it strives toward a certain goal. The entire creation has one general purpose: by the usefulness of its being and existence it approximates the Absolute Nature of the Most High. The accomplishment of the approximation is a continuous process which goes on to eternity. This is called spiritual progression. The common denominator of all creation is such spiritual progression. As pointed out before, nothing in creation stands still or is stationary, but it is in continuous forward and onward movement.

A good example of this state and process is the entire physical universe which corresponds in its structure and dynamics to all spiritual principles. As one can perceive, all heavenly bodies are in constant movement. Every planet revolves around its sun; every solar system moves continuously with great speed; all galaxies are in continuous motion. They go on unceasingly. No heavenly body or system is ever at the same place and it never will be. Even after all matter falls back on itself (once the current physical universe fulfills its purpose) its elements will be in an entirely different arrangement and position than they were before the original thrust was given which resulted in the creation of the universe. Nothing can be repeated. Therefore, the next thrust, which will give birth to the new universe, will be initiated from a different proximity to the Most High, with a different arrangement of all elements of matter relevant to the next higher level of spiritual progression in the succeeding cycle of time. This is a good example of how nothing in creation can be in a dormant or stagnant condition.

The Absolute Creative Effort of the Most High can never be exhausted or repeat itself.

Because of this principle, whatever exists exists both for the general purpose as described above and for its specific purpose. The specificity of such purpose is exhibited in the fact that everything in

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creation is unique. Therefore, there is a unique and specific purpose and goal with a unique and specific place for everything in being and existence. The infinite varieties and infinite numbers of such specificities and uniquenesses reflect, in their cumulative totality, the Absolute Nature of the Most High. This nature can be expressed only through specifics and uniquenesses which, in their cumulative totality, form one unique, purposeful creation in its being and existence.

For that reason, there are no two sentient entities, groups, mankind, planets, solar systems, galaxies, universes or dimensions having exactly the same function. The Absolute Creative Effort of the Most High does not contain within itself any notion of redundancy, repetition or imitation. Everything that occurs, proceeds and becomes from the Absolute Creative Effort is always new, different and unique, with a specific place, purpose and goal in the general trend of spiritual progression. The appearance of new, different and unique products of the Most High's Absolute Creative Effort is a stimulation, infusion, enrichment and enhancement to all creation in its general and specific endeavor to fulfill its specific purpose and goal from its specific place, and thus to contribute to the totality of creation in a unique manner. This, in turn, continuously enhances and enriches the rest of creation. In such interaction there is a meaningful use of being and existence of every specificity and uniqueness in the entire creation. For that reason, the lack of any such specificity would deprive all creation from the unique experience which is essential for its general purpose of spiritual progression. Such a situation cannot be tolerated. Therefore, the Absolute Providence of the Most High continuously provides and ensures that nothing is lacking to anyone or anything in creation so the general and specific purpose and goal of anyone's and anything's being and existence can be fulfilled.

The function of all specifics and uniquenesses of creation can be compared to a chain reaction. An idea is initiated in the innermost degree and level of creation where the Most High is present. After its occurrence, that idea proceeds in simultaneous and successive order throughout all specificities and uniquenesses of all creation without any exception. It is received simultaneously and successively everywhere. After it is received, it is evaluated, worked on and transformed into its corresponding specificity and uniqueness. When it fully acquires that specificity and uniqueness, it is sent further in simultaneous and successive order to all other specificities and uniquenesses until it comes into its ultimate state and process where

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its final manifestation with all accumulated experiences throughout all specificities and uniquenesses of all creation takes place. Now it becomes reality and has concreteness throughout all creation. This particular, specific and unique experience, which reflects the cumulateness of all experiences taken together, is transmitted back, both in simultaneous and successive order to all creation in their own specificities and uniquenesses where it is received, reviewed and experienced in its totality. This results in further accumulation of all totally new qualities of experiences that go back, after they are manifested everywhere uniquely and specifically, to their original source. There everything is evaluated, reviewed and worked on in its principles, essences and substances, and used as a foundation for starting a new chain reaction with the occurrence of a new creative idea which now incorporates everything that was uniquely and specifically experienced and shared throughout the states and processes of its manifestation in the ultimate and final degree of creation. This idea, in turn, goes through the chain reaction and the whole process is repeated again, always with a new, higher, enriched, enhanced and more creative content, connotation and experience. In this way, spiritual progression occurs and continues to eternity for all creation without any interruption.

In general, the place, purpose and goal of the new mankind in this process is the ultimate and final degree of manifestation of all creative ideas.

For that reason it can be considered a stage on which the Absolute Nature of the Most High finds its expression in the most relative manifestation. Such the most relative manifestation is the finality of all, that provides the possibility for the birth of a new, higher, more spiritual idea in the innermost level and degree of creation. This is a very specific and unique purpose, goal and place that is assumed by the new mankind of Earth.

To elaborate on the assignment of the new mankind, one can point out some general and specific aspects of its purpose and goal in creation:

1. The new mankind, by its special position and place in creation, enables manifestation of the Absolute State and the Absolute Process of the Most High in the most relative and most concrete state and process of creation, representing the ultimate and final degree of creative expression. By specificity and uniqueness of this state and

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process, the Absoluteness of the Most High can become relative to something that of itself has no origination of any ideas. The reason it is necessary for the Absolute to be manifested in the most relative and concrete is that it makes the Absolute perceptible, comprehensible, approachable and attainable in its most final and outward manifestation and illustration. It gives a concrete and ultimate idea to all creation as to how the Absolute State and Absolute Process operate through total relativity and fixedness of the natural degree in this particular cycle of time. Without it, no experience, comprehension or knowledge would be available to anyone. This would hinder the general trend of spiritual progression.

2. The same is true with regard to the manifestation of the Absolute Essence and Absolute Substance of the Most High in the most relative and final essence and substance of mankind, and its place, position and specificity of application in all its systems. It is important for all creation to grasp the meaning of essence and substance because on these categories and their ideas the universe and all creation is built. Comprehension of this is impossible in its Absolute Condition by someone in a condition of relativity to it. But it becomes attainable by its concrete, ultimate and final (for this cycle of time) manifestation and illustration in the most extreme and opposite position and place. By elimination of all ideas of what the Absolute is not, one can acquire some sense of what it is. This sense helps one in one's effort to be more and more the likeness and image of the Most High, thus helping in the process of one's spiritual progression.

3. The place and the position of the new mankind and the goal and purpose of all its systems is a stage on which the Absolute Nature of the Absolute Being and Absolute Existence in the most specific, most relative, most final and most concrete manifestation and illustration is continuously demonstrated. This condition is the end of the cause through the effect. It is impossible to comprehend the Absolute Being and the Absolute Existence from the relative condition and from the Absolute Cause and its effect. But, one can find an appropriate idea of it from the end product of the Absolute Creative Effort. The importance of this comprehension is determined by the fact of one's being and existence relative to their Absolute Cause. Since one never is, in and of oneself, one's own being and existence, in order to approximate one's Absolute Cause, one needs to have concrete ideas and examples of one's nature. This is accomplished by the special and specific application of the end product which the new mankind represents. No spiritual progression would be possible without any

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understanding of what is being approximated. That would be like the blind leading the blind.

4. The specific place, position, function, goal and purpose of the new mankind and all its systems allows expression for the operations and functions of Absolute Love and Absolute Wisdom of the Most High in the most relative, most concrete and most final state and process of creation, illustrated by its own good and truth in the specificity of its application. This expression gives to all creation a concrete example of the idea of the nature of Absolute Love and Absolute Wisdom in their most relative and final manifestation. Nowhere else in creation is such intense, unconditional and immense love and wisdom required than in the final, ultimate and concrete degree of creation represented by mankind. The instability, unreliability, transiency, externality, superficiality and sharp differences of the natural degree require a special treatment which permits the infinite patience, kindness and tolerance of love and wisdom to be expressed and experienced. From such experience all creation acquires better ideas of the nature of Absolute Love and Absolute Wisdom, enabling Creation to approximate Absolute Love and Absolute Wisdom in better ways, having a concrete example for its own practice and living. Since any approximation is possible only by such practice and living, it is obvious that without such a concrete example no spiritual progression would be feasible.

5. In the same manner, illustration of the Absolute Will and Absolute Reason of the Most High takes place. The most relative, ultimate and final illustration of how the Absolute Will and Absolute Reason work enables the understanding of their function. Their end product in the specificity of their application illustrates their operation, use and function with reasonable comprehension. This gives to creation the idea of balancing, equilibrium and stability that is accomplished by application of the principles of will and reason in the process of any activities, but especially under the condition of the most stubborn resistance to any of these activities. One has to remember that the nature of matter is to be dormant and idle. Anyone who assumes that degree in the form of the physical body is assuming the same tendency. It takes a lot of will and reasoning to transcend such a condition and to show the usefulness of matter's being and existence.

6. This leads to the concrete, final and ultimate demonstration of the operation of Absolute Freedom and Absolute Independency of the

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Most High in the most relative, most unfree and most dependent condition. By specificity of its application in something that is so unfree and dependent, the nature of such freedom and independency becomes concretely discernible, appreciable and applicable. The nature of the outermost degree opposes freedom and independency because in this degree it doesn't have any meaning. Any meaning that it has is given to it by the presence of the Most High through people who volunteered to occupy a position in the outermost degree. Matter in itself cannot exert any force because it lacks any creative qualities. It entirely depends on inputs for any movement or action. Such dependency does not allow freedom of expression.

The manifestation of freedom and independency under such conditions becomes a true, concrete demonstration of how these categories can function to the point that one can still maintain one's freedom of choice where no choice in itself is available. But primarily it points out the fact that one cannot seek freedom and independency in anything final, ultimate and concrete. The finality of any condition, by its nature, is unfree and dependent. Thus, by concrete example, creation can learn that true freedom and independency is an internal, spiritual matter and not a matter of externals or environments.

7. The special position and place occupied by mankind in creation, and its relevant goals and purposes, is to accomplish concretization, ultimate expression and final manifestation by the specificity of their application of the Absolute Principles of Masculinity and Femininity of the Most High in the most relative, most illustrative condition. These principles find their ultimate expression in relationships which exist between the human female and the human male that literally embody them. They become an example for all creation of such embodiment of all principles in the most concrete form of creation. This illustrates their views and their tendency toward continuous conjunction, unification and exchange in order to represent the unity and oneness of the Creator.

8. This leads to the installation of a special, ultimate and concrete form of sexuality that manifests itself through physical intercourse that allows for complete exchange in the ultimate sense of all principles of masculinity and femininity. Such exchange results in the birth of the new ideas for creative effort of all creation. In this relative condition the Absolute Values of the Most High's principles, categories, attributes and their derivatives can be sensed, comprehended, felt and fully utilized for the needs of continuous

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spiritual progression of all creation. The specificity of sexual intercourse in the ultimate degree of expression enables a grasp of the Absolute Values of the Most High's principles. The experience of orgasm in the process of sexual intercourse makes these values the closest experiential reality of the Absolute Nature of the Most High that is available in the most relative condition. This specific experience enhances all creation that is in different modes of specificity of their condition. By enhancing it, it contributes to everyone's spiritual progression.

9. The ultimate, final, concrete and the outermost position and place of mankind and the function of all its systems has for its purpose and goal to reveal the infinite diversity of the Absolute Creative Effort of the Most High in the specificity and uniqueness of the most relative and concrete form. The end product of such creative effort, represented by mankind, becomes a base and foundation on which new ideas can be built and which can stimulate, motivate and support the birth of new creative ideas which incorporate all results, consequences, outcomes and experiences of the final product. By such manifestation, the creative effort can be comprehended in all its varieties and diversities. Comprehension of this is the greatest motivating factor for the creative effort of all sentient entities. In their creative effort they find the meaning of their life and the stimulation for their continuous spiritual progression.

10. Mankind's position and place determines its purpose and goal. The function of its systems is the best concrete, ultimate and final example of the ultimateness of the Absoluteness in the most relative of its expression. By such assignment, mankind can be called a testing ground on which all Absolute Ideas are tested by the ultimateness of their expression and relativity of their formation. If the ideas can apply, take hold and become effective in such a relative condition, their applicability can achieve acceptance of a universal nature. The reason for this is that any idea tends to find its expression in the ultimate, most concrete and stationary form. In this expression it becomes functional. If it is functional, it has concrete use; if it has concrete use, it contributes to spiritual progression; if it contributes to the spiritual progression, it is universally applicable. If, by any chance, it cannot take hold in the most relative and ultimate degree, its universal applicability is questionable and it has to be either withdrawn or modified until it finds its proper use.

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11. Because of their use as testing grounds, the position, place, purpose and goal of mankind and its systems have a very specific and unique function. The function is to maintain, enable and actualize continuous circulation of the spiritual flow through and by matter which is stationary, unchangeable and resistant to any activities. Without such maintenance the flow, as it occurs in the innermost level and proceeds to the ultimate outermost degree, would stop in the outermost degree of matter. As it was pointed out, the nature of matter is continuous reception and absorption without any sending or transmission. That would endanger life and spiritual progression and all creation would collapse. Mankind, by assuming a special position of mediator, can move that flow so that it circulates as described above by a chain reaction, finding its way back to the original source for the purpose of initiation of a higher, more creative spiritual flow and spiritual step. The mediative position of mankind is possible by virtue of the assumption of the nature of the outermost layer of the outermost degree in which the spirit of the human mind is placed to vivify all functions in this particular layer. This function can be compared to the skin and its senses which conduct and transmit all input information. In this respect, one can call mankind the spiritual skin of creation which holds everything together by conducting the spiritual flow through stationary matter.

12. The specificity and ultimateness of mankind's position and place in the universality of it all and the purpose and goal of this position and the human systems supply the continuous need for balancing of all principles of life to the corresponding dimensions in the same line and link. Mankind is a balancing factor in its own line that supplies all corresponding partners with the concrete and ultimate experiential contents of all spiritual principles which find their expression in the physical forms of humans. The feedback of such experience balances all ideas, brings them into order and gives them an ultimate sense and meaning. By acquiring their concrete sense and meaning, all participants in that particular line can proceed uninterruptedly with their spiritual progression.

13. In the broader sense, since mankind is positioned and placed in the outermost layer of the outermost degree, this leads to the function of becoming an ultimate, final correspondence of all spiritual principles in the most relative condition, state and process. The ultimate and final nature of any correspondence is the end product of the Absolute Creative Effort. It is vitally important that every correspondence is expressed in its end product because otherwise it

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can never be comprehended, harnessed and utilized for any purpose. If every correspondence was blocked the spiritual progression of creation would stop. The problem is that unless a correspondence finds its expression in the end product, no further creative effort can be realized and actualized because it is stimulated by the results of its expression and manifestation, not by the origination. If one doesn't have any feedback as to the outcome and consequences of one's creative effort, one loses all interest in it and creativity ceases to function.

14. Finally, in general terms, mankind, by its special, specific, unique and ultimate position and place is a school for all creation to learn about the nature, function, state and process of the ultimate relativity in which the Absolute State and Process of the Most High finds its expression in the most unique forms. Such ultimate expression becomes a base and foundation that gives deep meaning, understanding and sense to all creation. It contributes the most to everyone's spiritual progression.

These are then some points which can contribute to one's understanding of the place, position, purpose and goal of the new mankind and its systems in the universality of it all. For obvious reasons, these points do not exhaust all factors that participate in the definition of mankind's purpose, goal and position. As with everything else, there is a transcending understanding to all of this that will be revealed in the process of mankind's development and spiritual progression at the proper time and under the proper conditions.

The above-described purpose, goal and place of the new mankind determines, essentially, the style of life, the human relations and the new spirituality of the new era.

CHAPTER SIX

Style of Life and Human Relations in the New Era. Analysis of the New Spirituality.

Style of life and human relations in the new era of mankind are determined in general by the common goals of all creation and its intentions. The intentions behind any activities or relationships are directed toward that common goal which is spiritual progression of entire mankind and all its individual members. Spiritual progression of mankind is specific and unique, and flows where it can be the most useful from the standpoint of overall and general spiritual progression of all creation.

In order to fulfill and accomplish this goal, the best possible style of life and human relations are sought out and established by the principle and rule that spiritual progression requires continuous flexibility, mobility and change in any style of life or human relations. The stagnation, perpetuation and preservation of one condition or one style of life leads toward fixation, rigidity and ultimate recession from spiritual progression. No traditions, conventions or specific stagnant cultures are allowed to be built around any style of life or human relations. Once any particular style of life or any relation fulfills its purpose, function and use, it is terminated with gratitude, appreciation and recognition of its service for that particular step and its need in spiritual progression.

Therefore, any rules, regulations and establishments which formulate or construct any style of life or human relations have built-in safeguards which prevent them from falling into a stagnant condition. All of them are changeable and removable in order to yield to the new needs and requirements coming into existence with the beginning of each successive step of spiritual progression.

In this respect the major general principle of any adopted style of life or human relations is flexibility, mobility and preparation and readiness for change. This determines the principle of their continuous re-evaluation for the purpose of checking the usefulness of their continuation. As soon as their usefulness is no longer functional and they show signs of stagnation or reversion toward becoming

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reactionary, they are either replaced or modified as soon as possible to make accommodations for the new needs.

For that reason, one has to look upon any description of style of life and human relations in view of the abovementioned facts, and realize their transitory and temporary value.

However, they have some general features which can be considered having, to some limited extent, a universal applicability. These can be formulated by the following points:

1. Style of life and human relations of the new era incorporate the most important universal rule that determines its entire meaning, sense, being and existence and the need for continuous spiritual progression — the direct presence of, and direct communication with the Most High and the spiritual world. Everything is checked, double-checked, confirmed and verified from this relationship. Everyone is guided, instructed and taught freely as regards one's choices, determinations, uses, relations and the most suitable style of life for that particular state and position in spiritual progression and in the hierarchy of the spiritual organization to which one belongs at any given point. When progress has been made and one is ready to go further, one is prepared for it and introduced into a new style of life with new human relations more relevant to one's current spiritual state. The general style of life of all mankind is determined by each one's individual style of life and, therefore, is very versatile and variable. It is always under the direct auspices and guidance of the Most High.

2. The new human era is characterized by complete lack of hostility, destructive aggressions, violence and crime. This is the result of closure of all hells, which are no longer allowed to infuse and feed people by such poisonous emotions. Therefore, the style of life and human relations in the new era are epitomized by a peaceful, serene, tranquil, well-balanced, well-composed, level-headed and well-organized environment and existence. Everyone contributes to everyone's and one's own happiness, delight, pleasure and joy.

3. All members of the new society have their certain place, position and assignment. The usefulness of their activities to all within such place, position and assignment determines the quality of relations and the content and the structure of the style of life of each individual. All members are equal in the performance of their use, but the extent,

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impact and degree of their use to all determines the specific needs and provisions. No one is lacking in opportunities to improve and to grow within one's chosen destiny and assignment on Earth.

4. Everyone's style of life and relations are determined by motivational and intentional factors of the spiritual trend and the purpose of the society. Because the ultimate goal of all is spiritual progression, everyone, at one's chosen point, in one's chosen direction and at one's chosen position, is motivated by this factor to do one's best and to contribute one's most in all respects of one's abilities. Such spiritual considerations and intentions motivate entirely all one's activities and relations.

5. In the new era everyone is aware of the free choice to be and to do whatever one desires and wants. This is accompanied by the awareness of taking full responsibility for the consequences and outcomes of such choices without placing blame or responsibility on anyone else. One assumes a certain role and position, with its accompanying and relevant style of life and relations, with full understanding and perception of all necessities, responsibilities, duties and rights attached to such a role and position. Because one chooses it in accordance with one's abilities, preferences, talents and gifts which are specific to that one, one performs them with great fulfillment and satisfaction without feeling forced or coerced into doing anything contrary to one's nature, style of abilities or choices.

6. One of the major aspects of style of life and human relations in the new era is the principle of balancing. Since the human mind consists of three distinct, different areas — spirit, soul and body — all their aspects are balanced and utilized in proper proportions and proper hierarchy so nothing is neglected and nothing is exaggerated. One result of this is the division of one's day and life in such a manner as to allow sufficient time for performance of one's duties, responsibilities and work, and also to allow time for fun, delights, pleasures and for physical rest. Any lack of balance in this respect is seen as an obstacle and a hindrance to one's proper spiritual progression.

7. Because of the dominance of spiritual values in the new era and the general trend toward becoming more and more spiritual, that is, a better and better human being, the only criteria taken into consideration in human relations and appointments of positions of leadership and similar matters is the degree and quality of love for

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the common good and use, and the extent of wisdom for application of such love. There are no prejudices or concerns whatsoever regarding any external characteristics such as nationality, race, group, majority, minority, religion or gender. The only discrimination which exists is the discrimination of freely chosen destiny and assignment for the span of earthly life in the physical body which determines the quality of one's love for use and degree of wisdom for creative realization and actualization of one's abilities.

8. The same considerations are taken with regard to personal relationships. They are always determined by the level, degree and the qualities of one's love and wisdom. Since everyone is different and in a different degree and level of one's spiritual progression, one does not form a close relationship with someone who is in an entirely different position, level, state, or process from one's own spiritual progression. There would be misunderstanding and counter-productivity in such a relationship; no use could be derived from it. In order to avoid the phenomenon of alienation, there are people who serve as liaisons among various degrees and levels of progression to coordinate and mediate all such relationships. They are endowed with special abilities, talent and gifts from the Most High to do this important work.

9. Because everyone in society has for a purpose and goal the common good and spiritual progression of everyone, everyone has complete freedom of expression and unlimited opportunity for one's creative effort. No restrictions or conditions can be put on anyone. In such a style of life and condition and human relations, no ulterior motivations are conceivable or retainable.

10. Mutual respect, acceptance and consideration for human dignity and rights are always determined by inner spiritual values and qualities and their service to the common good and use. No considerations are given to external position, external appearance or any other external sign related to external nature. The values and determinators of any relations are derived from what is "within" and not from what is "without". The quality of "without" is only as valuable as the quality of "within".

11. In the new era the formation of family ties and establishment of relatives takes place on the basis of similarities of spiritual qualities and degree of the sameness of position, level and place in relationship to one's spiritual progression. There are no ties with

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so-called blood relations or to biological and physical characteristics unless they happen to be of a similar spiritual quality and on a similar level of spiritual progression.

12. Marital relationships are established by direct appointment of the Most High. Only the Most High can know the precise quality of the principles of masculinity represented by one particular male in relationship to the precisely matched quality of principles of femininity represented by one particular female, and vice versa, suitable for the unification of those principles and for continuous exchange in such a manner as to really be able to produce new creative ideas for the benefit of all creation by becoming one. This is a true spiritual marriage. Such a marriage can be instituted exclusively by the Most High. Since everyone has open access to the spiritual world and has the right and privilege to communicate directly with the Most High, this is not a problem. No one else can unite two people in marriage regardless as to whether it is done in the name of the Most High or not. In the new era no other marriage is conceivable or acceptable.

13. In the new era every relationship serves for spiritual purposes and for the realization of all creative effort. This requires a complete freedom of exchange of ideas on all levels. For that reason, in sexual relationships between the opposite characteristics of femininity and masculinity, there is a continuous free sexual exchange for the purpose of mutual stimulation of everyone's own creative effort through contributing in such intercourse by one's own specific and unique characteristics. Therefore sexual intercourse is used as a most valuable tool for the sole purpose of sharing, giving, receiving and reciprocating, and for the pleasure and delight of this exchange which leads to greater self-awareness and more intense spiritual progression for the participants. No concept, thought or feeling of possession, jealousy or exclusive rights are conceivable or acceptable in such an arrangement.

14. Style of life and human relations of the new era are enhanced and immensely enriched by space travel and frequent communication and mutual exchange of experiences and accomplishments with all other sentient entities of both spiritual and physical universes. This broadens considerably the perspective of people and makes their life exciting, variable and more productive and creative. Whatever contributes to one's creativity and productivity ultimately contributes to one's spiritual progression.

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15. Because everyone in the new era has full awareness, knowledge and information about one's choices and one's purpose of life, everyone is free of worries, anxieties, uncertainties and fear of the unknown. This gives one a sense of gratitude and appreciation which leads toward the sharing of joy, delight, pleasure and happiness of life. In leisure time such delight, joy, happiness, pleasure, thankfulness and gratitude are expressed in various celebrations, feasts and social events which are an integral part of everyone's life. They all serve the spiritual purpose as a reminder of one's freedom and independency and free participation in the great creative effort and spiritual progression of all creation.

16. As mentioned previously, everything in the style of life and human relations of the new era is balanced and harmonized. Because everything derives and strives from and to spirituality, manifested by the positive state and process of love and wisdom of the Most High, no illnesses plague anyone. The concept of death as a painful separation from life is unknown. Instead, everyone is prepared to leave one's physical body as soon as one fulfills one's mission and purpose of life during one's span on Earth. In the moment of readiness, one falls into peaceful sleep, during which time one separates oneself from one's body and transits to the intermediate world. Because the access to that world is open to anyone, anyone who needs or desires to continue in relationships or communication with a departed one can do so without any problem, if both agree and if some spiritual use can be derived from continuation of their relationship. Therefore, no sense of painful loss, or of missing the departed one, is feasible in the new era.

17. Mutual friendship among people is established only on a spiritual basis. Its purpose is to share, to help, to support and to exchange everything available for one another's spiritual progression. Such friendship is characterized by respect of one's freedom, by loyalty, devotion and by deep love and appreciation of one's being and existence. No other motives enter into any such relationship. It lasts as long as is necessary and needed and as long as it is of mutual benefit and use. Once it has served its purpose and no further use can be derived from the friendship, both participants terminate it with great appreciation, thankfulness and gratitude for the experience they shared in the process.

18. Style of life and human relations of the new era incorporate a regard and respect for one's natural or physical environment. Everyone is aware that, for sometime, one is going to live in the

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natural environment which is an integral part of one's life on Earth. Earth, as all else, is the creation of the Most High for the purpose of accommodating special and unique sentient entities — human beings. Therefore, there are ingrained certain laws and rules which serve the function of harmonizing all its aspects. Because of this deep spiritual connotation, people of the new era respect nature, the ecological balance, and live in full harmony with their natural environment. It is looked upon as an exquisite means for one's spiritual progression.

The new era of mankind also requires a new understanding and practice of spirituality. There are several principles which establish the content and form of this spirituality for the beginning step in human spiritual progression. The emphasis here is on the beginning since the quality and the content of such spirituality is dynamic and changeable as one transcends one's preceding step and goes into each successive higher spiritual step.

1. In the new era all concepts of spirituality are derived from the idea of the nature of the Most High. As mentioned previously, this is the most important and crucial issue of spirituality in general and human spirituality in particular. It reflects a true spiritual quality of any society of mankind or individual. The central theme of the new spirituality can be expressed in the statement that for everyone's spiritual awareness there is and will be only one Most High who is the Absolute Oneness and Unity of all principles and who is manifested in creation in infinite varieties and infinite numbers of aspects and expressions. Any implications, even remote ones, of the possibility of the existence of three or more Gods in any form or understanding is a horrid thought which signifies only one thing: there is something terribly wrong with human spirituality. Therefore, one of the most important implications, verifications and checkpoints for the soundness of spirituality can be found in the concept of the Most High one acquires. As long as it is derived from the concept of oneness and unity, with clear understanding that there can be only one God or one Most High and not three or several, then the spirituality is sound. Any doubts, deviations, thoughts, feelings or considerations that are contrary to such a concept signify that there is something terribly wrong with one's spirituality.

This is the most crucial issue of the entire spirituality on which mankind stands or falls. The whole history of pseudo-mankind is a vivid and living example of such an occurrence.

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Various names which are used in approaching the one Most High are considered only one of the infinite aspects that describe one or more specific traits by which the nature of the Most High can be grasped by one who prefers that particular name in accordance with one's specific spiritual needs. But that one clearly understands that it is only a name of one trait or aspect of the one Most High and not of the Most High in His/Her entire Absolute Nature.

2. The concept of the one Most High with many names determines also the type, procedure and ways of worshipping Him/Her. It was already pointed out previously that in the new era there are no external ritualistic ceremonial type of worships. The true worship of the one Most High is done exclusively by performance of use, actions and deeds, by practical life, by doing one's best and by fulfillment of one's mission and purpose of life. Now, this is not to say that people will not get together for special types of gatherings devoted solely to the sharing of personal and subjective spiritual experiences and results of communication with the spiritual world. They do take place and they are coordinated specifically for such purpose. Also, periodical direct revelations from the Most High, as they are necessary for each new step in the spiritual progression of mankind, are given through persons specially appointed by the Most High for that particular purpose, and are revealed, shared, interpreted and explained both during such gatherings and by other available means of communication. Also, during such gatherings there is a sharing taking place of everyone's personal revelation from the Most High and through one's spiritual advisors about one's preparation for transcending the preceding step and starting a new, successive and higher spiritual step. This is the form true worship takes place in the new era.

3. The source, the life and the practice of individual spirituality, as pointed out previously, is established by direct communication with one's spiritual advisors, the Inner Mind, and specifically with the highest spiritual advisor. Whatever is needed and necessary for one's spiritual growth, betterment and progression, is available to anyone who asks. The principle here is that nothing is being given or revealed to anyone unless one asks from one's own free will and by one's own free choice. To impose anything on anyone would be in violation of one's freedom of choice. Such an imposition is inconceivable and impossible for any spiritual advisors. The Most High made in this respect a special provision and safeguard that if an individual does not ask, no spiritual advisor can utter a word or can be heard, no

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matter how hard he or she tries to get through to the advisee. One is always responsible for one's life with full consequences of one's choices. This is one of the major principles of the new spirituality. This fact is known to everyone. Therefore in communication with the spiritual advisors everyone always asks for general and specific answers, inspirations, interpretations, revelations and exchange of services that are needed for any particular day. One usually ends one's session with the spiritual advisors by asking the important question: is there anything else that needs to be asked, considered, revealed or discussed that for one reason or another skipped one's mind? How can one be of service and use to one's own spiritual advisors in the best possible and most needed ways? By such a daily pre-farewell any oversight of important issues is prevented and the principle of mutual service, love and reciprocity is preserved.

4. Everyone in the new era is aware and practices a very important rule of spirituality. As mentioned previously, the concept of spirituality is described in active, dynamic and progressive terms because it is truly a continuous flow and onward, forward movement. There are no ideas of stagnancy or of a stationary connotation in such understandings and perceptions of true spirituality. Therefore, the structure of one's perception and participation in spirituality is determined by one's openness to new spiritual ideas which are continuously flowing. The degree of openness is determined by flexibility and mobility used in giving up old concepts which have outlived their usefulness, and in accepting and incorporating in one's life new spiritual ideas. The true spiritual rule here is that only in open-mindedness, open-heartedness, flexibility, mobility and adjustability, can one find the true blessing of the Most High. One is truly blessed by such an approach.

5. For the above-stated principle, in the new era all spiritual issues are based on the universal fact and principle that everything in regard to spirituality is revealed in successive steps and that spiritual progression is founded on the progressiveness and creativeness of its ideas which are continuously changing. Everyone is aware that the Most High, by virtue of His/Her Absolute Nature and the Absolute Creative Effort, creates continuously fresh, new and more spiritual ideas which are supplied to all creation for its spiritual needs, happiness and bliss. The Most High cannot ever run out of new ideas or rest His/Her case, proclaiming that there is nothing more to add or to create. Such a situation would mean the end of all creation. For

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this reason, the new spirituality is based on the principles of change and progression in all levels and degrees and in all respects.

6. The very important spiritual principle, upon which the new spirituality is based, can be found in recognition, acceptance and practice of the fact that everything in the life of everyone or in the life of all creation, without any exception, inclusively and exclusively, in all imaginable respects, is related to spirituality; and that the life of spirituality is to desire and to do good, to be wise and to continuously progress to a higher level of spiritual awareness. This principle is a modification and rebeautification of the principle that was revealed to Emanuel Swedenborg: “All life is related to religion, and the life of religion is to do good”.

By this principle everyone’s life is motivated, influenced and guided. All other so-called non-spiritual events and happenings in life are considered to be the correspondent factors of spirituality, their concrete or symbolical expression which enables them to occur and to take place. The life and action of anything at all, without exception, is given by the spirituality to which it corresponds.

7. From these principles is derived a more general principle of the new spirituality. There is a continuous awareness, acceptance and practice by everyone that all human systems and human activities are representations, correspondences and expressions of the Absolute Spiritual Principles of the Most High in specificity and uniqueness of their relative states and processes. Such a conception moves everyone to develop a deep respect and appreciation of them because in them one can see, feel and experience a continuous presence of the Most High who is in all His/Her principles and their infinite relative manifestations as in His/Her own.

Such approach and understanding of the human systems and activities prevents them from becoming separated, self-centered, self-directed and self-perpetuated. They are looked upon only as a result of the Absolute Creative Effort of the Most High who continuously reveals, modifies, adds and creates better and better systems and activities for the spiritual needs and progression of all creation.

All the above-mentioned spiritual principles of the new spirituality are modifiable, changeable and flexible and there are in existence spiritual principles that transcend the described ones. They will

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supersede, build on to or retain the presented ones in accordance with the needs and the structure of the next step in the spiritual progression of mankind.

CHAPTER SEVEN

Perspectives and Future Possibilities of Humans’ Development and their Spiritual Progression.

The structure of all creation was and is constructed in such a manner as to provide continuous opportunities for making free choices of its own development. Such an arrangement requires that various alternatives are presented to all. This rule has universal and general application. It means that not only individuals and any separate sentient entity are given a choice and provided with relevant alternatives for making such choices, but the same is true in respect to the whole society, to mankind, planets, solar systems, galaxies, universes and to all other dimensions. The individual choice is matched by the Most High to the chosen trends within a universe in “line” such as a particular planet, solar system, galaxy, or physical universe with its corresponding spiritual and intermediate dimensions. Such a match leads to one’s incarnation into a relevant, for one’s choices, specific place in creation. No other place would give one necessary sets, environments and opportunities for fulfillment of one’s purpose and goal of chosen style of life and the relevant mode of spiritual progression.

So, if one is incarnated, for example, on the planet Earth, the specific development and the mode of spiritual progression of everyone on that planet would necessarily match the needs and specificity of life of each incarnated one (a human being). No other arrangement would make any sense.

In the view of this important principle, one can perceive that the people of the planet Earth, and everyone else in creation, have freedom of choice and alternatives to choose from as a single whole sentient entity because, as mentioned many times before, the whole mankind in the whole universe appears before the Most High as one sentient entity — in this particular context as one human being.

In the past, up to the moment of complete collapse and elimination of all human systems and after the end of the human era, the choice of mankind was to experience and to illustrate the outcomes and consequences of recession from true spiritual principles. By their free

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choice they became the living, concrete and vivid example for illustrating to all other creation and to themselves what it means and how it is to be without spirituality or to have a distorted spirituality.

Now, at the present time, the usefulness of that choice has been exhausted and creation has received its answer and learned its lesson.

From this stems the following question: What is next? What are the perspectives and future possibilities of human development and spiritual progression?

Mankind on Earth as a whole will face a new choice. In order that it may choose, it is being provided with several alternatives. Some of these alternatives are now being revealed:

1. One of the ways of future spiritual progression of mankind can be found in return to the original and initial progressive step at the point where it was stopped and interrupted by the pseudo-creators. From that point of interruption mankind can begin again and continuously build on it, picking up where it was abandoned. If such choice is made, all knowledge of that particular line of progression will be open and fully accessible to mankind up to that point. It will be utilized for the purpose of continuing in the same line of progression which the first mankind of the planet Earth chose to pursue. Since every line of such chosen progression continues to eternity always with new creative ideas and their actualization, the continuous spiritual progression of mankind would be secured and provided forever. No further interruption of such progression would be necessary unless mankind chose to do so or change at one point the "line" of progression. Such opportunities and possibilities are provided continuously to all creation by the Most High so that no one is locked forever in one particular state and process.

2. The second alternative is to put aside the line of progression of the ancient times of the first mankind and start a completely new and qualitatively different and unique line which differs from any previous line of progression, utilizing the available methodologies and technologies that were known and used to form the old ones but with a development of its own methodologies and technologies suitable to the chosen specific new line. Again, if the second alternative is chosen, all sets, opportunities and proper necessities will be provided by the Most High so that the new mankind can pursue such spiritual and relevant endeavors, which would foster its spiritual growth. Such

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arrangements, again, assure continuous spiritual progression of this new mankind as long as mankind desires to continue in it.

3. Another alternative is a combination of both alternatives described above. New mankind can choose some aspects of the old, interrupted line and incorporate that line's spiritual ideas in the newly chosen line in such a manner that both will acquire a completely different and new meaning. Any combination of two creative ideas produces a unique and new line of progression which can be followed and developed to eternity if useful and necessary.

4. The fourth alternative available to the new mankind is in studying and exploring all states and processes that have taken place in all (corresponding to mankind) dimensions, levels, places, planets and physical universes and to pay attention to the specificity and uniqueness of their spiritual progression with all styles of life and relations relevant to them, and to utilize them by selecting certain aspects that can be creatively incorporated in building a new line of spiritual progression for people of the planet Earth. This alternative would give the mankind a great opportunity to form a unique combination of all ideas and of all states and processes corresponding to it. It would give them a completely different and special meaning which does not as yet exist anywhere else in creation. Again, such a newly created, unique conglomeration of different ideas is transformed in a special "line" of spiritual progression that can be creatively and productively followed to eternity or as long as it is useful, necessary and mankind chooses to do so. If this alternative is taken, the access to all respective states and processes considered relevant to the corresponding factors of the position of the planet Earth are fully opened and all experiences are made available to mankind in order to provide mankind the greatest use for its respective spiritual progression.

These are the basic four alternatives presently revealed to people which will be available to mankind to determine all perspectives and future possibilities of its development. It is quite feasible and conceivable that there are many more alternatives to choose from, but these four are the choices being revealed at the present time. When mankind is prepared and ready to make such choice, all alternatives will be presented to it in their completeness, with all consequences and outcomes of any chosen alternative.

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The next important question, which requires an answer, is whether it will be possible for mankind to return to its previous negative state and process which hampered and stopped its spiritual progression?

As described previously, at that time all hells will be closed and separated from mankind. No negative ideas or desires of evil nature or intent will be allowed to influence or flood the human mind. Nothing will be supplying polluted, contaminated and poisonous materials to mankind. At the same time, no one or nothing will be adding to hells by choosing to go there. The complete separation and isolation of hells might lead all their inhabitants, eventually, to give up the abnormal, unnatural and pathological style of life and regressive trends and, instead, join the rest of creation in its continuous spiritual progression. Once and if it happens, the entire states and processes of hells will be eliminated. All hells will disappear from their being and existence and there will be nothing to stimulate or infuse any negative and opposing trends.

However, as long as hells persist and are available for choice, even if they are closed, they can be reopened again. The only way they can be reopened again is by the desire of something negative or evil. Whenever such desires occur in the human mind in the form of any idea, they become a key for the opening the doors of hells, and that idea is instantly conjoined to its corresponding negative factors and all states and conditions related to it that flood the mind of the wisher with all their consequences. This is a very remote possibility.

However, safeguards are provided against such an occurrence. The continuous communication with the spiritual world, spiritual advisors and one's own Inner Mind prevent conception of ideas or desires of such a negative nature. The knowledge of all dire consequences of the acceptance of such ideas and allowing them to take hold of one's mind is always present. As long as hells are in existence, it is impossible to avoid entirely such ideas coming into the mind, but it is very possible and very easy not to allow them to take hold of one's mind, for as soon as they enter one can flood them out and cast them away. In this way the opening of the doors of the hells cannot take place.

A reversion to the previous negative state and process of the whole pseudo-mankind is very difficult to envision. However, one must be aware that the potentiality for choosing such an alternative is always there. Once something is experienced and lived through, it is always

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available as an alternative for a choice. Freedom of choice is always present. However, the potentiality doesn't need to be explored or actualized ever again. With all the built-in safeguards against anything similar happening again, one can be assured by the mercy of the Absolute Providence of the Most High that the only way mankind will choose is the way of normal, natural and healthy flow of continuous spiritual progression, hand in hand with all other creation in its entirety.

In conclusion, it is necessary to repeat again and again that what is presented here was revealed and is relevant only for the next beginning step of people's spiritual progression. Therefore, in no way it should be considered as an ultimate, Absolute Truth that is the final word of the Most High. Once the usefulness of the beginning step in mankind's spiritual progression is completely exhausted, a new step will come into existence which will bring with itself a new revelation with understanding and concepts of spirituality transcending those revealed in this book.

One must take all ideas, concepts and statements revealed in this book in this progressive manner and avoid, at all costs, any rigid, dogmatic and blind clinging to them. Truth is dynamic; the dynamic truth eternally approximates the Absolute Truth of the Most High.

Any redundancy in this book is purposeful in order to emphasize the basic principles on which the conclusions were built.

The presented ideas and concepts are for consideration only by anyone who cares to read them and to think about them. No other purposes or requirements are claimed here for anyone. For a command and an order cannot come from the outside or from someone else; it is from one's heart only.