

## Chapter Four

# THE NATURE AND THE STRUCTURE OF THE NEW MANKIND

*Content of „Fundamentals of Human Spirituality“, pg. 448 - 455, Part III. - Chapter Four*

“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 determinator 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 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 moment of how not to be. It helps to avoid ignorance of its outcomes and consequences and contributes with its energy to spiritual progression.

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 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 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 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 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.”

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