

## Chapter Five

# PLACE, PURPOSE, AND GOALS OF NEW MANKIND AND ITS SYSTEMS IN THE UNIVERSALITY OF IT ALL

*Content of „Fundamentals of Human Spirituality“, pg. 456 - 465, Part III. - Chapter Five*

“It was mentioned previously that everything in the creation of the Most High serves a certain purpose. For that reason, everything has its certain place and it strives toward a certain goal. The entire creation has one general purpose: by the usefulness of its being and existence it approximates the Absolute Nature of the Most High. The accomplishment of the approximation is a continuous process which goes on to eternity. This is called spiritual progression. The common denominator of all creation is such spiritual progression. As pointed out before, nothing in creation stands still or is stationary; but it is in continuous forward and onward movement.

A good example of this state and process is the entire physical universe which corresponds in its structure and dynamics to all spiritual principles. As one can perceive, all heavenly bodies are in constant movement. Every planet revolves around its sun; every solar system moves continuously with great speed; all galaxies are in continuous motion. They go on unceasingly. No heavenly body or system is ever at the same place and it never will be. Even after all matter falls back on itself (once the current physical universe fulfills its purpose) its elements will be in an entirely different arrangement and position than they were before the original thrust was given which resulted in the creation of the universe. Nothing can be repeated. Therefore, the next thrust, which will give birth to the new universe, will be initiated from a different proximity to the Most High, with a different arrangement of all elements of matter relevant to the next higher level of spiritual progression in the succeeding cycle of time. This is a good example of how nothing in creation can be in a dormant or stagnant condition.

The Absolute Creative Effort of the Most High can never be exhausted or repeat itself.

Because of this principle, whatever exists exists both for the general purpose as described above and for its specific purpose. The specificity of such purpose is exhibited in the fact that everything in creation is unique. Therefore, there is a unique and specific purpose and goal with a unique and specific place for everything in being and existence. The infinite varieties and infinite numbers of such specificities and uniquenesses reflect, in their cumulative totality, the Absolute Nature of the Most High. This nature can be expressed only through specifics and uniquenesses which, in their cumulative totality, form one unique, purposeful creation in its being and existence.

For that reason, there are no two sentient entities, groups, mankinds, planets, solar systems, galaxies, universes or dimensions having exactly the same function. The Absolute Creative Effort of the Most High does not contain within itself any notion of redundancy, repetition or imitation. Everything that occurs, proceeds and becomes from the Absolute Creative Effort is always new, different and unique, with a specific place, purpose and goal in the general trend of spiritual progression. The appearance of new, different and unique products of the Most High's Absolute Creative Effort is a stimulation, infusion, enrichment and enhancement to all creation in its general and specific endeavor to fulfill its specific purpose and goal from its specific place, and thus to contribute to the totality of creation in a unique manner. This, in

turn, continuously enhances and enriches the rest of creation. In such interaction there is a meaningful use of being and existence of every specificity and uniqueness in the entire creation. For that reason, the lack of any such specificity would deprive all creation from the unique experience which is essential for its general purpose of spiritual progression. Such a situation cannot be tolerated. Therefore, the Absolute Providence of the Most High continuously provides and ensures that nothing is lacking to anyone or anything in creation so the general and specific purpose and goal of anyone's and anything's being and existence can be fulfilled.

The function of all specifics and uniquenesses of creation can be compared to a chain reaction. An idea is initiated in the innermost degree and level of creation where the Most High is present. After its occurrence, that idea proceeds in simultaneous and successive order throughout all specificities and uniquenesses of all creation without any exception. It is received simultaneously and successively everywhere. After it is received, it is evaluated, worked on and transformed into its corresponding specificity and uniqueness. When it fully acquires that specificity and uniqueness, it is sent further in simultaneous and successive order to all other specificities and uniquenesses until it comes into its ultimate state and process where its final manifestation with all accumulated experiences throughout all specificities and uniquenesses of all creation takes place. Now it becomes reality and has concreteness throughout all creation. This particular, specific and unique experience, which reflects the cumulateness of all experiences taken together, is transmitted back, both in simultaneous and successive order to all creation in their own specificities and uniquenesses where it is received, reviewed and experienced in its totality. This results in further accumulation of all totally new qualities of experiences that go back, after they are manifested everywhere uniquely and specifically, to their original source. There everything is evaluated, reviewed and worked on in its principles, essences and substances, and used as a foundation for starting a new chain reaction with the occurrence of a new creative idea which now incorporates everything that was uniquely and specifically experienced and shared throughout the states and processes of its manifestation in the ultimate and final degree of creation. This idea, in turn, goes through the chain reaction and the whole process is repeated again, always with a new, higher, enriched, enhanced and more creative content, connotation and experience. In this way, spiritual progression occurs and continues to eternity for all creation without any interruption.

In general, the place, purpose and goal of the new mankind in this process is the ultimate and final degree of manifestation of all creative ideas.

For that reason it can be considered a stage on which the Absolute Nature of the Most High finds its expression in the most relative manifestation. Such the most relative manifestation is the finality of all, that provides the possibility for the birth of a new, higher, more spiritual idea in the innermost level and degree of creation. This is a very specific and unique purpose, goal and place that is assumed by the new mankind of Earth.

To elaborate on the assignment of the new mankind, one can point out some general and specific aspects of its purpose and goal in creation:

#### **(1)**

The new mankind, by its special position and place in creation, enables manifestation of the Absolute State and the Absolute Process of the Most High in the most relative and most concrete state and process of creation, representing the ultimate and final degree of creative expression. By specificity and uniqueness of this state and process, the Absoluteness of the Most High can become relative to something that of itself has no origination of any ideas. The reason it is necessary for the Absolute to be manifested in the most relative and concrete is that it makes the Absolute perceptible, comprehensible, approachable and attainable in its most final and outward manifestation and illustration. It gives a concrete and

ultimate idea to all creation as to how the Absolute State and Absolute Process operate through total relativity and fixedness of the natural degree in this particular cycle of time. Without it, no experience, comprehension or knowledge would be available to anyone. This would hinder the general trend of spiritual progression.

**(2)**

The same is true with regard to the manifestation of the Absolute Essence and Absolute Substance of the Most High in the most relative and final essence and substance of mankind, and its place, position and specificity of application in all its systems. It is important for all creation to grasp the meaning of essence and substance because on these categories and their ideas the universe and all creation is built. Comprehension of this is impossible in its Absolute Condition by someone in a condition of relativity to it. But it becomes attainable by its concrete, ultimate and final (for this cycle of time) manifestation and illustration in the most extreme and opposite position and place. By elimination of all ideas of what the Absolute is not, one can acquire some sense of what it is. This sense helps one in one's effort to be more and more the likeness and image of the Most High, thus helping in the process of one's spiritual progression.

**(3)**

The place and the position of the new mankind and the goal and purpose of all its systems is a stage on which the Absolute Nature of the Absolute Being and Absolute Existence in the most specific, most relative, most final and most concrete manifestation and illustration is continuously demonstrated. This condition is the end of the cause through the effect. It is impossible to comprehend the Absolute Being and the Absolute Existence from the relative condition and from the Absolute Cause and its effect. But, one can find an appropriate idea of it from the end product of the Absolute Creative Effort. The importance of this comprehension is determined by the fact of one's being and existence relative to their Absolute Cause. Since one never is, in and of oneself, one's own being and existence, in order to approximate one's Absolute Cause, one needs to have concrete ideas and examples of one's nature. This is accomplished by the special and specific application of the end product which the new mankind represents. No spiritual progression would be possible without any understanding of what is being approximated. That would be like the blind leading the blind.

**(4)**

The specific place, position, function, goal and purpose of the new mankind and all its systems allows expression for the operations and functions of Absolute Love and Absolute Wisdom of the Most High in the most relative, most concrete and most final state and process of creation, illustrated by its own good and truth in the specificity of its application. This expression gives to all creation a concrete example of the idea of the nature of Absolute Love and Absolute Wisdom in their most relative and final manifestation. Nowhere else in creation is such intense, unconditional and immense love and wisdom required than in the final, ultimate and concrete degree of creation represented by mankind. The instability, unreliability, transiency, externality, superficiality and sharp differences of the natural degree require a special treatment which permits the infinite patience, kindness and tolerance of love and wisdom to be expressed and experienced. From such experience all creation acquires better ideas of the nature of Absolute Love and Absolute Wisdom, enabling Creation to approximate Absolute Love and Absolute Wisdom in better ways, having a concrete example for its own practice and living. Since any approximation is possible only by such practice and living, it is obvious that without such a concrete example no spiritual progression would be feasible.

**(5)**

In the same manner, illustration of the Absolute Will and Absolute Reason of the Most High takes place. The most relative, ultimate and final illustration of how the Absolute Will and

Absolute Reason work enables the understanding of their function. Their end product in the specificity of their application illustrates their operation, use and function with reasonable comprehension. This gives to creation the idea of balancing, equilibrium and stability that is accomplished by application of the principles of will and reason in the process of any activities, but especially under the condition of the most stubborn resistance to any of these activities. One has to remember that the nature of matter is to be dormant and idle. Anyone who assumes that degree in the form of the physical body is assuming the same tendency. It takes a lot of will and reasoning to transcend such a condition and to show the usefulness of matter's being and existence.

**(6)**

This leads to the concrete, final and ultimate demonstration of the operation of Absolute Freedom and Absolute Independency of the Most High in the most relative, most unfree and most dependent condition. By specificity of its application in something that is so unfree and dependent, the nature of such freedom and independency becomes concretely discernible, appreciable and applicable. The nature of the outermost degree opposes freedom and independency because in this degree it doesn't have any meaning. Any meaning that it has is given to it by the presence of the Most High through people who volunteered to occupy a position in the outermost degree. Matter in itself cannot exert any force because it lacks any creative qualities. It entirely depends on inputs for any movement or action. Such dependency does not allow freedom of expression.

The manifestation of freedom and independency under such conditions becomes a true, concrete demonstration of how these categories can function to the point that one can still maintain one's freedom of choice where no choice in itself is available. But primarily it points out the fact that one cannot seek freedom and independency in anything final, ultimate and concrete. The finality of any condition, by its nature, is unfree and dependent. Thus, by concrete example, creation can learn that true freedom and independency is an internal, spiritual matter and not a matter of externals or environments.

**(7)**

The special position and place occupied by mankind in creation, and its relevant goals and purposes, is to accomplish concretization, ultimate expression and final manifestation by the specificity of their application of the Absolute Principles of Masculinity and Femininity of the Most High in the most relative, most illustrative condition. These principles find their ultimate expression in relationships which exist between the human female and the human male that literally embody them. They become an example for all creation of such embodiment of all principles in the most concrete form of creation. This illustrates their views and their tendency toward continuous conjunction, unification and exchange in order to represent the unity and oneness of the Creator.

**(8)**

This leads to the installation of a special, ultimate and concrete form of sexuality that manifests itself through physical intercourse that allows for complete exchange in the ultimate sense of all principles of masculinity and femininity. Such exchange results in the birth of the new ideas for creative effort of all creation. In this relative condition the Absolute Values of the Most High's principles, categories, attributes and their derivatives can be sensed, comprehended, felt and fully utilized for the needs of continuous spiritual progression of all creation. The specificity of sexual intercourse in the ultimate degree of expression enables a grasp of the Absolute Values of the Most High's principles. The experience of orgasm in the process of sexual intercourse makes these values the closest experiential reality of the Absolute Nature of the Most High that is available in the most relative condition. This specific experience enhances all creation that is in different modes of specificity of their condition. By enhancing it, it contributes to everyone's spiritual progression.

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The ultimate, final, concrete and the outermost position and place of mankind and the function of all its systems has for its purpose and goal to reveal the infinite diversity of the Absolute Creative Effort of the Most High in the specificity and uniqueness of the most relative and concrete form. The end product of such creative effort, represented by mankind, becomes a base and foundation on which new ideas can be built and which can stimulate, motivate and support the birth of new creative ideas which incorporate all results, consequences, outcomes and experiences of the final product. By such manifestation, the creative effort can be comprehended in all its varieties and diversities. Comprehension of this is the greatest motivating factor for the creative effort of all sentient entities. In their creative effort they find the meaning of their life and the stimulation for their continuous spiritual progression.

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Mankind's position and place determines its purpose and goal. The function of its systems is the best concrete, ultimate and final example of the ultimateness of the Absoluteness in the most relative of its expression. By such assignment, mankind can be called a testing ground on which all Absolute Ideas are tested by the ultimateness of their expression and relativity of their formation. If the ideas can apply, take hold and become effective in such a relative condition, their applicability can achieve acceptance of a universal nature. The reason for this is that any idea tends to find its expression in the ultimate, most concrete and stationary form. In this expression it becomes functional. If it is functional, it has concrete use; if it has concrete use, it contributes to spiritual progression; if it contributes to the spiritual progression, it is universally applicable. If, by any chance, it cannot take hold in the most relative and ultimate degree, its universal applicability is questionable and it has to be either withdrawn or modified until it finds its proper use.

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Because of their use as testing grounds, the position, place, purpose and goal of mankind and its systems have a very specific and unique function. The function is to maintain, enable and actualize continuous circulation of the spiritual flow through and by matter which is stationary, unchangeable and resistant to any activities. Without such maintenance the flow, as it occurs in the innermost level and proceeds to the ultimate outermost degree, would stop in the outermost degree of matter. As it was pointed out, the nature of matter is continuous reception and absorption without any sending or transmission. That would endanger life and spiritual progression and all creation would collapse. Mankind, by assuming a special position of mediator, can move that flow so that it circulates as described above by a chain reaction, finding its way back to the original source for the purpose of initiation of a higher, more creative spiritual flow and spiritual step. The mediative position of mankind is possible by virtue of the assumption of the nature of the outermost layer of the outermost degree in which the spirit of the human mind is placed to vivify all functions in this particular layer. This function can be compared to the skin and its senses which conduct and transmit all input information. In this respect, one can call mankind the spiritual skin of creation which holds everything together by conducting the spiritual flow through stationary matter.

**(12)**

The specificity and ultimateness of mankind's position and place in the universality of it all and the purpose and goal of this position and the human systems supply the continuous need for balancing of all principles of life to the corresponding dimensions in the same line and link. Mankind is a balancing factor in its own line that supplies all corresponding partners with the concrete and ultimate experiential contents of all spiritual principles which find their expression in the physical forms of humans. The feedback of such experience balances all ideas, brings them into order and gives them an ultimate sense and meaning. By acquiring their concrete sense and meaning, all participants in that particular line can proceed

uninterruptedly with their spiritual progression.

**(13)**

In the broader sense, since mankind is positioned and placed in the outermost layer of the outermost degree, this leads to the function of becoming an ultimate, final correspondence of all spiritual principles in the most relative condition, state and process. The ultimate and final nature of any correspondence is the end product of the Absolute Creative Effort. It is vitally important that every correspondence is expressed in its end product because otherwise it can never be comprehended, harnessed and utilized for any purpose. If every correspondence were blocked the spiritual progression of creation would stop. The problem is that unless a correspondence finds its expression in the end product, no further creative effort can be realized and actualized because it is stimulated by the results of its expression and manifestation, not by the origination. If one doesn't have any feedback as to the outcome and consequences of one's creative effort, one loses all interest in it and creativity ceases to function.

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Finally, in general terms, mankind, by its special, specific, unique and ultimate position and place is a school for all creation to learn about the nature, function, state and process of the ultimate relativity in which the Absolute State and Process of the Most High finds its expression in the most unique forms. Such ultimate expression becomes a base and foundation that gives deep meaning, understanding and sense to all creation. It contributes the most to everyone's spiritual progression.

These are then some points which can contribute to one's understanding of the place, position, purpose and goal of the new mankind and its systems in the universality of it all. For obvious reasons, these points do not exhaust all factors that participate in the definition of mankind's purpose, goal and position. As with everything else, there is a transcending understanding to all of this that will be revealed in the process of mankind's development and spiritual progression at the proper time and under the proper conditions.

The above-described purpose, goal and place of the new mankind determines, essentially, the style of life, the human relations and the new spirituality of the new era."

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