

-- IN MY OWN WORDS --

My search for my own personal understanding has been the pursuit of a lifetime. Starting in orthodox religion, later in eastern philosophies, much later into unorthodox religion; straying in occult studies and finally finding my own Path has been an interesting journey to say the least. The material herein is to me as real as is my hand at the end of my arm.

My reality is one of personal experience and essential scepticism. The concepts herein are from my personal experience and belief. I do not espouse these as something anyone else should believe. Even in the story of the Garden of Eden in the Christian Bible says that humankind was given (or took) the power of free choice. Your beliefs are your business and require no justification to anyone other than yourself.

One line of New Age thought that is particularly worrying to me is that which holds that there is no good and evil, no right and wrong, no light and darkness. This Unitarian and Utopian ideal denies the very nature of the Universe and what we, as sentient creatures within it understand at an almost cellular level. Is it wrong to steal, is it wrong to walk up and hit someone for no reason? We can all answer those and many other questions based upon our own frame of reference and indeed, definitions of those acts themselves. Kids know it instinctively, adults know it instinctively and rationally, yet some try to deny it.

Should we be racked by guilt,.. NO! Should we be ashamed of a dark thought that crosses our mind,.. again no. Should we action whatever thought crosses our grey matter without social or ethical metering? NO! We know this at a core level.

The aim here is to live your life as you know it should be lived to the best of your ability. Buddha is said to have mentioned, "accept that you are not perfect, but never cease to strive for perfection". In other words, you are unlikely to be perfect, but keep trying your hardest to do what it is that you know in your heart to be right.

You will find some of the information herein seemingly scattered, it is beyond me to come up with a logical progression which will introduce each subject in turn as many are co-dependant arguments; one has to come first! To try to knit it together a little, allow me to give a little overview.

Warning

Before setting out to read and absorb the information in this section, it is critical that you, the reader, understand that the very act of reading and being exposed to these ideas and principles changes your level of responsibility and culpability. If you, the reader, do not feel deep in your heart and being that you are ready at this point to be exposed to these things, leave this section rather than reading it.

We start with what are known to me as "the rules of light".. They seem simple and straight forward, but impact at every level of life and often feel at odds with what the heart might desire to do until a full understanding of the mechanics behind them is realised.

-- THE RULES OF LIGHT --

These rules are here to guide your understanding of what it means to practice in the Light. Breaking any of them, for any reason - no matter how convincing an argument, no matter how compelling the reasoning - is practicing darkness. Hard and nasty way to say it I know, but accurate none the less. Once you can accept the reasoning behind these rules, you are well on your way to understanding the sovereignty of the individual.

Understanding the Rules of Light and adhering to their principles is far more easily said than done. Once you have been made aware of them though, you will be held to a higher standard simply because it is in knowledge that any rules are contravened. The greatest amount of white paint is turned grey by the addition of a single drop of black.

1. **A person's privacy is sacred and may not be violated without permission for any reason.** Regardless of how convincing, compelling or seemingly vital to the survival of all life, a person's mind may not be entered into without their express permission and within any limits offered by them. One who enters another and gathers information beyond the spirit of the permission given is practicing Darkness.

2. **A person's free will is sacred and may not be knowingly or conspiratorially compromised for any reason.** Free Will is defined as a person's right to choose from any number of options presented to them at a particular time, regardless of how detrimental it seems that some of the options available or taken may be to another. Each person has the intrinsic right to make their own mistakes and it is their destiny to live with them. Impinging on another's Free Will through the exercise of meta-physical ability is practicing Darkness. (Note - advice, counselling, physical and rational intervention falls under a part of the options of that person, this law applies to influence applied directly into the mind of another)

3. **A person's Path is sacred and may not be changed, influenced or altered knowingly or conspiratorially for any reason.** Knowingly or even unknowingly altering a person's understanding beyond that which they have asked to know; metaphysically manipulating their decision making process or changing circumstances around a person to alter their path is practicing Darkness.(For whatever reason, you have ended up here reading this site as a part of your own free choice, you have not been coerced or forced to come and read this information, so it is a part of your Path to read these things)

4. **A person's right to their own sovereignty is sacred and may not infringed upon at any time.** Sovereignty is defined as self determining. This means that in respecting a person's self determination, help may not be offered beyond the physical without a direct and uninfluenced request for such help. Until such help is requested, it is their own Path to walk. Be warned against belief that you might know better than the person who is walking the Path what is right for them. You do not know how their trials might fit into the larger plan of the Universe. Impinging on another's sovereignty is practicing Darkness. (In science there is a principle called, "*the law of unintended consequences*" which describes a good decision and intervention causing unforeseen problems down the line)

5. **Something that exists may not be made to cease existence.** Nothing that is created may be obliterated. In attempting to obliterate something, the balance of the Universe is thrown into disarray and such energies unleashed will be focussed on the source of the disturbance. Attempting to unmake something which is already made is going against the Laws of the Universe. Energy and form may be transmuted, transformed or altered, but the substance may not be wiped form the Universe.

-- UNDERSTANDING IS THE KEY --

When discussing the concepts of truth, knowledge and understanding, please strive to open your mind beyond those facts which you might consider incontrovertible. The only constant that appears to exist in this exceptional universe is change. If that is acceptable at a universal level with the constant spreading of the galaxies, warping and convoluting of orbital vectors and death and birth of suns uncountable, then may it be possible that change occurs daily in every person's life as well. This change continually reconstructs and in some cases, deconstructs, the viewpoint with which we view the world at large, our place in it and those we care about.

There is a song which has the words, "philosophy is a walk on a slippery rock". This may be thought of as art teaching science. Philosophers have been trying to define and teach 'truth' for centuries and seem no closer now than ever. One reason is change. As ideas grow and change, criteria and judgements too must change. With this in mind:

1. Both objective and subjective perception and assessment regarding a subject depend totally on the perceiver's viewpoint and frame of reference which is continually exposed to further experience, learning and change.
2. Understanding is the real key to a living and organic knowledge which acknowledges and embraces the inevitability of change of both the universe at large and the construct of the perceiver of that understanding.
3. Understanding allows exploration of the world, avoiding the setting of absolutes and allowing the malleability of those factors constructing an understanding in the first place.
4. Understanding necessarily denies the existence of absolutes as the very basis used for determining an absolute is in itself subject to alteration as experience and learning changes the perceiver's frame of reference and viewpoint.
5. Anything requiring of assessment or judgement in any form must also be subject to reassessment and further judgement and can not by definition be an absolute.
6. Understanding acknowledges that perception of absolute fact, in the face of certain and constant external and internal change demonstrates a lack of understanding of the nature of such change and impossibility of absolutes in a pluralistic universe.
7. Understanding fulfils a current requirement in existence and experience and no more.
8. Leaving thoughts malleable, allowing understanding to adapt and change when required by new experience, information, consideration or revelation is the key to true learning.
9. Facts and Understanding are as water is to fire
10. There is danger in perception of a fact, regardless of how logical such a union may appear from the perceiver's viewpoint in time, space, experience and learning.

11. Knowing prevents learning.
12. To know a fact is to close off the mind from further learning around all subject matter that is touched by that fact.
13. To believe that in an infinite universe something is completely knowable, completely quantifiable, with no room for future discovery or realisation is in itself trying to portion infinity when the portion is necessarily infinitely large and small and therefore and can not exist, thus an absolute fact can not exist.
14. In a corporeal and linear existence, perceived acquisition of knowledge in the form of assembled facts marks the point of cessation in an individual's quest in seeking truth.
15. Absolute truth is a falsehood, as the nature of truth requires discernment. Such discernment requires at least subjective or objective assessment, denying by definition the presence of an absolute through the application of conditional assessment.
16. The belief in an absolute truth reveals the willingness of the perceiver to assign their personal power to a thing which by its own definition can not exist..
17. Truth is in itself ultimately false by its own definition, as it can be seen only from the angle of the perceiver observing and judging the truth at that time.
18. Truth can not be defined as anything other than what is conceived of as sufficiently true at the time to satisfy the needs of the perceiver.

-- THE INNER MIND --

The mind exists both captive to our physical body and as a part of the non-linear reality of the outer mind existing in energy form alone. There are seven "layers" or levels to both the inner and outer minds. The inner minds are captive within the body's structure of physical, emotional and energetic linear reality. The outer minds are without linear form and can not exist within a physical linear reality. The outer minds are contained within the Psi Field, contributing energy to, and deriving benefit from the Psi field.

1. Innermost is the first inner mind (IM-1), the most basic layer, with little ability for comprehension or understanding beyond those processes which maintain life.
2. IM-1 is the extremely well insulated, robust and elemental preconscious mind, that which is common to all complex organisms, be they considered plant or animal.
3. IM-1's role is to maintain the autonomous life preserving functions of the physical body.
4. When the rest of the mind is disabled, IM-1 is capable of holding a body in relative stasis, maintaining life in that form known to medicine as a coma, which may also involve the second inner mind (IM-2) dependant of the coma's triggering event/s.
5. The second inner mind (IM-2) is the deep sub-conscious layer which preserves the genus and species basal instincts and behaviours, communicating with the innermost layer primarily and the upper layers via the third layer except in times of stress where the fourth inner mind may access IM-2 directly.
6. IM-2 is a robust and well insulated (like IM-1) preconscious mind which is both common to all in the near evolutionary path and specific to the species as a whole.
7. IM-2 is the child who can not be selfish, for to it no other but self exists.
8. IM-2's role is to bring forward instinctive reactions for survival and a physical empathy for those of the same species.
9. The strength of influence of IM-2 is far greater in those considered lower species than man, but in times of stress, disablement of higher levels of the inner mind etc., the second mind will influence greatly the actions of the physical and responsive inner minds.
10. Deep situational instinctive fears, physical reactions to triggers of deep species survival instincts and the like are the domain of IM-2.
11. Far more accessible to the conscious levels of the inner mind, IM-2 is called upon often as the lower sub-conscious.
12. Should IM-2 become dominant through dysfunction or disease, situational triggers may manifest socially inappropriate responses often in the realm of the fight or flight options.

13. The third inner mind (IM-3) is the last level before the conscious mind and is the realm of species specific higher behavioural and social instincts and deep inherited familial and racial memories.
14. IM-3's role is to ensure the social and environmental survival of the physical being as well as observational learning regarding other species upon which survival may depend.
15. IM-3 is a less insulated and robust upper sub-conscious mind which is capable of significant levels of information processing and learning when compared with the essentially static natures of IM-1 & -2.
16. IM-3 is one with which the conscious mind can commune regularly, but resists direct continuous communion for fear of becoming entangled in the underlying basal workings of the deeper levels.
17. IM-3 is used by the conscious mind to set new belief / behaviour patterns and modify pre-existing ones.
18. Significant dreams and inspirational flashes can often occur in IM-3 when the upper levels are at rest given the ease with which IM-3 is able to communicate with the first outer mind (OM-1).
19. Should IM-3 become dominant, inappropriate behavioural states, delusional states of mind, detachment of personality and lack of strong singular identity may result, especially when considering that IM-3 is not capable of understanding the role of external personalities in existence.
20. The fourth inner mind (IM-4) is the layer of the lower conscious mind and is the realm concerned with identity of self and surroundings, learning and processing societal rules and non-instinctual behaviours, often overcoming the instinctive self-oriented impulses generated in IM-2 and IM-3 in favour of societal rules and norms.
21. IM-4 is the most robust of the conscious levels of the mind and is the first layer of the mind aware of the existence of others as interactive and sentient entities.
22. IM-4's role is to learn about and interact with others, learn and execute physical actions and observational learning of other species and people at a conscious level.
23. IM-4 is the level of learnt, often automatic responses and non-complex language.
24. IM-4 is capable of learning and understanding rote behaviours and responses, and represents the lower side of the conscious mind.
25. Should IM-4 become dominant, a functional human being will be possible, although little more than rote behaviours and basic communication and relation skills would be likely.
26. The fifth inner mind (IM-5) is the layer of the higher conscious mind, with ability to mould and change itself, allowing malleability or fixation in any chosen measure.
27. IM-5's role is higher level skills acquisition and execution, complex communication and some minor levels of innovation.

28. IM-5 is the first level where the concept of justice and law exist compared to the action-consequence reality of IM-4 and stimulus-response of the subconscious levels.
29. It is the fifth layer of the inner mind in which questioning of existence occurs, the self exploration of what makes the owner of the mind unique.
30. IM-5 is that which assimilates, assesses and plans well beyond its own scope of current experience, but within the framework of its experience and that observed of others.
31. IM-5 is the layer which seeks interaction and exchange with other minds, developing new understandings through communication rather than observation and direct experience alone.
32. It is IM-5 that can sub-intentionally and sometimes intentionally learn to communicate directly with OM-4 and the multiple layers of the sub-conscious and meta-conscious inner mind.
33. The sixth inner mind (IM-6) is the lower meta-conscious mind, as the third layer communicates with those below, the sixth layer communicates with those above.
34. IM-6 in times of extreme, be that extreme joyful, fraught or deliberately sought, the fifth and sixth layers can blend and become as one, recognised as moments of strong intuition, of premonition and meta-understanding.
35. IM-6's role is innovation, inspiration and true innovative thought processes as well as being the level of low level clairvoyance and similar abilities.
36. Through training, suitable adepts may be gain access to the energetic pre-existence state via IM-6, which will also lead to development of IM-7's ability to communicate directly with OM-2 and possibly even OM-3.
37. The seventh inner mind (IM-7) is the higher layer of the meta-conscious, in which resides all experience, memory and sentience ever experienced by the individual but stored in the physical capacity of the brain and body.
38. IM-7's role is essentially a more refined and magnified version of IM-6.
39. In rare moments, IM-5 and IM-6 may, individually or combined, gather information directly from the seventh inner mind, recognised as moments of deep inspiration.
40. IM-7 is also an intermediary layer for the outer multiple minds of life, which are also set in similar structure to the individual mind.
41. IM-7 is also capable of accessing all of the lower levels of the inner mind and interfacing with any or all of them as required, but generally only in quiescent periods of time.
42. An adept, with suitable training may learn to access this seventh layer of the inner mind, allowing partial access to the lower levels of the outer mind without the physical transformation usually necessary to participate actively with the outer minds at a conscious level.

43. Some adepts can learn to access the first, second and third outer minds via IM-7, leading to superior clairvoyance, healing abilities and remote viewing and other traditionally "psychic" gifts.
44. In cases of certain savants gaining access to these upper realms without the filters of the conscious mid IM's, these abilities may manifest as spectacular but completely unordered visions, often labelled as dementia and lunacy.

-- THE OUTER MIND --

The outer mind layers are similar in their structure and function to the inner mind, but rather than being bound to a single entity, they represent an ever expanding intertwining mind reality which ultimately binds all life as one within the Psi Field. An individual consciously interacting with a communal outer mind will experience all the memories, thoughts and experiences of those other component minds in the first person, with no ability to edit or temper the experiences based upon their own personality's viewpoint. (this is referred to later in the, "Life, Death and Judgement" section)

1. The first outer mind (OM-1) is the super-conscious mind of the individual.
2. OM-1's role is that of repository of all experiences, thoughts and memories of the individual. Like a superior filing system, OM-1 is a timeless cache of all an individual is in thought and experience above IM-2 and possibly IM-3 in many individuals.
3. OM-1 is the area which may be accessed by the meta-conscious and sometimes IM-3, recognised as prescience, deja vu or inspired thought.
4. When interacting with IM-4 and IM-5, the result can be quite spectacular works of art and other inspired creative works.
5. The second outer mind (OM-2) is the familial mind and is the first level of the mind which becomes shared between individuals. OM-2 is a union of individual minds sharing a level of co-existence creating a direct procreative familial reality.
6. OM-2 is formed of strong energetic patterns created by and effecting all of those within the direct procreative familial layer to some degree.
7. OM-2 resonates with, and is sympathetic to the second and third inner mind of every involved familial mind.
8. Under exceptional circumstances, or in cases of strong genetic compatibility within a close family branch, the familial OM-2 may also be accessed in random bursts by the fourth inner level of the mind.
9. Through training of adeptness, conscious interaction between OM-2 and the fifth, sixth and sometimes the seventh inner minds may occur.

10. Conscious and full interaction between an individual's inner mind and OM-2 forces the expansion of the individual mind to invest in and become a part of all familial minds which are part of OM-2.
11. The Third Outer Mind (OM-3) is the extended familial (of self and kindred spirits) mind, encompassing the first and second outer minds of those within the procreative pathways of their own family, the energetically bound individuals (long term spouses etc.) outside of the direct procreative pathways and similar of their kindred spirits from the pre-existence.
12. The involvement of energetically bound individuals is the pathway for the significant level of expansion of OM-3 over OM-2.
13. Similar in resonances with IM-2, 3 & 4, OM-3 may be accessed by training or sometimes natural abilities. In the latter case though, the information may be without reference to such a degree that the adept is classified in the delusional state of schizophrenia incorrectly (see IM-3 discussion).
14. Limited conscious exposure to OM-3 may be conducted by a trained adept, identifying and in some cases, locating kindred spirits consciously.
15. The fourth outer mind (OM-4) is formed of strong energetic patterns created by, and effecting all of those within a race, or a very extended familial line tracing over a single, or in some case multiple races.
16. OM-4 also resonates with, and is sympathetic to the third and fourth inner mind of every involved mind of the particular race.
17. Conscious interaction between an individual's inner mind and OM-4 leads to the expansion of the individual mind to invest and become a part of all minds within the racial pool to which the individual's mind belongs.
18. The fifth outer mind (OM-5) is the shared mind of all of those within a species (and possibly within a genotype rather than an individual species specifically).
19. OM-5 also resonates with, and is primarily sympathetic to levels one to four of the inner mind.
20. The third outer mind resonates with the energies and collective experiences of the entire species as a whole, without censure.
21. Through training and adeptness with one of a natural ability, conscious interaction, being the union of this level of the outer mind and the entire inner mind may occur, bringing about a strong prescient ability regarding peoples actions, motivations and responses, because the nature of all people will be known and to an extent understood, dependant on the level of conscious interaction achieved between the individual and OM-5.

22. The sixth outer mind (OM-6) is formed by the planetary bond and origin that all life on a single planet must share.
23. OM-6 resonates with the higher levels of the inner mind, influencing altruism, planetary consciousness, and conservation instincts, as opposed to conservation ideals found in the fourth and fifth inner mind.
24. OM-6 whispers constantly to the upper two levels of the inner mind, influencing a sense of planetary belonging, and a connection with all life on the planet of origin.
25. Conscious interaction (if possible without energetic transcendence) of the individual mind at this level forces the expansion of the individual mind to experience and meld with all of the life of their planet, from the earliest microbe to the most distant form of life yet to be (in our linear concept of time).
26. The seventh and final layer of the outer mind is the Mind Of Life (OM-7), investing all Life that is, has been or will be in our Universe, according to our linear time reality.
27. The Mind Of Life is the level of creation and guided evolution.
28. The Mind Of Life holds within it the forces generated by all life, containing within its role the essential foundation of matter within this universe.
29. Conscious interaction of the individual mind with the Mind Of Life brings about an irrevocable and total melding with all levels of existence.
30. Anything which has lived or will live is a part of this OM-7 (because it has lived, it has possessed some form of mind or at least mind energy).
31. Those souls who choose to interact fully with this level and do so successfully will hold at their disposal the directed energy of the Mind Of Life and are likely to have the ability the strongly influence affairs in the pre-existence and existence as well as in the outer minds.

-- THE MECHANICS OF LIFE AND DEATH, REINCARNATION AND MORE --

The model of life presented here is one which may not sit well at first glance with many. Deeper inspection might just find significant correlations with many of the world's theosophical schools of thought. The essential model presented here is one based on the concept of three phases of existence; the pre-existence, where time is not linear and physical form does not exist; the existence, where spirits take corporeal form and exist within linear time; the outer minds, which is where the spirit goes after physical death.

The pre-existence and the outer minds are places which are outside of linear time. The pre-existence is maintained by the Psi Field which is generated by physical life throughout the Universe. Interaction between those still in the pre-existence and corporeal or outer mind occupants can not happen except within the pre-existence itself.

Existence should be self explanatory to the reader as this is where they exist, with physical form and within linear time. Without the physical existence, Psi energy would not be generated, matter would cease to exist and life would cease to exist.

The Outer minds also generate a certain amount of Psi Energy, which increases in potency and potential as the levels of mind increase. Those who inhabit the Seventh Outer Mind, linking all life that ever has or will exist have within them an enormous energy potential, as they are a focus of all that ever existed.

Much of human writing and philosophy is aimed at determining what happens when physical death occurs. The predictions run from nothing happening at all through to the religious Judgement Day. All experience is valuable. Losing experience in a conservationist universe does not follow the line of purpose observed in physics, chemistry and life in general.

Whilst the concept of judgement is essentially not one supported by the nature of the outer mind, just as punishment is an unsupported concept, it is one with which mankind is (seemingly) obsessed. Given this preoccupation, it seems appropriate to discuss it in those terms.

1. In pre-existence, the spirit has the opportunity to benefit through the shared experiences of those kindred spirits who have entered the corporeal, but lack the filters of experience as a frame of reference with which to judge and understand those experiences.
2. Memories of the experiences of kindred spirits from the pre-existence may be recalled or projected by an adept individual as their own past incarnation because their spirit was without the necessary frames of reference required to separate their own experiences from those of their kindred spirits.
3. Apparent memories of past incarnations resides in the nature of the outer mind and the experiences of kindred spirits within the pre-existence, not in repeat incarnations within the physical.
4. All have shared the experiences of thousands of beings, but each enters their physical folding only once as a singular spirit within a singular corporeal life.

5. All life in corporeal and linear existence is made of physical components which may alter form, but not substance; such substance has also been many beings and carries faint but possibly perceivable energy resonances of such existent foldings.
6. Corporeal and linear existence gives the spirit opportunity to acquire the necessary experience and frames of reference to be able to understand more completely the experiences of self and kindred spirits.
7. Passing from existence through physical death, an individual chooses their destiny based upon their interpretations of those experiences they and their kindred spirits have acquired and shared, selecting and joining with a layer of the outer mind, undergoing all that such a union entails.
8. At the moments of and following death, the individual mind is exposed to the so-called judgement referred to in many belief systems.
9. Following the spirit's experiencing of their influence of all whose lives they touched, the mind is then required to chose an outer mind level to which it will join and become.
10. When the choice is made, the mind will meld consciously and completely with the selected level of the outer mind yet preserving sense of self and identity.
11. Death is the completion of the physical entity which carried the mind.
12. The inner mind of an individual is preserved within the first outer mind after death, but the first to fifth levels become lesser and subconscious levels; those being the levels used to deal in the physical which will atrophy with non-use.
13. None will be judged by other than themselves, for no other has the right to judge.
14. The concept of Judgement Day may be considered the interacting of an individual's first outer mind with the first outer minds of those with whom they have interacted, effected or influenced throughout their linear existence.
15. The Judgement will be of the individual in question experiencing all that has ever been set in motion by action or inaction by themselves, seen in the first person as all touched by that spirit during their linear existence, with no room for censure, justification or modification.
16. Those who have perpetrated pain will feel and experience the pain they have caused from the receiver's own experience, with their identity that of the life effected as well as that of the individual's own life.
17. Those who have committed murder will know the experience in totality of those that the individual murdered.
18. Those who have stolen will know the anguish caused by their actions, as the aggrieved experienced them.
19. None of these interactions will allow tempering, or even recognition of the individual's own mind, but they will experience fully the action from the mind and experience of the other.

20. Once such experience has been achieved and essentially completed by a spirit, they may then meld with and become a part of a shared outer mind or even remain within their own first outer mind as they have chosen to experience.
21. The chosen level of the outer mind to which an individual chooses to belong will determine the level of influence they are able to exert upon those still undergoing their physical journey.

-- ON TIME AND INFINITY --

Once an individual has been introduced to the pre-existence, they have experienced non-linear time, which is a difficult concept to fit back into a physical mind. The concept of infinity is likewise difficult to describe without experiencing it first hand in the pre-existence or in the Seventh Outer Mind. The most common comment from those who have consciously visited these realities when asked how big infinity actually is tends to be either, "it isn't" or, "as big as it needs to be".

1. Linear time does not exist outside of the physical, but is experienced by linear beings anyway.
2. The adoption of a three dimensional time concept by beings in a linear existence is a natural coping mechanism, to be used until no longer required.
3. Linear time will be cast off by the spirit when there is no physical requirement for it.
4. Time is infinite. Every linear moment has another moment preceding and following it. Trying to measure time is attempting the measuring of infinity, where the thing being measured is both infinitely small and infinitely large, defying such measurement.
5. Those who have clearly and consciously interacted with the pre-existence will have a clear and personal concept of infinity, with pre-existence perceived jointly as tiny and without end.

-- ABOUT LIGHT AND DARKNESS --

This section will raise the ire of many readers, but I challenge you to read these words with an open mind. There are seven minds who act fully within the Mind of Life (also known as the Psi Field or the seventh outer mind). Each has experienced all that anything which has lived in the universe experienced in the first person.

Whilst it is almost inconceivable, three of those seven minds are still rooted in darkness and are considered in this text as, "The Darkness" whose primary motives are hate, fear, possession. The other four combined minds within OM-7 are referred to as, "The Light" and are invested in love, joy and freedom.

The Darkness also has agents in all other levels of the outer minds, as does The Light. Each of the complementary minds of Light and Darkness associate so strongly with each other that in many ways they are easily considered as singular entities, even though each also holds their own identity within themselves also.

It is my belief that the four combined minds of Light and the three combined minds of Darkness may also be referred to as God and Devil or any other bunch of labels that mankind has placed on what supreme influences exists in our Universe.

-- UNDERSTANDING THE ANATOMY OF JEALOUSY --

So many relationships are ruined or tainted by poor communication, possessiveness and jealousy. A major part of understanding how to combat this is first understanding the common anatomy of these undesirable occurrences. Once understood, the individual concerned with self awareness will be on guard for the signs of these things starting in a relationship (of any sort).

1. Possession poses a universal question regarding the right or ability of an entity to own anything more than their own self determination.
2. For an entity to claim possession of a physical item which in raw material or current form physically both predates and [will] postdate them is an exercise in absurdity. Nevertheless, possession of physical items is an apparent mandate of the society in which we exist.
3. A serious problem arises when one entity deems themselves possessor of another entity. This concept is a pinnacle of self delusional irrationality.
4. One entity can not be possessed by another, especially in the physical existence which as the physical reflection of the energetic state which does not belong to the physical reflection itself, but rather to both the energetic original and the creative pool from which they arise.
5. Those who feel possessiveness express a base instinct to own another but lack the humanity to understand and recognise that the other person can not be owned. This base instinct arises primarily from a displaced feeling of physical or achievement inadequacy which may have its roots in either real or perceived experience.
6. To overcome possessiveness, an individual must recognise that they can not truly own anything beyond themselves, their decisions and mindset. Those who deny this logic are in and of themselves proving the argument by choosing their own ideas and thoughts to express their individuality and self determinism, but denying the same right of another.
7. In recognising that another has self deterministic rights, they annul the basic precepts under which possessiveness is illogically based.
8. The emotion of jealousy arises from a basic insecurity rooted in a desperation of need of either validation or security. When one experiences jealousy, they experience a lack of understanding of the pure dynamic of inter-relationship at a foundational level. The basic precept of acceptance of another as a mate, friend, companion etc. to those disposed to jealousy tends towards possession.
9. The jealous mindset betrays a strong propensity towards delusional fantasy. The process of jealousy involves multiple strand scenario projections which all end in a perceived betrayal or similar end scenario. This type of circumstance is always based in either a misunderstanding of the mutual dynamic of the original relationship or a lack of respect for the party or parties over which the jealousy is aroused.
10. Both possessiveness and jealousy are commonly seen together. This is typically overlaid by a projection of self identified weakness or fault being cast onto the closer member of the entity seen as a possession over which the jealousy has been aroused.
11. Examining more closely the first rationale (misunderstanding of the mutual dynamic); a delusional mind can perceive a relationship as existing at one level with a multitude of self decided rules and obligations projected onto the other party without any basis in mutualism. Even when a parameter has been set in a relationship,

the role playing mind (which is necessary for jealousy to exist) will project additional rules or parameters as a fait accompli.

12. An example of this is in a marriage where a partner has promised to be sexually faithful to the spouse, but did not intend to sever all ties with outside personalities. The delusional mind may see any interest external to their own relationship as a betrayal of the marital vows, regardless of the intent under which those ties are maintained.
13. The second rationale (personal weakness projected onto the other) sees the delusional mind role playing the other/s as they would act under imagined scenarios, often with certain emotional or self identifying characteristics deleted or modified for a worst case scenario. The distrust that is generated in this way is all the more real to the delusional mind as it has been fully rationalised from an experiential base (real or otherwise) as far as the delusional mind is concerned.
14. The antithesis of possessiveness and jealousy is the only position under which a lasting relationship can germinate and flourish.
15. An acceptance of the other person without delusional projection, the belief and trust in the other person's intents and interests and an open and forthright communication of both concerns and expectations without temperance is required.
16. Whilst the level of communication and honesty is difficult to achieve, it is the only basis for any possible mutually respectful and beneficial relationship.
17. In recognising that; jealousy is one of the few true insults against a person with whom a relationship exists, envy is merely self depreciation turned inwards and rationalised by a delusional mind.
18. Possessiveness is a self destructive bar to relationships and personal growth, a person can overcome previously seemingly insurmountable barriers in relationship development.
19. Those involved in a relationship should be self censoring to the point that they limit the level of interaction with another because they desire to save that part of themselves for their partner, not out of obligation or duty to another, but out of desire arising from their own needs and wishes.

-- WEIGHT CONTROL - FINDING THE CURE TO SELF MEDICATION --

The title of this page may seem obscure, but actually summarises the reason that so many people are carrying excess weight. In understanding that the body desires to be whole and healthy (otherwise why would it heal when injured?), we can only draw the conclusion that either the body is faulty or the mind is over-riding the body's desire to be healthy.

In the rare cases of true physical problems leading to obesity, sufferers should be sourcing as many viewpoints as possible to find aid to control their affliction, don't limit yourselves to modern medicine or alternate therapies, examine all with an open but enquiring mind. It is your path to walk, so decide where your feet will fall.

For the rest of us, the battle of the bulge rages on (and I include myself as being in the obese from 1995 to the start of 2004, having shed a ridiculous 30 Kg).

One immutable fact must be stated here. If you are exceeding your body's energy requirements in food consumption, you will store fat. If you are not meeting your body's energy requirements in food consumption, you will lose excess fat. I hear in my clinic daily, "I hardly eat anything and still keep all the weight on". I am sorry but that simply does not hold to basic science. A particularly hard nosed medical practitioner I know mentions that there were no overweight people coming out of POW camps. As politically incorrect as that statement is, it is also undeniably true.

Any regimen which has a serious deficit of energy consumption to energy expenditure is NOT healthy and will not sacrifice fat as fast as it sacrifices vital lean tissues and strips the body of nutrients in a self immolation cycle leading to huge health problems later on. All the new diets and fad diets in the world rarely hold the weight off for longer than the diet period lasts.

Let's first explore why we overeat. The body tries to tell us when to stop. We hear it too. Last time you were really enjoying a good plate full of food but started feeling full, why did you keep eating? The body did not want it, but the mind did. What is the payoff for the mind in this overeating then?

Let us re-ask the question with a different slant. What is the payoff for the fat? Why is the slim person hiding behind the fat layered around the body? What motivates the mind to defend itself with those layers of unhealthy tissues?

For me, it went back to six years old and making a conscious decision to become another fat kid in the corner so I would be left alone by the teachers after being falsely accused of cheating in an essay contest. I had to make peace with the little boy inside and reassure him that the world can be unfair, but he still belonged in it. Once that was achieved, I no longer desired fatty fried foods, processed junk, hamburgers or even large meals. The way I lost my excess bulk was through recognising that I did not need it any more at that deep emotional level.

Am I worried about the weight coming back? Not in the slightest! Listening to the body's voice has left me able to understand what it is I should or should not be eating at every point in the day. The mind still tells me that it would like a nice juicy hamburger, but the body feels almost nauseous at the thought. Listening to the body is the key.

How do you do it? Find yourself a good counsellor who you gel with. If you go to someone and do not feel comfortable with them, find someone else. Decide to get to the bottom of why the fat is there, no matter how confronting or painful the realisations might be. Be prepared to make the changes needed to become whole.

Is this the only way to lose weight permanently? NO! But it is the only one I know of. I hope you find this at least a little useful. Please also read the section on [food](#), as it is an extension of these thoughts.

-- FOOD & CONSCIOUS CONSUMPTION --

Given the pre-occupation with food, weight loss and the predominance of wasteful and denatured food proffered to societies at large by fast food and convenience food purveyors, it is timely to attempt to rationalise how food should be thought of and accepted.

The body heals when cut. The logical extension of this is the thought that the body is biased towards health and vitality. Excess weight, poor nutrition and empty energy consumptions are obviously not healthful and therefore are only consumed at the behest of the mind and not the body. Conscious consumption is the key.

In changing attitudes towards food and listening to the basic language and wisdom of the body, ideal nutrition and weight is achievable. It only requires the discipline to not partake in foods for the sake of ease, but for the sake of the body.

1. The pea does not cease to exist when consumed, for its substance begins a new form as a part of the consumer, just as the consumer's substance will eventually become a pea once more.
2. Giving thanks in favour to anything other than the pea before consumption denies the evolution, purpose and respect due to the pea with which you are about to form an irrevocable physical bond.
3. Before consumption, food should be shown appropriate thanks and all of its physical and energetic makeup should be welcomed to one's body.
4. Conscious and purposeful selection and welcoming of a food into the body allows the mind and body opportunity to discern the suitability of such food in its intended purpose.
5. The individual concerned with respect of their body and their world will listen carefully to their body's wishes when discerning both type and quantity of foods to be consumed.
6. Consuming a food without welcoming it into the body denies both the food being consumed and the body of its rite of passage and union.
7. Consumption of food without thanks or thought denies the irrevocable fact that one's organic matrix will inevitably become that which is to be consumed, to be again freed and consumed countless times hence.

-- EXERCISING REALITIES --

So much is said about exercise in this world, what more could I add? The answer is LOTS!

I get continually frustrated by the new proclamations of what is good, how much is good etc. when talking about exercise. Let's get back to some basics:

- **If it is not enjoyable for you, you will not keep it up.**
- **If it is not available to you, you will not keep it up.**
- **If it is not being done through an internal desire to get more active in life, you will not keep it up.**
- **If it is being done out of shame, guilt or similar, you will not keep it up.**

When talking about exercise levels, some say two one hour sessions of really hard exercise is good, others twenty minutes of moderate exercise three or four times a week,.. where is the real answer?

If you are already reasonably healthy, or terribly unfit, the REAL answer is the same,.. **as much as you can do and still smile about it!** Do not let work stop you, do not let feeling flat stop you,.. a funny thing is that when you make time and actually start doing activity, often (or always) it feels better once you are five minutes into it and the endorphins kick in a bit.

So what sort of exercise is best? something you enjoy, something that is available to you and something you desire to do. For me I like ice skating, going for a bush walk, getting on the exercise bike for a half hour most mornings followed by a bit of floor work (push-ups, sit-ups etc.) seems to get my day started off well.

What it will be for you, I have no idea. Let's look at some realistic ideas which count as exercise and are FUN!:

- **Dancing - Latin, street Latin, rock and roll.**
- **Skating - roller blades, ice (maybe even have a play of non-contact hockey?).**
- **Walking or running clubs.**
- **Swimming - join a squad, water-polo, underwater hockey.**
- **Team sports - Field hockey, touch football, basketball etc.**
- **Racquet sports - tennis, squash, racquet ball etc.**
- **Adventure sports - indoor and outdoor rock climbing, mountain biking (clubs are good to learn with)**

There are many other diversions, but if they do not get the heart rate up a bit and keep it up, they are diversions, not exercise in this context (still good for the soul, but not so much for the heart!). You might find that investing in a good exercise bike works when you are building your fitness for other exercise regimens, becoming a means to an end, if not enjoyable in their own right.

-- LIVING WITH PAIN --

I hope that you (the reader) does not suffer from a long term pain. Whilst this page can not offer relief from pain, it may help those around the sufferer to understand a bit better the frustrations and emotional toll that pain can cause. Just know that I speak here from personal experience with chronic pain.

First off, every body's pain perception is different. It is governed by the level of pain that has been experienced previously, the frame of mind of the sufferer at the time and natural pain tolerance. Let's look at these individually.

Pain Experience: A person with a broken toe might report that pain as the worst they have ever experienced if that is indeed the worst pain they have actually had, regardless of other people's scales, it will be a 10 out of 10. If that same injury happened to that same person after they had experienced child birth or kidney stones, that injury might now be reported as a 4/10 instead of a 10/10.

Parents telling kids that they could not possibly be hurt enough to cry like that are denying the fact that the child is actually experiencing the worst pain they ever have in their limited experience.

Frame of Mind: The better a person is feeling about life, the less impact pain is going to have on them. There are a bunch of biochemical reasons for this which are beyond the scope of this page. Many opiate pain killing drugs do not solely kill the pain so much as induce a sense of euphoria. The euphoria makes it more like the person can still feel the pain, but no longer cares! Pain is a leading cause of depression, and depression triggers a stronger pain awareness. This is a cycle that has to be broken before any chance of lifting from that downward spiral of pain and depression.

Natural Pain Tolerance: There are people who do have a stronger pain response than others. Some people might have a similarly average pain awareness in their bodies, but also have a much higher level of endorphin response (natural pain killers produced in the body). In some of these cases, people will actually seek out pain to get the endorphin buzz of euphoria.

So what is it like to live in chronic (long term) pain? If a loved one lives with pain and you want to understand it a bit better, go and find a two Kg leg weight and wear it for 24 hours without removal, showering, shopping, working, sleeping! See how your psyche is doing at the end of the day and you will have had a glimpse into the frustrations that are always with a chronic pain sufferer.

I live with chronic pain, what can I do? First thing is to keep the attitude up as much as you can. Some might do this through hobbies, counselling, fishing etc. Whatever works for you with the possible exception of television which saps the body's spirit faster than just about anything else I know of.

Nutrition is critical. Comfort eating is the worst possible thing you can do as it puts you more firmly into the depression cycle. Natural whole healthy foods are the best. See the sections on [weight control](#) and [food](#) for more ideas on how to relate to food. Your body will also be best able to deal with the pain if kept in good nutrition. Starches, flours and sweets are the worst possible things to have when in pain as they will trigger psychological and physical depressions, leading into that same downward spiral again.