

Chapter Five

CONSEQUENCES AND IMPACT OF HUMAN SPIRITUAL DETERIORATION ON SPECIFIC AREAS OF HUMAN LIFE, HUMAN ACTIVITIES, HUMAN SYSTEMS AND HUMAN RELATIONS

Content of „Fundamentals of Human Spirituality“, pg. 220- 280, Part I. - Chapter Five

“Once spiritual deterioration was permitted and became a style of life, it led to the development of pseudo-mankind; from that point on it influenced, determined and defined all areas of human life in the most minute details.

The general and global description of such deterioration precedes the specific areas since it is the base and foundation on which all specificity of such deterioration was/is manifested and from which it was/is comprised.

In addition to the general and global outcomes and consequences of such deterioration, each specific area of human life develops its own specific traits, features and attitudes which lead to their specific outcomes and consequences as a result of such deterioration.

Therefore, it is necessary to proceed with a description of the results of such spiritual deterioration in the specific areas of human life, activities, systems and relations.

(1)

Every sentient entity, every step, every level and dimension and their degrees, and all inhabitants of the Universe are evaluated by their position, attitude and relationship to their Creator-to the Most High. This is the most important determinator of the spiritual state and process of anyone and anything. Therefore, the concept of the Most High that is held by mankind is the crucial and central concept in understanding the true spiritual nature of each society and its members.

Human society is no exception. It was previously mentioned that the present nature and structure of human beings and their formation is the result of a pseudo-creative effort of pseudo-creators for the purpose of elimination and destruction of any true spirituality, and of their creation of a different spirituality which is pseudo-spirituality.

Because the pseudo-creators are aware of the critical importance of acquiring a basic concept and a basic idea about the Most High, it is their first target for perversion and distortion.

There are several ways in which this can be accomplished. First of all, an idea is insinuated regarding the possibility that no Most High exists. Therefore, nature and matter are the only source of life. Secondly, an idea of many Gods with different functions, or three Gods as in some Christian religions, is formed. Such an idea leads ultimately in its essence and substance to the denial of any God. Thirdly, an idea of an abstract, remote and detached God is insinuated in the form of some kind of obscure universal principle which contains the notion of Oneness but without any concept of relatedness and belonging. This idea in its essence and substance also leads to the ultimate denial of any god. Fourthly, an idea is

insinuated that any understanding of such a concept is possible only from an external or outward degree because only there can it be feasible and tangible to the human outward senses.

The true concept of the Most High is always an internal spiritual state and process in the innermost degree of "within" from which one can derive the most approximate idea of the Most High.

But the whole style of life of pseudo-mankind is replaced and transmitted from the internals to the outward external level and degree that is considered to be the only base and source for making any conclusions or forming any ideas. From such a position, then, the present false concept of the Most High is formed.

This concept is a peculiar combination of the genuine attributes of the Most High which are understood in terms of the external degree and application of its principles by analogy with human activities, thoughts, feelings, emotions and subjective projections and expectations of how the Most High should be, what the Most High should do and how the Most High should behave.

From this it is obvious that such a concept of the Most High contains all attributes of humans that are the result of the pseudo-creative effort of the pseudo-creators. Since such attributes are perversions and distortions of genuine attributes, little in any human concept of the Most High is genuine and true.

However, there is that admission and understanding that the Most High is Absolute Love and Absolute Wisdom and all other Absolute Categories. But the conception of such love and wisdom is determined by human thought regarding the nature of such love and such wisdom and its operation. Because of these projections and expectations, a ridiculous contradiction in the human concept of the Most High results. The same Most High who is considered to be Absolute Love and Absolute Wisdom is at the same time angry, hostile, cruel, jealous, destructive, punishing, evil, condemning people to hell, and many other atrocities that are read out from humans' relations, attitudes and behaviors. Such a concept leads to another abominable conclusion: the Most High must do, behave, feel and think as churches and religions command and order Him. They determine what is important and what is not important for the Most High to do, to say, or not to do, or not to say.

Such concepts and ideas of the Most High, of course, do not have anything in common with the real Most High.

Thus, humans created their own "God" in their own likeness and image, attributing to that "God" their own traits, feelings, emotions, demands, manipulations, expectations and all other pseudo-human pseudo-values, forgetting that originally all sentient entities were created in a likeness and image of the Most High. This leads to the development of a belief system that forces everyone to accept such "God" or "Gods" as the only reality. Since such "God" is a result of human creation, it doesn't exist. Therefore, in true essence and substance, all concepts of the Most High and worship of those concepts that presently exist on the planet Earth are idolatry. Such concepts are pure distortions of truth. This was the purpose and goal of the pseudo-creators-to destroy any true concept of the Most High in the human mind.

Now, as a result of such distorted concepts, there were developed sets of rules, regulations, interpretations, ceremonies, rituals and procedures that dictated how the Most High should be conceived, perceived and understood. Such sets of rules led, in turn, to the establishment of traditions and conventions that became the only valid criterion for the formulation of the concept of the Most High. Any other criterion was/is considered to be heresy.

As with any concept, even the pseudo-humans' distorted concept of the Most High contains within itself grains of truth. By negation, perversions and distortion of the true concept of the Most High, one affirms truly what the Most High is not.

(2)

From the established concept of the Most High, the concept of spirituality in general derives its meaning, content and application. As was pointed out many times before, the true meaning of any formation, function or activity can be conceived only from true spirituality. True spiritual principles are the center, the life and the meaning of any such effort or existence. Because in a philosophical sense it is the "within" of any "without", therefore, it can be understood and derived only from that "within".

However, all human values in an ultimate sense, by virtue of their reversion and displacement, are derived from the external or outward natural degree. For that reason the understanding and placement of spirituality is also derived from that "without". There is no true spirituality in "without" apart from "within" because spirituality originates any other successive steps and their external degrees-that is, the "without". Thus, anything natural is the outcome, result and consequence of the spiritual state from "within".

But since in pseudo-mankind everything is upside-down i so to speak, spirituality is considered to be either the outcome, result and consequence of the external outward degree-that is, the "without"-or it is completely denied, perverted, r distorted or falsely defined.

Because the emphasis is on the external values of spirituality, only external values of spirituality are considered to be true spirituality instead of true spirituality in and of itself. Such an attitude and position regarding spirituality leads toward the establishment of all kinds of external ceremonies, rituals, demands, restrictions, sets of rules and regulations which are considered to be true spirituality. Since all these external rules, rituals, ceremonies, restrictions, and so on are of an external nature, no true spirituality is conceivable in them.

The establishment of such procedures leads toward the development of traditions and conventions that define how spirituality should be conceived, understood, perceived and practiced. Anything which deviates from such traditions and conventions is considered heretical and is condemned and repudiated.

Now, the nature of true spirituality is dynamic. It can be conceived only in progressive steps through which it becomes more and more discernible and closer and closer to the true approximation of the Most High. Therefore, any traditional and conventional understanding of spirituality is an understanding of no spirituality because it is based on unchangeable and stagnant rules, and sets of regulations which do not allow any progression. Such a situation is contrary to true spirituality; it suffocates true spirituality and ultimately leads to spiritual death.

Because people are in externals of spirituality, where there is no spirituality in and of itself, they project all their own external ideas, thoughts, attitudes, demands, manipulations, restrictions and expectations of the nature of spirituality. Instead of deriving its concept from it, they prescribe to it their own projections and subjective expectations from the position of their external or outward stance.

Again, in this kind of stance there are grains of truths contained. By negations, rejections, perversions and distortions of true spirituality, they affirm that which is not true spirituality.

(3)

The developed and established concept of the Most High and spirituality determines the content, the nature and the function of religion in any given society. The true purpose of religion in its genuine form is to emphasize internal acknowledgement of the fact that everything occurs, proceeds and becomes from one source only - the Most High, and that the establishment of proper and right attitudes, relationships and positions to the Most High is what constitutes the true life of every living sentient entity and its spirituality. Since such establishment is possible in a true sense only from the innermost spiritual degree of every sentient entity, and from the internal recognition of the necessity to do so in free and independent spirit, no outward pressures, demands, prescriptions, rituals or ceremonies can be from true religion. True religion has in mind only one purpose - the common spiritual good of all. Such common spiritual good of all is always determined by inner intentions of everyone's outer behavior and activities. If the intention of anyone stems from a desire toward greater and greater spiritual progression and living a life that more and more approximates the Most High and all Her/His Absolute Categories and Principles, that one is in one's true spiritual religion.

The common spiritual good from such effort and intention stems from the fact that the more spiritual one becomes, the more oneself one becomes; and the more oneself one becomes, the greater and more qualitative contribution one has for the benefit of all.

The point is that striving to be more spiritual is inherent in the desire to be of a greater use to all for the sake of all. This is what makes one truly oneself, and thus truly spiritual.

This determination can take place only within an individual without any external influence. An external influence to be spiritual does not stem from the individual's freedom of choice but from expectation of certain behavior without any regard to internal motivation.

Originally, there was no external religion as is now known by pseudo-mankind. Originally, the knowledge of spiritual principles was implanted in everyone's spirit and mind, with the awareness that one did not have to abide by those principles if one did not want to. With such knowledge and freedom of choice, a recognition of consequences of any choice was implanted also. This is what true spiritual religion is all about.

But such an understanding of religion was completely obliterated from the human mind by the pseudo-creators.

As mentioned previously, the presently existing human beings are the result of a hoax fabricated by the pseudo-creators for the purpose of destroying spirituality. In such fabrication, the displacement and reversion of all principles occurs. For that reason, all emphasis is on external values which define, establish and influence the function of any modern religion. In this connotation religion becomes no longer an internal affair or individual choice and conscience but only a matter of following certain prescriptions, rules, ceremonies, rituals and external lifestyles which have no derivation from the internal or thus from spirituality.

In its true essence and substance, such a religion has nothing of spirituality in itself.

Since the content of such a religion is built from external positions and demands, it disregards any individual needs. Instead it fabricates a stereotype or a standard that is projected and brainwashed into everyone as to what religion should be and what its functions should be. Such a religion establishes a stereotype of God, a stereotype of spirituality, a stereotype of religions and a stereotype of a style of life. Since all stereotypes are only projections of external expectations and demands of various situations and of those who produce them, many religions come into being and existence in accordance with the demands of such situations. The lack of spirituality in such situations deprives them of the

unifying principle. The unifying principle is a life of true spirituality. Therefore, groups are intolerant of each other, dogmatic and fanatic in their self-righteousness and pseudo-exclusivity. Because the members of pseudo-mankind are geared by their pseudo-nature toward external values, they tend to cluster around any given situation that is determined by the need to pursue false values. Such a cluster leads to a building of grandiose traditions and conventions for their specific cultures which, in turn, determine the content, the purpose, the function and the meaning of any religion.

Now, in the true sense in such situations religion does not teach people anything new but only perpetuates the traditional and conventional approach toward the concept of the Most High and spirituality. Here the emphasis is not and cannot be on individual, internal responsibility for the establishment of a true relationship with one's Creator, but the emphasis is on following traditions and conventions without any change. Since true spirituality is conceivable only within individuals' internal freedom of choice and independency, anything that disregards such a consideration cannot have any spirituality.

Therefore, all existing religions on the planet Earth without any exception in their true essence and substance have no spirituality at all and for that reason they are ultimately useless.

Unfortunately, they are not only useless but extremely dangerous since by perpetuation of traditions and conventions they try hard to suffocate anything creative, new and dynamic. This effort ultimately leads to spiritual death, and that can even result in the physical destruction of mankind. One must remember that every counter-productive spiritual action has its counter-productive physical or matter reaction. This is the law of correspondences.

Such destruction of spirituality was the original purpose for which pseudo-mankind was fabricated by the pseudo-creators.

But there are grains of truths in every religious doctrine since they all emphasize spiritual principles. The emphasis on such principles is a correct one, but their definition, their content, their understanding and their application is perverted, falsified and distorted. This helps one to realize clearly that which is not true religion.

(4)

Such acceptance and understanding of religion leads toward the development of a very specific style of life that is demanded of all members of the respective religions. Since the emphasis in each society is on external values of religion, the style of life is determined by these external demands, prescriptions, stereotypes and expectations. What is of importance here on Earth is the external behavior, the external role-playing and the self-fulfilling prophecies of such stereotypes. Because such a style of life is determined ultimately by conventions and traditions of external cultures, the spiritual life is seen and conceived as numerous taboos, restrictions, forbiddings and limitations that are also basically of an external nature.

In such a situation the style of life is precisely determined step by step. One must eat only certain foods and on certain days, dress in a certain manner, do only certain things, say only certain words, feel only certain feelings, will only certain willings, have only certain desires, think only certain thoughts, perform only certain exercises, breathe only in certain ways, consider only certain things, etc.: The list of such prescriptions can be endless.

Now, all these things are obviously only of external nature. But such things are considered to have real spiritual value and unless one abides by them one is not considered to be religious or spiritual.

Spirituality and religiosity are here equated with following external rules. Any existing religion on the planet Earth makes such demands. Failure to follow them leads to expulsion and damnation to eternal suffering.

Now, in such demands and forbiddings there is no spirituality at all. As a matter of fact, such a situation leads to the extinction of the little spirituality one may have, because it forces one to be continuously preoccupied with external behaviors and rules which diverts one from internal spirituality.

The greatest error of such demands by all religions, including yoga practices, is in believing that following such rules leads to greater spiritual awareness and to the true spiritual religion. The fallacy of this attitude is in believing that physical positions, breathing, exercises, food and liquid intake, verbal prayers and meditations, the exclusion of bodily pleasures, or the suppression of bodily desires, feelings and needs is absolutely necessary in order to achieve higher spiritual awareness.

What a laborious and difficult way to be spiritual!

Of course, spirituality cannot be derived from such external practices. Unless all levels, degrees and steps of the human mind are incorporated in such an effort, nothing truly spiritual can happen. Whatever happens during such practices is usually a distortion or a projection of wishful thinking and subjective expectations. These are then considered to be true spirituality.

In order to be truly spiritual one doesn't have to perform any rituals, abstain from eating and drinking, perform certain exercises, deprive oneself of physical pleasures, spend hours in a lotus position or whatever position, or waste valuable time on verbal prayers. To be truly spiritual is to enjoy all these things to the best of one's needs with the recognition that they are all only corresponding factors of the spiritual state of affairs in which spirituality is experienced from the innermost to the outermost of the natural degree in its concrete and sensory form. Therefore, such enjoyment becomes the means by which greater spiritual awareness is accomplished.

The point to consider here is the kind of attitude and intention behind such pleasures. If they are the means of enjoyment of corresponding factors of spirituality - after all foods, liquids and physical pleasures are correspondences of spiritual ideas - then such activities are spiritual in their essence and substance. But if they become the purpose of life, then they deprive one of any spirituality.

The same is true about deliberate restrictions, limitations or relinquishment of such pleasures. By doing so, one violates the law of correspondences and destroys the bridge to spirituality. The problem here is that spiritual activities are originated in the innermost degree; they proceed in succession toward the outermost degree where they become realized in the corresponding forms of physical and sensory occurrences of which physical pleasures, food and liquid intake are among many.

If such physical activities are restricted, limited or even relinquished, if the body is disregarded, there is no place for those spiritual activities to be realized. They lose their concrete base. Therefore, no spiritual action can be reacted, reciprocated or acted out in the outermost degree. Thus, no spiritual use can be derived from such a situation and one cannot acquire any true spirituality by such means or by such a style of life.

In the view of this understanding of such practices, it is obvious that they not only do not lead to spirituality but that they are extremely dangerous because they destroy the basis on which true spirituality is manifested.

However, there are grains of truths contained in such styles of life as dictated by conventions and traditions of religious dogmas. These truths emphasize that physical pleasures and material things should not be the purpose and the goal of life, and that there is no spirituality in them of themselves. However the problem with this awareness is that it leads to the opposite extreme - denial of true spiritual values in such activities. There is no recognition that such activities are an important and necessary means by which greater spiritual awareness can be acquired because they are the outcome and the consequence of spiritual creative effort of the Most High as manifested in the outermost degree of the natural and physical body. Only in the unifying principle of it all can true spirituality evolve and progress.

(5)

From such a general style of life as determined by conventions and traditions stems the establishment of a stereotype of how a man/woman of God or Holy Man/Woman should look, be, behave and function. There is a built-in set of rules, regulations, expectations and projections in such stereotypes. They determine and define who is holy and who is not. Obviously such a determination is based on external forms of prescribed role-playing of the Holy Man/Woman without any consideration for the internal state of affairs.

A man or woman of God is expected to have certain powers, a certain outward appearance and a certain behavior which distinguishes him/her from all others. He/She must have a certain prescribed style of life in seclusion, must give up bodily and sexual pleasures, must wear a certain type of garment, must eat a certain type of food and must perform certain types of activities expected by virtue of conventional and traditional prescriptions.

The problem with such stereotypes is that people believe in their reality and consider them to be a sign of true spirituality and holiness. Perpetuation of such stereotypes is supported by the members who join such "spiritual" organizations for the purpose of being spiritual. They solemnly believe that by living up to those expectations and by accepting that kind of lifestyle, behaving and performing according to the prescribed roles, they acquire greater spiritual awareness. Thus, they become a self-fulfilling prophecy that leads them and other people to believe that such are the outward signs of true spirituality.

The stereotypes are maintained and carefully preserved by all people who relinquish what they call the world and bodily and sexual pleasures and seclude themselves in monasteries and nunneries, becoming monks and nuns, or hermits who go into the wilderness or remote mountains and places where they can practice their outward "holiness", believing that by such a lifestyle they serve mankind by demonstrating their concept of true spirituality.

All these are outward or external signs that derive their origin not from internals where true spirituality is, but from the external expectations of people clustered around conventions and traditions which have no spirituality in themselves simply because they are derived from outward values.

Such stereotypes of the Holy Man or Woman are in fact, an abomination of the creative spirit because they deny the presence of the Most High in the fullness of His/Her creation and imply that whatever is felt and desired in the body is not of spiritual origin and does not relate in any way to spirituality. This leads to the inevitable conclusion that the Most High did not know what She/He was doing when creating the natural world, the physical body and its needs and pleasures. Thus, life was ascribed to the body itself as if the body and matter can originate feelings, desires and signs of life by themselves or from themselves. And because bodily life contains no presence of the Most High according to such thinking, everything derived from it is sinful, evil, abominable and leads away from spirituality. Therefore, the only way to acquire any spirituality is to give up and to relinquish all or most of bodily, worldly, earthly, material desires and pleasures and to seclude oneself in a monastery or nunnery or

to become different from everyone else.

Such situations, of course, cannot lead to any true spirituality. Instead they establish a stagnant condition leading to the fabrication of pseudo-spirituality which entirely replaces true spirituality. If one doesn't see anything else but pseudo-spirituality which is defined by expectations of conventions and traditions and their prescribed stereotypes, one inevitably is led to believe that this is a true spirituality and that no other way exists.

Such a belief system is infused in people's minds to the point of exclusion of anything different.

The building of such stereotypes is a very dangerous venture because it causes people to believe that only chosen ones can be truly spiritual. An average being cannot be truly spiritual because one is incapable of giving up all natural desires and pleasures. Therefore, there is no use in trying. "Let them pray for me, and perhaps by their merit and prayers I can be saved" - such is an inevitable inner conclusion stemming from this situation.

The fallacy of this situation is in the claim that true spirituality is impossible unless one restricts or gives up partly or entirely most of the physical, sexual, natural and worldly pleasures and desires. Yet in the real meaning of the true spirituality, the opposite is true. In such pleasures and desires there is a continuous presence of spirituality. Any desires and pleasures are expressions of the spiritual state of affairs in the innermost degree.

Body, matter, and all their elements in and of themselves have no life and, therefore, no pleasures or desires. Their pleasures and desires are projected into them by corresponding spiritual factors of the innermost degree where the Most High resides. Therefore, they are the outcome and the consequence of true spirituality which continuously seeks its expression throughout all levels of creation, filling and sharing with sentient entities its presence through and by their specific expressive abilities.

It is a spiritual abomination to claim that physical desires and pleasures are non-spiritual. It would mean that the Most High is cruel and tortures people by implanting in them such desires and pleasures, making it very hard if not impossible to be spiritual.

This is the false idea fabricated by the pseudo-creators and then infused into pseudo-mankind for the purpose of destroying true spirituality. Unfortunately, this idea is accepted, reinforced and perpetuated by the hosts of monks, nuns, "holy" men/women, priests and others who believe in its validity regardless of their intention.

In reality, however, to be or to become truly spiritual is the easiest and the most natural process. It is immanent and inherent in everyone's spiritual being. One does not need to give up anything. On the contrary, one recognizes such desires, pleasures and needs as gifts of love and wisdom of the Most High for the purpose of using them, expressing them, enjoying them and sharing them with as many as possible with the intention of making others happy and joyful. In doing so, and for such purpose and with such intention, one becomes truly spiritual. Such pleasures, desires and needs, therefore, become one of many tools by which one can share oneself with others and serve everyone's needs. As long as one looks upon them as tools for expression, giving, receiving, sharing and reciprocating the love and wisdom of the Most High and oneself, they are useful and by that virtue they are highly spiritual. In them spirituality and the Most High are as in their own. Spiritual recession begins only when such a purpose for these desires and pleasures is denied, and when that tool is turned into the ultimate goal of life.

Now, in the truly spiritual connotation, a truly holy person or person of God is in no way different from anyone else. Such a person fully enjoys life in all its aspects - spiritual, mental

and physical. The only difference is that such a person fully acknowledges, recognizes, accepts and professes that all he/she has is a gift of the Most High and an expression of the Most High's unconditional love and wisdom. Therefore it is not his/hers but it is given to him/her for the purpose of joy, delight, pleasure and happiness to be reciprocated and shared with everyone who is willing to participate in it. Such a person is thankful and grateful, feeling continuous gratitude for all such gifts and using them with discretion, wisdom and appropriateness. Such a person recognizes the true spiritual value of such gifts because they continuously remind her/him of their spiritual origin and correspondences to their spiritual states and meanings. Simply, they are valuable tools for acquiring greater spirituality. This is what it is to be truly a man/woman of God.

(6)

As mentioned previously, the pseudo-creators in their original plan fabricated a different set of humans through genetic manipulation. Anatomy, brain structure, physiology, neurophysiology and all related functions of the human body were extensively altered. One of the main targets of such fabrication was to change the meaning and purpose of feminine principles represented by females. The reason for such preoccupation with and drastic change in the structure of the female was because of the vital meaning of its correspondence. Femininity corresponds to love and, thus, to life. It was necessary, therefore, somehow to diminish this importance in order to succeed in destroying spirituality. For that reason the female was subjected to extensive alteration in the appearance of her body which was structured in such a way as to appear inferior to that of the male.

Pseudo-mankind was deliberately structured in such a manner as to make any and all conclusions based on externals or outward values. Only such a structure could accomplish any recession from spirituality. If emphasis were on internal values, no recession and ultimate destruction of spirituality would have been possible because the internal degree is spirituality itself.

Knowing that everything in such a society would be judged by external appearances, the best way to diminish the importance of the correspondence of femininity to love and life was by changing the female external or bodily appearance and function. In general, the female's body was made weaker, smaller and more vulnerable than that of the male. This situation led toward the development of a superiority versus inferiority complex and caused females to become dependent upon males.

The pseudo-creators developed a full range of special rules, regulations, expectations, behavior patterns and reinforcements that led toward the establishment of specific rules for males and females in their mutual relationships. Thus, traditions, conventions and their cultures were built, maintained, perpetuated and reinforced, and all relationships of males and females were regulated by them. Males became the dominant factor in the society, deriving from it privileges and special positions, along with superstitions, biases and prejudices. The principle of love and life in such form was oppressed, suppressed and frowned upon. On the other hand, the principle of aggressiveness, brute force, arrogance and ambition represented by males was emphasized, supported and admired. This situation continued to such an extreme that in some nations and religious dogmas, to be a woman is considered to be less valuable than to be an animal.

Such emphasis leads to the domination of one principle over another - a dangerous situation because in the balancing factors of both is the unity, oneness and harmony of life along with the creativity that comprises true spirituality.

Thus, the true concept of the Most High represented by the unity of the principles of femininity and masculinity is distorted in the human mind and, instead, a distorted version of Him/Her is infused. This distorted version leads to the ultimate denial of the true Most High

and thus toward the destruction of true spirituality. This is the purpose for which pseudo-mankind was fabricated by the pseudo-creators.

(7)

In order to reinforce this situation and to emphasize the importance of external bonds and the subserviency of one principle to another, it was necessary to invent the institution of marriage and family which would successfully perpetuate this abominable condition. The structure of such an institution is an external representation of how far the non-spiritual principle can go in enslaving people into a belief in the holiness of external marriage and family. It becomes a sacred institution that must be supported, guarded and defended by any means.

Since all principles in pseudo-mankind are derived from external values, from them are established rules, regulations, expectations and demands limiting the functions of marriage and family and the purposes they serve. Thus, the concept of marriage and family is not derived from spiritual principles of the innermost degree but from the conveniences, demands, dictations and expectations of society. In this way its external preservation is assured. In true essence and substance no other considerations are possible in such a society. The spiritual representations of such bonds and acts are disregarded or professed only verbally without anyone taking them seriously.

For that reason, all marital and family bonds in such a society are of an external, non-spiritual nature and have no meaning in themselves. Therefore, in the true sense there are no marriages on the planet Earth but only convenient bonds and enslavement for the perpetuation of the non-spiritual status quo of pseudo-mankind. On such bonds non-spirituality feeds. That is the reason why in a given society there are such tremendous limitations, restrictions, demands, prescriptions and projections on marital and family life which often lead people to insanity and the killing of each other physically and mentally.

The problem with pseudo-mankind's family and marriage institutions is that they were invented for only one purpose and reason: to maintain, perpetuate and sustain the life of pseudo-mankind and all its abominable traditions, conventions and cultures. The wrong idea that any society and spirituality can be sustained only by such institutions was brainwashed and infused into the human minds so that they consider it as the only possible source of survival. Therefore, such institutions become a religious and cultural bulwark and are guarded with dogmatism, ferocity and madness of a vicious watchdog.

Since the existence of such institutions is motivated by external values and for the wrong reasons, it is a useless and dangerous existence because it was falsified in the hells. Support of such institutions leads to the support of non-spirituality and results in destruction of true spirituality.

The true spiritual meaning of marriage has nothing to do with public or external values. This is a private matter of internals which is purely subjective, individual and intimate. It is governed only by internal needs for unification of all principles of life represented by masculinity and femininity. It is the state and the process of exchange, sharing and fusion of those principles for the purpose of acquiring greater spiritual awareness and conjunction with the Most High who is present in such a union as in His/Her own, which leads toward becoming more and more oneself. Once such a union is established it is not limited to its own sustenance and self-absorption but it is radiated, shared and given to many others. In such a union the purpose is always spiritual-the ultimate unity of oneness and harmony of love and wisdom, good and truth, femininity and masculinity, with all their attributes and derivatives. This is an internal state and process which is manifested in the external or outward level in the form of physical attraction of a man to a woman and a woman to a man and their desire for physical conjunction and sharing of all pleasures and felicities resulting

from such conjunction. These pleasures and felicities are considered to be tools and expressions of the true spiritual state of affairs to which they correspond. Such consideration of the relationship of a man and woman is truly spiritual and constitutes the base on which a true spiritual marriage can become reality and prosper.

A true spiritual marriage cannot be limited, restricted and bonded by any conventions and traditions because limits initiate and perpetuate stagnant conditions that have no desire to change. In stagnation there is no spirituality. On the other hand, in a true spiritual marriage there is a continuous effort for change, spiritual progression and greater approximation of the true reality of the Most High.

Now, the idea about pseudo-marriages and pseudo-families which has been brainwashed into the human mind is so very strong that almost everyone on Earth believes that any change in the structure of the marriage and family institution or the entire removal of this institution could lead to the complete cessation of mankind's existence. But, in actuality, the opposite is true. Rigorous adherence to the type of institutions which were fabricated by the pseudo-creators lead ultimately to the destruction of mankind and spirituality, as one can see from the present state of affairs on Earth. Of course, this is a final goal of the pseudo-creators - to destroy any spirituality.

In order to give greater verity to marital family institutions and their functions, all religious dogmas and doctrines develop a falsified belief system proclaiming that such institutions are sacred and holy and, therefore, cannot be abolished or changed. Now, around such belief systems are built conventions on conventions, traditions on traditions, rules on rules, expectations on expectations and demands on demands to force men and women into bonds with each other that can lead to their misery, suffering, guilt, fears, anxieties, and all other insanities and restrictions that suffocate all spiritual life under the guise of spirituality and in the name of the Most High.

This is the ultimate abomination of such institutions resulting in the answer to the question of what it is like to be without spirituality.

Now, there are grains of truths in such institutions. They point out the fact that there is an ultimate conjunction and unification of femininity and masculinity. But the understanding, description, explanation and practice of it is pure distortion, perversion and mutilation. The value of this is that it provides an example of what a true spiritual marriage and family is not like.

(8)

The concept of sexuality and sexual love is the special target of distortion, perversion and mutilation of the pseudo-creators. The reason for such concern about this matter lies in the immense spiritual importance and connotation that sexuality has. It is an ultimate expression of unity, oneness and harmony of all spiritual principles which are exchanged and reciprocated fully and completely. Such unification results in the most delightful and pleasurable climax that gives a birth to an entirely new spiritual idea which becomes a base for the manifestation of continuous creative effort of all sentient entities. This leads them to a higher spiritual awareness, transcending everything previous, and leads to the establishment of a higher spiritual state and process, positioning them into closer approximation with the Most High.

Through this unification and by it they become more themselves and, therefore, more alive. This is the true meaning of sexuality also on physical levels since its purpose is a concrete and sensory manifestation of this principle in the outermost degree.

Now, such a concept of sexuality is an intolerable one for the pseudo-creators because it

cannot lead to elimination of spirituality but instead to its affirmation.

Therefore, they fabricated a completely distorted view of sexuality and infused that view in the humans they originated so that they could undermine the very creative principle to which sexuality corresponds and which it represents; thus any creation ceases.

In this fabricated connotation, sexuality is considered to be something dirty, filthy, sensual and bodily abominable that serves only two purposes: one positive (pseudo-positive) for the procreation of species which support the continuous life of pseudo-mankind; and one negative - to lead people into the fire of hellish lust and, thus, to eternal damnation.

Now, this idea leads to the establishment of all types of restrictions, limitations, expectations, projections, stereotypes, rules and regulations which are put on human sexual expression. The guilt about such feelings is carefully infused into people's minds and continuously maintained.

Because of this connotation, sexual intercourse is permissible only for the purpose of procreation within pseudo-marital bonds, or is tolerable as long as it occurs only between husband and wife (pseudo-husband and pseudo-wife). Any other expression of sexuality is forbidden, intolerable and, in some societies, punishable by physical and legal means.

This conceptualization of sexuality establishes very specific traditions, conventions and techniques which must be followed and obeyed under threat of eternal punishment in hells or by legal punishment of laws fabricated for that purpose.

In such a situation, one is forced to approach sexual involvement with fears and anxieties. This leads to sexual blocks which hinder one's sexual and, thus, spiritual development and destroy the true creative meaning of sexuality.

The dilemma of this situation is that sexual feelings are very natural and normal feelings. Nothing can eliminate their presence. In one way or another they must be expressed. The reason for this is the meaning of the correspondence of sexuality to the unification and exchange of all spiritual principles for the purpose of climax which leads to the birth of higher spiritual ideas. This is the basic principle of life implanted into all sentient entities no matter how they were genetically manipulated.

One has to remember that in such manipulation, the pseudo-creators used the original living cells of true humans to fabricate pseudo-humans. In those cells all spiritual principles are eternally preserved. By them life is possible and attainable. Thus, sexuality, as such a unifying principle, had to be retained by the pseudo-creators. But its connotation, purpose and meaning was distorted, perverted and mutilated and it became a tool of terror and horror for many people.

Because of the normality and naturalness of sexual feelings which are an inborn and immanent function of human life and of the fact that humans are alive, these feelings are ever-present in all human activities. But due to the ideas infused by the pseudo-creators, such feelings and activities related to them are considered abnormal, unnatural, sinful, sick, and something of which to be ashamed or from which to hide. As one can see, the pseudo-creators are very consistent in putting everything upside down. This attitude leads to peculiar feelings about the human body and nudity. Instead of accepting the naturalness and normality of nudity of the physical body which is a creation of the Most High, one is forced into hiding it, being ashamed of it, being sensitive to it, and in the ultimate sense despising it. Such an attitude becomes an ideal base for the origination of many physical illnesses and diseases, since the body protests against such an attitude by developing all kind of physical symptoms.

On the other hand, by such distorted considerations, members of pseudo-mankind are forced into the development of all kind of sexual perversions, deviations, denials, self-deceptions, cheatings, guilts, anxieties and fears which become a vicious cycle and perpetuum mobile of self-destruction and destruction of others. And this is exactly what the pseudo-creators wanted to accomplish.

To give verity to such a concept of sexuality, all religious dogmas and belief systems are engaged in proclaiming the spiritual need to practice sexual restrictions, to limit sexual intercourse for the purpose of procreation only, or to allow sexual intercourse with only one married sexual partner in approved ways and physical positions. All else is considered an adulterous, fornicative and unpardonable sin leading one to eternal damnation of the fire of hells.

With such an approach toward sexuality the true spiritual meaning of sexuality is lost forever.

It is an error of the centuries to consider the purpose and goal of sexuality to be for procreation only. Sexuality, in its original design, was never meant to be for procreation of physical posterities or the birth of children. There are better ways to create children than through physical birth. Sexuality was created for the purpose of ultimate sharing and expression of the universal love of the Most High, love in general, and for the delight, pleasure and happiness of everyone. In the higher sense, sexuality was created for the purpose of giving people a tool through and by which they can give birth to new creative and unique ideas that can be manifested in physical and concrete actualization and realization on the level of the natural or outermost degree.

In such a connotation of the higher sense, sexual experience and expression is not limited to one partner only but is available to all who wish from their free will to share in that creative effort for that specific purpose. The limitation of sexual intercourse to one partner only is an invention of the hells to restrict people in their creative effort and to kill in them their true thirst for higher spirituality. Such restrictions lead to the development of possessiveness, jealousy, exclusivity, selfishness and slavery. These are not prerequisites of love, but of hate and hell. On them no spirituality and no true creativity can be built.

The purpose of the pseudo-creators was to bring pseudo-mankind to such a stance about sexuality in order to destroy all spirituality.

(9)

As mentioned previously, in the original condition of true mankind, sexual intercourse did not result in physical birth of children. Any unique spiritual ideas that resulted from sexual intercourse were used by the Most High for their direct endowment with concrete life in a form of a new human being. This was the original or the very first state of affairs. In the second stage there was a recession from such direct endowment that was replaced with a special type of bi-cloning. The structure, uniqueness and specificity of a person created by such a method was still determined by the unique new ideas that were the outcome of climax derived from sexual intercourse.

Such ideas were simply utilized for creating a new person. In that sense, children came into this world in a completely different way than they do now. They were different from the present children. First of all, they came immediately into the full knowledge that existed to that time in creation.

In the first stage of man4dnd, when direct endowment of the Most High operated, children were fully adult from the very moment of their appearance. In the second stage, when the special type of bi-cloning was used, their bodies were grown to the point of early youth and

awakening took place with the full available knowledge of everything that was necessary for the fulfillment of the purpose and goal of the newly-coming person's life.

In both situations, by virtue of this fact, those people possessed full knowledge relevant to their specific functions and also the general knowledge of all other functions. Because of this they inadvertently had all or most knowledge of spiritual principles. A small deviation existed with the people created in the second stage where no experience of direct endowment by the Most High was available. But even the knowledge of this was immediately available to them.

If such methods of creation of people had continued, there would have been no spiritual deterioration because everyone was naturally spiritual by virtue of such methodology of birth.

Now, in a condition like this, no formal education was necessary since everyone came into fullness of knowledge and proceeded to add and contribute to that knowledge by and from his/her own spiritual creative effort implanted in everyone by the Most High.

Such a situation, of course, could not be tolerated by the pseudo-creators since it would have led to greater and greater spirituality instead of lessening its degree to the point of complete cessation of all spirituality.

For that reason the pseudo-creators devised a plan for a new process by which human beings were to come into this world. As pointed out previously, they fabricated by genetic manipulation pseudo-men and pseudo-women. They used as a prototype an ape-like animal creature to restructure the female body in such a manner as to enable it to conceive and to give physical birth to a child in exactly the same manner as the ape-like animal creature.

Several things were accomplished by such alteration: **A.)** the institution of family and marriage could be built which would perpetuate the existence of pseudo-mankind until complete destruction of spirituality could come to its fruition; **B.)** the birth of any human being into no conscious knowledge or limited conscious knowledge could become reality; it was necessary that there be no conscious knowledge of spirituality available to people from the very moment of their births so that non-spiritual ideas could be infused in them; **C.)** the necessity to build traditions and conventions for rearing and educating children in ways which would perpetuate existence of pseudo-mankind, which led to the development of the whole educational system; **D.)** the development of feelings of dependency upon and obedience to external factors and external environments of other people; **E.)** the establishment of institutions having external physical authority, and cultures with rules, regulations and prescriptions which had to be followed. This led eventually to the establishment of states and governments to enforce that authority and culture by laws specially designed for that purpose.

As one can see, the impact, consequence and the outcome of such an alteration in the human reproductive process is far reaching. All is geared to only one goal: the ultimate destruction of spirituality. Everything without exception served that purpose.

The major weapon that such an alteration produces is birth into conscious ignorance. In such a situation a child is born with a closed internal spiritual degree, partly open intermediate degree, and a completely open natural or outward degree; thus, one is forced from the very first moment of one's physical birth to look outward for answers to all questions. The preoccupation with the outward world becomes a necessary consequence.

This is a real weapon for deterring people completely from the consideration of their spiritual origination which is in the innermost degree. Birth with the open spiritual degree, by its very nature, cannot be a birth into ignorance. But birth with a closed spiritual degree and fully opened natural degree must be birth into ignorance, since there is no knowledge in the

natural or outward degree except by influx from the innermost or spiritual degree. Such ignorance provides a good ground into which educators can, and do, implant seeds of any choosing.

Once all knowledge has to be implanted from the outside into the inside and not vice versa, one can devise all kinds of fabrications, ideas, thoughts and views and infuse and brainwash them into people by teaching methods. For that purpose schools and educational systems are established in which such a process becomes reality. Only those ideas which are congruent to the dictates of that particular society, its traditions, conventions, rules, regulations, cultures, adopted religious dogmas and belief systems are taught, along with anything else that particular authority and establishment desires and demands.

Such a situation is a fertile ground for starting any kind of spiritual deviation or other deterioration desired.

In order to assure continuous perpetuation of this situation, the pseudo-creators infused into their pseudo-creation animalistic feelings of motherhood, fatherhood, family attachments, childhood, and all other animal instincts, so that people are trapped into believing that such feelings are natural and normal states of the human condition. All systems, and especially all religious systems, are engaged in imputing, imprinting, supporting and maintaining such ideas, causing people to believe that such feelings have spiritual value.

But from the true spiritual standpoint, such feelings are neither natural nor normal and have no spiritual value in themselves. This is not a true human way of life, but an animal's way of life. The pseudo-creators deliberately analogized humans with animals, took from the animals all such instincts, and in a modified manner infused them into their pseudo-creation, that is, into the present humans of the planet Earth.

In the true spiritual connotation, the principle of motherhood and fatherhood reflect the Oneness of the Most High and His/Her Absolute Creative Effort which is transmitted to all sentient entities. Motherhood and fatherhood result from the production of new special spiritual ideas which are born during the exchange of all spiritual principles of femininity and masculinity manifested on the physical level in sexual intercourse and orgasm. In such a connotation, from the Most High, one becomes a mother and a father of special new spiritual ideas which proceed and become independent and free beings having existence by the endowment of the Most High. The endowment of the Most High and His/Her Creative Effort transmitted and manifested in children born in such a way is a true school, education and sense of belonging to the One Family, all Creation of the Most High, who is the only real possible Mother and Father to be worshipped, and the only real authority from one's own free will and choice.

Any situation other than this leads ultimately and inevitably to the loss and final destruction of all spirituality and, thus, life.

Now, there are grains of truth in such other situations. One has to remember constantly that pseudo-creators were always imitating the real Creator. They used the same ideas and principles but in a perverted, distorted and mutilated manner. The ideas of motherhood/fatherhood, education, family, authority, and so on are basically spiritual ideas. But the ways in which they are used, interpreted, applied and reinforced is non-spiritual, leading to cessation of spiritual life. The truth is that such terms represent certain spiritual qualities of the Most High to which they correspond in the natural world. However, in their perverted, distorted and mutilated form they serve to show and to teach what a real family, real authority, real education, real mother, father and children are not like.

(10)

As a part of the above-described educational condition, the pseudo-creators developed a whole system of philosophies and metaphysics, and a special way of understanding creation for the purpose of infusing contradictory ideas in people's minds that would lead them to the ultimate denial of any philosophy.

The problem with such philosophies is that they do not have direct access to the innermost spiritual degree from which such philosophies should come. As mentioned above, that degree was deliberately closed. Access to it is only indirect from external observation, that is, from the "without" to the "within". Since the "without" in itself does not have a unifying principle, as the "within" has, various views, opinions and ideas are produced based on personal feelings, interpretations and understandings of the origin of life, the meaning of life, the concept of knowledge, the structure of the Universe, and so on. Such views are built into whole philosophical, metaphysical, and epistemological systems which are taught to people all over the world.

By virtue of their origination and externals, all their explanations derive from those externals and, therefore, are distortions of true reality. The externality of the situation is not improved by the fact that they direct themselves toward the internals. The external understanding and explanation of internals will always be external, no matter how much one turns oneself toward the internals. The turning is always from the externals. Such a situation cannot produce real truth but only distortions.

Now, this kind of a situation is deliberately devised by the pseudo-creators because they are aware of the danger that philosophy can pose by virtue of its nature to explore the meaning of life, the principle of knowledges, and all other spiritual and internal issues.

This is one of the reasons why the internal degree is carefully closed by the pseudo-creators and is made inaccessible by direct means. Such closure forces philosophy to a form of guesswork which may or may not lead to discovery of real truth.

By such closure, doubt of any philosophical conclusions is imputed in the human mind. Doubt in itself undermines the full acceptance of any conclusion or situation as being the ultimate truth. Such doubt is magnified by the fact that many contradictory philosophical and metaphysical systems exist, all professing to have the real truth. Now, two contradictory ideas cannot both be true. But which one is real and which one is false? Such a question may lead eventually to the rejection of both.

Such situations can and will lead to the disregard of any philosophical conclusions, no matter how truthful they might be. And this is the catch of the pseudo-creators: lead people to doubt anything and everything. From such a condition of doubt it is easier to accomplish the destruction of spirituality.

(11)

Another careful target for destruction by the pseudo-creators is the concept of ethics and morality. It is necessary to build a different, non-spiritual ethic and morality, and to define the concept of good, truth, evil and falsity in such a manner as to deprive it of any true spiritual meaning. This is accomplished by establishing traditions and conventions with their strict rules, laws, regulations and prescriptions which determine what is good, what is evil, what is right, and what is not right.

In such systems the determination of these concepts doesn't stem from the innermost spiritual degree of an individual's need, but from externally imposed traditions and conventions which perpetuate the stagnant and outlived rules, laws, demands and projections.

Thus good and truth lose their true meaning, and that which contributes to the perpetuation, maintenance and support of traditions, conventions and their cultures is seen as good and truth. Within such a concept, everything is good and right if it serves the preservation of the status quo. In such a preservation there is no progression and, therefore, no spirituality. The real truth is always dynamic and, therefore, continuously breaks all traditions and conventions. In the dynamic nature of truth is its good. Whatever causes progression toward higher spiritual awareness and better spiritual life is good and, therefore, it is truth. A better spiritual life means greater individual freedom and independency, greater opportunities for self-actualization and self-realization, greater manifestation of individual creative effort, greater mastery of one's own life and greater approximation of one's true self-concept and self-image. Such a life is truly spiritual and, therefore, truly leads to greater spiritual awareness. The dynamic nature of such a process is obvious. Whatever is blocking such process is reactionary, unethical and immoral.

But in the concept of ethics and morality of pseudo-mankind, everything is upside down. Therefore, true morality and ethics are considered immoral and unethical because they undermine dependency upon conventions and traditions. Such undermining is seen as a vital threat to the preservation of pseudo-mankind's pseudo-life and, therefore, it must appear evil and false.

By virtue of the dynamic nature of spirituality, no spirituality can be found in the stagnant condition of traditions and conventions, so the adherence to them is the fastest and best possible way to destroy any possible spiritual reawakening.

A good example of such pseudo-morality and pseudo-ethics is the situation with sexual education in the United States schools. The positive and in its essence truly spiritual effort to introduce sexual education into school systems is undermined, blocked and viciously attacked by the so-called "moral" majority. The moral majority, of course, is a crusader for the preservation of everything old, traditional, conventional and pseudo-religious in which no proper understanding of human sexuality exists. Even utterance of the word "sex" is considered to be immoral, unethical and dangerous. The members of the moral majority do not want to permit their children to learn the true facts of sexual life because it would destroy their own illusion of morality and ethics. Under the guise of morality they force the system into the exact opposite - the abomination of morality. They should therefore, be called the "immoral majority".

However, the hypocrisy, perversion, distortion and mutilation of true morality and ethics by pseudo-mankind is such that they consider themselves highly moral and ethical. This is one of the grave consequences of human spiritual deterioration.

(12)

The understanding of true human nature is a cornerstone on which spiritual development and progression of mankind is built. If one arrives at the right understanding of human nature, one arrives at the understanding of what true spirituality is all about. Such an understanding is a danger to the pseudo-creators' plan. As a part of their pseudo-creative effort in the process of fabricating pseudo-humans, it was necessary to repress any such knowledge and promote ignorant people who would have no true notion of human nature from its inward or spiritual direction. By closure of the innermost degree, from which such knowledge can be safely derived, the pseudo-creators closed the possibility of building a true spiritual psychology and social science. Instead, by opening the outermost or natural degree they fabricated a basis on which so-called scientific psychology and social sciences were developed.

Such psychology and social sciences disregard most of the spiritual concepts, or perceive them in a distorted manner through the glasses of traditions and conventions. Since the

emphasis here is on observation and description of the external degree only, true human nature escapes their consideration. The external degree in itself is considered to be true human nature. All definitions, categories, principles and behaviors are derived from that degree. The external degree of the human mind is divided and subdivided into many levels and dimensions, and from it the concept of the human mind and the human personality are postulated. Thus, the external degree in such a concept is considered to be both internal and intermediate. Everything is on the surface. The lower layers of the surface are considered to be the ultimate origination, causation, expression and determinants of human behavior and human mentality.

On such an approach psychological traditions and conventions are built which perpetuate these states of affairs. Any attempt to break through or to admit the existence of more than they accept is refuted, condemned and denied. Such attempts are considered signs of mental illness or an active imagination without any base in reality - reality being equated with the observable external degree of the human mind.

Yet such psychology is not a real psychology because it doesn't deal at all with the understanding and description of true human nature and human behavior derived from it as it is intended. There is no human nature in the outward degree of the human mind. The outward degree manifested in the bodily, neural and brain functions, and their corresponding mental reactions are only a mechanism through which such nature operates. The mechanism and its reactions are not the same as human nature. Human nature transcends anything that is represented in and by the external degree in all respects.

In order to understand true human nature, the internal degree must be open. In it there is the origination, causation and determination of the unique nature of the human mind manifested in the infinite variety of its bearers. The internal degree is a spiritual degree where the Most High is as in His/Her own. For that reason, if psychology and social sciences are ever to properly understand human nature, they must completely, totally and entirely relinquish their present practices and methodologies and their own dogmatic preoccupation with external factors, and turn toward the establishment of tools and methodologies for starting from the inside, from "within" to the outside or "without." So far, all their effort has gone in the wrong direction - from "without" to "within". Since in such a reverted direction the "within" is closed, no "within" can be discovered. This leads to the inevitable conclusion that no "within" exists. Therefore, no spirituality has any reality in existence and true human nature cannot be derived from any spirituality. Thus, modern empirical psychology and social sciences play right into the hands of the pseudo-creators by leading people continuously away from spirituality. After all, that is why the pseudo-creators, among many other things, forced the closure of the innermost degree and put blinds on all psychological and social sciences.

(13)

One of the greatest dangers of the pseudo-creators' pseudo-creative effort is a natural and normal tendency of human beings to be free and independent. This tendency derives from the Absolute Nature of the Most High who is Absolute Freedom and Absolute Independency. In it the true spirituality prospers and continuously progresses. Therefore, one of the major efforts of the pseudo-creators is to undermine, block and restrict such freedom and independency by any means. As a part of that effort an idea is stolen from the organizational structure of the spiritual world. This is the idea of government. The purpose, the content and the function of such an idea is, of course, perverted, distorted and mutilated. Then, in such form it is implanted in the structure of pseudo-mankind.

Traditions, conventions and cultures are built. Within them various interpretations and understandings of them is infused. Such differences lead to the formation of political parties and governmental bureaucracies, various political states, systems, and many other things. Each of them produces its own understanding and interpretation of traditions and

conventions. To assure safety and perpetuation of such systems, laws are written for their protection and the whole judicial system comes into existence for interpretation of those laws. Once the laws are written and interpreted, it is necessary to enforce them. This leads to the establishment of law enforcement agencies, police systems, and prison systems where so-called lawbreakers are held.

In their ultimate sense, all such institutions and policies serve only one purpose - to preserve and to perpetuate the system itself. Regardless of the political interpretation of such a system, all conventions and traditions of such a system are carefully guarded and defended.

Because of such a utilitarian purpose, no system has any spiritual consideration at all. Such consideration is very often used to reinforce the policies of the system itself.

Now, such intricate, complex, and complicated systems repress, oppress and limit anything new, different and threatening to the system. They believe that they have a legitimate right to do so because the highest goal of life is the preservation of the system itself. Such a structure is a beautiful tool to destroy, or at least to restrict, any human freedom and independency by making all humans dependent on the system for their survival. Giving them no choice but to obey the system (if people want well-being), they strip human beings of their most precious value - the right to be free and independent of any systems. Such dependence, of course, is a block to spiritual development and progression. This is what the pseudo-creators wanted to accomplish.

(14)

The placement and position of pseudo-mankind into the external level and degree of matter and the closure of the innermost spiritual degree leads to the necessity of explaining all events on the basis of their external manifestation. For that reason, in such a society there is a tendency to develop a very peculiar attitude toward natural sciences.

In darker ages, when the obscurity, dogmatism and fanaticism of external false religion dominated, any scientific exploration that led to disapproval of established dogmas was forbidden and persecuted. Hence, there was a tendency in those ages to destroy by fire anyone who came up with something new and different. Only those sciences were supported which reaffirmed established dogmas.

On the other hand, in modern times, the conclusions made by natural scientists as a result of their explorations and experimentations on the external degree - that is, all natural laws and occurrences - are considered by many to be the ultimate truth and reality. Such a position leads to the development of special scientific traditions and conventions which, in turn, limit natural sciences in their progressive development. In this sense there is no difference between the scientific explanation of the world and the pseudo-spiritual one. Both are traditional and conventional.

The tradition and convention of all natural sciences lies in a preoccupation with the outward world and its various elements in their various combinations and forms. From this there is a tendency to explain the Universe and life in the terms and phenomena of matter and its mechanical, physical, chemical, biological and mathematical laws.

Such an explanation relates to the ultimate level where no real life and no real laws in and of themselves exist. Since one who is totally external cannot discern any spirituality in such events and phenomena in themselves, one is led to the denial of the existence of any spirituality at all.

The true spiritual purpose of natural sciences should be in exploring the correspondence of all natural events and phenomena to the spiritual realm and how such correspondences can

explain fully the true nature of creation and life on all its levels, dimensions and degrees.

Now, such a purpose of scientific exploration is inconceivable to the pseudo-creators because it would continuously lead all scientists to greater and greater spirituality. And this is, in fact, the true spiritual value of all natural sciences. Such a situation is undesirable and intolerable and, therefore, necessitates a change in approach and methodology. This was done by closure of the spiritual degree, separation of the planet Earth from any resources other than observation of the natural phenomena, and by infusing the idea in the human mind that the only reality conceivable is the reality of the external world that is the only source which originates, produces and sustains life.

This is a great scientific hoax that is perpetuated and fed by the traditional and conventional approach used by the natural sciences. This hoax is reflected in the definition of what true science is all about. The content of such a definition is built from the external validation of observable phenomena by sensory means. Since sensory tools are of the external degree, they cannot detect anything more than what appears in that degree. And since the internal degree is kept closed and inaccessible by direct and sensory means, its existence is either doubted or completely denied. From these self-imposed limits only entirely false or distorted conclusions are possible by natural scientists regarding life, the Universe and all its phenomena and structures.

(15)

The preoccupation of pseudo-mankind with external values establishes a peculiar and paradoxical attitude toward the question of human life and death. On one hand, since little or no value is placed in internal and truly spiritual matters which constitute the real life, human life has little meaning in itself. It can be easily sacrificed for preservation, perpetuation and maintenance of human monstrous traditions, conventions, cultures and all their systems. The important matter here is not the individual human life but defense of the systems that are considered to be givers, supporters and maintainers of life in general. This abstract life of the system is put on a pedestal and is worshipped in the form of many billions of sacrifices of human individual lives which is celebrated and admired. The devastating wars and acts of violence and aggressions that kill humans like flies is an example of such an attitude.

On the other hand, since life is derived and attributed only from and to nature and the physical body, people cling desperately to life in the body and develop a tremendous fear of death, trying hard to maintain, extend and preserve life at all costs. They do not want to admit that there is no true life in the body and in nature, nor do they admit there is only a presence of life in them by virtue of the innermost degree wherein is the Most High. Therefore, it is virtually impossible for them to believe that the elimination of the body and matter doesn't eliminate individual life because it is completely, totally and absolutely independent of any natural phenomena of matter and its elements. **Real life is a spiritual life and it cannot be destroyed.**

Such ideas, of course, are undesirable and intolerable to the pseudo-creators. Therefore, they infuse into human minds this paradoxical attitude toward life, limiting its meaning to the abstract life of systems and to its dependency on matter and physical body. Preoccupation with such pseudo-life is a safe way to keep people from true spirituality.

Another distortion that is inculcated in human minds comes through religious abominations that dictate to people a special style of life that must be led in order to earn their entrance into an obscure eternal life. No detailed concept of the nature of eternal life is formulated. Since such dictates are based on fears, quilts, punishments and deliberate obscurity of the style of eternal life, people become even more afraid of dying and of the true life, and cling even harder to the physical life of their bodies. In view of this fact, such religious abominations in their ultimate sense are as materialistic, perverted and dangerous as all

others. Nothing of true spiritual value exists in them. The only grain of truth that is available from such considerations is the claim or hope that there is some kind of life after death. But the explanation, interpretation and understanding how such life functions or how it is acquired is a complete distortion, perversion and mutilation which leads to the establishment of the knowledge of that which is **not** the true eternal spiritual life.

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The style of life of pseudo-mankind is entirely built around following, maintaining and perpetuating traditions, conventions and cultural mores. Anything new is accepted reluctantly, slowly and suspiciously and it takes a long time to incorporate it. Once it is incorporated, it becomes part of those traditions and conventions and loses its progressive element. In each new step the original concept of individuality and individual differences is modified, distorted and perverted. Traditions, conventions and cultures lead to a stereotyped development of a person who is expected to think, to feel, to will, to act, to function and to behave in certain ways prescribed by that stereotype.

In this sense individuality is replaced with role playing, conformity and uniformity. Any deviations from such requirements and demands are considered undesirable, abnormal, pathological and dangerous and must be, therefore, checked, blocked and suffocated in their expressions.

People who are different, unusual and non-conforming by the established standards are considered to be weird, individualistic, and a negative phenomenon in the life of such society.

Whatever is different from such standards and stereotypes is a threat to the very life of conventions and traditions on which pseudo-mankind is built.

For that reason, true individuality and individual differences are both silently and apparently repressed, suppressed and discouraged by all direct and subtle means.

The manifestation and function of individuality and individual differences is intolerable to the pseudo-creators because it leads to the discovery of the true spiritual principles behind it. The Absolute Creative Effort of the Most High is manifested in the infinite variety and infinite number of unique individuals and their individual differences, the total cumulative sum of which becomes a ground on which Absolute Sharing of the Absolute Principles of the Most High is possible, attainable and occurs. Therefore, true spirituality is based on that individuality and individual differences.

To undermine and diminish the importance of such a concept, pseudo-creators had to lead their pseudo-creation in the form of pseudo-mankind toward building all types of social, cultural, religious and other conventions and traditions that would, by their demands for conforming, hinder, block and discourage development, manifestation and function of such individuality. Once they succeeded in such an endeavor, the road to lesser and lesser spirituality was open until no or little spirituality remained. The monstrosity of conventions and traditions attempts to swallow individuality with the ferocity of an ever-hungry beast.

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In such a condition and with such an intent, it is necessary to precisely define the basis on which human relations can take place. Such relations are not allowed to be built on individual similarities that lead to a greater spiritual awareness but on external conveniences and demands. Since pseudo-mankind is turned outward to the surface of the outermost degree of existence, all its values are based and are judged on that surface. Human relations are no exclusion from that rule. They are determined by the externally imposed conventions, traditions and cultures, and their rules, regulations and prescriptions. Stereotypes of such

relations are established by which everyone and all are forced to form their relations. There are certain expectations, projections, demands, ceremonies and rituals which determine and dictate the form, the procedure, the content and the establishment of such relations.

In such a situation people start to value their relations not on an internal spiritual basis but on external, material, social and political accomplishments of individuals who conform to the expected standards. This leads to a clustered differentiation of people which divides society into various groups, classes and factions that formulate their own rules, regulations, traditions and conventions by which the members of such a class are expected to behave and to abide. Such differentiation, since it is forced by external values of material, social and political positions, leads to the establishment of exclusivity by its position and role, which in turn leads to power and domination. This is fertile ground for annihilation of all spirituality.

In such a framework, hostile, hateful and paranoid feelings of one class or group toward any other class or group are developed and a continuous battle for dominant position rages. These groups and classes start to fight for their so-called rights and for domination of their own rigid traditions, conventions, and styles of life that are no different in their essence and substance from any other so-called privileged groups. It is not a matter of content but a matter of external position and power which becomes all-important for them. The privileged groups today can become the oppressed groups of tomorrow and vice versa. There is only an exchange of position, not a replacement of true values. The oppressed classes, once they become the privileged classes, take over and adopt such values and perpetuate them as effectively and consistently as the previous classes in power.

Now, on such grounds human relations are built in the pseudo-mankind. This is a deliberate fabrication of the pseudo-creators so that the true spiritual values - love, tolerance, understanding, cooperation, patience, respect, acceptance and freedom of choice - can be suffocated and replaced with their opposites - hate, intolerance, deliberate misunderstanding, uncooperativeness, disrespect, impatience, rejection and slavery to the conformity of traditions and conventions which destroy true spirituality.

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In such a framework everything must strive ultimately for one purpose: to perpetuate, maintain and continue the preservation and growth of pseudo-mankind's systems by which it can not only survive, but expand, hopefully, forever.

In order to accomplish this goal, the gradual development of technology is encouraged. Technology in this connotation is used as a tool to prove to the members of pseudo-mankind that continuous improvement of conditions of their life is its purpose. Technology deals with external phenomena and their practical utility; however, the improvement of life's condition is limited to the natural and physical well-being only. People are enslaved in ideas, thoughts, desires and tendencies to have greater and greater physical and material conveniences that in themselves and by themselves have no true spiritual value. In this respect they become a purpose of human life, thus averting people from spirituality.

The true purpose of technology should be an emphasis to make physical life comfortable, to eliminate material worries and anxieties about physical survival. Thus, more time could be spent in exploration of spiritual values and greater effort could be put in spiritual, mental and emotional growth, betterment and progression.

In this connotation technology serves the ultimate spiritual purposes and helps people to be more spiritual and thus more themselves.

Of course, such a connotation of technology is unbearable to the pseudo-creators. Technology's use is perverted, distorted and mutilated. It is used to enslave people into

dependency on material, worldly and earthly things and for defense of the human conventional and traditional systems. Since such defense is considered by established states and systems the greatest virtue and value of human life, technology is used for production of devastating weapons for destruction of anyone or anything that opposes or threatens that system. From this follows the inevitable result that the major use of technology is for the purpose of destruction.

Now, such use of technology eliminates from it any spiritual connotation. People start to develop a love-hate relationship toward it. On one hand they love its accomplishment because it gives them many natural, environmental and physical conveniences which they appreciate and become dependent upon. On the other hand they hate it because it can become a source of their annihilation. Such a relationship nullifies even more the concept that technology has any ability to see its great potential spiritual value.

Political controversy about the use of technology is maintained, fuelled and supported so that no spiritual values can be derived from it. This is especially true regarding the development of nuclear weapons, peaceful use of nuclear energy and space travel.

The implication, the impact and the consequences of nuclear technology and space travel can be of unimaginable proportions both in positive and in negative ways. The positive implication is a spiritual one. It would lead mankind on one hand toward awareness of existence of pure energy, the source of which is non-matter; on the other hand it would lead ultimately toward discovery of the Universe and its inhabitants which far surpasses any physical explanation. Such utilization of nuclear technology and space travel is thwarted by the pseudo-creators because it would ultimately lead people by many paths back toward spirituality. For that reason, their negative aspects are emphasized and utilized which oppose all spiritual principles - dangerous radiation, massive destruction and annihilation, contamination, military use and other similar use.

From this one can see how the concept of anything can be used either for discovery, support, development and actualization of spirituality or for non-spirituality. In pseudo-mankind's style of life everything is geared, by the purpose of its initial hoax, toward destruction of spirituality and artificial maintenance of non-spirituality. It is said "artificial maintenance". The reason for it is that non-spirituality or distorted spirituality has no life in itself. Its natural course is to die out. Only through such artificial maintenance is it capable of surviving. It feeds from the true spiritual principles by using them in a perverted, distorted and mutilated manner.

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In order to keep members of pseudo-mankind dependent on its systems and in a bond to material, earthly and worldly things, special traditions, conventions and cultures were developed which determined its economical structure. In this connotation, the economy of the society serves to perpetuate, maintain and support all conventions and traditions to which people are enslaved. A style of life is developed from them that leads to a need to support oneself materially and socially. A system of jobs, income, monetary standards and taxation is developed and established to keep people continuously in bond to that style of life which constitutes the base of pseudo-mankind.

External, material, prestigious positions are fabricated to keep people preoccupied with events of the outermost degree and all kinds of attractions artificially developed from it. Position established by ownership of external goods, properties and money becomes one of the most important needs. By it everything is valued and determined. Everything evolves around such possessions and the means to have more. Such an attitude leads people toward less and less spirituality until it becomes the least important value of the human life.

The complexity, intricacy and obscurity of economical systems contributes toward instability of the human systems. This, in turn, leads to greater needs and desires to have more of such goods as a means of protection against this instability. Insatiation, transiency and instability of material values together with institutional and governmental excesses leads to continuous inflationary tendencies which perpetuate this striving - to have more and better in order to beat inflation. Such striving by all factors, leads just to the opposite - more inflation and less stability. If spiritual values are replaced with material values, no stability of life can be ever accomplished because there is nothing stable in the nature of the outermost degree. One has to remember that stability of the outermost degree is maintained by the presence of its spiritual principles. Without it the outermost degree disintegrates by falling in on itself and by self-absorption. If one eliminates the stabilizing principle from it, nothing stable can remain in it.

For that reason it is important to realize that all systems of external or outermost degrees can only represent the spiritual manifestation which is internal or "within". As long as they serve this purpose, they are useful, stable and valuable. In such service is their true spirituality. However, as soon as they become a purpose in themselves, they lose all their spiritual value and become a destructive, negative force that leads ultimately toward annihilation of all stability and spirituality.

Such a negative stagnant state is exactly what the pseudo-creators desired. For that reason, they infused in pseudo-humans an attitude that would lead them to place their priorities on external, material, earthly, worldly things that have no value in themselves and by themselves. Since the ultimate goal and purpose of the pseudo-creators is to destroy all creation of the Most High, all the systems that pseudo-mankind developed by such a philosophy lead in their final application to destruction.

Economies in such a connotation are not excluded. Instability of the economy can have a devastating, destructive impact on human life. All facets of life are affected at every level.

To complicate the situation more and to lead to accelerated self-destruction, an intricate, complex and confusing system of taxation of people's earnings and properties is developed. The establishment of taxation is, of course, under the guise of support of the systems which supposedly protect the life and the safety of its members. In fact, what is protected here is not the life and safety of the people but the system's own abominable perpetuation through and by its traditions and conventions. Taxation serves to enslave people to the system. For that reason, it develops numerous rules, laws, regulations and prescriptions which seal and limit people's earnings and possessions and restrain their productive incentives.

There is a deep spiritual connotation to such incentives that is a danger for the pseudo-creators. The productive incentives of humans are reflections of a corresponding spiritual creative effort which is the principle of spiritual life. When people see the results of such incentives, by that spiritual law, the incentive in itself becomes rewarding regardless of its material consequence. One starts to see great potential and usefulness of such incentives for the common good. Such a consideration is purely spiritual and can lead to the discovery of spiritual principles. This is a dangerous situation for the pseudo-creators. Therefore, higher, more intricate and multiple taxation systems are instituted to keep people continuously preoccupied with their financial needs and to prevent development of truly productive incentives. Deductions are allowed in such systems in the form of investments. But they are allowed in their essence and substance only because such investments are investments into the system and, therefore, serve to perpetuate and to maintain the system itself.

But such an allowance also serves another purpose: to lead people to cheat, deceive and enter into criminal activities used either to avoid taxation or to claim fictitious deductions.

Such practices, of course, accomplish the goal of the pseudo-creators. They kill two birds with one stone. Deductions for investments and business support, perpetuate and maintain life for the system. The purpose of the system, of course, in its ultimate sense, is to destroy any spirituality and creation of the true Creator. In addition, the incentive to cheat, deceive and break the law turns people away from spirituality. It makes them dishonest. They continuously feel dishonest and guilty. There is obviously no spirituality in dishonesty and guilt.

Now, there are grains of truths contained in economical systems and taxation. One is mutual support and sharing of one's accomplishments with others through their material manifestations. When one participates in building a society this can serve a spiritual purpose: to give greater possible opportunities, to provide the best possible environment for all and for the individual's self-actualization and self-realization, and for the realization of the total creative effort of one's unique expression and incentive to ultimately serve the common good and use of all. In such a connotation it is proper and right to contribute to such a system with part of one's earnings because it provides for such opportunities and environment. In this respect, whatever one contributes to the system is an ultimate investment in one's own creativity and productivity which comes back in the form of such provision. Mutual benefit of such arrangements are obvious. This is a true spiritual connotation of such a situation. Any other considerations are reactionary, suffocative and destructive to human's incentives and creative effort.

From the foregoing discussion the question arises: What is a reasonable amount from a spiritual standpoint to contribute in the form of tax to the system? The answer to this question is a simple one found in corresponding spiritual factors of the numbers and their quality. Ten percent of flat, overall tax on the actual total gross earning only, is spiritually and, therefore, economically the right amount. Such flat, overall taxation excludes any deductions or multiple taxations. If one earns one dollar or one billion dollars, one is spiritually obligated to share ten percent of such earnings with the system which serves to provide everyone with incentives and creativity. Such sharing, however, must limit itself only to the actual total gross earning because otherwise feelings of injustice, oppression and repression arise.

One of the spiritual meanings of ten corresponds to the spiritual principle of sharing. Each individual shares the portion which represents the totality of one's reality in which the Most High resides. Number ten is a straight line derivative of number one. It means that there is only one and the only One by whom and from whom everything exists and is. That One is to be shared. Any other number would violate this principle of correspondence and would lead to distortion, perversion and

mutilation of the spiritual truth. This would lead to a great imbalance in the whole system and result in cessation of any Spirituality. More than ten percent would lead to the spiritual conclusion that there is more than One; and less than ten percent would mean that there is no one to share with.

The pseudo-creators, of course, knew the meaning of ten and, therefore, they infused the need to violate this principle in the pseudo-human's system. The violation of it leads to consequences at all levels and functions of human systems, including economy and taxation.

From the spiritual standpoint, no taxation other than that on actual total gross income is correct; otherwise deception, evasion, cheating and criminal activities which destroy human life and spirituality result.

The evilness, confusion, complexity, ridiculousness and foolishness of such taxation is typified by systems that exist in Europe and in the United States. They are multiple systems that even tax incomes from savings, gifts and inheritances which were already taxed when

they were earned. The injustice and danger of such taxation can be illustrated by many examples of lifestyles in these countries. Horrendous syndicates and organized criminal activities flourish in such systems. The situation is not better in other countries or in the Communist block. In the Communist block the government simply takes what it wants from people without regard for investments or anything else.

Such is the situation in any economic system that is built on other than spiritual values. This is one of the outcomes and consequences of human spiritual deterioration initiated and manifested by the pseudo-creators.

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The creative endeavor of human beings is difficult to suppress or to suffocate. It is the very principle of life and it has a purely spiritual connotation. The need to create in its essence and substance reflects the ever-presence of the Most High who is Absolute Creativity in Himself/Herself. The word "creativity" implies a progressive condition. Anything evolving and progressing leads to greater spirituality. One of the many ways the creative endeavor of human beings finds its expression is in creative and performing arts such as literature, poetry, music, painting, sculpture, ceramics, etc. They all reflect people's longing for self-expression and sharing. This need stems from purely spiritual principles of the innermost degree.

This is a danger inherent in the plan of the pseudo-creators because people of the arts are the most stubborn to subdue and to force into following the traditions and conventions of human systems which suffocate spirituality.

Now, as mentioned previously, true creative effort is originated in the innermost degree. Therefore, by closure of that degree a distorted, perverted and mutilated view can be infused into human minds relative to the concept of art, leisure and sports. In such a view, the focus is on external values. Since the external physical, bodily degree is considered to be the originator, carrier and supporter of human life, all answers to the questions of life must be sought in that degree in which are distorted, perverted and mutilated views about spirituality. Any attempt to transcend such a view is rejected, and in some countries, particularly in the Communist countries, people who express views differing from the conventional and traditional views of the system are put in prisons, considered to be insane or are locked in mental institutions where they are drugged and brainwashed into accepting the stagnant values of that system.

But even in such untraditional and unconventional approaches as one finds in the arts, there is a tendency to establish traditions and conventions and create cultures to which everyone turns for the answers. This is an inevitable outcome of the closure of the innermost spiritual degree. Such arts are forced into preoccupation with external forms and expressions of life where no true life actually exists. The spiritual connotation of such life is either distorted by such views or entirely denied. Poetry, music, paintings, literature, sculpture, and so on all serve to the cult of exultation of life that can be originated only in matter and its elements. If the spiritual aspect is considered, which it often is, it is derived from the interpretation and understanding of the traditional, conventional and cultural approach. In that sense the arts, paradoxically, serve even more than anything else to perpetuate, maintain and support the life of traditions, conventions and cultures. The artists build them, infuse life in them and perpetuate them by worshipping the old and creating new from that old. Now, in such "new" all old concepts are preserved because the "nevi" emphasizes even more the external values of life in its under-surface manifestation. The problem with this "new" is that it considers the under-surface of externals to be the innermost spiritual degree that originates life. This distortion is a preservation of the old concept in that "new". The newness of that situation is, thus, illusory. Sense or meaning is being sought and imputed in something that is without sense. Harmony is derived from discord, proportion from disproportion, order from disorder,

life from no life, and so on.

Another means of preoccupying people and absorbing their attention with bodily, external activities is the development of all kinds of sports. The importance of such activities emphasized in pseudo-human societies is amazing and reaches foolish proportions. The performers of sports are celebrated as heroes who should be followed and identified with. Here human values are placed in something that has little or no spiritual value. Instead of considering sports as one of the balancing factors of human activities, as a means for maintenance of proper physical fitness for the purpose of greater spiritual and mental function, such physical fitness and sports become a major goal in human life. This preoccupation ultimately takes much free time from people so that little or no time is available for their spiritual development. Such is the danger and consequence of human spiritual deterioration. In this connotation both arts and sports serve this deterioration.

Preoccupation with external, physical, material, worldly and earthly matters establishes and defines the content of human leisure time. It stems from the traditional and conventional approach of stereotypes, expectations, demands and projections. Leisure does not serve its spiritual function of enjoying life, taking it easy and having fun so that one can work better, be better and transmit the joy and fun in one's entire life. Instead it is an escape from boredom, stress, pressure and anxieties of life and work to which one must return and to which one is enslaved. Thus, one starts to work for leisure instead of having leisure to have fun, to rejuvenate in order to be more productive and creative, and to find satisfaction in achieving a greater use.

As one can see again and again, everything in such a society is upside down. The means becomes the purpose and the purpose the means. Such a reversion is both the origin and the outcome of human spiritual deterioration. It was infused artificially into pseudo-mankind by its pseudo-creators.

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No matter how the true spiritual principles were distorted, perverted, mutilated and converted into false spiritual principles by the pseudo-creators, they must be considered and used in their original form. Every human living cell which was used for fabricating by the pseudo-humans still contained in itself all those principles in their original form. Nothing can destroy them or pervert them. Distortion, perversion and mutilation can take place only at the intermediate level or degree of the human mind where transformation of those principles for the purpose of creating human mentality is realized and actualized.

But as mentioned previously, one can distort only what is genuine and original. For that reason, humans' interest in everything that transcends their own physical, bodily existence in this world is very difficult to extinguish. It is always there and provided by virtue of the presence of the Most High in such principles. This is Divine Providence working through such interests to remind people of possibilities of realities other than physical or material life.

The pseudo-creators are aware of this interest and, therefore, they constantly strive to manipulate it to their advantage.

One avenue of manipulation is through religious dogmas that dictate certain ways of believing, understanding and reacting to any supernatural phenomena. In most instances, such dogmas consider such phenomena to be of evil origin and, therefore, they are taboo. Dogma contends people should avoid them and deny that they have spiritual use. Each respective church teaches that its concept is the only acceptable one.

Another way of manipulating such interest is by devising all kinds of occult and magic practices of a contradictory nature, such as the distortion of parapsychological, astrological

and spiritualistic practices, communication with spirits, divinations, etc. These practices lead people in a special way to interpret and to believe in spirituality and the supernatural, E.S.P., and similar phenomena. They build around such practices mountains of rituals, ceremonies, procedures and methodologies which lead to the formation of traditions and conventions in order to ultimately suffocate true spirituality.

Now, in such practices there are many grains of truths because, after all, they all emphasize true spiritual principles. There is nothing wrong in practicing them as long as they serve the right purpose - to bring people to a higher true spiritual awareness. But their explanation, understanding, interpretation and use by the pseudo-creators is, in most instances, contradictory to their true spiritual purpose and value. This is how pseudo-creators manipulated that interest to serve their own purpose to destroy spirituality or to relate it only to the practices of the pseudo-spiritual state of hells.

A third way of manipulating such interests is in using established scientific principles, which are educated ignorance itself, to deny any validity and/or verity to parapsychology, E.S.P., or anything supernatural. These are considered to be the fruit of people's fantasies, illusions or delusions, or the results of deranged minds, wishful thinking or mental pathology.

All three methods of manipulation accomplish the same purpose. They lead people from true spirituality. And this is the goal of the pseudo-creators.

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One of the most devastating consequences and results of human spiritual deterioration can be seen and felt in the practices of medical and healing arts that prevailed until recent years.

Such practices have been the epitome of a materialistic, external and superficial approach to deep-seated problems of pseudo-humans.

The philosophy here is to base everything on the external degree. Life with all its attributes is derived entirely from bodily functions such as the brain and nervous system. In many instances, such functions are equated to life and no other life or level of life is considered possible.

Because in such a concept the body is considered to produce everything, treatment of any physical disfunction is possible only through and by the body, that is, by external means such as pills, diets, surgeries, physical therapies and similar means. No spiritual or even mental factors playing a role in such dysfunctions have been considered until recently. Even mental illnesses are considered to be either the outcome of a biochemical unbalance of the body or brain in itself, or the result of an environmental constellation, family life and upbringing - all external reasons. Nothing truly spiritual or truly mental is contained in such definitions.

This methodology and philosophy of medicine and the healing arts was carefully devised by the pseudo-creators and infused into people's minds. Concrete disease and its concrete cure by so-called natural means refutes any spiritual cause. Actions speak louder than words. Of course, such conclusions have a devastating impact on human health and human life because it makes them dependent on a host of medical prescriptions of pills and similar devices which disregard entirely the whole personality and human mind which consists of spirit, soul and body. It closes the way to spirituality, where the real cure is, and disregards that which originally creates and fosters all disease.

Thus, medicine and the healing arts have been most faithful and convincing servants in the hands of the pseudo-creators in their attempt to destroy true spirituality.

Medicine and the healing arts build their own traditions and conventions which carefully

guard against any other considerations or philosophies which might lead to the discovery of true medicine and healing arts, which derive the true tools of healing from spiritual principles.

One grandiose fallacy of medical philosophy lies in the acceptance of the postulate which makes life dependent on body and brain functions. The other fallacy: that by death of the body and its decay, all life ceases to exist. If the body were the producer of life, it could never die because life is life and by virtue of its nature it cannot be destroyed because it derives its origin from the Absolute Life of the Most High.

Anything Absolute with all its derivatives always is and ' does not contain any state of non-being. Therefore, once derivatives of the Absolute Life are established in the form of sentient entities, their individuality, manifestation, process and continuous becoming cannot be stopped by cessation of existence of their outward form.

A physical body composed of elements of matter is only a superficial form that is a temporary accommodation for life in the natural or the outermost degree for a certain creative purpose. Once that purpose is fulfilled, the body becomes obsolete and returns to its original state - elements of matter derived from that planet's chemical and material composition.

Now, in such a body, no origination, contention or production of any illness is possible. It is never alive by itself. Whatever is happening in it either in a positive or negative manner is the result of the function of the law of correspondences which regulates the state and process of interaction of all spheres, levels and dimensions of any given human being or any sentient entity. In the negative case, there is a disruption and violation of the proper function of that law which is manifested in the body by symptoms of illness which correspond to such disruption or violation.

Any medicine or healing art that would consider this, of course, would continuously lead people toward greater spirituality and consequent better health. Such a situation is undesirable for the pseudo-creators, so they distort, pervert and mutilate the true meaning and methodology of medicine and all the healing arts so that people are led away from their spirituality.

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One of the major methodologies, tools and means not only for spiritual medicine and the healing arts but also for the bridging and interconnecting of all levels, dimensions, and degrees of the human mind is hypnosis/self-hypnosis, and particularly spiritual hypnosis and spiritual self-hypnosis.

Hypnosis/self-hypnosis plays a special role in the spiritual awareness of people. It is one of the major links both within the individual's multi-dimensional nature and between all other dimensions, worlds and levels. Hypnosis/self-hypnosis is an immanent condition of the human mind that is a reflection of the ever-presence of the Most High. In its essence and substance it is a guardian of true spirituality and a means for rediscovery of self in all its dimensions, spheres, levels and aspects.

Such a basic function of hypnosis/self-hypnosis assures that internal spiritual laws of human existence are continuously manifested in the external world and available to all people for exploration. This law recently has been emphasized as a principle of mind over matter. It leads to the conclusion that mind and its laws supersede all laws of matter.

Such an understanding of the role of hypnosis/self-hypnosis is an extremely dangerous one in the view of the pseudo-creators because it leads people toward greater spirituality and not away from it.

For that reason, the concept of hypnosis/self-hypnosis is a target of a very careful distortion, perversion and mutilation. There are several ways to deal with it:

First: Develop all kind of superstitions, prejudices and biases about hypnosis/self-hypnosis in order to lead people to believe that it destroys free will, makes people dependent and weak-minded, enslaves them to commit all kinds of atrocities, forces them into acts which are contrary to their moral values, and forces them to yield to the external powers of the hypnotist. Now, in the true meaning of the concept of hypnosis/self-hypnosis, the exact opposite is true. But this is the point in the whole game: put everything contra or upside down.

Second: Weaken the spiritual role of hypnosis/self-hypnosis by proclaiming it to be an invention of the devil, a result of black magic and its hellish seductions, a methodology to possess people and their souls and to lead them astray from the Most High resulting in their eternal damnation in hells. Again, in the true meaning of true hypnosis/self-hypnosis, exactly the opposite is true.

Third: Undermine the function and spiritual meaning of hypnosis/self-hypnosis by proclaiming it to be only the result of role-playing defined by social situations, demand characteristics, expectancies of the situation, pure imagination, conditioned reflex, or the result of suggestions. In such definitions a strong emphasis is on the external factors that usurp all and any spiritual connotation of hypnosis/self-hypnosis and lead one to believe that there is no such thing as real hypnosis or self-hypnosis.

Fourth: Undermine and obliterate the true spiritual meaning of hypnosis/self-hypnosis by considering it only as an adjunct to some other external means without which hypnosis/self-hypnosis cannot be useful and effective. This keeps people from looking into themselves where true spirituality exists.

Fifth: Diminish the effects of hypnosis/self-hypnosis and block spiritual awareness which is produced by such experiences by limiting it only to the lighter degrees and proclaiming that deeper hypnosis can be damaging, dangerous and undesirable to one's mental stability, leading to devastating, irreversible mental consequences. Of course, no such situation occurs from experiencing even the most profound plenary state of hypnosis. The opposite is true because the deeper one goes the more stability one finds and the greater spiritual awareness one achieves.

Sixth: Distort the true meaning and function of hypnosis/self-hypnosis by claiming it to be a cure and panacea for everything. Such indiscriminant application of hypnosis/self-hypnosis leads toward many disappointments and its eventual abandonment which then deprives people of the use of this important tool for their spiritual awareness, overall well-being, progression, betterment and growth.

As one can see, there are many ways in which the true spiritual meaning and use of hypnosis/self-hypnosis can be and is distorted. Such distortions and condemnations lead people to doubt the whole venture of hypnosis/self-hypnosis. And that is exactly what the pseudo-creators want - to deprive their pseudo-creation of anything that may lead them back toward true spirituality.

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One of the consequences and outcomes of building, maintaining, perpetuating and extending the domination of traditions, conventions and cultures is the necessity for their defense and protection. In the very nature of any traditions, conventions and cultures there is an intolerance toward anyone or anything different and outside.

Such a situation is a reflection of the state of affairs of the pseudo-spiritual world of the pseudo-creators - hells.

One constantly needs to remember that the pseudo-creators imitate the real Creator. The real Creator - the Most High - creates sentient entities in His/Her likeness and image. Therefore, the pseudo-creators also fabricated pseudo-creatures and pseudo-humans in their own likeness and image. Because they pervert, distort and mutilate the original true principles of creation, their fabrication reflects fully the negative intention of their cunning and corruptive heart.

One of the principles of the real Creator by which creation occurs, proceeds and becomes is unification of all creation in its infinite diversity into unity, oneness and harmony. Such unification reflects the principles of love and wisdom. In the pseudo-creators' fabricative effort, which is the opposite of this principle, everything must be disjointed, disunified, dissected, split, fractionated, discorded and contradictory. The unity of infinite diversity is replaced with conformity, stereotypes and uniformity of traditions and conventions. Because the basic principle by which such fabrication can operate is intolerance, continuous wars, battles and upheavals are raging in the pseudo-spiritual world of the pseudo-creators, which is hell.

Such situations and conditions are projected into all pseudo-creation and particularly into pseudo-mankind on Earth which was patterned on the nature of the pseudo-creators. Imposition of rules, regulations, styles of life and prescriptions for traditions, conventions and culture on their createes is the major methodology used. The need to defend, to impose and to spread their own views, ideas and style of life all over the world is determined by the belief that only they can be right.

In the basic nature of the pseudo-creators is the need to conquer all creation and to replace the real Creator with themselves. This need is reflected in pseudo-mankind's struggle in every nation, state, group or faction to dominate, to expand and to establish its own absolute rule.

Power struggles inevitably lead toward the building of monstrous military systems with devastating weapons of destruction. Wars, coups, revolutions, terrorism, aggression, ultimatums, demands, threats and tensions, become a part of everyday occurrences in the life of such societies. All such activities are justified by the need and right to protect and to defend the perpetuation of the human systems within each nation, state, group or faction having its own traditions and conventions.

The military system becomes one of, if not the most, important segments and controlling forces behind all such establishments. It builds its own rigid rules, regulations, traditions and conventions and requires and demands complete and blind obedience to them.

Now, because all such systems of traditions and conventions are of external, non-spiritual and stagnant values, the military and similar organizations protect, impose and defend everything reactionary, stagnant and outdated.

Revolutions are falsely considered to be one means for the elimination of everything traditional, conventional and stagnant; yet in their essence, substance and actions they even more furiously follow the example of building, expanding, protecting and defending their own traditions and conventions. Instead of becoming a force for the elimination of old traditions and conventions, they recreate devastating dogmatism, fanaticism and blindness that even more viciously perpetuates everything old.

Such situations do not have anything spiritual in them; in fact, they keep people away from

spirituality by forcing them into believing in the sacredness of traditions and conventions or in revolutionary, dogmatic and fanatic ideas.

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In order to assure the continuous perpetuation of wars, aggressions, intolerance, hate and disunion in pseudo-mankind's condition, the concepts of nationalism, racism and minority are developed and realized on Earth. It is the best possible fuel for feeding the Moloch of destruction invented in hells by the pseudo-creators for the purpose of the elimination of all spirituality and the Most High. No unifying principle can be sustained by such a negative or disruptive situation. Here the diversity of creation is distorted by clustering people around one idea or theme which leads inevitably toward separation from anyone who has a different idea or theme. Such separation, in turn, leads to the gradual development of different groups of people who begin to differ from another group and then continue their graduated separation to the point of complete alienation. This also causes a geographical separation that ultimately leads toward the development of races, nations and tribes of completely opposing values. Such a position of opposing values creates a condition of intolerance, exclusivity and self-righteousness of any group, its ideas, and its style of life.

Thus, any other race or nation automatically becomes inferior or undesirable and must be conquered and forced into accepting the style of life of this race or nation. But since any other race or nation basically has the same attitude about all others, with the belief in their own destiny to dominate and to rule over others, the inevitability of such a situation is hate, intolerance, aggressions, wars and bloodshed. The history of people on Earth is the history of such bloodshed and speaks for itself.

In such endeavors no true spirituality is possible for in true spirituality there is a unifying principle of all creation, of all views and ideas, and of all races and nations. A true and spiritual diversity of ideas, views, nations and races is looked upon as a projection of the correspondences of them to the various aspects of the One Most High. Since there is only one Most High, there is only one idea with an infinite diversity of its expressions and manifestations. This is a true spiritual meaning of such diversity.

Of course, such an idea is intolerable to the pseudo-creators. Therefore, they pervert, distort and mutilate it by infusing into people's minds the view that various aspects of the One are not one but are separate and independent, each having its own right to be the dominator and the only one. This leads to the fabrication of various religions which perceive, interpret, understand and conceive only that one separate aspect as their god. Since different aspects are adopted by different cultures, nations and races, different gods appear whom are considered to be the only right one for everyone within that culture. Because every culture believes that its god is the correct one and all others are false gods, a "saviour complex" develops which forces them to attempt to save others even by means of bloodshed and complete destruction in the name of that god. Again the history of pseudo-mankind is full of such examples.

This is the purpose of the pseudo-creators: to destroy any concept of spiritual unification and the concept of the One Most High, leading to cessation of any spirituality.

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Within every pseudo-system, culture, convention and tradition the emphasis is always on external values. Only the spirit and mentality of such a system are considered to be its internal factor. But spirit and mentality have no spiritual origin because they perpetuate the existence of stagnant accumulations and mountains of distortions. Spirit and mentality are artifacts built from the external elements of the system itself.

Loyalty, devotion and sacrifice to the system is required, demanded and forced. Everything

must serve that system. For that reason, a sense of belonging is developed that leads toward the establishment of collective values which exclude privacy, intimacy, individualism and differences. Such collectivism serves the aim of suppression, repression and oppression of everything that is not of collective value for the culture or group. This is one way to eliminate or at least diminish a sense of self in which spiritual principles reside. "A person is nothing, collective is all", is the result of such philosophy. This is the credo of the Communist countries.

On the other hand, the illusion of belonging to self is developed in the form of ownership. Ownership is not in the discovery, affirmation and expression of true qualities of self but in the possession of material goods and properties. All values are put in such non-spiritual ownership. This is the credo of the so-called capitalistic countries. Material ownership leads toward development of the right to protect and to defend what one has in externals, that is, in possession of material goods and property. The whole meaning of life is in such possession and its protection. From that develops a sense of false privacy and a need for its protection.

Both extremes of such attitudes develop their own traditions, conventions and styles of life which lead toward deprivation of spirituality. Once attention is diverted from the fact that ownership of self and its attributes, aspects and expressions are the most valuable factors of human life, the way toward spirituality is blocked.

Such a position is one of the outcomes and consequences of human spiritual deterioration, initiated by the pseudo-creators.

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With such perverted, distorted and mutilated concepts and styles of life, one can build perverted, distorted and mutilated self-concepts and self-images. The pseudo-creators are well aware of the importance of a positive self-concept and self-image for human spiritual development. On such a self-concept and self-image the whole concept of true spirituality stands or falls.

For that reason, all efforts are thrust into the distortion, perversion and mutilation of true self-concepts and self-images.

People's attention is taken away from their own internals where their selves reside and where spirituality reigns. Conventions, traditions and cultures with their external stereotypes, demands, prescriptions, positions, functions, masks and role playings are built. Everyone is expected, demanded and required not to be oneself but to adhere to the dictates of such expectations and stereotypes. One is forced to perceive oneself not through the eyes of one's internal self but through the eyes of external expectations, standards and stereotypes. One is considered to be one's role, position, mask and place within those expectations, standards and stereotypes. One begins to think that one is, in fact, that role, that mask and that prescription without being anything else. Such identification with one's mask and role leads to the denial or at least to the disregard of the real self where true spirituality is. Thus, it leads away from spirituality. As Carl Gustav Jung correctly pointed out, this is a dangerous situation that results in mental imbalance leading toward all kinds of spiritual, mental, emotional, intellectual, sexual and physical disorders.

Now, in such a model the pseudo-creators are accomplishing two purposes: 1) replacement of the true self with an artificial self built upon expectations, roles, masks, stereotypes, positions and demands of externals where no spirituality exists; and 2) leading people toward insanity and the acceptance of all kinds of illnesses which could ultimately destroy them and the creations of the true Creator.

The need to be oneself is an immanent need of the unique human being and his/her

existence. By it one's life is sustained and acquires personal meaning. There is always an internal pressure to be oneself. If one becomes continuously more and more oneself, the pressure is relieved and a true self-concept and self-image is acquired. This leads to greater spirituality because in such awareness the presence of the Most High is discovered and the source of unlimited and unconditional love and wisdom is found. Such a source becomes an infinite and eternal avenue for continuously becoming oneself and becoming closer to the Most High. Closer proximity to the Most High, in turn, makes one even more oneself. This leads to higher spiritual awareness and discovery of the true meaning and function of one's life.

However, if the pressure to be oneself is not relieved, and instead an artificial self is built and listened to, tremendous tension within results and all balance of human life is upset. Such tension and imbalance is manifested by a distorted, untrue self-image and self-concept which leads toward the development of all kinds of insane pathological and perverted behaviors and symptoms that destroy the true sense and meaning of human life.

This is the result of human spiritual deterioration fabricated by the pseudo-creators.

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The replacement of internal values of self with external, artificial and unreal masks, roles and stereotypes, leads toward the development of needs to substitute spiritual factors with non-spiritual ones. The need for spiritual factors is always there. It cannot be eliminated by virtue of its immanency to life itself. But it can be perverted, distorted and mutilated by imitation and replacement by physical pleasures with which it corresponds. Love, wisdom, respect, acceptance, sharing and reciprocating are always present. They are always of spiritual value; therefore, they are a dangerous factor in the plan of the pseudo-creators. For that reason, they are turned into their corresponding physical factors which become purposes and goals in themselves instead of a means toward greater spiritual awareness.

Thus, seeking a life of bodily pleasure becomes a major pastime of most humans on one hand, or complete denial or abstention from pleasures on the other hand.

Food, drink, tobacco and drugs become a major factor of human life. Food and feeding substitute love and good; drinking and drugs substitute wisdom and truth. At the same time they are used for self-punishment resulting from feelings of guilt for not being what one is supposed to be or for security and protection.

Intense preoccupation of people with food, drink, tobacco and drugs in either direction (whether the struggle is abstention or overuse) by virtue of its external values leads people toward self-destruction and the destruction of spirituality. Slavery and dependency on the use of food, drink, tobacco and drugs forces out other productive thinking which would eventually lead toward freedom, independency, discovery of self and spiritual awareness.

Because of the important spiritual implications and correspondences of feeding and drinking, food and drink can be used in multiple ways for destruction of true spiritual values of human life. Taking care of the body corresponds to taking care of the spirit, meaning taking care of self. The food of the spirit is a giving and sharing of love and good, and the drink of the spirit is acquiring and sharing wisdom and truth. If one denies or closes off the spiritual values of one's existence in spirit, one is forced into preoccupation with the body and external matters.

Now, such denial places the origin of life into the body and matter, where no life in itself exists. If all life is equated to bodily life, then all needs of all dimensions must be replaced with the substitution of a pseudo-life. Since unreality can never substitute reality, the hunger, thirst and desire for physical pleasures become insatiable and unquenchable. Thus, people become addicted to food, drink, tobacco or drugs. Such addiction leads to ultimate physical

destruction.

Once the balancing factors of all levels, dimensions and degrees of the human mind are eliminated, the suffering and misery of the total human mind becomes inevitable. The balancing factor is the very spirituality itself that constitutes the center of human existence where the Most High is as in Her/His own. On the other hand, in cases where people limit themselves by restricting or stultifying their enjoyment of proper food, drink and other physical pleasures, there occurs a violation of the law of correspondences, as pointed out above, which leads toward closure of true spirituality.

There is a special situation with tobacco and street drugs. The way they are used by people has no positive spiritual value within any spiritual correspondence. One needs to eat a certain amount of food to keep one's body alive; one needs to drink certain amounts of liquid for the same reasons. This is a true spiritual correspondence - one is kept alive by love **(spiritual food)** that is true life and by wisdom **(spiritual drink)** that is a true form of life. There is no such correspondence with smoking or drug addiction (alcoholism is considered to be a drug addiction here). One doesn't need to smoke or to use drugs in order to be alive. The opposite is true: by smoking and using drugs, one shortens one's life span within one's body. For that reason, the act of smoking and taking drugs is a pseudo-correspondence invented by the pseudo-creators in the hells to blunt, to enslave, and ultimately to destroy people's minds by leading them away from spirituality and recruiting them for their own pseudo-spiritual state of hell which they fabricated for that purpose.

Such then are the outcomes and consequences of human spiritual deterioration on specific areas of human life, human activities, human systems and human relations.

And thus, the question of how it is to be without spirituality is being answered by a life style of human insanity and foolishness. The concrete acts speak for themselves. Hopefully, the lesson is beginning to be learned.

As with other statements and discourses of the previous chapters, it is necessary again to emphasize that there are higher and greater understandings of all these factors which transcend those represented here. However, it cannot be conceived and understood without this intermediate step as revealed by this book. Everything is revealed in progressive steps. Such a new step now is being built. It is replacing any previous concepts and understandings that have been in existence since time began and until now."

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