

## Chapter Four

# HUMAN WILL AND INTENTIONS AND THEIR MULTIPLE REINCARNATION

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*Digest of "Four Concepts Of The Spiritual Structure Of Creation", pg. 90 - 119, chap. 4*

"The following revelation on this matter was received today.

It is time to elaborate somewhat on the concept of human will, intentions and their multiple reincarnation. The current spiritual state and process of some people are such that it allows for some particulars of this issue to be revealed and explained.

Up to this point it was revealed that what the people on Earth consider to be literal or physical reincarnation is, in fact, reincarnation of their will and intentions, but not the physical reincarnation of their spirit and individualized personality.

The process of such reincarnation is a complex one. It is not easy to understand by someone who is incarnated into the Zone of Displacement which is ruled by the negative state and ignorance.

But, at the present time some light can be shed on this matter, due to the fact that certain people on Earth are spiritually ready to receive and incorporate this knowledge in their life for their spiritual benefit.

In order to properly understand this process, it is first necessary to deal with the concept of human will and intentions. Everyone, who is sentient, regardless of one's state and condition, consists of certain aspects that make one what one is. The first step in acquiring any such aspect is the occurrence of an idea in the Universal Thought Process of a specific and particular individual, a unique sentient entity, in this case a human being. The Universal Thought Process is a constant and continuous state of generation of creative ideas, thoughts, concepts, images, categories, and the carriers of various elements and their conglomerations-endowing life into them so that they can carry and reflect certain unique aspects of the Most High's Absolute Nature. Since the purpose of Creation (as was pointed out in "Principles of Spiritual Metaphysics") is to approximate more and more the Absolute Nature of the Most High, the way this purpose can be eternally actualized and realized is by producing an infinite number and variety of ideas of concrete carriers of each aspect of the Absolute Nature of the Most High and endow them with a conscious, unique and individuated life. This conscious, unique and individuated life becomes a self-aware reflector and carrier of that specific and unique aspect of the Most High's Absolute Nature.

For this reason the Universal Thought Process derives from and is connected directly to the Absolute Thought Process of the Most High. The Most High gradually and progressively endows and releases into the Universal Thought Process knowledge of the content of various aspects of His/ Her Absolute Nature. Such knowledge is subsequently utilized by the Universal Thought Process for production of ideas and images of concrete manifestation, actualization, realization and concretion of this knowledge into a very specific and unique container or vessel. Because such a vessel or container is endowed with self-awareness and sentiency, it becomes a unique sentient entity or human being.

The knowledge of the content and the nature of each singular aspect of the Absolute Nature of the Most High reflects and contains within itself all principles, laws and categories of the entire Absolute Nature of the Most High. One of the principles of this Nature is that the Absolute State and Condition of the Most High's Being and Existence cannot be limited by or restricted to anything and anyone. The meaning and the content of the word "absolute" signifies, among other things, total and complete freedom and independence of any situation, state, process and condition. In fact, it signifies plainly and obviously that any existing situation, state, process, condition or whatever one has, can occur only because of this Absolutely Free and Independent Being and Existence, which is in no way restricted or limited by any such situation, condition, state and process. Any restrictions and limitations would imply that it is not absolute.

So, when any knowledge of the content of the specific and unique aspect of the Most High's Absolute Nature is released and endowed to the Universal Thought Process, it is released with the content of the very first and most important principle of its freedom and independence on any situation, state, condition and process. For that reason the Universal Thought Process, in its creative endeavor, can operate only on this principle of freedom and independence. In practical terms, this signifies that when the Universal Thought Process generates an idea of the vessel for containment of the knowledge of the content of any one aspect of the Absolute Nature of the Most High, it must do so in freedom and independence with a request to each generated idea, through the idea of such a request, as to whether such an idea is freely and independently choosing to be and to exist or to be generated. The state of this process can be conceptualized as the foremost important step toward an acquirement of will and intention. Before the occurrence of an idea of some specific and unique aspect for its endowment with a specific and unique life and external form, it is asked from free and independent being and existence of the Absolute Thought Process of the Most High, as to whether it wants to be generated into being and existence freely and independently. The idea of the answer of that idea is the first, central nucleus of its free will. The consideration of the purpose of this idea for being generated from its own freedom and independence constitutes its first intentional act, through the idea of intention from its idea of free will. Before any consideration takes place, the free will has to develop an intention for such a consideration. Without an intention to consider, no consideration can take place.

Whether the idea of generation into its being and existence, in the form of a specific and unique sentient entity or human being, agrees or disagrees with its generation for such a purpose, by such an act this idea endorses its own free will, independence, freedom and intention. In the moment of such an endorsement, this idea acquires self-awareness as an idea of its free will. Thus the idea occurs in its being and existence. Once it occurs, it is presented with an idea of its proceeding. At this state, the idea of proceeding is considered freely and independently by the formerly occurring idea. The process of consideration at this stage gives a further impetus for establishment of intention to proceed or not to proceed. If by any chance, the intention is not to proceed, the idea remains within the Absolute Thought Process of the Most High as potentiality for being and existence. The general energy of its occurrence is utilized for general creative purposes by the Most High. If the intention is to proceed, the next stage of this process comes into its focus to become a concrete manifestation of an idea. This becoming cannot commence unless the intentional choice is made from the free will of an idea's being and existence to proceed into its becoming.

Thus, from the very first step of the occurrence of any idea to the last phase of its manifestation in a concrete, unique and specific sentient entity or human being, the idea operates on the basis of its free will and free choice. The ability to do so constitutes the very life of an idea. Since the ultimate source of any such idea is the Absolute Thought Process of the Most High, Whose Absolute Nature is Absolutely Free and Independent, the idea carries all attributes of its Originator and in no way can it be different from Him/ Her. Thus every idea

in any of its form and content is free and independent.

From this preliminary consideration one can arrive at the following definition of human will and intention.

**Human will is a central nucleus of individuated and individualized sentient life form from the Most High, a nucleus which constantly and continuously generates an awareness of freedom of independent choice-making and which gives an impetus to transformation of such an awareness into free acts.**

**Intentions are motivating factors of human will, from the Most High, for transformation of the awareness of freedom of independent choice-making into free acts.**

Since will is a central nucleus of all sentient life's content and all its forms, it is obvious that any life at all is sustained and is possible only by free will. The will to be and to exist makes being and existence real. Thus, life in any form, condition, state, situation and process can be maintained only by the free will of sentient entities to be and to exist. On the other hand, the free will of sentient entities, which constitutes their very life, can be maintained only by the Absolute Free Will of the Most High to be and to exist absolutely. This is the very nature of life and this is the Absolute Nature of the Absolute Life-the Most High.

The content and the nature of will itself is its intention to be and to exist always apart from any situation, condition, state, process, time and place. For that reason the life of the will is its intention to be and to exist for all of eternity. The being and existence of eternity derives from this intention of will. Without such an intention, no will can be activated.

These are the general principles of will and its intentions. From them, all particulars and specifics of any sentient will, and its intentions, derive and are generated.

Since a sentient's will and intentions play such a central role in the structure and nature of life, one can conclude that the entire Creation and all its forms, degrees and steps are kept together in a functional whole in all its parts by such a sentient will and its intentions to do so. All dimensions and their respective universes, galaxies, solar systems, planets and bodies are maintained in a functional cohesiveness, balance, and equilibrium by the will of sentient minds and their intentions from the Absolute Sentient Mind and its Absolute Intentions.

In a metaphysical sense, one can conceptualize the existence and being of the Absolute Free Will and its Absolute Intentions in the Most High, a state from which is derived all free wills and intentions of all sentient entities in being and existence. Thus, one can postulate the being and existence, from this Absolute Source, of a global free will and its intentions for the entire Creation as one complete sentient entity; as one dimension; as one universe; as one galaxy; as one solar system; as one planet; as one mankind; as one nation; as one society; as one group and as one singular sentient entity. In the individualities, uniquenesses and specificities, as well as in their togetherness, they keep the whole Creation and all its parts in a functional, balanced and cohesive mode.

Because every singular sentient entity is an extension and process of one specific and unique aspect of the Absolute Nature of the Most High, the will and intentions of such a sentient entity have a substantial and vital importance for the proper function of the entire Creation and all its parts. The point is that no one else can or may be a carrier and reflector of such a specific and unique aspect of the Absolute Nature of the Most High but only that specific sentient entity who, by its free will and choice, and with such an intention, agreed to be an eternal carrier and reflector of such an aspect.

The life of the Creation and all its parts and singularities depend upon all aspects of the  
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Nature of the Most High in their totality. Thus, it depends on the will and intention of each sentient entity to be a representative and a concrete manifestor of each specific aspect for the purpose of maintaining and developing continuously and constantly the life of the entire Creation and all its parts and singularities.

Thus, the will to be and to exist, with an intention of that will to carry and manifest such a specific aspect of the Absolute Nature of the Most High, is a base and foundation on which stands the entire Creation with all its globalities, generalities, localities, and singularities.

Once any sentient entity, in its initial stage as an idea, decides from its free will to have such an intention, it is incarnated for the first time at a specific state, condition, place or time in Creation. From that position the sentient entity, by its free will and its intention to be and to exist, participates by its specificity and uniqueness in the maintenance and generation of the life support system in the region to which it assigned itself. That region, in this particular case, that planet and all sentient entities who inhabit that planet, depend eternally on each other's will and intention to be and to exist. No one possesses the other's specificity and uniqueness of function. Each person's specific will and intention, which supports life in all general wills and intentions, must be, in one way or another, constantly present in that position until the end of one cycle of Creation.

The presence of such a specific will and intention of a sentient entity in no way implies or requires that a sentient entity, in the totality of its being and existence, be also continuously physically present in that one position until the end of one cycle of Creation. This situation would be in violation of the sentient entity's free will and intention to carry concretely, and to represent the aspect of the Absolute Nature to all states, conditions, places, times and situations.

The important principle here is to realize that the sentient entity accepts by its free will the carrying out of a certain assignment in a certain place or state. In the moment of acceptance of such an assignment, all intentions of the sentient entities are geared toward carrying out that assignment. In a general sense, an assignment of any sentient entity is to manifest fully and completely that one aspect of the Absolute Nature of the Most High in one certain place or state. After this aspect is manifested fully and completely, by such a presence of the sentient entity in that place or state, the sentient entity proceeds to another place or state so that manifestation of that aspect can come to its fruition **somewhere** or **somewhen** else in Creation.

The other important reason why a sentient entity must proceed from one place to another, from one state to another, is because of the individualized eternal spiritual progression. Being **in** the relative condition, the sentient entity cannot manifest one aspect of the Absolute Nature of the Most High in an absolute sense. The sentient entity is limited in this respect by its own relativity, and by limitations of the place or state in which it is incarnated at any given moment in its eternal continuation. That place or state could not allow the triggering of any content of the carried aspect which is greater or deeper than it is capable of handling or for which it is equipped. Each state, place, situation, degree, step and condition in the Creation is equipped to take in and to enable triggering of as much as a particular aspect was designed for and needs from the standpoint of its vital function. It cannot take or trigger more than that. However, it would be nonfunctional and counterproductive, if it would have less than its potentials.

For that reason, when a sentient entity manifests a specific element of the aspect of that Absolute Nature relative to that situation's condition, it must move on to the higher level of manifestation of that aspect in accordance with the laws and principles of eternal spiritual progression. Since the previous place or state of that sentient entity's manifestation is not capable by its nature and function of triggering or receiving any higher manifestations of such

an aspect than it is equipped for, no sentient entity can have any desire or intention, from its free will, to reincarnate physically into the same place, state, situation or degree. If such a thing would be possible, it would mean an instantaneous eternal death of such a sentient entity. Any life in a sentient entity is maintained by the will and intention for its eternal spiritual progression and manifestation of that aspect which is representative of the Absolute Nature of the Most High. The life flows into the sentient entity from the Most High by and through the process of the exhausting of one element of such a representative aspect. Once that element exhausts its life energies, as related to the place or state of one specific incarnation, it cannot give any more life to that sentient entity in that particular external form and location. For that reason the sentient entity must activate a different element of that aspect which would give it a continuous life flow. Should the sentient entity attempt to reincarnate fully and completely in its totality into its previous incarnation, it would not be able to find any triggering means for this process, since they were completely exhausted in the previous incarnation. Therefore, it could not take hold there. Repetitious attempts to do so would suffocate any life in the sentient entity, and that specific life would have to be withdrawn into its Absolute Source without manifestation of its form.

For this reason no physical, personal, total and complete reincarnation of one sentient entity in its spirit, soul and body is possible in the same degree.

However, the major dilemma here is that any place, state, condition, situation, etc., cannot survive without the continuous inner presence of the specific representative aspect which that concrete sentient entity is and represents. On the other hand, neither could a sentient entity survive a continuous presence in that one situation, place or state if it were to be forced to come back there again and again.

This dilemma or paradox is a seeming one. It occurs only from the standpoint of the external mind. The external mind is limited in its conceptualization by spatial-temporal categories of the physical continuum from which it is built. Proper understanding of any concepts is even more limited and restricted for those who are momentarily trapped, by their free will and choice, in the Zones of Displacement, where the negative state is activated, and dominates by the principles of ignorance and distortion. From this restricting, limiting, ignoring and distorting position, some fallacious ideas of the literal, physical and concrete reincarnation of the entire sentient entity originate.

In the reality of the true Creation, a sentient mind in its will and intention is not restricted by, limited to, or subject to the laws and principles of the spatial-temporal continuum. Therefore, any sentient entity can be present simultaneously and synchronously at any place, state, condition or situation in the Creation, by its will and intention, without a necessity to be present there by its physical totality. Since will and its intentions contain and reflect the sentient entity's totality, by that will and its intention, a sentient entity is present there in its totality.

The representative aspect of the Most High's Absolute Nature is carried by and reflected in that particular sentient entity's will and intentions and its specific elements which are needed for sustenance, and maintenance of life in one particular place, state, condition or situation in Creation, remains and is retained there. This specific content of the will and its intention is left behind by the sentient entity. That particular specific content of its will relates to the specificity of the representative aspect relevant to the specificity of that situation, place, state or condition. For that particular sentient entity, the specific aspect of the content of representation, in that particular situation, fulfilled its use from the standpoint of that sentient entity. The sentient entity freely and intentionally leaves behind that specific aspect in order to maintain a connection with it for the purpose of sustenance of the interconnectedness of all in the entire Creation.

From the standpoint of that situation, place, state, or condition, a situation which has its own global and specific will and intention, the left behind specific aspect of the sentient entity's will and intention is sufficient for it to conceptualize as if that sentient entity has never left.

Since the principle of totality states that any part of the whole contains within itself the whole in its totality, the left behind aspect of the sentient entity's will and intention contains the totality of the presence of that sentient entity who is not bound in any way by the spatial-temporal laws and principles.

In order to better understand this process and everything related to it, it would be useful to consider it in the following points:

**(1)**

Human will is a nucleus of the sentient life as its driving force and motivation to be and to exist. All intentions of this will are directed toward being and existence of life in general and the individual's life in particular. This is a unifying principle of all singular wills and their intentions for being and existence. Such a unifying principle maintains contact with, connectedness to, and relatedness of all such wills and intentions. Therefore, all wills in Creation and their intentions are interconnected, interrelated and interdependent. By such a content and intent they are present in each other without the necessity to be present at any place or state in the physical-external form. In this respect one can conceptualize that any singular sentient entity's will and its intention to be and to exist is directly connected to the will and intent of one group, of one nation, of the entire planet's sentient entities, of the entire solar system, of the entire galaxy, of the entire universe, of the entire dimension, of the will of the entire Creation.

Through such an interconnected and interrelated nature, the specific content of one's will and its intention is present **anywhere** and **anywhen**, regardless of one's momentary physicalexternal presence at any particular place, time or state.

Thus, it would be superfluous and counterproductive for anyone to be physically-externally present twice or more times at the same place, degree or situation. Such a possibility is contrary to the true content of the free will and its intention to be and to exist.

The content and meaning of the terms "to be" and "to exist" are dynamic, signifying continuous progressive flow. Any repetitious mode, no matter what it might be, signifies regression and, therefore, it is not of the true being and existence.

**(2)**

The global will and its intentions in regard to the entire Creation, originate in, derive from, relate to, and are directly connected to the Absolute Will of the Most High and its Absolute Intentions. Because of the mutual and direct interconnectedness, interrelatedness and interdependency of all singular, local and global wills and their intentions relating to the one central will and its intentions relating to the entire Creation, everyone in one's will and intentions is connected to, relates to and depends upon the Absolute Will of the Most High and its Absolute Intentions.

In such a relatedness and connectedness there is an eternal presence of the Most High, since all wills to be and to exist, with all their intentions to maintain beings and existences, stem from the Most High's Absolute Will and Intentions to maintain beings and existences to eternity. Thus, the Most High is everpresent in one's will and intentions for one's being and existence as in His/ Her own Being.

Since the Most High is the same in all wills and intentions, the will to be and to exist, and the intention to maintain that being and existence to eternity, is, in its essence and substance, a

positive and good one.

The goodness and positiveness of such a situation is widespread through the infinite number and variety of sentient activities which represent every singular element of such a will and its intentions.

The Absolute Nature of an element, as represented by and in one sentient entity, is released in progressive steps. Each progressive step requires a corresponding favorable situation for such a step to come to its fruition. When it does, the next step comes into its being and existence, releasing a different aspect of the content of an element. This step, in turn, requires a different degree and level of manifestation in all respects exclusively and inclusively. Therefore, it would be impossible for that step to come to its fruition if a physical-external reincarnation of the same sentient entity would occur into the same degree of being and existence.

However, the previous step of the element's aspect remains incorporated in the global will of that degree and its intentions to maintain all aspects of all elements in their being and existence within that degree. Since in such a global presence, there is also the presence of all singularities and the Most High, a need for the physical reincarnation is not necessary for maintenance of that presence within that particular degree until the end of its progressive cycle.

### (3)

There is a constant interconnectedness and interrelatedness of all successive steps of such elements and their respective aspects so that each preceding step is a base and foundation upon which the next step is built. Since this base and foundation is an active process, it has to be continuously maintained by the presence of sentient entities. As the principles of the spiritual metaphysics pointed out, the being and existence of the entire Creation depends upon the being and existence of the sentient minds. Therefore, the being and existence of the base and foundation of any progressive step depends on the presence of sentient entities.

For that reason, from the Absolute Thought Process of the Most High, through the Universal Thought process, specific ideas are generated continuously for that specific purpose. Such specific ideas become sentient entities who, from their own free will and intentions, incarnate into that base and foundation to maintain its function, so that spiritual progression can go on to eternity. But, because every idea in the Absolute Thought Process is progressive in itself by its nature, it cannot remain in that condition forever. Such a situation is inconceivable in Creation. For that reason, after an idea has served its time in that particular function, it progresses to the next step, and on and on throughout eternity. While present in such a situation or place, each sentient entity leaves full traces of its will and intentions to maintain as functional the being and existence of each progressive step. This step serves as a base and foundation for the next progressive step. This continues to the end of one cycle of Creation.

A sentient entity, which is replacing the previous sentient entity, by its free will and intentions for the same universal purpose, inherits all wills and intentions of all sentient entities who participated physically in that step.

The more an inheriting sentient entity identifies itself, by its own will and intent, with the will and intents of all others, the more it becomes like them. The degree, scope, extent and intensity of such an identification determines the completeness and fullness of it.

The good example of such an identification is the decision to follow the will of God on Earth. Jesus Christ's will is to bring salvation to everyone who is in the negative state. With such an

intent of His/ Her mission on Earth, He/She left behind His/ Her will and intent to save everyone from the negative state. Now, everyone who subsequently incarnates into the line established by Jesus Christ, by one's free will and intention, inherits Jesus Christ's Will and Intention to save everyone from the negative state. Of course, in such a will and intent Jesus Christ is eternally present. Therefore, people of this nature are justly called sons/daughters of God, as Jesus Christ Himself/ Herself is called occasionally by such names as Son of God, or Son of Man (for the purpose of illustrating this principle, among many other things).

The intensity, scope, extent and degree of identification of these people with the will and intent of Jesus Christ determines how much they are **as** and **like** Jesus Christ. The more intense, extensive and deeper identification with such a will and intent, the more they become as and like Jesus Christ and the more presence of Jesus Christ is in them.

Certain people are able to reach almost total identification with such a will and intent of Jesus Christ, thus, allowing Jesus Christ to be more present in them than in someone else who is identified with this situation to a lesser degree. Such people become by their lifestyle, will, intent, experience, attitude, behavior and even by their appearance truly like Jesus Christ, so that some think that it is Jesus Christ Himself/ Herself reincarnated. In the spiritual sense, by that will and intention, it is Jesus Christ. But this does not mean that Jesus Christ is physically reincarnated, as many people believe to be the case. The progressive mode of Jesus Christ's will and intent to save everyone from the negative state cannot include multiple, restricting and limiting physical reincarnation into the same degree, because it would violate the basic principle of freedom and independence of everyone to progress in steps. It also would mean that Jesus Christ was not capable of accomplishing what He/ She was supposed to accomplish when He/ She was physically on Earth. This is a total impossibility. Therefore, returning to the same step and degree would cancel the effect of a previous incarnation and would spiritually throw the entire Creation back to the Stone Age, figuratively speaking. This would not be a salvation, but further and deeper enslavement into the negative state. Jesus Christ's Will and Intention remains and is functional in everyone who accepts His/ Her inheritance and His/ Her Will and Intention. This does not mean that Jesus Christ cannot appear personally on this Earth. However, such an appearance no longer requires His/ Her physical birth, since the physical birth was already experienced, and its purpose fulfilled. This would be repetitious, counterproductive, restricting, limiting and regressive. Such a situation is contrary to the Nature and Will of the Most High

Now, this example can be considered an analogy of how people incarnate into another's will and intention and become like such a one to the extent, degree, scope and intensity of identification of their will and intention with the will and intention of the previously incarnated persons in that step. Through such interconnectedness and interrelatedness of wills and their intents, everyone is always present in that respective situation without a regressive necessity to be reincarnated there again in a restricting and limiting physical manner through the physical rebirth.

#### (4)

The interconnectedness and interrelatedness of all wills and their intentions follow a certain direct and circular-spiral line in the manner of the Order of Creation-from the innermost to the outermost and from the highest to the lowest. This is the hierarchy of the spiritual organization.

In the practical sense it means that every singular sentient entity, who occupies, by its will and intention, the outermost region of Creation and the least level of its knowledge and content, is directly connected to all of its counterparts in succession to the intermediate level; through the intermediate level, to the spiritual level; and through the spiritual level, to the Most High. They are in the same line of a certain aspect of the will and intention which is being manifested, actualized and realized by them in this successive manner.

In a concrete situation this arrangement can be conceptualized as having spiritual advisors. The spiritual advisors and their advisees are of the same affections in their wills and intentions all the way to the ultimate, genuine and Absolute Source in the Most High. For that reason everyone is assigned many spiritual advisors with one highest advisor who is the Most High Himself/ Herself in order to maintain the flow of all levels and degrees of the Absolute Aspect of Will and Intentions in their unity, oneness and harmony together with the unity, oneness and harmony of all wills and intentions and totalities of all their aspects. Because all spiritual advisors are present within one's being and existence, they share all their wills, intentions and affections with their advisee. The extent, degree, intensity and identification with an advisor's will, intentions and affections by the advisee, makes the advisee as one of them. By such a mode of connectedness, all spiritual advisors are constantly present in the degree in which the advisee is currently incarnated without any need for them personally to be incarnated in a restricting and limiting physical environment. When an advisee fulfills his/her role in that degree, he/she joins his/her advisors leaving behind his/her own will and intention through which he/she and his/ her former spiritual advisors continue to be present in that degree until the end of that degree's cycle. The advisee, after his/ her physical departure from that degree, becomes a spiritual advisor to someone who, by his/her own free will and intention, incarnated into that aspect of will and intention, which was left behind by his/ her predecessors. Thus, one remains in that degree by becoming a spiritual advisor to one's successor. In this manner, the line is never broken, the base and foundation of the next progressive step is preserved, and one does not have to ever regress into the physical reincarnation mode of one's being and existence through the limiting and restricting non-spiritual physical rebirth.

However, because some successors identify, by their free will and intent, with the will and intent of their predecessors in such a magnitude and intensive degree, that a false impression and sensation take place as though one were reincarnated physically in the same degree many times. This fallacious conclusion is possible only from the position of the Zones of Displacement where the negative state is activated and dominates through ignorance, limitations, restrictions, finalities, or where everything is taken literally, physically and not spiritually.

## **(5)**

From such an interconnectedness, interrelatedness and intercommunicativeness, as described in the previous points and in the principles of the spiritual metaphysics, everyone's universal consciousness and transpersonal mentality is built. In them all experiences, memories, events, happenings, aspects, elements and particles of everyone and everything else are contained and incorporated. These are always available for release, re-experience, reliving and re-establishment at any place and at any time if needed. Such a release, re-experience, etc., is accomplished through a total momentary identification with such content by the carrier through will and intention for such an identification and for such a purpose. Therefore, in the process of such a momentary identification, one becomes that experience or the person who experienced it without relinquishing one's genuine and unique identity.

In this manner everyone is present in every dimension, universe, galaxy, solar system, planet, nation, society, group and in every singular individual. Thus, no need for the regressive reincarnation over and over again in the same degree is ever necessary or feasible. It would serve no use. If one wants to come back for some reason or other, one may do so by and through one's will and intention, which was left behind, and through one's advisee, to whom one is assigned by one's free will and intention.

In this way one can resolve anything one needs to resolve through those who are in the state of identification with one's left behind aspect of one's will and intent, and through one's presence in everyone's universal consciousness and transpersonal mentality. This universal

and eternal ability keeps one from the necessity to regress oneself back into the same degree of Creation.

**(6)**

If the physical reincarnation would be allowed to take place, it would lead to a devastating state of mutual cancellation and annihilation. The point here is that reincarnation into the same place or degree of Creation is reincarnation into the left behind specific aspect of one's will and intention. The paradox here is that the place or degree into which the physical reincarnation is attempted is already occupied by the left behind aspect of one's will and intention, and by all those who inherited that aspect and incorporated it into their will and intent. Since one always follows one's own individualized line of progression, it is impossible to change that line within one cycle of Creation. The initial choice, by one's free will and intention, at the moment when one came into being and existence, was to follow that line in a progressive manner until the end of one cycle of Creation. Therefore, a forceful change of lines would be in violation of one's freedom of choice, free will and original intention. This violation would lead to one's instant annihilation. To violate one's free will and intent is to kill one.

So, in this respect one could physically reincarnate only into and within the same line: Since this would be a regression into the previous state of that degree, one would be reincarnated into a physically, mentally and spiritually occupied condition and state. In order to complete such a reincarnation, one would have to annihilate everyone else in that line including the left behind aspect of one's will and intent. And since one is contained in that aspect in one's entirety, one would be simultaneously annihilating oneself. Thus, by the process of such a physical reincarnation, a cancellation of not only one's being and existence would occur, but also cancellation of all others who would presently be occupying that line. In this manner, everyone's will and intention to be and to exist would cease to be and to exist. And since everyone's will and intent is interconnected and interrelated, such a possibility would lead to the ultimate annihilation of all wills and intentions for being and existence. The entire Creation, in such a case, would cease to be and to exist.

From this point one can see clearly, if one wants to see, what devastating consequences any physical, literal and personal reincarnation would be brought about for the entire Creation. One should consider any spiritual concepts in their universal implication for the entire Creation and not only from one's limited and restricted local and singular view.

**(7)**

As was mentioned previously, everyone by one's free will and intent, is a unique carrier and reflector of a unique aspect of the Absolute Will and Intent of the Most High. This means that everyone is unrepeatable in one's essence and substance and in the specific and unique content of one's will and intention.

The external forms of Creation and all their environments are accommodated to this condition because they derive their structure and nature from the sentient minds.

Because of this arrangement, every situation in all its minute details is unique and unrepeatable at any given moment of its state, condition, time, situation, place, etc. In this respect, no two exact same situations and conditions, in their preciseness, for the same individual, could ever occur. Physical reincarnation of the same individual into the same degree or place of Creation would be repetition of the same degree. Such a situation would cancel itself out of being and existence since it would press for its place or state, **which it already has** by its previous position in that degree. This situation would lead to such a havoc and disturbance in the entire Creation that everyone would end in total insanity, which would, in turn, lead to the universal suicide.

The desire for physical reincarnation into the same degree is a counter-will and counter-intention. The true content of will and its intention is always for a unique manifestation, representation and experience of being and existence. This principle is applicable in all respects, without any exclusion or exception. Therefore, the desire to repeat the same degree, in a limiting and restricting physical form, goes against the true will and intention of anyone. Whatever goes against will and its intention, goes against life itself and, therefore, it cancels any life.

**(8)**

Another aspect of free will and its intent to be and to exist can be found in its need for continuous eternal progression. Therefore, being and existence is in a state of continuous flow, change, fluidity, mobility, diversity and versatility.

This principle is applicable and valid in the entire Creation and in any situation without any exclusion and exception. There is no other conceptualization of the free will and its intentions possible. Any other conceptualization would cancel the essence and substance of being and existence that derive from the sentient minds' free will and intent to be and to exist.

However, a desire for a regressive mode of life reincarnating physically in one degree, in a repetitious manner, cancels this eternal flow of life in the forward and onward direction, and forces life to go backward into the condition or degree which already was experienced once. It does not make any difference if the physically reincarnated person comes into a different time or condition. Although such a person comes into a different time and condition, he/ she comes into the same degree of Creation. To come to the same degree of Creation means to go backward which is in violation of all principles and laws of being and existence. This would be a stagnant and regressive situation which would suffocate any will and intent to live, to be and to exist.

**(9)**

The essence and substance of being and existence, as it derives from the Absolute Essence and Substance of the Most High, is its creativity and constant newness. The will to be and to exist is essentially and substantially a creative state and process, and all intentions of such will are directed toward being productive, creative, constructive, inventive, and to constantly bring into being something new.

This is the motivating factor of being and existence that stems and derives from free will and its intention to be and to exist. Again, this principle is valid and applicable **everywhere** and **everywhen** in Creation regardless of any state, condition, process, situation, time, place, aspect or experience.

The creative process is always a new process. Nothing of a repetitious nature can be found in it no matter what it is or how it is.

A physical reincarnation into the same degree is counterproductive, uncreative and a repetition of the old state, condition and situation. Nothing new can be found in it regardless of the difference in the temporal elements. The difference in the physical temporal elements is an illusion since there is no time in the area of the spirit and its will and intention.

Since there is no time in being and existence in the within, where it counts, there is no difference occurring by such a reincarnation in a different time, or different social, economic, political or other condition. These conditions are all time-space **bound**. Therefore, all knowledge of them is available in one's Inner Mind and its free will and intent apart from their spatial-temporal realization. For that reason, such a seeming newness of that situation is a grandiose deception and self-deception that destroys the true will and its intent to be eternally creative and to always come up with new things and situations.

**(10)**

In order for the free will and its intentions to be productive, creative, constructive, and to progress, evolve, develop, and to come up with new, transcending experiences, knowledges and ideas, it is provided by the Most High with continuous opportunities, occasions, and chances to do so. This is the Absolute Will and its Absolute Intentions of the Most High to make such constant and continuous provisions for all.

The same chance, the same opportunity, the same occasion, which exhausted its usefulness and which was fully utilized in some previous state of one's spiritual progression, is no chance, no opportunity and no occasion for one's will and its intention to be creative, productive and progressive.

Once more, this principle is totally and completely valid and applicable to any situation, condition, state, degree and step. Thus, if one is to be physically reincarnated into one restricting and limiting degree, such as a natural degree, one would be robbed of the true opportunities, occasions and chances for one's creative and productive spiritual progression. Since one already experienced such a degree on a previous occasion, nothing valuable, creative and new could be experienced by such a person in a subsequent reincarnation.

Once someone is incarnated in one certain degree, one is kept in that degree as long as one needs to be there in order to exhaust all opportunities, occasions and chances that such a degree offers. In the moment one exhausts and utilizes all opportunities, etc., by one's free will and intent, one departs from that degree never to physically-externally return there. No new opportunities, chances and occasions for such a person could be acquired or found in that degree, no matter how many times that person would physically-externally return there.

It really does not matter whether such a one stays in one certain degree of Creation for one second of the physical time, or for one hundred years, or whatever life span one has for that particular degree. Any duration spent in that degree, whether it be one second or one hundred years, means that this is the exact period one needed to establish one's case and to utilize all opportunities, occasions and chances which could be utilized and exhausted, by that one, in such a degree. Anything beyond that period would be a waste of one's time, and a hindrance to one's spiritual progression and creative effort, and contrary to one's will and intent.

**(11)**

As mentioned many times previously, the entire being and existence are structured in such a manner as to be in synchronous, simultaneous and discrete relatedness and connectedness to each other. To be and to exist this way is the will and intent of the entire Creation. Such an arrangement accomplishes two major things.

First, it gives to every situation, every aspect and every sentient entity which are to be and to exist the freedom and independence as self-sufficient, self-directing, self-ruling and self-fulfilling units. This ability is the life of one's will and its intent. Second, any act of will, and its intentions, has immediate impact, spread and continuous feedback throughout the entire Creation, without any necessity for anyone or anything to be fragmented or split, or to be physically present as its own carrier and manifestor of such an act of will.

Because of this arrangement in all matters of the Creation, no one needs to repeat over and over again such an act in any respect but, instead, one can concentrate upon initiation and manifestation of the next act of will which follows in succession. The physical reincarnation into the same degree would be a repetition of the same act of will (physical birth, for example, which already was experienced once). Since the structure and nature of any will is progressive and in constant flow, it cannot repeat the same act, with precisely the same

content, regardless of the nature or aspect of such an act. If such a repetition would be possible, it would cancel the true nature of will and its intent for continuous progression. Thus, it would cease to be free and functional.

## **(12)**

Being a carrier of one Absolute Element of the Absolute Will of the Most High, the will of any sentient entity, together with its intention, has an infinite number and variety of aspects, elements and traits. This situation enables one to continuously progress to eternity. Any one aspect or element of this will reflects, in its content, the will of any comparable aspects of all other wills in being and existence. Creation is arranged in accordance with the hierarchy of spiritual organization. Any one certain aspect of will, as well as the entire will and its intention, are essential and substantial concomitances for the survival and proper function of the aspect corresponding to these situations, states, conditions, steps, places and degrees. Therefore, any such situation requires a continuous presence of this corresponding specific aspect of one's will and its intentions in order to maintain its being and existence. This arrangement is basically accomplished in two ways: first, this presence is assumed by and through the interconnectedness and interrelatedness of all wills in being and existence, from the singularities to the globalities, based on the principles described above. Secondly, and most importantly, it is accomplished through the connectedness to a specific line of life that each particular will serves in any given moment. Whoever is physically present in that line is directly connected to all others in the entire Creation who are in charge of that line, from the innermost spiritual dimension and its worlds and people, to the outermost external-physical dimension and all its worlds and people. This process was described above as the capacity of the spiritual advisors in service to one another from the position of the various aspects of one's momentary placement.

The important fact here is to realize that everyone advises everyone on down the line so that everyone from a momentary position and placement is both an advisor to someone else in that line, and at the same time, an advisee of someone attached to that line.

Whenever one evokes the capacity of one's position as an advisor or advisee, one becomes instantaneously present with one's entire will and all one's intentions at the place and position where such an evocation takes place, through and by the one who makes such an evocation. Multiple evocation means multiple presence. Thus, by this manner and mode, one is continuously reincarnated into the same place or degree. In the process of such an evocation, each advisor and advisee may share their experiences and memories with their specificities and uniquenesses to the minute details, giving the impression to each other as though they are each other. This evocation, of course, does not need to be conscious from the standpoint of one's external mind (in the case of people who momentarily inhabit the Zone of Displacement).

This is what the true reincarnation is all about. This is the very principle of the multiple reincarnation of one's will and intentions into the same degree and place. Thus, no physical or literal reincarnation of a total person can take place. Instead one's will and intentions are continuously reincarnated by the principle of evocation. By one's will and intention, one evokes all wills and intentions of those who participate in succession throughout the entire Creation in the maintenance of one specific line of life.

Now, many people on Earth misinterpret such an act and arrive at the false conclusion that one has to be physically reincarnated at the same place many times in order to complete this act of connectedness and relatedness of all to all.

## **(13)**

The above principle of multiple reincarnation of one's will and intentions is potentiated by the principle of constant mutual awareness of all. The basic nature of any will and intention is to

be aware of all others and that all others be aware of that one. No one's will can relate properly without constant awareness of the one to whom it relates. No relation without an awareness of such a relation can be established.

Yet, one of the major intentional acts of one's will and its desires, is to relate to all in Creation in order to become the fullness of one's being and existence. This is one of the ultimate purposes of one's will and its intentions.

Through the universal consciousness and transpersonal mentality, in a simultaneous manner, one is inwardly aware of all others in Creation as well as all others being aware of that one. By the act of such an awareness, everyone is present in everyone's awareness, and can be activated by one's will and intent at any time and at any place in Creation, in an instantaneous moment if needed and proper. Thus, whenever one focuses one's concentrated attention in one's awareness on all of Creation as a whole, or on any specific part of that whole, that whole, or that part, are enabled to be present in their totality, by their free will and intent, in that place or situation through and by the awareness of that particular person, who does so by the act of his/her free will and intent.

By this arrangement everyone's will and intent in the entire Creation is present everywhere else without time and space, enabling the proper function and maintenance of each part of Creation as well as the entire Creation. This part and the entire Creation need for their survival the presence and manifestation of everyone's will and intention for being and existence.

#### (14)

In a much broader sense the entire being and existence of Creation depends upon a continuous and unceasing process of mentation of all sentient minds. This process generates tremendous energies which maintain the continuous motion of all bodies in Creation and their gravitational spheres. The process of the unceasing mentation is the result and outcome of the universal and singular wills, and their intentions to be and to exist. No mentation is possible without the will to mentate.

Thus, survival of the entire Creation depends upon the will and its intentional factors. Sentient mentation consists of an infinite number and variety of unique and unrepeatable specific mentations of one unique and unrepeatable sentient entity. In turn, the entire sentient mentation in its totality derives and stems from the Absolute Sentient Mentation of the Most High. The Most High is manifested in every specific and minute detail of all parts and singularities in His/ Her Creation, by and through this unique and unrepeatable process of mentation of one singular sentient entity. On the other hand, by this connectedness and relatedness to its Absolute Source, everyone's process of mentation is connected to all other processes of mentation in being and existence. Thus, in the totality of being and existence, the cumulative sum of all mentations from all wills and their intentions appears as one total mentation, which is a replica of the Absolute Mentation of the Most High. In such a total single mentation, everyone's specific and unique mentation represents a cell with a specific function and assignment. This function and assignment is carried out by that cell's will and intention to do so. Because each cell has a different assignment, its survival is dependent upon each other cell carrying on with its specific assignment. Failure to do so endangers the function of all cells. Thus, each cell must follow, by its free will and intent, the process of its own unique and specific mentation, giving to itself and to all others the opportunity to fulfill each one's own assignment and purpose in this process of mentation. Through such an interdependency, every cell participates in every other cell's process of mentation and is present **everywhere** and **everywhen** else in the entire body-Creation-without the necessity to assume physically someone else's function. Since the process of mentation is a continuous progressive flow, no repetitious, identical mentation is feasible at any given moment. The same repetitious mentation would cancel out the process of mentation.

The nature of one's will and intention is to mentate in a continuous progressive flow. No regression in any form, mode or condition can assure the progressive flow of mentation from its will and intent. But physical reincarnation would do just that, undermining this process by repeating its manifestation into the same degree.

**(15)**

Any meaning, sense, or purpose of any act of will and its intent is conceivable only if it results in some use, and brings mutual benefit through the process of mutual sharing. Self-purposeful acts of will, without any use at all, are of no use and, therefore, in an ultimate sense, they cannot sustain the will's being and existence. For that reason, inherent in the intentional factors of will is the necessity to act or to produce activities that are for mutual benefit, common good, sharing, and use for all in Creation.

This purpose of the Universal Will and its singular wills is derived from the Nature of the Absolute Will of the Most High Who wills and intends to share His/ Her activities with everyone else's in His/ Her Creation. In fact, all such activities of the Most High are produced for the purpose of benefit, common good, use and sharing for all in Creation.

Intentional factors of will, which sustain its life and function, determine the structure and nature of the interconnectedness and interrelatedness of all in Creation. In order that such sharing for mutual benefit, common good, and use is constantly assured in the entire Creation, the principle of continuous and synchronous feedback of all activities and their results is established in people's will and intention. This derives from the Absolute Will and Absolute Intention of the Most High. Without this feedback, the motivational factors for acts of will and intentions would be suffocated, and no impulse for mutual benefit, common good and sharing, could occur.

Through the process of such a continuous feedback, everyone in Creation participates in everyone else's activities without the necessity to relinquish one's will and intent or one's momentary place, state, condition, step or degree.

This participation through feedback of each other's experiences and activities is enabled by the process of similarities in affections for activities. One's will and intent develop the affection for sharing, mutual benefit, common good and use. The activities of different wills differ in an infinite number and variety of ways, contributing to the splendor and beauty of Creation, but the affection to do so from one's will and by one's intent is the same for all. In the sameness of these affections is the presence of the totality of one's will and intentions. Through such a presence, a continuous feedback of content, activities, experiences and reactions is assured to eternity.

Thus, in no way is one bound to one place, time or condition for the purpose of providing a feedback or participation in activities and experiences which take place elsewhere in Creation.

For that reason, one does not need to continuously reincarnate at the same place and degree in order to provide or receive such an important feedback. By one's will and proper intention, and through similarities of affections, one can be at any place, degree, condition, state or time without one's physical, literal presence.

**(16)**

In the higher sense, the above principle Number 15, derives from a more general and broader foundation of the Absolute Will and its Absolute Intentions of the Most High. The Absolute Motivating Factor of such a Will can be only Absolute Love, which is of Absolute Will, and Absolute Wisdom, which is of Absolute Intent.

From this, it stems that everyone's will is rooted in one's love and everyone's intentions are rooted in one's wisdom. Whatever one loves, one wills. This fact leads to the establishment of the intention to pursue the love of that will in the most fulfilling, satisfying, creative, productive and lasting manner. This is the wisdom of one's intent to will one's love.

Thus, the extent, degree and intensity of any love and its wisdom determine the content of one's will and the quality of one's intentions. If all intentions of one's will are directed to serve one's love wisely, and if one's love is to produce and to bring about activities which are for mutual benefit, common good, sharing and use to all, then such will, intentions and love are good, positive and wise. If not, the true love, wisdom and their will and intentions are cancelled out and no proper life of happiness, content, satisfaction, bliss, creativeness, productiveness and meaningfulness can come to its fruition.

The true love and its wisdom will and intend to produce and to bring into Creation always something different, something new, something transcending anything previously offered. This principle of love and wisdom has validity and applicability in all respects, without any exception or exclusion, throughout all levels, degrees, dimensions and steps of Creation.

Therefore, a desire for reincarnation into the same place and degree, cannot stem from true love and wisdom but from their opposite. In the situation of reincarnation one would share with all the same degree which was already shared once before in the first incarnation into that degree. To share the same thing twice or more times is no sharing at all, since that sharing already took place. Such a sharing is counterproductive and has no creativity and sense of progression in itself. It is not from free will and positive, good intent which are rooted in the true love and wisdom of the progressive mode of life and living.

#### (17)

Each act of will, and its intentional and motivating factors, carries with itself its consequences and outcomes. A pure act of will is determined by its intention to act from free will. No activities are possible, in their initial and originating state, without free will and intention to act. The choice of will with intention to act, precedes any act. Thus, any will must be completely free and independent of any causality or cause-and-effect principle. Thus, nothing is predetermined, but everything is free to act. However, in the moment of such a decision to act, one limits oneself, by one's free will and intent for such an act, until that act fulfills its purpose and use, and bears all its consequences and outcomes. In this respect, the causality is initiated after the decision from free will was made to act.

Thus, in an ultimate sense, one is never bound by any laws of causality. The choice of one's free will to be bound by such a causality is valid only during the length of one particular act. But, since it was the free will which established such a causality within any given act, by its intent and free choice for bearing and experiencing certain consequences and outcomes of various activities, it is always free and never predetermined.

The experience of the consequences and outcomes of any act is never time-space or place-degree bound. The act can be actualized and realized at any place or degree, or state, or condition, while its consequences and outcomes can be manifested entirely **somewhere** or **somewhen** else or in an entirely different state and condition.

Thus, the consequences and outcomes of any act are experienced either within a certain phase or span of one's life in one level or degree, if needed and useful from the standpoint of the universal and personal learning, or **somewhere** and **somewhen** else if it is more appropriate and useful for some universal or personal reason known only to one's free will and intent.

Coming back to the same degree in order to bear the consequences and outcomes of one's act, after one departed from that degree, is extremely wasteful, counterproductive and foolish, stemming, usually, from the negative intention to perpetuate one's state. The true life and its free will and intentions never operate in such a wasteful manner.

**(18)**

All aspects of free will and intentions have their time, place, state and condition in Creation. Therefore, whatever, wherever and whenever something is happening, it is the result of a placement or statement of each aspect of free will and its intentions. It has its purpose, meaning and sense, no matter how unusual; critical or inappropriate it seems to be from the standpoint of the external mind.

Any such happening serves the ultimate purpose of free will and its intentions to keep its independence. No matter what the interim situation of such a happening seems to be, and no matter how restricting, limiting and confusing it seems to be, it serves this ultimate purpose of freedom and independence, and it leads one from freedom and independence into the greater transcending freedom and independence. All interim states of this situation are learning points, which allow one to be freer and freer, more and more independent, regardless, whether during certain moments or periods of time and space, one is in a physical, mental or spiritual prison, or in sickness, misery and unhappiness, etc. (This applies only to people in the Zones of Displacement). All such learnings and experiences stem from one's free will and the free choice of one's intention to be freer and more independent so that the greater common good, mutual benefit and sharing of all could come to their ultimate fruition.

All in Creation without any exception and exclusion serve this ultimate purpose.

Since this is a progressive and circular-spiral flow, no matter what condition or state one is in, be it the highest heaven or the lowest hell, that condition serves this ultimate purpose of Creation. It does not matter if one is in the deepest hell and is not consciously aware of this fact. The hellish experience is that one's way to come to the final and ultimate discovery of the path which leads toward that one's greater freedom and independence in service to all in Creation.

Since this process is progressive and circular-spiral, one could never be physically reincarnated in the same degree over and over again. Such an act would violate this progressive flow of Creation and would stop it, reverting it backward onto itself. If this would ever occur, the entire Creation would instantly perish.

**(19)**

The state of affairs in the Zones of Displacement in this respect is, of course, in the exact opposition and direction to what was said in this chapter. Everything there is in an inverted and perverted upside-down fashion. It is ruled by the unconscious processes and the ignorance that takes everything literally, finalistically, externally, physically, distortedly and superficially without any regard to the true spirituality.

Therefore, the inhabitants of these Zones chose, from their free will, to put their free will and its positive intentions to be and to exist in the true reality into suspension and dormancy for the time being, and replace it with a pseudo-will of slavery, negativism, adverseness and evil intents. The reason for such a suppression and repression is because of the important universal learning about the true nature of the negative state. In this process such a learning occurs.

Since the negative state cannot exist without a sentient mind, it must be put into being and existence by the free will, choice, and specific intention to experience its consequences and

outcomes by sentient entities. The negative state's being and existence can be actualized and realized only from the awareness of freedom of choice, free will and intentions to do or to experience something different than is offered by the Most High within the true Creation. The free choice to initiate such an experience originates the negative state.

In order that all in Creation would learn the consequences and outcomes of the negative state, it was permitted by the Most High that certain people, on a voluntary basis, would actualize their awareness of the opposite choice and, by their free will and intentions, would serve this learning process about the negative state, its condition, state and process.

Since everything depends upon the sentient mind, it is the sentient mind that needs to bring the negative state into function by putting it into that mode and being within itself. But since such beings and existences oppose all principles and laws of the true being and existence, they fall out and are displaced from the true Creation, and operate on the laws and principles that are opposite to everything in the true Creation.

The negative state is an interim state of human free will and its intention for learning and sharing. Once it fulfills its purpose, it will no longer be necessary to maintain and to experience it twice or more times.

The content and purpose of the negative state is always the same-involving counterproductivity, unconscious processes, ignorance, blindness, misery, suffering, destruction and insanity and no one can ever reincarnate into the same place and degree of the Zones of Displacement where the same aspect of the negative state resides. Such a repetition would serve no purpose, use or learning because such already occurred in the first incarnation into the negative state. The point here is that being in the negative state, a state which is unproductive and uncreative, is restricting and limiting for one's learning, because it operates on the principle of ignorance. Therefore, the content of it is uniformly the same on any one level or in any one degree of its manifestation. For that reason, nothing more can be learned about such a state by coming back to the same degree or level of its manifestation (in this case to planet Earth).

Because of this structure, an important agreement was reached between the Most High and all those who volunteered and will volunteer, by their free will, with intentions to learn and to demonstrate the consequences and outcomes of the negative state: No one will ever have to come back to the same degree and level of the negative state's manifestation. This avoids the unnecessary misery, suffering and compounding of negativity and evil that leads to no new learning.

Thus, reincarnation into the negative state on planet Earth would be in gross violation of this agreement and contract.

In the conclusion of this discourse, it is necessary to warn again that there is a transcending understanding to all of this, the revelation of which would be premature since it belongs, in general, to the next step in the spiritual progression of Creation, and in particular to humans on Earth."

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