

PART I

SPIRITUAL DETERIORATION

(1)

Chapter One

DEFINITION AND PRINCIPLES OF SPIRITUALITY IN GENERAL AND HUMAN SPIRITUALITY IN PARTICULAR. CONCEPT OF THE MOST HIGH.

Content of „Fundamentals of Human Spirituality“, pg. 15- 36, Part I. - Chapter One

“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:

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.

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 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 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 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 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.

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 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.

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 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, 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 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 non-occurrence 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.

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 "(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 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 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 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 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 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, unproceeded 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 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. ”

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