

Part II. The system of Heaven

14/05/2011 09:11 by Struski Andrzej de Merowing

Normal 0 21 **The Trilogy; Heaven, the civilisation of God and the soul** **Part II.** **The system of Heaven** **Â** In the civilisation of heaven the hierarchy is based on the personal values that were worked out by each soul. However, there are no concepts of such a type as a personal position in the society, all souls are in this aspect equal. The social hierarchy refers only to the posts that are taken up and the soul that ends the period of the term of office is no longer a public figure as well as it does not keep any specific rights because of this title. **Â** The experience of the society that has been living for billions of years (if one counts it according to the time division on earth) bore fruit in the form of the optimal solutions in all the spheres of social and economic life. Even the most crucial matters that refer to the principles of the social status, the needs of the soul and the existence of the family were solved in an optimal way. They are subject to the social law that takes into account the needs of the soul as the social individual of primary status, and of the family which is in itself a social cell, it also takes into account the needs of the whole of the community. **Â** All the solutions that satisfy the society of heaven were perfected in the field of the generally understood personal freedom and the primary right of free will. However, a full harmony could have been attained only when the whole society of one's own free will gave up its own drastic needs **Â** in each of the main aspects of social and personal life. **Â** **Â** There is no form of the evolution (not only the social one) in which all the effects of life are positive. According to a logical reasoning one should not assume that in each population some of its fruits as well as **Â** some of its progeny is endangered by the deviation from the norm. The measure of the highest level of development is the ability of the self-limitation of the processes which cause **Â** **Â** the occurrence of unfavourable effects of evolution. **Â** One should assume that the civilisation of heaven is now living on a maximally high level of development. It refers to a state that was worked out in terms of the elimination of the causes of negative effects of evolution and development. An adequate level of safeguards **Â** was worked out in the form of legal and social instruments which eliminate the possibility of the occurrence and formation of **Â** negative effects in the life of an individual and the activity of the society. It is about, among other things, the effects connected with the birth of a young soul that could have a *â€œbad characterâ€*. Also, the point here is the coming into being of excessive and socially dangerous individual needs, also it is about the excessive demands of a family or a social group. **Â** The implementation of the limitations of such a kind is not an easy thing both in terms of the social law and in terms of the family law, and most of all in the issue of the eventual limitation **Â** of the free will of each soul (an inviolable law in this community). **Â** Each soul undoubtedly had to resign from some of its specific (viewed by the majority as the excessive) needs and different excessive whims. **Â** In such a case, the problems with the natural deviations from the norm in the matter of the character of the new-born souls were solved. Now, in the families living in heaven the young souls that are coming into the world have personal features which are situated within the circle of positive norms. **Â** Taking into account the above matters the social system that was worked out must have adequate regulative instruments. There is no society anywhere, even in heaven, that develops without **Â** the frame-systems **Â** that comprise the social laws. **Â** Heaven is a civilisation and as each civilisation it has its own environment of life. **Â** Each environment that is proud of a very long period of undisturbed development must comply with some characteristics. **Â** **Â** The civilisation of heaven worked out such a societal system which meets all the requirements of the existence on such a level where social conflicts do not take place any longer. One cannot exclude individual problems on the level of the families or the souls. However, they do not generate the disturbance to such a level that could develop into a kind of a social conflict.

The life in heaven **Â** The present character of social life in heaven can be defined in the following way; The souls have **Â** a full right of free will but their laws and obligations in relation to others are defined within the right of the family. Any activities of the soul in the field of the entire society **Â** always take place under **Â** the aegis of the right of the soul's own family. The family is a kind of a *â€œestate within the stateâ€*. It is here in the family where all the decisions in the matters of its members that refer to work and to the social activity of the soul are taken. The rewards and the punishments are also received by **Â** the soul from the plan of the family. **Â** The family receives all profits for the soul for the works or for any other kind of activity. They constitute a specific value of a family which positions the status of the family in the social hierarchy of heaven. On the basis of such a position in the hierarchy the members of the family

can undertake the realization of adequate tasks or they can accept the membership in different social councils. There is no obligation of work, the needs of each soul are realized in the values that each family has at its disposal. These values for each family depend on this what is due to the family for the works done for the civilisation. These works can be done only according to the already indicated above position of the family, the right of the soul and if the soul shows its will.

The hierarchy in heaven

The past familial laws which determined the hierarchy in the past when heaven was a civilisation of many cultures or even earlier a civilisation of many kingdoms have already fallen into oblivion. At present the essence of the hierarchy is in force only within the framework of the recognition of the function of the administration of the necessary structures of the civilisation. A different aspect of the work of the status of the hierarchy is the position of the family on the social plan which bases its power on the actually existing state of the development and activity of the family. If a new family attains an adequately high status of its own it is in the social law on the level with the families from the houses that are crowned. The familial law is no longer in force. The crowns are left but they are not viewed as the symbol of authority and position any longer but they act as the instruments that allow the owners to use them in order to carry out a difficult or complex task. The owner of such an instrument will always administer the whole of the activities, he will make global decisions or he will do the most responsible functions himself. The crown in the civilisation of heaven does not give any splendour, on the contrary it adds responsibilities. The difference between the kind of the hierarchy in the civilisations that are less perfect such as the positive astral or the ones that do not show any perfection such as the earthly civilisation and the civilisation of heaven is huge. In the civilisation of heaven the hierarchy is based on the personal values that were worked out by each soul. And the family bases its position on the sum of individual but worked out values of its members. Then, there are no other criteria. The soul that received the worked out right to a post and wants to take up this task decides if it wants to take the post. There the souls decide by themselves if they want to take the post which is due to them according to their development. Nobody chooses anybody and nobody demands any recompense in the activity. The Chairman of the Main Council of Heaven is the highest post in the hierarchy of heaven. His task is to take care of the proper state of mutual relations and of the behaviour between all the other members of the Main Council of Heaven. The next lower stage in the hierarchy of heaven are the posts that are due to each of the members of the Main Council. In this place on the plan of the administration of the civilisation there is a circle of the members of the main council. Each soul from this circle will naturally hold the highest post in the council that administers the community it represents. To make the authority clear there is no other instrument or a cell of authority that could have an influence on this community. In other words, each member of the Main Council of Heaven will be in chair of the highest council that has an exclusive protection over the community it represents. In an identical way goes the authority to the next, lower levels of administration. All levels are always the councils in which the chairman does not have a function of the executive authority. The next lower level of the advisory authority has as its chairman the member of the council of a higher rank. The status of the Chairman in the next Councils is based on the same principles as the status of the Chairman in the Main Council. The soul acting on any post in the hierarchy does not have the possibility to fulfil personal aims. This thing is secured by two instruments. The first one is such a recognition of the social authority that the splendour goes equally to the soul that holds the post as well as to its family. In the case of the occupational posts all the values due receives the family. The second instrument is such an organisation of the mutual relations among the members of the Councils that the Chairman does not have a direct influence on the effects of work of the members of the council. In the civilisation of heaven there is no *œrat race*, each need is fulfilled from the resources of the family. The soul undertakes the task of its own free will and does it with pleasure. The time spent on the activity, or on work is the time which the soul spends equally for itself as well as for the family.

© Struski Andrzej de Merowing.
The text above is the text of the author. Copying, distribution only by the permission of the author of the text.