

Chapter Two

THE STRUCTURE OF THE HUMAN MIND

Content of „Fundamentals of Human Spirituality“, pg. 333 - 341 , Part II. - Chapter Two

“The structure of the human mind derives its origin from the structure of the Absolute Mind of the Most High. It is also a reflection of the structure of all creation which was built from the structure of the Most High. Thus, the structure of the human mind is a perfect correspondence of all spiritual, intermediate and physical universes with all their dimensions, levels, conditions, states and processes.

Thus, whatever is is in the multi-dimensional mode of its being. Whatever exists exists in successive and simultaneous steps of its existence. By the multi-dimensional mode of its being and successive and simultaneous steps of its existence, it becomes the totality of its manifestations in the concreteness of its appearance.

Therefore, everything in creation contains within itself three successive and simultaneous steps or degrees by which it is what it is in its totality.

The first degree can be called the innermost degree. This degree is comprised of all principles, categories, attributes and their derivatives of all creation without exception. Here they are contained in their purest condition. Whatever occurs occurs within, by and from this degree. This is the spirit of all creation.

The second degree can be called the intermediate degree. This degree is comprised of all effects that are caused by all principles of the innermost degree, when these principles are in their purest effects. Whatever occurs in the innermost degree is reflected in proceedings of its transformation in the intermediate degree. Thus, everything in creation proceeds within, by and from the intermediate degree. This is the mentality of all creation.

The third degree can be called the outermost degree. This degree is comprised of all results, outcomes and consequences of the effects of the intermediate degree from the causes of the principles of the innermost degree. Thus, whatever occurs in the innermost degree, through its proceeding and transformation in the intermediate degrees, becomes manifested and realized in the outermost degree. Here these principles are in their purest results, outcomes and consequences. Thus, everything in creation becomes within, by and from the outermost degree. This can be called a body of creation.

Such is the basic structure of all creation. Each degree has within itself its own three successive and simultaneous degrees that are necessary for its own autonomous function. In turn, all successive and simultaneous degrees contain within themselves additional levels of three successive and simultaneous degrees on and on to infinity. This is the reflection of the Absolute State and Absolute Process of the Most High which is reflected in such an arrangement in the whole of His/Her creation. All degrees, thus, are successive and simultaneous to each other and at the same time they are continuous within each other. That every successive and simultaneous degree has its own continuous degree, signifies the universality of its content. It contains all phenomena from the grossest awareness of its manifestation to its minutest condition.

The relationship among various degrees and within their own levels is determined by the law of correspondences. This law can be fully illustrated by the following example:

Love is the fundamental principle of the innermost degree in its purest condition and state from the Most High. By the nature of its state and condition, it produces its own proceeding in the form of good of that love in the intermediate degree. Love is good. Love becomes good on the intermediate level. Such awareness leads to transformation of love through good into will for good of that love. One starts to will good from that love for good. Love always loves good and good always wills love. Will wants good for its love. Such transformed love through its good into will by that will produces activities and behaviors that lead to concretization of that love in the outermost degree. Such activities and behaviors reinforce the will for good of that love.

Thus, one can say that love corresponds to good, good corresponds to will, and will corresponds to actions. Therefore, actions are the ultimate correspondences of love. In actions love rests as in its own. Actions are concretely manifested forms of love through the will of good of that love.

Analogically, one can apply this law of correspondences to any other principle that comprises the structure of creation and, therefore, the structure of the human mind.

From these general, brief considerations one can postulate the following structure of the human mind:

The entire human mind consists of three distinct, successive and simultaneous levels, each one containing within itself three successive and simultaneous distinct degrees with their own continuous degrees.

The first level of the human mind corresponds to the innermost degree of creation and it constitutes the spiritual level of its structure. Thus, the first level of the human mind corresponds to the innermost level of the spiritual world from which it occurs, proceeds and becomes and within which it continuously resides and operates. This level, for descriptive purposes, can be called the **Inner, Interior, or Spiritual Mind** of every human being. By its nature, it contains within itself all principles, categories, attributes and their derivatives in their pure condition and state. Because of such position, the Inner Mind is the very center of every human being and his/her existence. It is a state of continuous occurrence.

Within itself this first level contains its own three successive and simultaneous degrees from the innermost degree of the innermost level to the outermost degree of the innermost level of the human mind.

The innermost degree of the innermost level of the human mind constitutes the very center of the center, the principle nucleus of all principles, categories and attributes of life itself. In it the Most High continuously resides in His/Her very essential and substantial presence. That presence continuously emanates life which endows the entire structure of the human mind with all that it has and with its vivification. For descriptive purposes it can be called the **Super-Self**. The Super-Self is the summary, totality and entirety of concentrated life which reflects the nature of all sentient entities and originates any creative effort of human life. It corresponds to the innermost degree of the Most High from emanation of which the entire spiritual world and the Super-Self was created.

The Super-Self, by the nature of its active and dynamic state and structure, emanates from itself a sphere through, within, by and from which is formed the second intermediate degree of the innermost level of the human mind.

The intermediate degree corresponds to the second sphere that emanates from the Most High and through which the entire intermediate world is created. Because of such a position, this degree can be called, for descriptive purposes, **Universal Consciousness**. It contains within itself the blueprint of all creation in being and existence.

By the nature of its own active and dynamic structure, this second degree emanates its own sphere from which the third or outermost degree in succession is created. This third degree constitutes the state and the process of awareness of the Super-Self and the Universal Consciousness in its multidimensional mode. For that reason, it can be called **Super Self-Awareness**. It corresponds to the third sphere that emanates from the Most High from which the natural world is created. Therefore, this degree is a becoming of the state and the process of occurrence and proceeding of the human mind toward its final outcome, consequence and result.

The entire innermost level of the human mind or the Inner Mind can be conceived as an occurrence of the total human mind. This state of occurrence is an active and dynamic state in its entirety. Therefore, by its activity and dynamism, it emanates a sphere by, through and from which it proceeds into creation of the second level of the human mind that can be called for descriptive purposes the **Intermediate Mind or Interior Mind**. This mind is the result of the occurrence of the Inner Mind or the innermost level that, by its dynamic and active nature proceeds toward its becoming. In order to become it must first create a level in which it can initiate transformation of all its principles into tools of mentality that will enable its entire becoming. Such is the structure of the entire intermediate level that accommodates all principles of the Inner Mind and transforms them by the process of correspondences into effects of all states and processes that occurred in the previous innermost level.

The intermediate or interior mind is structured into its own three successive and simultaneous degrees from the innermost to the outermost, each one having its own continuous degree.

The innermost degree of the intermediate level of the human mind constitutes the center for the proceeding of the Super-Self to which it corresponds. As Super-Self occurs, it starts toward proceeding into formation of **Self** where all effects of its principles take place. The Self in this connotation is the mediator and transformer of everything that occurs in the Super-Self for the purpose of its becoming in realization of its results.

By its active and dynamic nature, the Self continuously emanates its own sphere from which the intermediate degree of the intermediate level of the human mind is built. It corresponds to the Universal Consciousness for which it becomes a formation into which occurrence of universal events can proceed for the purpose of their transformation into specificity of mankind's consciousness that resides in the individual human mind. For that reason, it can be called for descriptive purposes the **Transpersonal Mentality of the Human Mind** because it transforms and accommodates everything available in the Universal Consciousness into specificity of experiences of mankind on Earth. It reflects the entire consciousness of the whole of mankind and all its individuals from the moment of their creation to the present.

By its active and dynamic state, it emanates its own sphere from which the third or outermost degree of the intermediate level is built. This degree is in direct correspondence to the outermost degree of the innermost level of the human mind, that is, to the Super Self-Awareness. The occurrence of the Super Self-Awareness proceeds toward its becoming through the process of transformation into specificity of, what could be called for descriptive purposes, the **Phenomenal Mentality**. The Phenomenal Mentality is characterized by the content of experiences that are characteristic to the specific line in the hierarchy of spiritual organization which everyone follows by one's own choice. The Super Self-Awareness by its

proceeding enables the establishment of the Phenomenal Mentality that is very specific to the followed line of chosen destiny and assignment of each individual from the moment of its occurrence and in the process of its proceeding, continuous becoming, maintenance and duration.

The entire intermediate or interior mind can be conceived, therefore, as proceeding of the total human mind. This is an active and dynamic process that emanates its own sphere by, through and from which it becomes realized in the building of the third level of the human mind that can be called, for descriptive purposes, the **Outermost Level of the Human Mind or the External Outermost Mind**.

This mind is the result of proceedings of the interior or intermediate mind, that is the proceeding of the occurrence of the active and dynamic state of the innermost mind, in which everything that occurs and proceeds becomes realized and actualized.

In order that occurrence and proceedings are in the state and process of becoming, it is necessary to create a special degree that would enable such manifestation in the concreteness of its realization.

The outermost or external mind is structured into its own three successive and simultaneous degrees with each having its own continuous degrees.

The innermost degree of the outermost level of the human mind is the center for the becoming of the Super-Self which proceeded into its transformation in the form of the Self to which it corresponds. This degree is a successive correspondence to the previous innermost degrees at their respective levels. In it the inner levels find their expression and ultimate manifestation in the entire outermost level of the human mind that is built for the reception of the concept of totality of being and existence from both of the preceding levels and also for accommodation to the external world and the chosen environment.

Because of such function, the innermost degree of the outermost level of the human mind can be called, for descriptive purposes, **"I"-ness**. In it the specificity of the Super-Self's multi-dimensional universality and the Self's general all-encompassing humanity becomes a unique and unrepeatable manifestation of their concrete individuated expression and result.

Because of its dynamic and active nature, the "I"-ness emanates its own sphere from, by and through which is built the second intermediate degree of the outermost human mind that corresponds in succession to the intermediate degree of the intermediate level of the human mind and to the intermediate degree of the innermost level of the human mind. In this particular degree the occurrence of the Universal Consciousness through its transformation in the Transpersonal Mentality becomes focused and manifested in concreteness of their expressions and results. The all-universal consciousness, in the vastness of its content, and all Transpersonal Mentality in all-encompassing experiences of mankind become individualized into awareness of experiences that are of a unique and specific nature. Here is manifested the specificity of the universality and the specificity of the generalness of the Transpersonal Mentality. Because of such function, this second intermediate degree of the outermost level of the human mind can be called, for descriptive purposes, the **Individual Awareness**. It is the container, the vessel, actualizer and realizer of all occurrences of the Universal Consciousness and its proceedings into the transformation of the Transpersonal Mentality.

By its dynamic and active nature, it emanates its own sphere within, by, through and from which is built the outermost degree of the outermost level of the human mind. This degree is the result of successive correspondences to the Phenomenal Mentality and through it to the Super Self-Awareness. The occurrence of the Super Self-Awareness and its proceeding into

transformation of the Phenomenal Mentality becomes concentrated and focused into their personal experiences, expressions and manifestations. Now they all become concrete in such a container, vessel or sphere that encompasses all previous degrees and levels in their entirety and totality.

This degree becomes a base and foundation on which all occurrences of the innermost level of the human mind and all its proceedings and transformations of the intermediate level of the human mind together with their manifestation in the two preceding degrees of the outermost level of the human mind can be operational and can be conceived, actualized and realized in regard to the external world. This world becomes their specifically chosen environment. Because of such nature and function, the outermost degree of the outermost level of the human mind can be called, for descriptive purposes, the **Personal Consciousness**. In it everything rests and becomes actualized and realized. Therefore, it is closed in its own boundaries from which it interacts with the external world and its specifically chosen environment for the purpose of continuous actualization and realization of the totality of the entire human mind in the external world.

The entire outermost level and its degrees can be conceived as the becoming of the total human mind.

Such is then the basic structure of the human mind. From this one can perceive, if one wishes, the total, complete and entire spirituality of the content and formation of the structure of the human mind. There is nothing in its state, process, essence, substance, being, existence, occurrence, proceeding and becoming that would not be of spiritual nature and origin.

Any other concept, understanding, explanation or perception of the structure of the human mind would be and is essentially contrary to true human nature.

However, this is not to say that there is no transcending understanding of such structure. It can be stated with certainty that there is a transcending understanding of the structure of the human mind. But whatever transcends the presented understanding would be necessarily of a higher spiritual nature. Therefore, it would only reaffirm and build on what is now revealed about the spiritual nature of the human mind.

This understanding is a necessary step in the process of elimination, removal, purification and cleansing of all concepts of the human mind that have been built by conventional, traditional, dogmatic and one-sided approaches of so-called scientific and behavioristic psychology.

Such an endeavor is a part of the spiritual reawakening for the beginning of the New Age.”

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