

The Trilogy: Heaven, the civilisation of God and the soul. Part I. Heaven - the environment of the life

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Normal 0 21 **The Trilogy: Heaven, the civilisation of God and the soul. Part I. Heaven - the environment of the life of the soul.** The recognition of the existence of God is tantamount to the recognition of the existence of his real figure. Whatever exists is subject to the law of the beginning and the end, it is born or is coming into being and it dies or ends its activity. Heaven is the spiritual civilisation that has its own environment of life just as each civilisation. The souls are the beings that lead the family life and develop individually in order to fulfil personal needs. It is the civilisation that is proud of a very long period of undisturbed development. The times of conflicts, expansion and struggle for success became a matter of historical interest. There is no unhealthy rivalry any more in the area of competitiveness between the regions or families as well as in the realisation of the individual success. The social conflicts in this civilisation if they occur they occur in an insignificant number and they may occur potentially. However, this potential is very small. The processes of social life of the civilisation of Heaven are coherent and balanced to the utmost. The principles of social life are perfected in such a way that there are no disproportions in the access of each soul to all the offers of this highly developed civilisation. The civilisation of Heaven worked out such a social system which fulfills these requirements. However, in order to fulfill the needs of all the souls living in Heaven it was necessary to work out a proper attitude of each soul in relation to its own needs. In the character and personality of the souls living now there are no excessive individual needs of possession or authority. Finally, such a self-limitation of excessive needs exists at present as the character of the soul's personality. Such features of personal needs were attained after the implementation of the process of changes of which the main aim was the prolongation of life. The period in which the society accepted the proposal of the change of the principles of personal life is the time of the decisive changes for the civilisation of Heaven. The assumption was that life was to be limited in the aspect of emotions. Such a program of the elimination of emotional states (the state of nirvana is the ersatz of such a state) from personal life has serious effects in the sphere of behaviour and in the sphere of needs. Through the removal of the sensory instruments which were responsible for the formation of emotional states the souls eliminated emotions, only feelings were left. The form of life without emotions in which the souls have been living in Heaven from that time caused many effects. The most important of them is the elimination of the causes of the excessive aging of the body of the soul. The life-time is now many times longer. Lucifer and together with him a number of other souls did not want to accept such a form of life which was emotionally limited. They had a full right to such a decision but they could not live in Heaven any longer. The environment of Heaven is an open space and if the beings that generated such a quality of emotions that were intended to be eliminated existed next to each other the whole new state of the environment of Heaven that existed after the change was disturbed. A decision was made to create a safe environment of life for Lucifer and for all the souls that wanted to keep the previous form of the emotional life. It was necessary to build the enclave for these souls outside of the civilisation because the environment in Heaven is open. The environment of the universe was the best place for the realization of such a project. The environment of life of the civilisation of Heaven (as the astronomical structure) is a huge space in which evolved and is now living the population of the beings defined by the name: the Souls. The structure itself in terms of the space that it occupies may be defined as a spherical form isolated from the physical environment that surrounds it. The necessity of the isolation of the environment of life of the souls results from the condition of the physical environment that exists outside the structure that is by far different from conditions that exist inside the space of Heaven. The inner space of Heaven in relation to the inner space of the universe differs in two primary matters. The first one is the size and the second one is the state of the physical environment. In terms of the size Heaven occupies the space that is dozens of times bigger than all the universes that this civilisation constructed. If we now assume that our universe has a diameter that the light travels through in the course of the time of about two billions of years that means that this scale will be the first reference that allows one to estimate the size of Heaven. In each universe the matter in other words the galactic systems plus sound, light and other forms not connected into atoms occupy only a minimal

amount of the space. The space that is not under the gravitational influence of the galactic sets and the galaxies is filled with the dark matter. This matter is the primary source from which in proper physical conditions the matter that is the effect of the evolution may come into being. According to a man the space of the dark matter is a complete vacuum where there is no life and where the processes of the evolution of the universe do not take place. Viewing the universe in such a way one may say that life (here as well the sets of stars) takes a fragment of its space. One ought to assume that the civilisation of the soul took the whole inner space of this huge spherical structure in which it exists. The proof of the rightness of such an assumption is the matter of the emigration of the souls that together with Lucifer left the space of Heaven. The justification of this proof is the matter of the use of the space. If there were within the space of Heaven proper places to create a safe enclave for the souls living in emotions then they would have been settled and secured there. The emigration of the souls outside of Heaven is the proof of the fact that Heaven in its huge space was short of such places. On the basis of the same proof we may draw the conclusions in relation to the communication in the space of Heaven. In spite of huge distances the connection with each place is stable and systematic. The kind of communication must be generally available in some way and it must additionally include other aspects apart from the matter of communication itself, the aspects connected with the feelings. Otherwise, if there were no possibilities of such a generally understood form of communication the enclaves could have been safely separated. The civilisation of Heaven attained a complete energetic and material independence. I will quote here the energetic expense necessary for the initiation of the evolution of the universe, not to mention the prior effort necessary for the construction of the space that is essential if the whole process of the evolution of the universe is to take place. In the article that refers to the construction of the universe I described its core the diameter of which reaches milliards of light years. And its surface speed of rotation exceeds the speed with which the light travels many times. Furthermore, the matter itself from which the core of the universe is built has exceptionally big magnetic potential. It allows for, while using the pace of the whirl, the creation of the gravitational field that is so strong that in a specific moment it attracts to the core its own gravitational field. Something of a kind of a black hole but millions of times stronger and at the same time the core does not fall in but it keeps the pace of rotation. The civilisation of Heaven built over sixty of such universes and it did not ruin its energetic and material potential. These scales of size are unimaginably big, however the existence of our universe as (the product of God) is the proof of the potential possibilities of the civilisation of Heaven.

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