

Chapter Seven

SOCIAL LIFE

Content of „Understanding And Fulfillment Of Our Earthly Life“, pg. 139 - 158, Chapter Seven

“The issues of social life are closely related to family life. In the case of social life we are dealing with relationships which occur among people unrelated by the ties and blood of the family life. But the basic purpose and goal of socializing is very similar as is the case with family life. This is true in a looser and broader sense.

As mentioned many times before, all and any life was basically given to us for the purpose of sharing of all the specific and unique aspects of life given to and placed in us by the Most High. Thus, those unique and specific aspects represent the Most High in His/Her infinite variety and number of manifestations.

Because of this arrangement, and because life was not given to us for self-purposeful or selfish reasons - to keep it to ourselves - but for sharing its unique, different and very special, private and intimate content, by the nature of this major purpose we are all social beings.

This is uniformly true throughout the entire Creation. No one in the entire Creation can be considered anything else but a social being. Because everyone in the Most High's Creation is the image and likeness of God, we can safely conclude that the Most High is an Absolute Social Being. If this were not the case, the Most High would never create a single entity or being whom He/She would be able to tolerate around Himself/Herself.

If the fundamental, essential and substantial nature of the Most High is Divine Love and Divine Wisdom, and if the nature of true love is to give and to share all that it has with others, then the others, having originated from that Love, are created for the same purpose - to give, to receive, and to share; hence, the Nature of God and all intelligent beings and entities as social beings.

One cannot very well share what one has if one has no desire to share. However, in the positive state the desire to share is the very life of everyone. Remove from them the ability and the opportunity to share and you remove their life. They perish. On the other hand, no sharing can take place unless there are people with whom one can share and who are willing to share. Reciprocal sharing is the foundation upon which any proper relationship is built. Therefore, we can say that the true nature of the social life is the reciprocal sharing.

The word "sharing" in itself implies a two-way street: we share. There is no such thing as "I" share only. There is always someone toward whom that sharing is directed. In sharing, there is always two or more people involved. I cannot share anything with an empty space.

The Most High, being Absolute Love, and wanting to share absolutely all which His/Her Love has and contains, could not do so with nothingness. Therefore, He/She created intelligent beings and entities relative to His/Her state and condition whom He/She endowed with basically the same nature as His/Her own.

It would be futile to create someone with a different nature which would not be susceptible to receive, to give, to share and to reciprocate. The whole purpose of creation would miss the

point.

Thus, we can repeat that one of the most important reasons and purposes for which the entire Creation was created by the Most High was for sharing, that is, for giving, receiving, and reciprocating what everyone of us has.

The term "sharing" contains the act of giving, receiving and reciprocating. "Reciprocating" has a double content here: when I give and receive, I subsequently reciprocate the experience of my act of giving and receiving. Thus, to reciprocate means more than to just give and receive.

From the above brief discourse we can conclude that social life was originally structured in such a manner as to give people a broader opportunity for actualizing, realizing and manifesting their basic needs for sharing: to give, to receive and to reciprocate. No other purpose, in a general sense, for socializing has ever been or will be in being and existence.

However, there is a higher spiritual connotation to this purpose of sharing. As mentioned in a previous Chapter, we are all forms and carriers of very specific and unique aspects of the Most High's Nature and Life. Everyone of us has a different aspect. No one else can ever have the aspect which would be absolutely the same. In that aspect the Most High is present in a unique and unrepeatable manner and way. Because no one else can contain within him/herself more than one such aspect (otherwise he/she would be absolute and uncreated), no one else can know within him/herself what the other important, vital and crucial aspects of the Most High's Nature are. The lack or unavailability of such knowledge would limit us in a possibility to progress eternally. Without such a progression, everyone would lose their motivation for living. Without the motivation to be and to exist, no sharing could take place. For this reason, the need for sharing all available aspects in us with one another was inherently placed in us. This need is a base and function of any social life.

Thus, the primary purpose, in the initial connotation of social life, was to give everyone an opportunity to share the Most High in a unique and unrepeatable manner, unavailable anywhere else, with as many people as possible.

This is the fundamental spiritual connotation of social life. No other connotation makes any sense.

In view of this fact, we can see the multi-level life of sharing. Each level of sharing has a different quality and content and one level of that sharing in no way can be substituted by another level of sharing. Thus, we have many means or tools of sharing - spiritual, mental, physical or bodily, sexual, professional, work, social, etc. Each of these means of sharing has a different quality and fulfills entirely different needs regarding our sharing. Each one of them triggers an entirely different element of the aspect that is in us from the Most High. The all-inclusive act of sharing by sexual means, to a certain extent, incorporates all others and contains certain elements of others but by itself is not sufficient to fully take over the function of any other tool or means. Thus, sharing through social life is not the same as through sexual intercourse or by any other means but each of them can be included in any other with preservation of its own unique quality. Therefore, it would be futile and counterproductive to try to compensate or substitute one level or tool or means of sharing with any other. In doing so, we would deprive ourselves of acquiring the understanding and incorporation of a very important element of our unique and specific life's aspect which can be triggered and manifested only through a certain specific act of sharing.

In order for any social life to fulfill its major purpose, all members of socializing have to be aware of and to accept the fact that they are carriers of a unique aspect of the Most High's Nature and Life in them, and that they are here for the reason of sharing with all others the

presence of the Most High in them. Failure to recognize and to accept this fact destroys the fundamental precepts of social life as well as any other life and gives an impetus for the negative state of evils and falsities to originate.

Notice, please, that the ultimate and the most important effort of the activators of the negative state (the pseudo-creators) was to curb and, if possible, to destroy in people's mind the awareness, recognition and acceptance of the fact that God and His/Her Kingdom is within people or that God exists at all.

All genetic engineering, manipulation and alteration was for this very purpose. As long as we are aware, recognize, and accept the fact that we are receivers, receptacles, carriers and containers of a very unique and specific aspect of the Most High's Nature and Life, and, thus, represent in that aspect the Most High, the negative state can never be activated. The reason for this is that the Absolute Nature of the Most High is absolutely good and positive. As mentioned many times before, nothing of the negative nature is contained in the Most High. Therefore, none of His/Her aspects can be anything else but good and positive. As long as one is aware, recognizes and accepts this fact, one is and remains good and positive by virtue of that presence of the Most High in Him/ Her.

For this reason it was necessary to cut off people's identification with this fact and somehow make them in such a manner as to stop the major purpose and function for which they were created in the first place - to represent and to share the Most High in them. If one stops representing and sharing the Most High, Who is the only source of everything good and positive, what remains for sharing and representation? Only what is not positive and good. Hence, the negative state with its evils and falsities.

The basic structure of any intelligent human being or sentient entity is such that it can either choose its original purpose or reject and deny that purpose. The choice has to be made. Without this choice there is no life.

So, it was necessary for the pseudo-creators to devise some means by which they could bring people into this world who would choose the second alternative - to be unaware, not recognize and not accept the fact that they carry within themselves the presence of the Most High from whom they live and that they need to share this presence with others and that this act constitutes the true meaning of their lives.

This was accomplished by that specific and extensive genetic alteration of human physical form of manifestation and by fabrication of a false spiritual and mental state which blocked people's direct access to the unique source of their lives - the Most High, replacing it with a pseudo-source, either themselves or nature.

When we lose our direct access to the only source of the true life and everything good and positive - the Most High, nothing good and positive can come through. Instead, we start to produce conditions, states, and processes which are the exact opposite of everything good and positive. Hence, the negative state. Because we have that inherent need to share and to socialize, we begin to share in our social encounters only what we have or think that we have - everything negative, bad, adverse and miserable. In such an encounter and realization there is nothing godly and positive because there are no spiritual considerations; there is no awareness, recognition and acceptance of the fact that the Most High is present in us. The thought that we are to share that presence with all other people hardly ever, or extremely rarely, crosses our mind.

The excellent characteristics of modern man can be found in the Holy Bible in Psalm ten, verse four:

"The wicked in his proud countenance doesn't seek God;
God is in none of his thoughts."

And if God happens to be in our thoughts it is for some ulterior motivation, merit seeking, fear, guilt, personal gain, reputation, reward, etc. These are all negative considerations and, therefore, ungodly. So, in such a type of seeking or thinking about God or praying to God, there is no presence of God but only one's big ego. That ego becomes God.

Thus, most of the positive, spiritual, godly and proper motivating factors for our social life on this Earth were carefully and effectively obliterated by the activators of the negative state.

But why do we socialize on this Earth if it is of such a negative connotation?

If from the true spiritual standpoint, the true purpose of socializing is to share the unique and unrepeatable presence of the Most High in us, which gives us a greater degree of motivation and ability to be more ourselves and to be more creative, productive, constructive for the benefit of all, then in the negative connotation it is for the sharing of everything negative, evil, bad, false, distorted and adverse.

Now, how does the negative state with all its evils and falsities spread and communicate with everyone?

If it were locked within each person and not allowed to be shared, it would lose its motivation to be and to exist. This would mean the end of the negative state. After all, the negative state lives from the same principle as the positive state (no other source of life than the Most High is possible; therefore, there are no other principles but spiritual principles that are in being and existence) - to give, to receive, to share and to reciprocate. The fundamental difference between the positive state and the negative state *in this respect* is the difference of motivation and intent for which this act of sharing takes place. While in the positive state the intent and motivation is always for mutual benefit, common good, and for the sake of all, in the spirit of unconditional love and wisdom, without expecting anything in return, and for the simple reason that this is the right way and the only way it's supposed to be, in the negative state the major motivational and intentional factors are for personal gain, for one's own sake, for selfish reasons or for ulterior motivations from the position of self-love and love to the externals, worldly possessions, prestige, ambitiousness, personal reputation, competition, politics, sensual pleasures and for many other similar negative things.

Now, all these adverse states and their needs cannot be fulfilled unless one socializes with other spirits. Others are means through whom one can exhibit, actualize and realize all the tendencies enumerated above. Many of us are even willing to pretend to be good and positive or to be generous and giving in order to accomplish our own goals, for our own sake.

But, of course, for the activators of the negative state these kind of considerations were secondary and a very desirable side-effect. What they needed to do was make sure that the negative state had a constant opportunity to be continuously fed and spread widely to all corners of this world.

Therefore, they carefully preserved and emphasized more the need for socialization in order to spread the negative state as much as possible and to keep it going on indefinitely by making sure that it is shared constantly with all. After all, we are motivated to be negative if we see that all others act in a similar manner and way, with similar ulterior reasons and motivations. We find in such acts of other people a good source of justification, rationalization, and excuse for our own negativity. If we perceive that most people are motivated in the same manner, at one point we come to the conclusion that this is the only possible, normal, appropriate, right and healthy way. We inadvertently conclude that this is

what life is all about and that this is how true life is supposed to be.

By this kind of attitude the life of the negative state is assured and preserved indefinitely.

This outcome is what the pseudo-creators needed to accomplish in order to keep the negative state alive, thriving and spreading.

For that reason they named their pseudo-humans "social animals." Without socialization no sharing, reinforcement and spread of all aspects of the negative state and its nature is ever possible. After all, misery likes company (a better way of saying it is, "misery likes miserable company"). The negative genetic endowment by the pseudo-creators' effort made sure that misery would love company. How else could it be manifested, actualized, realized and spread all over the world?

The pseudo-creators had a good example for such a need _ the positive state. They saw the manner of socializing of people in the positive state and what a tremendous advantage it has and how many marvelous things could be accomplished by this means, They used the same kind of principles only for the wrong reasons.

From the above briefly described considerations you can see that we have two fundamentally different reasons for social life. One is very positive and good and one very negative and bad. The specific and peculiar conditions on planet Earth, for which purpose this planet was chosen by the Most High, requires that both of these trends are equally represented and manifested. People who are incarnated here from the positive state are here to illustrate the possibility of a positive alternative for social life. Due to this peculiar and specific reason, on this planet we can find a mixture of the positive and negative reasons for socializing. In most instances, however, all our relationships are contaminated, polluted and poisoned by negative considerations (selfish reasons). The externalization and materialization of all our values makes it impossible for us to have only pure, selfless motivations and intentions for our socialization. Somehow many of us end up with asking, "What's in it for me?" If we invite someone to dinner, we inadvertently expect, consciously or unconsciously, to be invited back or we do it for some other ulterior motives. There is some kind of advantage in it for us and therefore we choose to invite that person for dinner. Very rarely do we do it because we want to share ourselves unconditionally with those with whom we decided to socialize.

This situation is even more obvious in our tendency to socialize only with a certain type of person. Our choice of people with whom we socialize is very carefully determined by the advantages which the socialization with such people can bring to us. We rarely socialize with people who are not of the same social status. Otherwise, we would lose our social reputation and all advantages that we have from such socializing. We are very much concerned with what other people will say about our involvements with different people.

From this concrete example it is very obvious that our primary consideration regarding our social life is determined, in most instances, by some kind of ulterior reasons. In such reasons, very little, if any, truly spiritual, selfless, objective and just factors are contained. All spiritual considerations in this respect are cut off from our awareness and behavior. The result of such a disregard for spirituality is that we end up having many social enemies, envy, hate, spitefulness, gossiping, character assassination, defamation of character, put down, ridicule, rejection, dishonesty, hypocrisy, deception, fakery and many other similar insanities. These kinds of states and conditions we share with our neighbor, so to speak. Of course, we receive what we give. Thus, the need for socialization in order to spread the negative state was firmly established and thrives cheerfully on this planet and in all regions of the Zone of Displacement.

In conclusion, let us summarize the issues of the social life in the following points:

(1)

As mentioned above, in the positive state the need for social life is determined by the need for giving, receiving, sharing and reciprocating everything that we have. We do it not for our own sake but for the sake of all and for the sake of principle itself. This is the way the positive state is structured. No other considerations are possible. No ulterior thoughts, feelings and desires enter social relationships of people in the positive state. Everyone reciprocates with everyone. One doesn't need to worry that if one does something, without any regard for oneself, that one would be deprived of receiving anything in return. When people are motivated to do these things for the sake of principle and for the sake of all, they do it for everyone. No one is excluded or excepted. Thus, I do it for the sake of all and all do it for my sake also. This is the way it is. This is the godly way. This way stems from the true Nature of the Most High. When I do it this way, I affirm the presence of the Most High within me. I do it for the sake of God. In the ultimate spiritual sense any socialization in the positive state is done for the sake of God.

After all, God is equally present in everyone else. If I do something for God's sake, I do it for everyone's sake. If I do it for the sake of all, I do it for God's sake. If I do it for God's sake I also do it for my sake because God is within me and I am only because God is. This is how we serve God. There is no other way that we can serve God. God is not somewhere over there or in some remote, unapproachable place or state or condition but He/She is right here within us, with us, and among us. To serve God is to serve all. To serve all is to serve God. Because I am part of that "all" ("all" is all-inclusive which also includes "I"), by serving God, I serve myself for the sake of God in me.

The social life makes this service possible on a widespread basis.

However, if I do something only for my own sake, I exclude God and others from my services. I serve only myself. With such a service, I, in fact, do myself a disservice because I exclude from that service my very essence and substance - the Most High. The ultimate outcome of such a service is nothing else but misery, suffering, resentment, rejection, evil and falsity. That is, the result of such service is hell. This is the reason why it is said that by doing it only for my own sake, I do a disservice to myself. By that act I condemn myself to hell. All the hells consist of those who exclude from their service God and others and do everything only for their own sake. Such is the nature of the hells.

On the other hand, servicing for the sake of God and all others, being all-inclusive, is a true service to and establishment of myself. The Lord says: "He who finds his life will lose it, and he who loses his life for My sake will find it." (Matthew Chapter Ten, verse 39).

To find one's life means to do everything for one's own sake. This results in the loss of that life to the hells. On the other hand, to lose one's life for God's sake means to do everything for God and all others. By doing it this way one is able to discover one's true nature. By discovering one's true nature one finds one's true life.

The above statement of Jesus Christ can be considered the fundamental base on which social life, as well as any life, is built.

This constitutes the positive state. This is what it means to be in the heavens as opposed to being in the hells.

(2)

Because of the above described spiritual purpose of social life it is obvious that everyone in the positive state desires to socialize with as many people and groups as possible. This

desire leads toward the formation of all kinds of interest and social groups which have for a purpose to make such broad socialization possible. In them all requirements and goals of social life are fulfilled.

However, it is physically impossible for one single person to personally socialize with every other single person throughout the entire Creation. And yet, it is very important and vital that this be done. How is this dilemma resolved?

Every interest or social group has a liaison or representative that relates to some other group. Every society has its own representatives that are in constant contact with all other societies of their respective planet. Each planet has its own liaisons or representatives who are connected to all other planets of their respective solar system. Every solar system has its own representatives who are connected to all other solar system and their respective galaxies. Each galaxy has its own representatives who are connected to all other galaxies and their respective universes. Every universe has its own representatives who are connected to all other universes and their respective dimensions. And every dimension has its own representatives, who are connected to all other dimensions. (For more on this issue, see Chapter Three entitled "Principles of Spiritual Metaphysics" in "Four Concepts of The Spiritual Structure of Creation. ")

Now, all these liaisons or representatives are equipped with special abilities and tools of perceiving and transmitting precisely all experiences which are available from all other people to whom they are connected. By tuning in to them and through them, a single person can receive and give everything that he/she needs and everything that he/she has. This experience is very private and intimate and not only general and global. Through those liaisons or representatives I can personally experience all others who are not available for direct socialization, as well as all others experiencing me.

However, at any time that person, after scanning the liaison's mind, feels a need to be in a more direct contact with someone in a remote place either in his/her own dimension or in an entirely different dimension, and wants to be there personally, he/she is given an opportunity to do so. After a certain time of preparation (the length of that time varies with the degree of difference and alienness of that place or condition. The more different and alien that place is the longer the time for preparation. The less different an area, the less time is spent for preparation), one is teletransported to that place or condition if it is in the same universe. If it is in a different universe or a different dimension, one is taken there by special means and ways which are incomprehensible to our Earthly mind - something like warping time and space through hyper space. Only this applies to the states and conditions and not to place, time or space. After that person appears in that state, place or condition, he is joyously welcomed by the inhabitants of that place and they socialize, share and learn from one another whatever they need. When the purpose for which the trip was undertaken is finished, that person returns back to his/her own state, condition and place.

Thus, by these and similar means, everyone is assured the possibility of socializing with everyone else in Creation.

(3)

One of the many important reasons for socialization in the positive state is to motivate everyone to continue in their spiritual progression, or to motivate them to be and to exist. The important factor of such continuous being and existence is the possibility of acquiring knowledge, understanding and application of all other aspects of the Most High's Nature which are placed in all other people. For this reason, an infinite number and variety of intelligent beings and sentient entities of all kinds of forms, conditions, states, places, times and para-times were created, the total cumulative sum of whom reflect the Absolute Nature of the Most High. Since the number and variety of these people is infinite, one can be motivated to

eternity to explore all other aspects of the Most High's Nature reflected in His/Her Creation. There is always something new and different to explore, to learn and to share. There is always someone out there with whom I can socialize in an entirely different and new manner, with innovative experiences that enhance and enrich all participants of that socialization.

If there were to be only a limited number of inhabitants with whom I could socialize for the purpose of sharing, at one time in the future that number would be exhausted and at that point there would be nothing to share. The end of sharing means the cessation of life because the very life of life is continuous progressive sharing. Such is the Absolute Nature of the Most High.

Fortunately for us, the Nature of the Most High's Absoluteness creates new worlds with new inhabitants who carry different and new aspects of the Most High's Nature and therefore, can never run out. This gives everyone an opportunity for sharing to eternity. Thus, social life provides us with the proper motivation to be and to exist for good and forever without any end.

This can be considered one of the major purposes for which the social life was instituted by the Most High in the first place.

(4)

In the positive state the social life is centered around conveying or communicating to each other the specific experiences that we have and for exploration of how those experiences can benefit all others. Because the center of such experience is the unique, personal, intimate and private communication with and experience of the Most High within everyone, the major topic of sharing is the sharing of this particular experience. When all members of a social group share these unique experiences with one another, the Most High in the form of Jesus Christ appears to them as a result of that sharing and socializes with all of them as one of them.

This latter experience is the most ecstatic and elating experience because it gives everyone a tremendous boost and incentive to be more creative, more productive, more fruitful and more sharing. There is nothing more inspiring, motivating, illuminating and enlightening than to socialize directly with the Most High Who becomes as one of us for that very purpose and reason.

For this reason we can say that one of the primary reasons for socialization is to bring about the personal presence of the Most High in an entirely different mode of experiencing Him/Her - as our Lord Who is among us and with us as one of us. This gives the greatest inspiration for all and unlimited and inexhaustible pleasure. Whatever pleases people, pleases the Lord. This is the reason it is said in Psalm 149, verse 4: "For the Lord takes pleasure in His people."

And as it is also said in Psalm 113, verse 4-6:

"The Lord is high above all nations, and His glory above the heavens. Who is like the Lord our God, Who dwells on high, Who humbles Himself to behold the things that are in the heavens and in the earth?"

Verse six of this Psalm very obviously implies that the Lord humbles Himself/Herself to be one of us and to be among us and to socialize with us in order to give us pleasures forevermore. These pleasures are the motivating factors for our continuous spiritual progression and its sharing and the true spiritual reward for our creative effort that we share during our socializing hours.

(5)

In the positive state no one ever stagnates. Neither is anyone in the same condition. Because everyone in the positive state is fluid and constantly in the state of change, during social hours everyone always brings something new and different. No boredom or sense of futility during social encounters are ever detected. The change of every individual is perceptible even in his/her external appearance. There is always something new and different about that individual. Thus, everyone can look forward to finding out in the next social encounter what kind of new, exciting and different things each individual will be sharing today.

For this reason the social hours of each group and society are considered to be the favorite pastime. After all, by always bringing something new and different, each member of the social group is enhanced and enriched immensely. The result of such enhancement and enrichment is the greater creative effort of everyone and greater possibility for becoming more ourselves, as well as, most importantly, a greater knowledge of the Most High, others and ourselves.

This is another major reason why social life plays such an important part in everyone's life in the positive state.

(6)

The newness and difference of every social encounter in the positive state is determined by the degree by which everyone utilizes, actualizes and realizes various elements of the specific and unique aspect of the Most High's Life which is contained in everyone. Thus, for the sake of all, everyone is motivated to do one's best to actualize, to realize, and utilize oneself as much as possible at each given time. This assures that one never has any desire to stop and to deprive oneself and others from bringing out some other element of that aspect for sharing which has not been actualized, realized and utilized so far.

The social life is needed for the motivation and for the clear experience that everyone performs some important use for the benefit of all. If one has this awareness, one is always motivated to bring out different and new elements of the aspect one uniquely represents. If there is no one out there who can appreciate and benefit from my progress and growth, I lose all incentive, motivation and need for such growth and progression. To lose this kind of need is to lose one's life.

Thus, social life provides everyone with essential and substantial important feedback that everyone really does do something useful from which everyone can really benefit immensely. In this consideration is the true meaning of social life.

(7)

In its essence and substance the social life in the positive state can be considered a means for everyone's self-actualization, self-realization and becoming oneself. By going through this process, everyone fulfills the purpose of one's being and existence. Through the process of self-actualization and self-realization, one fully manifests the specific aspect of the Most High's Life which was placed into that one. By a constant display of that aspect and by always triggering new elements of that aspect one fulfills the purpose of one's life.

Thus, we can say that social life serves two factors. One is to trigger in everyone the need to always bring out a new and different element of the Most High's aspect of life and, thus, give the impetus for spiritual progression and becoming oneself. Another is to unconditionally share with everyone all that one has. The social life, as all other aspects of our lives, provides everyone with these opportunities unceasingly.

(8)

Now, the above described true meaning of the social life in the positive state is always good

and positive. It doesn't allow any thing negative and adverse to come to its fruition. The above nature and structure of social life is of the purest spiritual origin. The spirituality of such life brings about very positive and delightful consequences into everyone's spiritual, mental, emotional, intellectual, sexual, physical, bodily and environmental life. Everything is positively affected and properly interconnected. The flow of life into the social life from its spiritual source - which is the Most High, assures that everyone has everything that one needs for being a happy, content, satisfied, joyous, productive, constructive, creative, useful, beneficial, sharing, loving, kind, wise, knowledgeable and social human being or sentient entity.

With such a proper direction of flow of spiritual life nothing ever can go wrong. Therefore, in the true positive state of the Most High's Creation no breakdowns, crises, shortcomings, stagnation, backsliding, or lack of anything is ever possible. No need for worrying about anything is ever experienced by anyone. Everything is constantly provided.

Such is the outcome of life when it follows a proper and orderly direction - from the innermost spiritual, to the intermediate mental, to the external physical or natural.

Based on this major law and principle, the social life of the positive state always derives from the spiritual need for sharing and reciprocation of everything that one has. In such a life the presence of the Most High is manifested in a greater fullness and accessibility.

(9)

With the above described arrangement of the social life no negative state could ever be chosen by anyone. Thus, no activation of the negative state could ever occur. Therefore, it was necessary to rearrange this situation on this planet in such a manner as to bring about a different concept, understanding, purpose and practice of social life.

Its purpose was basically described at the beginning of this chapter. Here, it is necessary to realize what the major purpose of the negative state is. Because the target of the negative state is to overthrow the reign of the Most High and His/Her positive state, the ultimate goal of the negative state is to destroy the entire Creation and all life. Whatever negative state invents and produces in the form of life, it is produced and invented with only one purpose in mind - to destroy life. The foolishness and insanity of that purpose is obvious because, if the the negative state were ever to succeed in destroying life, in the process, it would destroy itself.

In order to accomplish this goal it was necessary to disconnect (or only minimally, barely leave connected) all life from its spiritual source and proclaim that life is limited and is not forever.

The pseudo-creators successfully rebuilt the human body and its psyche to make sure that non-spiritual externalized and materialized life would be possible. Because in their present state and condition, people on this Earth have no conscious experiential awareness that any other life than their Earthly life exists, many of them must conclude that life begins and ends with life on planet Earth. If life begins and ends on this Earth then it is a scientific fact that life is a product of matter, of limited occurrence and there is no need to believe that life was created by God by and through His/Her spiritual principles. Thus, life is not a spiritual phenomenon but a material phenomenon or a natural phenomenon. Anything spiritual is the outcome and result of this natural life and not its originating cause.

In order to spread this falsity the social life was instituted on this planet. It enables this idea or philosophy to reach as many people as possible. Even if not all people accept this idea, at least it plants doubt in them. After all, the doubt will say that there is always that possibility that this pseudo-philosophy is correct especially if the majority of people have no direct,

scientific or empirical experience that any other life than Earthly life exists.

The more they believe in such a devastating possibility, the more influential this philosophy is and the more doubt comes into those people's mind who have a tendency to reject it.

In order to spread this poisonous philosophy, many social groups are formed to ensure its successful dominance particularly in the minds of scientists. Social science is full of such abominations.

Now, because the earthly social life is disconnected from its spiritual source, its ultimate purpose is to destroy anything spiritual and, thus, paradoxically, to destroy all life on this planet. This is a paradox for production of life in order to destroy life. This is how the negative state works throughout all regions of the Zone of Displacement.

Unless our social life is reconnected to its original spiritual source and resumes its original purpose for which it was established by the Most High in the first place, it will succeed in destroying any life on this Earth.

How can we personally contribute to the spiritual awareness of our social life on this Earth and to the re-establishment of its genuine true purpose?

Among many other things, by allowing ourselves to go through the following or similar types of exercises.

EXERCISES FOR SOCIAL LIFE

1. After you have completed all the exercises prescribed in the previous chapters, spend some time on analyzing your social life. With what kind of people do you socialize? Why? What are the primary motivating factors of your socialization?

2. Ask the Most High in you to bring to your attention all problems and shortcomings of your social life. Explore thoroughly your thoughts, feelings, attitudes, expectations, etc. about other people with whom you socialize. What is your specific and particular need for socializing with this type of person but not with that type of person? How much prejudice, bias, superstition, racism and discrimination do you have in you regarding people in your group, your community, your country, or on the planet Earth? Face them all. I can assure you, you can find a lot of them. We all have them.

3. When they are all clearly in front of your mental eyes and you recognize and acknowledge all of them, ask for mercy and forgiveness from the Most High for adopting them and living in accordance with them and, at the same time, forgive all other people with whom you socialize who support and pressure you into those kinds of problematical relationships. Request from the Most High the white light of Divine Love and Divine Wisdom to enter you and thoroughly purify and cleanse you from all of them and remove them for good and forever.

4. Request that the Most High introduce you to your new Spiritual Advisor who will be in charge of and who will represent your social life. Discuss the true meaning, purpose and goal of social life with your social spiritual advisor.

5. Ask the Most High to give you and to fill you with the right ideas, thoughts, feelings and behaviors regarding your social life and your social status and ask him to make you free and independent from all adverse social pressures imposed on you by people with whom you socialize.

6. Meditate on the content of this Chapter and its nine points and ask the Most High to give

you the proper insight, understanding and acceptance of them, as well as to show you how to implement them in your own everyday social life. Of course, you do this only when you check out within yourself whether what is described in these points is true.

7. Request that the Most High and your social Spiritual Advisor reconnect your social life to its true spiritual and mental source, that is, to your true Inner Mind and particularly to the true Most High in your true Inner Mind so that you can begin to live your social life from the Most High in you and not from the externals and this world.

8. Request that the Most High and your social Spiritual Advisor show you clearly and without any hesitation what use, if any at all, your present social involvements and people you associate with serve. How much are your current social associations harmful and damaging to your and everyone else's true spiritual and mental well-being? Should they be discontinued and dismissed? If yes, with whom and why?

9. Ask the Most High and your social Spiritual Advisor to illustrate vividly the type of social life you should be involved in and the type of people with whom you should associate and socialize and why. When you finish these exercises, thank everyone for their participation, help and advice. Follow their advice (if corroborated by your inner intuition) faithfully and with determination.

Return to your external mind refreshed, alert, clear-headed, in a good mood, with good disposition, joyous and happy.

In the process of your exercises make sure, as always, to be innovative, always bringing something new, changing the content of your exercises and asking the Most High and your Spiritual Advisors to give you an idea how these exercises should be conducted in order to avoid their automatization, ritualization, and habituation at all costs.

Now, if we have enough will, determination, perseverance, and diligence to do these or similar exercises on a daily basis, at one point, we shall most certainly succeed in putting our social life on the right spiritual foundation, returning it to its original purpose, as described in this chapter. By this act, we shall acquire a true understanding and fulfillment of our Earthly life in all its aspects. ”

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