

Chapter Three

DYNAMICS OF THE HUMAN MIND. BUILDING OF A VIEW SPIRITUAL PSYCHOLOGY AND SPIRITUAL SOCIAL SCIENCES.

Content of „Fundamentals of Human Spirituality“, pg. 342 - 361 , Part II. - Chapter Three

“The dynamics of the human mind are derived from understanding true human nature and the structure of the human mind. It is important to know various ways in which the human mind functions in order to understand and conceive the true spiritual nature of its content and its activities. Such knowledge becomes an important key by and through which spiritual reawakening of individuals can be initiated and the true spiritual psychology and spiritual social sciences can be built.

The dynamics of the human mind are the reflection, projection, extension and the process of the Absolute Dynamics of the Absolute Mind of the Most High.

In general terms, the structure of the human mind can be conceived as the state, essence and being relative to the Absolute State, Essence and Being of the Most High. On the other hand, in general terms, the dynamics of the human mind can be conceived as the process, substance and existence relative to the Absolute Process, Substance and Existence of the Most High. The former constitutes the likeness of the Most High; the latter constitutes the image of the Most High. Together they constitute one complete mind that makes a human being what a human being really is. Therefore, one can say that mind is truly what makes a human being to be a human being.

Any activity, movement and process is initiated by an idea of such activity, movement and process. The idea is the state, the essence and the being of its activity, movement and process.

First there is an idea-verbum. The Gospel of St. John begins with the statement, "In the beginning was the Word". The Word means the idea. The idea of any activity, movement and process can be conceived as a beginning of life for them. The idea is the source of energy that feeds into activity, movement and process and gives them their ability to be active, to move and to proceed. The idea is, therefore, always alive. It is always there. Its removal would stop any activity, movement and process. The content of such an idea is always manifested, actualized and realized in its activity, movement and process. Without manifestation, actualization and realization of the idea, the idea would be an empty notion only. On the other hand, without the idea there would be no activity, movement and process possible. Therefore, the idea in itself can be conceived as a vital principle of anything that is active, moves and proceeds. The activity, movement and process in themselves can be conceived as a form of manifestation of that idea. The relationship of the idea and its form is not of linear nature-that is, the idea being former and its form latter, but it is non-linear-that is, synchronously, simultaneously and discretely occurring, proceeding and becoming. It is not a continuous successive process, but a discrete, simultaneous one.

Continuity and successiveness can be conceived only in relationship to each degree within itself and in the structure of the hierarchical organization of creation as related to the other's

position. They succeed each other in position, but they are discrete and simultaneous in their being and existence.

The synchronicity of their being and existence is a necessary condition. Otherwise the idea or the principle would not be able to sustain its content. The sustenance of any idea or principle is possible only by the form of its sustenance. Such form must be, therefore, synchronous to its idea or principle and vice versa. But in perception of their respective position toward each other, one must conceive them to be as a succession of latter from former—that is, the form is a succession of its idea or its principle because there must be first an idea of the form before the form can be conceived. Thus, in this sense, the idea precedes its form and the form succeeds its idea.

Therefore, the relationship between idea and form and the true reality is synchronous, simultaneous and discrete, and at the same time it is continuous, successive and linear. Such an understanding is a higher understanding to the one that was formulated just above.

In between the idea and its form there is an intervening variable which can be conceived as a process of transformation and transition of the idea into its form. This intervening variable is produced by its idea for the process of transformation into becoming. Because of its intermediate position between the idea and its form, it contains within itself both the quality and the content of idea itself and the quality and the content of the form of that idea. However, such content and quality is contained in the transformed condition. Because the intervening variable is neither an idea in itself nor the form of the idea in itself, it is necessarily something that is in between "being" and "idea" and being a form of that idea. It is a process of transition and transformation of "idea" into its form where the balancing, preparation, mediation and thrust toward becoming take place.

Because of this nature of the intervening variable, it is synchronous, simultaneous and discrete to the idea and its form; at the same time it is continuous, successive and linear to them. It succeeds the idea and precedes its form.

The above description can be conceived as a base for the understanding of the dynamics of the human mind.

The innermost three levels of the human mind, called the Inner Mind, is the center of the human mind that contains within itself all ideas, thoughts, categories, principles, attributes and all their derivatives of creation. Nothing is missing there. It has to contain everything in existence and being since it is a correspondence to the idea of creation. Therefore, it is the very idea of the human mind in its entirety. Without such an idea, the human mind could not be. The idea of the human mind is, thus, the very life of the human mind.

But the Inner Mind, being an idea of the human mind, and being a correspondence of the idea of creation, is relative in its being and existence because it is an occurrence of an idea. It is, in fact, an idea of the idea. In order for an idea to occur, it must have a state in which it can originate. Such state must have an Absolute Nature and be without origination. It cannot be originated because otherwise it would be relative to something. Relative to something relative is not feasible because relative is possible only to something that is Absolute. Relative cannot produce a state to which it can be relative, but a state can produce its relative by its Absolute Nature. Therefore, nothing is in itself except the Absolute "I AM". That Absolute "I AM" is the Absolute State that can originate all ideas relative to Itself.

The innermost state of such Absolute "I AM" is the Absolute Idea of its own Absolute Being and Absolute Existence. Because of the Absolute Idea of the Absolute "I AM", such state is necessarily a state of Absolute Self-Awareness that constitutes the Absolute Sentient Entity. Because nothing is in itself and by itself except the Absolute Sentient Entity, everything else

necessarily originates from It. The Absolute Sentient Entity is called in this book the Most High.

The occurrence of the idea of the human mind within the Absolute Inner Mind of the Most High produces a state that is relative only to the Absolute State of the Most High. That state can be conceived as a container of all ideas of creation relative to the Absolute Creator. In order that such ideas continuously occur, it is necessary to create a special receptive center that will contain something unoccurring from which all occurrences can take place. Any occurrence can originate only from something that does not occur. The occurrence of occurrence is no occurrence at all. Such process does not result in anything.

The sustenance of everything relative is possible only by that to which it is relative. The only thing that to which it can be relative is the Absolute which is relative to nothing. Relative to relative is no relativity at all. It does not take place.

So, in order that continuous occurrence of an idea is provided in the Inner Mind, it needs to contain within itself a very center to give continuous occurrence of all necessary ideas of creation which will sustain unceasingly the life of the human mind.

The reason it is necessary that such ideas continuously occur in the Inner Mind is because they feed life to all systems of the human mind by conceiving, producing and maintaining their respective ideas. There is no life without the idea of life. But because the human mind is an occurrence of an idea in itself, it cannot produce any idea in itself and by itself. Such production can take place only in the Absolute State, that is, in the Most High.

In order that such production occur continuously, the presence of the Absolute in the relative is conceived. Whatever occurs from the Absolute, although it cannot be Absolute because of its occurrence, is the extension and the process of that Absolute. Therefore, in it, the Absolute is like in Its Own. Since the idea of the human mind occurred in the Absolute Mind of the Most High, the human mind by the Inner Mind is a container of the ever-presence of the Most High. That ever-presence of the Most High is the very life of the Inner Mind and from it, by it and through it is the very life of entire human mind. For that reason, the Inner Mind can be truly called the spiritual mind that gives the life to the entire human mind.

The presence of the Most High in the Inner Mind thus allows continuous occurrence, production, emergence, sustenance, maintenance and appearance of all ideas of creation and the human mind from which the human mind can live. And because any human being is a human being only by virtue of its mind, every human being can live only by virtue of the fact of such occurrences from the presence of the Most High in the Inner Mind. Therefore, in fact, the Inner Mind of the human mind is the very spirit of any human and it initiates, originates, produces, maintains and sustains by its spiritual principles the entire life of anyone whether that one wants to admit it or not.

What is meant by "spiritual principles"? The term signifies that life of the Inner Mind and thus the entire mind, and thus life for any sentient entity or human being is possible only by the continuous presence of the Most High in that mind. This is its true spiritual principle. Because of such presence, whatever is produced in the Inner Mind is always good because it comes from the state of love and the process of wisdom which do not contain any ideas of negative states in any form.

Such is then the general nature of the dynamics of the Inner Mind.

There are some specific dynamics of the Inner Mind that have to be considered. They are related to the function of its various degrees.

As mentioned above, in order to assure continuous production of ideas to sustain life of the human mind, it was necessary **first** to create a place that could accommodate the presence of the Most High for continuous emanation and radiation of life to all systems of the human mind. For that purpose, the innermost degree of the Inner Mind was established. It is called Super-Self. The function of Super-Self is in the correspondence to the Absolute "I AM" of the Most High. Being and existence is impossible without the state and the process of "I Am". But no one can be "I AM" by oneself unless one is the Absolute "I AM". To proclaim "I Am" signifies eternity and infinity. It does not mean "I Was" or "I Will Be" but means simply "I Am Always". There is no time or space in such a concept.

The dilemma of this situation is in the fact that no one can be or exist without the state and process of the "I Am". For that reason, a special state and process is built in the Inner Mind from that Absolute "I AM" which can accommodate its presence in such a manner that a state and process of "I Am" can take place relative only to that Absolute State and Process of the Absolute "I AM". By such a relative position and the presence of the Absolute, one can now conceive the state and the process of "I Am" and truly become from it.

Such exchange of the states and processes of the Absolute "I AM" with the relative to the Absolute "I AM" is called Super-Self because it conceives its relativity to the Absolute. Such conception gives it its true possibility to be and to exist. Therefore, it is and exists truly only from the being and existence of the Absolute "I AM"; and this is a true spiritual principle of the human mind and human life.

Thus, the specific dynamics of the Super-Self are seen in the continuous generation of states and processes that relate to, from, by, within and through the Most High who is ever-present in that Super-Self. Such generation enables one to conceive one's own state and process as "I Am" that is essential, vital and substantial for one's being and existence. Without it no sentient life is possible.

The **second** or intermediate degree of the Inner Mind, called Universal Consciousness, generates continuously the ideas, knowledges, structures and dynamics of all creation in being and existence. Nothing specific can be built unless there is a general state and process of all available specifics from which one can develop a desirable and necessary specific state and process relative only to all their totality.

It is vital for this specific state and process of the human mind to have all ideas, knowledges, structures and dynamics of all creation in being and existence. From them the specificity of the human mind can be conceived and apprehended. Also, the general states and processes of all available specifics are concentrated and focused in one particular specific state and process which becomes their summary and concrete manifestation. Through it and by it all specifics of creation can be present without any necessity to relinquish their own specificity and become that other specificity. Thus, the balance in the Universe is preserved.

Because the life of specificity depends on comparison and differentiation to and from everything else, it is necessary to contain within the human mind a sphere or a degree to carry all such available specifics in being and existence against which one can be compared and from which one can be differentiated. Thus, the dynamics of the Universal Consciousness constitute the life of the state and the process of the specific human mind. The Universal Consciousness is in the state and the process of continuous generation of all such ideas in creation to the entire human mind. By its dynamics, it contributes toward building the uniqueness of every human being.

The **third** or outermost degree of the Inner Mind is the state and the process of continuous awareness of all such ideas, thoughts, functions, states and processes which unceasingly occur in the Super-Self and Universal Consciousness. For that reason, it is called. Super

Self-Awareness. The awareness of Super-Self and the awareness of Universal Consciousness is extremely vital for survival of the entire Inner Mind. The state and process of such awareness continuously generate energy, vitality, strength and support to all systems of the human mind by being continuously aware of all their functions and operations. Thus, it coordinates and regulates all events, happenings, activities, states, and processes which occur in the human mind. It is always aware of everything all the time. Without such awareness no coordination, regulation, order and effective operation of all systems of the human mind would be possible. They would simply collapse; they would stop being able to receive, contain, transmit and share any life. In such functions are, then, the dynamics of the Super Self-Awareness.

From the general dynamics of the Inner Mind, which are occurrences of all necessary ideas of everything in being and existence from the Most High, a continuous sphere emanates and radiates which engulfs the Inner Mind. Occurrence needs to proceed toward its becoming. In order that it may become, it needs to build its form of becoming. By such effort a special state and process is built that can be called a proceeding of occurrences where preparation, transformation and transmission of all ideas can take place in order that they can become.

This special state and process is called the intermediate or interior mind. It serves the function of the above-described intervening variable. As ideas continuously occur in the Inner Mind, they proceed into the interior mind. The process of proceeding is the process of preparation, transformation and transmission. Here, everything goes into transformation to develop tools for transmission into becoming.

Any idea must generate its own tool for its transmission into becoming of its own form. Such a tool can be called an effect of an idea which produces its specific mentality by and through which it can be manifested in its outcomes and consequences, that is, in its form.

The idea in its pure state and process cannot be conceived in the concrete form without its adaptation to the specificity of its manifestation. The effort of the adaptation of such an idea results in production of the specific human mentality which is a base from which transmission of the idea into becoming of its form can take place. Thus, human mentality is generated on this level. It contains all general ideas, thoughts, states and processes which are continuously occurring in the Inner Mind and are transformed here into the specific mental states and processes which constitute the human mentality.

Therefore, the dynamics of the interior or intermediate mind are seen in the generation, production, maintenance, sustenance and servicing of all effects of the Inner Mind which constitute the entire human mentality.

For example, the principle of wisdom that is contained in the Inner Mind is continuously occurring from its Absolute Source which is the Absolute Wisdom of the Most High.

As it occurs, it immediately proceeds toward its transformation in the interior mind into its truth which gives origination to the reasoning processes, understanding, rationality and all attributes, traits and derivatives of such processes. Here, the principles of wisdom are transformed into their specific mentality called reasoning processes or rationality. Such processes will enable that principle to become its concrete form of conscious thinking in the form of speech, symbols and other concrete and abstract signs of its activities. Now, wisdom has become actualized and realized in its true form. Without that intervening variable which transforms the idea of wisdom into rationality, no conscious thinking in any form would become real. Without such real form, no wisdom could be manifested.

One can analogize the transformation of all other principles of the Inner Mind in the interior mind by the above example. It also illustrates once more the law of correspondences by

which such transformation takes place.

There are some specific dynamics of each degree of the interior mind that are worthy of noting.

The **innermost degree** of the interior mind, called the Self, is a transformation of the Super-Self into specificity of its state and process. As the Super-Self occurs from the Absolute Self of the Most High, it immediately proceeds into the specific Self of the human mentality. It reflects all principles and ideas of the Super-Self transformed into specificity of the human mentality. The state and the process of the Self produces continuous specific being and existence of the human mentality in the essence and substance of its own specific "I Am". The Super-Self is the general principle which proceeds into its specific mental state and process that creates, by the process of its transformation, the characteristic human mentality of the specific human Self. The Self is the effect of the Super-Self occurrence which generates a specific and differentiated human mentality in order to enable concrete and individualized becoming in one specific human mind.

To accomplish this, it is necessary to produce a state and process that can enable transformation of All-Universal Consciousness material into very specific but general Transpersonal Mentality of the whole historical mankind against which one can be compared and from which one can be differentiated. Thus, the second or **intermediate degree** of the interior mind, called the Transpersonal Mentality, functions as a modifier, transformer and transmitter of the energy that is available in the Universal Consciousness, into differentiated mentality that has all general characteristics of the entire specifically human mentality. From such Transpersonal Mentality a base can be built for the becoming of the Universal Consciousness into its form of concrete manifestation.

Thus, Transpersonal Mentality continuously generates to all levels of the human mind the important sense of all specific characteristics of the entire human mentality in the transpersonal connotation from which the specific, individual mentality can be built and may be conceived.

The third or the **outermost degree** of the interior mind, called Phenomenal Mentality, is the proceeding of the occurrence of the Super Self-Awareness. The general state and the process of Super Self-Awareness is focused into transformation of all its ideas and thoughts into the specific proceeding of a Phenomenal Mentality. It is a differentiated awareness of the specially chosen line for following in creation that enables appearance of such mentality, phenomenal to that line only. It gives one sense and awareness of being and existing for a certain purpose and enables the becoming of the Super Self-Awareness through its transformation into Phenomenal Mentality, the actualized and concrete form of its manifestation.

Thus, Phenomenal Mentality continuously generates proceedings within the human mind from which the uniqueness, specificity and individuation of that mind is ultimately formed.

As the dynamics of the intermediate mind take place and the process of transformation continues in an uninterrupted manner, a special sphere is emanated and radiated from it which engulfs the entire interior mind.

From this sphere is created the third or the outermost level of the human mind, called the external mind. The external mind can be considered a form of the transformed idea of the Inner Mind.

All occurrences of all ideas that continuously take place in the Inner Mind, after proceeding toward their effects of transformation into their mentality, become actualized, realized and

concretely manifested in the form of actions, operations, behaviors, outcomes, consequences and results. Thus, the entire external mind can be called the becoming of all occurrences and their proceedings. Nothing occurs and nothing proceeds in the external mind.

The dynamics of the external mind can be understood only from the concept of becoming.

An idea of the human mind and everything related to it emerges in the Absolute Mind of the Most High. It creates the sphere in which that idea is projected. By its projection, the Inner Mind and its three degrees are created. It becomes a place for the occurrence of all necessary ideas of the human mind. After the ideas occur, they proceed toward their form. In the process of proceeding, they are transformed into a specific mentality called the intermediate mind with all its three degrees on which the base of ideas' manifestations is built. Such a base functions as a continuous becoming of all proceeded-from-occurrences ideas. Because of the dynamics of that base, it cannot conceive occurrences and proceedings in itself. It is the result of all ideas and not their cause, initiation or origination.

The becoming of ideas is manifested in the external mind f? in two ways. First, in the formation of specific activities, operations and behavior patterns by which and through which all ideas discharge their energy and their content in a manner specific to every idea. The specificity of such a discharge requires a very specific physical form and physical environment.

First, the idea of such a specific form and environment occurs in the Inner Mind. Its occurrence is before the beginning of time in the internal state and process of the Most High's

Absolute Mind. Once that idea occurs, it emanates and radiates tremendous spiritual energy from which its mentality proceeds. In the mental sphere of that idea is concentrated all its original spiritual energy. The result of such concentration is the manifold intensification of spiritual energy and mental energy together by the process of their fusion. Such a process of fusion emanates and radiates a new form of tremendous energy that becomes manifested in concrete specific elements and particles of matter from which the body and its environment are built. This is the second way of the becoming of ideas in the external mind.

Thus, the body and its environment become a very specific form into which all ideas can be projected for becoming in a specific manner. This spiritual and mental energy appears in such form as an overall sphere that is unique, different and unrepeatable for every human being.

Now, the idea has a tool by which and through which it can operate and relate to the external world of its choice. Thus, the process of becoming is completed. The state of completion is also a dynamic state within the human mind. It continuously gives a feedback of its completion to its preceding levels and steps. Such feedback is evaluated and utilized in occurrences of the new creative ideas which proceed into their own transformation into their own mentality and from it they become complete, giving their own feedback that initiates their own evaluation- and so on. The complete life cycle is thus established and can never be interrupted.

Such are the general dynamics of the external mind. The specific dynamics of each degree of the external mind depend on the corresponding factors of their respective preceding degrees.

Thus, the "I-ness", that is the innermost degree of the external mind, is the concrete state and the process of manifestation of the Super-Self by and through the Self that becomes its

realized form. It is something like a body in which all movements of the mental processes of Self and ideas of Super-Self can be discerned and conceived in the most individualized form of its most unique manifestation. It is the self-belonging of Super-Self from the belonging to the Most High by and through mentation of such belonging in the Self that becomes the reality of "I-ness". The dynamics of "I-ness" are seen in the generation of continuous states and processes of receptivity of all ideas and their mentation from the Super-Self and through the Self in a very concrete, focused and individually specific manner.

The second degree of the external mind, called the Individual Awareness, serves as a becoming and form for all ideas of the Super Consciousness, their mentation in the proceedings of the Transpersonal Mentality and their total manifestation in the individuated specificity of their being and existence. Here the process of differentiation and individuation is completed and becomes a concrete result in the form of a unique individual awareness that contains within itself all-universality and its transpersonal mentation.

The third or outermost degree of the external mind, called Personal Consciousness, is the outcome and the consequence of the idea of Super Self-Awareness and its proceeding of Phenomenal Mentality which is now concretized in specific differentiated conscious awareness of one's own "I-ness" and all its states and processes.

Personal Consciousness serves two functions: first it serves the conscious awareness of manifested mental states and processes which continuously proceed from occurring ideas of the Inner Mind through the interior mind in general. Thus, it serves to maintain the conscious awareness of one's own being and existence as a subject. Second, it serves to bring to the conscious awareness everything that is not part of that subject but is outside of it. It requires coping and dealing with it for the purpose of accommodation of a suitable environment for all states and processes that occur, proceed and become in their respective levels of the total human mind. And this is the dynamic function of the Personal Awareness that is the final outcome and consequence of all activities, functions, states and processes of the human mind.

If one explores carefully the above-described dynamics of the human mind, one can arrive at two important conclusions: first, whatever is happening in the human mind is the outcome and the consequence of the ideas that occur in the Inner Mind where the Most High is continuously present in order to enable such occurrences to be generated without interruption. As mentioned above, this is the spiritual principle of the human mind by which and through which it can be conceived. Second, because of the presence of the Most High in the Inner Mind, nothing negative, evil, regressive or pathological can originate there.

The positive content of the Inner Mind, which is the idea of love and wisdom, continuously generates the sphere of positive energies that radiate, emanate and flow into all directions to take their effects in mentations, and to result in behaviors. Nothing can interrupt such flow. Such is the true nature of the human mind before its mutilation, distortion and perversion by the pseudo-creators.

Now, the pseudo-creators' plan to destroy the spiritual principles of the human mind could not come to any realization from either the external or interior level of creation. The reason for this is because these levels do not produce any original ideas. As one can see, the interior mind and the external mind and dimensions and worlds of being and existence corresponding to it are the result of original ideas of the innermost mind and innermost dimensions and worlds corresponding to it. In the true sense, all such ideas originate in the Absolute Source - the Most High. But no negative idea can originate from the Most High or the innermost level and its degrees because of their spiritual nature which is constituted by love and wisdom.

The dilemma here is that in order to initiate any distortions, perversions and mutilations, one has to start from the spiritual level because this is the only level that can exert any influence on all other levels by its nature of being the center of everything.

This is the reason why the pseudo-creators had to establish themselves first in the spiritual world in the state of pseudo-spirituality called hells from which they could fabricate distortions of all true ideas flowing from the true source of the inner world and emanate them to the intermediate level, influencing their effects and from them the outcomes and the consequences of such ideas in their concrete manifestation.

Once they established themselves in the spiritual world, they proceeded with their plan. They could not do anything to stop the flow of those positive and creative ideas in their genuine content. But they could modify, readjust and intervene such ideas, transform them, and then transmit them, with an entirely different connotation than when originated, to the external level of the human mind. Thus, the idea of distortion of ideas occurred and was projected between the ideas and their proceeding into effect so that as an idea was about to proceed into its transformation it was filtered through its distorted concept. This resulted in the formation of a distorted mentality which, in turn, started to produce distorted outcomes, consequences, results and manifestations of all ideas.

From that moment on, any idea which occurs in the Inner Mind is filtered by the intervening distortion of its content and appears in the external level completely different than its origination.

This is the dynamics of the production of all negative states and processes in human life.

Because of the law of correspondences, the consequences of such interventions are the appearance of mental, physical, social, emotional, intellectual, sexual and other disorders, along with illnesses, sicknesses, diseases, accidents and incidents of suffering, misery and unhappiness. Such is the result of turning the true content of ideas into their opposites.

The law of correspondences states that whatever occurs in the spiritual state and process has its inevitable consequence, outcome and result at all levels of being and existence and at all levels of the human mind. This law is valid for both positive and negative states and processes. Because the distortion of ideas takes place in the state and the process of occurrences, that is, in the spiritual world, it must have all its results, outcomes and consequences in the natural world and in the external level of the human mind and human life.

In order that such a situation would not lead to complete destruction of human life and the entire universe, the awareness of these dynamics and the access to the other levels of being and existence of human minds were closed for humans. Thus, the unconscious states and processes of the human mind were established. In its initial condition, the human mind was completely and totally, in its entirety, conscious. This was illustrated in the statement that people were born initially before intervention into fullness of all available knowledge. If one is born in the fullness of all available knowledge, one is born in full consciousness. But then, by the processes described in the first part of this book, all higher dimensions and levels were closed for humans and most of the human mind was put into the mode of unconsciousness and inaccessibility; thus the state of ignorance was instituted. The reign of externals began. Such reign led to the disastrous critical conditions of all human systems described in previous chapters.

The opening of the other levels and the resumption of the natural, undistorted flow is made possible continuously by the indestructible nature of the human mind (no matter how distorted it is) that is manifested in its innate, immanent ability to make free choices. One can

choose to accept the spiritual principles of life and recede from allowing distortions to influence one's life and one's mind, or one can continue in the process of transmission of distortions.

The first real step from the recession of such distorted transformation and transmission is in acceptance and awareness of the fact that such a situation, as described in this book, really exists. The awareness and acceptance of this fact can lead toward the desire to stop the perverted process of the original flow and revert it toward its genuine, normal and natural progressive flow of ideas without distortion. By the very nature of the human mind, the pseudo-creators cannot force people into accepting their distortions. The only thing they can do is to start the process of ignorance, as described previously, in the hope that as people team, they will accept their distorted ideas. This is a matter of Freedom of choice. Unfortunately, in many instances, the pseudo-creators succeeded temporarily, as one can see in the entire history of mankind from the time of the cave man so conveniently fabricated by the pseudo-creators for such purpose.

Since the new knowledge about the whole plan of the pseudo-creators and the Grand Plan of the Most High in all these events is now being revealed for the first time, everyone can become positive and active, stop the transformation and transmissions of distortions, and resume one's real and true nature. Such resumption constitutes the spiritual reawakening and beginning of the spiritual progression.

From everything that was said so far about true human nature and about the structure and the dynamics of the human mind, one can see the false premises upon which modern psychology and social sciences are built. They derive all their conclusions from observations, descriptions and classifications of the external manifestations of activities, behaviors and operations of the external mind and the external life. Because the result of such methodology is based solely on such a procedure, the only thing they can produce are distortions and falsities. Nothing genuine and original exists in the external mind or in external behavior. Because of the intervention of the pseudo-creators in transformation and transmission of genuine and true ideas, whatever modern psychology and social sciences describe must necessarily be a description of such distortions only.

For that reason, one must sadly conclude that there is no real psychology or real social science. They have been dead, like everything else, for millions of years.

In order to revive and to rebuild real psychology and social sciences, it is necessary to turn them back to the spiritual principles. They must be built on the following principles:

(1)

Postulation of the spiritual principles of the human mind as formulated, defined and revealed in this book, or any other similar concept of spirituality, or on any spiritual principles transcending these. Any psychology and social sciences relating to the human mind, human behavior and human issues must start with such spiritual principles as a base, a center and origination for the initiation of any concepts, ideas, thoughts, principles, categories, attributes, traits and all their derivatives from which they draw conclusions regarding of the nature of the human mind, human behavior and human issues. No other starting point is discernible, conceivable or acceptable because it would lead toward falsification, distortion, misunderstanding and contamination of the true nature of the human issues.

It is said that to utilize such spiritual principles or similar principles, or any spiritual principles transcending these, one needs to follow the definition, explanation and description of spirituality as revealed in this book. Anything less or different than spirituality would be a reversion to the conventional, traditional and polluted states which killed psychology and social sciences in the first place. The transcending principles would always be spiritual

principles that would be progressive in their nature and, therefore, would be even more spiritual than the presented ones. They would derive from a greater and higher understanding of the true spiritual nature than is presented in this book

(2)

Elimination from psychology and the social sciences of any materialistic, atheistic, behavioristic, mechanistic, pantheistic or similar concepts which derive human life, the human mind, human behavior and human issues from matter, external nature and observable external behavior. Such concepts are useless, dangerous and dehumanizing to people, equating them with beasts and animals. By emphasizing matter, nature and external behavior they serve the purpose of the pseudo-creators.

(3)

Postulation of the concept of the Inner Mind or the innermost level of the human mind which is the originator, initiator, determinator and sustainer, from the presence of the Most High in it, of everything in the human mind and human life in all respects.

(4)

Postulation of the freedom and independency of the human mind and human life with all its rights, privileges, duties and obligations, with emphasis on the fact that the most important issue of human life is the provision for every possible internal and external opportunity that can assist everyone in fully being oneself without any restrictions, limitations, oppressions, repressions and suppressions of true human nature; thus, to assist everyone in the fullest possible selfactualization and self-realization in all respects.

(5)

Continuous emphasis on positive spiritual values of the human mind that can be read out only from the innermost level of the human mind and through the process of getting in touch with one's Inner Mind which ultimately can lead toward elimination of any wrong transformation and transmission of all ideas which are always positive and continuously occurring in that Inner Mind. (The intermediate mind was and is being used by the pseudo-creators to subvert and confuse ideas flowing from the Inner Mind.)

(6)

Building new spiritual methodologies and terminologies for exploration, investigation, observation, description and explanation of the human mind, human behavior, human relations, human life and human issues. Such methodologies may in addition incorporate the presently existing so-called scientific methodologies as long as they are based on spiritual principles of the human mind and do not arrogantly attempt to explain life and human behavior as coming from its external degree where in actuality no life in itself ever exists.

(7)

Postulation and acceptance of the true spiritual fact that everyone is ultimately responsible for one's own life, situation, position, events and happenings by virtue of one's own choices and the consequences of such choices. Thus, emphasis must always be on the only true reality of the human being and human existence which postulates that everyone is the true master of one's life and the true center of one's own universe from the Most High. All else is derived from this indisputable basic spiritual fact which can be conceived as eternal spiritual law.

Such are the basic principles that, if considered and accepted, can lead toward the development of true useful, functional and beneficial spiritual psychology and spiritual social science. With such principles, the purification and cleansing of all human systems can start for the purpose of spiritual reawakening and the beginning of spiritual progression.

In this process, spiritual psychology and social science can play a very important role. The importance of that role is derived from the spiritual fact that the most important thing in the whole creation is a sentient entity, therefore also the human being because in it is the presence of the Most High who is the Absolute Sentient Entity and, therefore, also the Absolute True and the Only Human. Because psychology and social science deal with human issues, the important position in the fundamentals of human spirituality is assigned to them.”

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