

PART II

SPIRITUAL REAWAKENING

(1)

Chapter One

UNDERSTANDING OF TRUE HUMAN NATURE

Content of „Fundamentals of Human Spirituality“, pg. 316- 332, Part II. - Chapter One

“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 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.

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 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 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 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.

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. 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.

(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 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 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 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 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 existence 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.

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 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 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.”

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