

PART III

SPIRITUAL PROGRESSION

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Chapter One

DEFINITION AND PRINCIPLES OF SPIRITUAL PROGRESSION

Content of „Fundamentals of Human Spirituality“, pg. 419- 425, Part III. - Chapter One

“It is emphasized many times throughout this book that all creation occurred, proceeded and became from the Absolute Ideas of creation of the Most High. It is also emphasized that the nature of the Most High is Absolute by virtue of the fact that the Most High always is and was untreated. Therefore, whatever is created must be relative to that which is untreated. But because it occurs, proceeds and becomes from the untreated Absolute Principle, it has the same nature relative only to the untreated Absolute Principle. All principles of the Absolute Uncreated One are contained in one which is created. It can be said again and again that one which is created is a container, vessel, extension and process of the Creator. The nature of the Absolute Uncreated One is inexhaustible. Therefore, creative effort never stops to eternity; it always happens. Having transmitted or placed such nature in its creation, the Absolute One gave everyone all opportunities for continuous progression. There is nothing stagnant in the Absolute Nature of the Most High by virtue of its Absolute Dynamism and Absolute Creativity. Whatever derives its nature from dynamic and creative principles must be, in turn, dynamic and creative. It cannot stand still and stagnate; it must continuously move. It either moves in a direction toward the creative effort continuous progression, or it moves in a direction away from the creative effort - continuous regression. Either way, it moves. Onward and forward movement toward higher and higher creativity is a movement of spiritual progression. It never can cease or stop or be exhausted because of the Absolute, Infinite and Eternal Nature of the Most High toward whom it moves and from whom and by whom it has such motivation.

Downward and backward movement toward lesser and lesser creativity is a movement of spiritual regression and ultimate spiritual death. It cannot continue forever because it did not and could not originate in the Absolute, Progressive, Dynamic, Creative and Active Nature of the Most High which is always positive. In fact, it started as an isolated occurrence on the planet Earth by and through relative states, processes and conditions. Whatever does not originate from the Absolute State, Process and Condition does not have potential for eternal movement. Therefore, at one point it wears off, falls in on itself, and is completely absorbed into itself. Such movement has no future.

Now, once the direction of movement is established, it proceeds to move in steps. It moves from one degree to another, from one level to another, or from one dimension to another. It cannot move simultaneously within itself and outside of itself, comprising all states, levels, degrees and conditions at each point of move. If it could, it would be of an Absolute Nature and, thus, untreated. Only the Most High can be simultaneously in all levels, degrees, dimensions, states, processes and conditions by virtue of the fact that He/She created everything in the state of spacelessness and the process of timelessness. Therefore, the Most High is in all times and all spaces without times and spaces.

Any sentient entity, because it occurred, proceeded and became from the Absolute State and Absolute Process of the Most High, moves, therefore, in successive steps. (no other movement for the created condition is possible. The reason is due to its relative nature. If one is, at any given point of progression, in a certain step, one is able to perceive, to understand and to tolerate only that which is relevant to that particular step. As one moves through that step, one acquires all content and qualities of that step to the fullest of one's particular needs which brought one into that particular step in the first place. In the fulfillment of such a condition, there are seeds implanted which prepare one to transcend that step once its usefulness has been fulfilled. No seeds other than those for the next step in succession are available at each step because they would be incomprehensible, imperceptible and, therefore, useless to that step. If one is presented with ideas far transcending the conditions of the step in which one is at any given point of progression, one would not be able to comprehend them. Therefore, one would simply reject them as having no sense and, for that reason, they would not exist. No use could be derived from such an arrangement.

Now, this is the reason why everything from the moment of origination must progress in orderly steps in an onward and forward direction to eternity toward its Absolute State and Absolute Process. And because, as pointed out in the first part of this book, such a state and process can be only more and more approximated but never fully acquired, it goes on to eternity and is never stopped. The only thing which can be stopped is a regressive movement because of its abnormality and unnaturalness. But, as pointed out previously, the moment it stops, its natural and normal former movement and flow is resumed instantly.

From the preceding considerations the following definition of spiritual progression can be derived:

Spiritual progression is an eternal process of the state of continuous creative effort of all sentient entities to move forward and onward toward higher and higher, better and better, and more and more intense approximation of the Absolute State and Absolute Process of the Most High, with all spiritual and other consequences of such approximation and its awareness.

There are several principles by which such spiritual progression takes place:

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By the general principle of approximation of the likeness and image of the Most High. Everyone starts one's being and existence by occurring, becoming and proceeding at a certain point in time and space, in a certain, specially chosen proximity to the Most High. Such specially-chosen proximity determines the degree of sameness to the likeness of the Most High and intensity of approximation with the image of the Most High. At the starting point, in the line of development at any level, dimension, degree or step, by the nature of starting, there is the least degree of sameness with the likeness, and the weakest intensity of approximation with the image of the Most High relative to that particular step, level, degree or dimension. From the moment of occurrence, one is motivated by one's own creative effort to proceed immediately with spiritual progression toward becoming more and more the likeness and image of the Most High.

(2)

By the principle of self-actualization and self-realization. This is a progression from and within. At the moment of one's occurrence, proceeding and becoming, one is equipped with certain specific spiritual, mental, emotional, intellectual and physical tools, traits, abilities, characteristics and gifts necessary for fulfillment of the purpose and goal of one's being and existence. These tools are given in the form of potentials with the ability to develop them to

the fullest of one's potentials relevant and related to the specifically chosen step, degree, level or dimension of existence and to the chosen aspects of their manifestation. At the moment one comes into being and existence, one begins the continuous progressive process of actualization and realization of everything that is part of that one and, in fact, is that one for the purpose and needs of that specific manifestation or within the chosen step and level of such manifestation. This process goes on in the improvement, sharpening, mastering, bettering, enhancing and enriching of one's abilities, skills, positions, self-awareness, self-concept, self-image, and all else from the point of occurrence to the point of becoming through proceeding.

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By the principle of multi-dimensionality. This is a progression from step to step, from level to level, and from dimension to dimension. At one point, one occurs, proceeds and becomes in a certain chosen degree, step, level and dimension for that certain chosen period of time. From that moment, one continuously progresses, first within one step to the next step, then from one level to the next level, and then from one dimension to another dimension. One can never remain forever at one certain point unless one chooses to do so. But such choice is not available in the physical Universe by virtue of the nature of matter which continuously falls back on itself and tends toward self-absorption. The choice to start spiritual progression in the physical Universe implies, implicitly and explicitly, that one has already chosen not to remain in that universe, but to go on to another dimension. Neither is such a choice available in the intermediate world since it is a world of balancing of self and ideas, judgment, and preparation for entering the next chosen step, level, dimension, and so on. Again, choosing to be in that dimension already implies the choice to proceed somewhere else. The only place one can choose to stay forever is the spiritual state of heaven. But staying at these levels implies a choice of progression within that level or dimension in the so-called continuous mode of its functions. Spiritual progression in such a state flows in a linear manner. Such a flow is able to approximate more and more spirituality because spirituality in itself flows both in a successive continuous mode and, at the same time, in a discrete, simultaneous or non-linear flow. Both directions are capable of approximating spirituality to eternity. This is the reason why one can choose to stay forever in the innermost degree of one spiritual state because it is not a stagnant condition, but a continuous, successive progression.

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By the principle of transcendence. Since every sentient entity occurs, proceeds and becomes from the Most High's Absolute Principles of Love and Wisdom, at the moment of its origination in the time and place of a particular step, degree, level or dimension, it comes into a relevant initial and starting degree of love and wisdom and good and truth specific only to the chosen aspects of its manifestation. The Absolute Values of Love and Wisdom and Good and Truth in relative states and processes motivate continuous spiritual progression in the direction of transcendence of each and every moment of loving, giving, receiving, sharing and reciprocating together, while acquiring higher and higher levels of wisdom, knowledge and truth. One is in the state and process of continuous transcendence of every acquired intensity of love and good and degree of wisdom and truth. The more one loves, the more transcending experiences of love are acquired; the more one knows, the more transcending wisdom and truth one accomplishes in the understanding of principles of love and wisdom and good and truth. Therefore, in understanding one's own essence and substance, one comes closer and closer to approximating the Absolute Love and the Absolute Wisdom of the Most High.

(5)

By the principle of identification. This is a progression toward "within". When one occurs, proceeds and becomes at a certain point in time and space, one comes into a starting initial and beginning state and process of self-awareness. Since the nature of such a process is

relative only to the Absolute Self-Awareness of the Most High, one is motivated to continuously progress toward a greater degree and intensity of selfawareness. This leads toward a progressively greater and greater degree and intensity of identification with oneself as the only reality by and through which one can continuously more and more approximate the Absolute Self-Awareness of the Most High. Therefore, the more one progressively identifies with oneself, the more identification one has with the Most High. The more identification one has with the Most High, the greater and more progressive state and process of spirituality one acquires. Thus, one continuously becomes a better and better human being, and a more and more spiritual human being.

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By the principle of uniqueness. This is a progression by the greater and greater degree of differentiation and individuation for the purpose of becoming more and more unique, so that there is a continuously more unique process and extension of the Most High by which Absoluteness of the Most High's nature can be manifested in a cumulative sum of totality of all unique sentient entities. When any sentient entity occurs, proceeds and becomes at a certain point in time and space, or state and process, it comes into a starting initial and rudimentary state and process of its own uniqueness. By the inherent and innate creative principle, it moves forward and onward toward a progressively greater and greater differentiation and individuation of self into a more and more unique entity which approximates the Absolute Uniqueness of the Most High in the most unique manner. That unique manner can be shared with everyone in creation with no need for anyone to relinquish one's own uniqueness in order to experience someone else's uniqueness.

(7)

By the principle of commonality. This is a progression by acquiring a greater and greater degree of commonality with all sentient creation. The common features are in becoming more and more approximated to the Most High in the degree of love and wisdom and in all consequences related to them. The commonality is also determined by the common effort of all to be more and more unique, differentiated and individuated for the purpose of sharing the infinite numbers and infinite varieties of manifestations of the Absolute State and the Absolute Process of the Most High. In that way, one can more approximate the Absolute Nature of the Most High who is the Unity, Oneness and Harmony of all without exception. This is its very principle of commonality.

At one point in time when a sentient entity occurs, proceeds and becomes, it comes into a starting initial and rudimentary state and process of commonality with all others. As it proceeds toward becoming oneself, it acquires progressively more and more common ground and features with all others. Such commonality is uniquely expressed through the one's own subjective experience which would otherwise not be available to anyone. Creation would then be deprived of the uniqueness of that specific experience and greater approximation of the Absolute State and Absolute Condition of the Most High would be inhibited. One must remember that by participation in infinite varieties and infinite numbers of all experiences through this principle of commonality, one is capable of approximating that Absolute Condition of the Most High.

As one can see, there are numerous ways, directions and modes by and through which spiritual progression continuously takes place. The above-described principles are fully applicable to all sentient creation, to every individual as well as to the whole mankind and human systems. After all, before the Most High, the whole of mankind appears as one human being or sentient entity.

The spiritual principles and the principle of spiritual progressions are fully utilized in the structuring of new human systems and establishing their dynamics.”

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