

Chapter Two

MENTAL LIFE

Content of „Understanding And Fulfillment Of Our Earthly Life“, pg. 24 - 42, Chapter Two

“Our earthly life can be conceived as having various important aspects. These aspects form certain interdependent clusters that seem to have their own life. Thus, we can say that we live different lives. These different lives are lived by us simultaneously, parallel to each other. No one life can be lived separately, by itself, without, at the same time, all other lives being lived.

In most instances, however, we are not consciously aware that within us, we live many different lives or many different autonomous aspects of one individual life. We each have one individual unique life. But that life has several important aspects. These aspects contain certain specific states that are interrelated and that are different from other aspects of our life. They appear as having their own autonomy and being independent of the other aspects. This is the reason why we speak about different lives within us.

However, these types of lives which we live within ourselves must be distinguished from our involvement in various activities that take place in different dimensions. As mentioned in the previous chapter, we live simultaneously in the spiritual world, in the intermediate world of spirits, in the natural world and in the various regions of the Zone of Displacement. This type of living can be considered a multiple or multidimensional living that involves all aspects of our earthly life or all lives that we live within ourselves.

Thus, by all these autonomous lives within us we, at the same time, live in many different dimensions.

In view of this fact, it is obvious how complex and manifold our life is. Yet, because of a forceful and artificial arrangement of the pseudo-creators, as briefly described in the first Chapter, we are structured in such a manner on this earth as to be able to perceive only a very limited and narrow aspect of our multidimensional and manifold living. In fact, we perceive and are aware of only five percent or less of the totality of our multidimensional and manifold life.

There are certain important reasons why we are deprived so much and limited in our perception and understanding of the true nature and structure of our life.

(1)

In order for the negative state to take firm hold in people's minds, and to have an opportunity to be fully manifested and to show its true nature, it was necessary to make considerable alterations in human perceptive and receptive organs. Before this alteration took place, a human physical brain was structured and wired much differently. First of all, there was no division of the brain into the left and right hemispheres. Secondly, the entire brain with all its cells was consciously active and fully involved without any state of dormancy or inactivity as the case is with the modern brain. Thirdly, because of the full activation of the brain, no unconscious states and processes were possible. The people originally created on this earth by the Most High were fully conscious. All their memories were intact and at their full disposal whenever they wished. Fourthly, no ignorance existed because people were born into the fullness of a developed brain and in the form of adulthood with all available knowledge up to

that point. Fifthly, the nerves that connect various parts and organs of the human physical body to the brain were not crossed to go into the opposite part of the brain as is the case now. This situation did not allow distorted or illusional perception of reality as is the case with the presently existing arrangement. Everything was seen, heard and sensed as it really looked, sounded, and felt.

Certain parts of the human brain were carefully tuned in (with a fine tuning) to various other dimensions and their respective activities. These specific parts of the brain transmitted to the human external mind all information through all its sensory organs about everything which was going on in all other dimensions. Those parts of the brain had a very specific function to do just that. They were an integral, vital and important part of that brain. They were connecting links between spiritual, mental and natural reality.

Later on, through the specific and mysterious genetic engineering and surgeries, some of these parts of the human brain were either totally closed and put into a dormant, inactive state without having any or very little access to them, or some of them were totally removed so that people would have no awareness of any other realities but the one which is imposed on them by the external sensory organs of their physical body.

(2)

If we were to be born in the full knowledge which is available up to the point of our birth, no ignorance could ever be possible. If there is no ignorance, no negative state can come to its fruition. We cannot imagine very well anything adverse, bad, wrong, evil, false, miserable and putrid if we know the reality of the positive state and all its consequences. The full identification with the positive state by and through its thorough knowledge, excludes the possibility of the being and existence of the negative state under those conditions. No one would ever choose the negative state as an alternative to the positive state. But, if this were the case, then no one could learn important spiritual lessons about the true nature of the negative state or what life is like without the positive state, without God and His/Her spiritual principles, or with false and distorted spirituality.

For this reason, it was necessary to permit the alteration of the human brain and physical body in such a manner as to make it possible for ignorance to be manifested. Under these conditions people came to this world in total ignorance about anything positive and negative and they were forced to learn about all those things from other people, that is, from the outside. Mostly, they believed what they were told instead of what the real truth was. Now the negative state can really flourish and show its true nature because the important thing becomes listening to what other people consider to be the truth and reality and not what reality and truth really are. In this manner, the upside down world of the negative state was fully established and people were able to block out any other realities considering their situation to be normal and the only possible one.

(3)

Maintenance of the continuously open and fully conscious contact with all other dimensions, realities and their respective inhabitants would make it impossible for anything evil and adverse to come into our lives. We have to be aware of a very important fact: before the negative state was activated and put into dominance in the Zone of Displacement and on this earth, no negative or evil thoughts, feelings, desires, wishes, tendencies, things, or life forms, etc., were possible. Thus, all dimensions and their respective worlds and inhabitants were only positive, good and true. If we were in a constant, continuous and full communication only with that which is positive, good and true, no idea of bad, wrong, evil or falseness could ever come to our mind.

So, in order for the negative state to come into an active mode, it was necessary to cut off our perception and conscious interactions with other realities and start a life style totally different from anything previously known. This life style is characterized by a closure of any

access to our within, where that contact continues to flourish; by dominance of unconscious process and ignorance; and by total reliance on external sensory input and output of our outward, ordinary conscious mind. This ordinary conscious mind was restricted and limited to the perception of only what is outside of us and what is coming from the outside toward us, and, at the same time, it was cut off from any direct awareness of anything that is inside of us with the exception of some bodily feelings and bodily projections of various states and conditions of our internals.

By these acts, we successfully lost any direct and obvious awareness that anything other than our external mind and the external world of nature surrounding us exists.

Thus, because of this arrangement, we ended up in total deprivation and limitation of our perceptive abilities and of any other aspects of our earthly life than the one related to our bodily functions and everyday ordinary living and survival.

One aspect of our earthly life was very briefly discussed in the previous chapter. We called that aspect spiritual life. Our discussion of the spiritual life was kept on basically a superficial and limited level, without going into a detailed account of its deeper meaning. The reason for this was to not "turn off" most people by discussing issues that seem to be too far from their everyday life and survival concerns. We are contaminated by the negative state to such an extent that anything that deviates from or goes too far off our everyday ordinary life concerns, loses any sense for us and we are not interested in following it. However, those people who are interested in a deeper explanation of facts about our earthly life can read about it in the books listed on the last page of this book.

Because of the above described situation, many of us neglect to be interested in or to know much, if anything, about our spiritual life. On the other hand, people who are too comfortable with their everyday earthly life deny that any spiritual life exists. They usually don't even want to hear about it or read anything related to spirituality or the more important issues of life. Some people consider these kinds of books, dealing with spiritual issues, to be the ravings of mad people.

Although the reluctance of many people to admit the fact that one of the most important aspects of our earthly life is the spiritual life is considerable and sometimes takes on ridiculous proportions, it is not as difficult for them to agree that there is such a thing in our earthly life as mental life. However, this admittance doesn't necessarily mean that they pay more or better attention to their mental life than to their spiritual life or to their other types of earthly life. For some people, even mental life is too far off their daily, outside interests to receive much attention.

Yet, these people don't want to realize that all their other activities would be utterly impossible without the existence of the mental aspects of their earthly life, as the mental aspects would be impossible without the spiritual ones.

But, what is mental life?

Before answering this question it is first necessary to know what mentality is:

The word "mentality" is a psychological term for what most people know under the name of the "soul." Mentality can be considered our ability to think, to feel, to will, to act, to behave, to relate, to wish, to want, to desire, etc., in a very unique, private, intimate, unrepeatable individual manner specific only to us. From this description of mentality or soul, it is obvious that every individual person has a qualitatively and quantitatively different mentality even though some obvious similarities exist among all of them. However, these similarities are of an external nature only, that is, they appear only in the manner we express our mentality or

soul. Our own experience of our mentality and its expression are two different things. The quality of my mental expression and impression about anything will always be different from anyone else's experience of the same thing although the way we express it will be, in many instances, similar. No one can feel exactly the same way as I or you do.

From the above brief description of mentality we can conclude that mental life is the personal, private and, at the same time, common mode, way and manner in which we experience our earthly life and all its aspects and how we express it.

The obviousness of the experience of our mental life would give us the wrong impression that we really are fully aware of and care for our mental life. But, the reality of this situation is quite different. What is happening to us when we think, feel, act, will, want and so on? Do we think about thinking? Do we feel about our feelings? Do we concentrate on the act of our behavior or on the process of our desires, etc.? Most people do not differentiate between the act of thinking, feeling, willing, etc., and the object of their thinking, feeling, willing, etc. For example, we think about buying a new car. In the process of this act of thinking, we don't think about our thinking but about the new car, its make, size, color, speed, comfort, drive, etc. Or we feel the feeling of love toward someone. When we feel that love, we don't pay attention to the feelings themselves, but, all our attention is directed toward that person about whom we feel in that way.

Thus, we can say that there is a state and a process of our mentality and there is an object and direction of that mentality. No one ever pays any attention, or very little (except for professional research psychologists) to the state and process of our mentality or soul by itself. Thus, we can say we don't take proper care of our mental life because all we are concerned about are the objects of our mentality and not the mentality in itself or in the subject which emanates or expresses that mentality.

For proper understanding and fulfillment of our earthly life we need to learn to pay equal attention to both the subject and the object of our mentality and its life, or, to subjective states and processes of our mentality, as well as to its outward expression, direction and manifestation. Thus, we are advised to pay attention to the proper content and quality of our mentality and its life as well as to the form, mode, manner and way in which we express it.

One of the reasons why we have a strong tendency to neglect the content and quality of our mentality and to be preoccupied more with its formal expressions, directions and objects, can be found in the following facts:

When the pseudo-creators were fabricating our physical body and restructuring our brain, they purposefully suppressed the awareness of our needs for considering our inner, subjective states and processes. In order to keep people outside of themselves, they needed to come up with a structure which would "naturally" keep people preoccupied with the objects, directions and manner of the external expressions of their mentality rather than pay attention to the content and quality of the mental life itself.

Because of those mysterious alterations, it became very difficult for people to pay attention to the quality and content of mental life itself. The problem with paying proper attention to the content and quality of our mentality is that it requires us to turn inward, to go inside and to observe ourselves instead of being outside and observing external sectors of our mentality. Any tendency to go inside, to turn our full attention to our inner life is a danger to the negative state because if we do it consistently, we lose our dependence on the externals and we start to re-evaluate the meaning of our life. This is a very undesirable outcome of events for the negative state because it gradually leads us toward the discovery of truth about all matters of our earthly life, and this is one thing the negative state doesn't want us to do - to discover the truth. The discovery of truth means the end of the negative state's dominance

because it leads to our liberation from slavery and bondage to the negative state.

From the above statements it is obvious that another source of our problems and inability to properly understand and fulfill our earthly life is in our improper and limited understanding, incorporation and practice of our mental life.

In its totality and completeness, our mental life is the result and outcome of our spiritual life. It is impossible to practice a healthy and satisfying mental life without seeing and knowing the fact that mental life is a proceeding of our spiritual life.

Most people have a tendency to believe that they think with the brain, they feel with their guts, that they will and desire with their heart, and, live in general by their physical bodies. Yet, this is a gross illusion. By that special and mysterious genetic engineering of our current body and brain, we are almost forced into believing this to be the truth.

The reality of this situation is that our physical body, by itself and in itself, is not capable of any life or feeling or anything at all. It is our spirit which thinks, wills, feels, desires, acts, behaves, etc., through and by our physical body and its brain on this earth. Thus, our brain and body are instruments of our spirit which is trapped in that altered body.

Our spirit consists of various important spiritual ideas that came from the Most High. These ideas contain all states, processes and conditions of the entire being and existence. They are the knowledges of what, how and why. Thus, our spirit can be defined as how, what and why. This is a state that constantly occurs. This is the spiritual aspect of anyone and anything. But, once there is that "what," "how" and "why" - that is, what to do, how to do it, and why to do it, it becomes necessary for this important occurrence to proceed to realize itself. From the ideas of "what" proceeds the act of thinking and the entire thought process. From the ideas of "how" proceeds the act of feeling and all our emotions, motivations and intentions. And from the ideas of "why" proceeds the act of willing and behavior. Thus, from all ideas of the spirit, taken together, proceeds the formation of our mentality and its subsequent manifestation in life. In other words, the ideas of "what," "how," and "why" are transformed into the processes that form our mentality or our soul.

Now, this is a very rough, brief, limited and superficial description of how our spirit forms our mentality which is subsequently expressed in our earthly life through our body.

From this arrangement it is clear that without the existence of our spirit no mentality could ever be possible. The dependency on and proceeding of our mentality and its life from our spirit is very obvious.

In the original state of our mentality, before the activation of the negative state and before the extensive genetic alterations of the form of its expression and manifestation, there was nothing negative or adverse. The spirit of our being and existence didn't contain any ideas of evils and falsities and their consequent atrocities and abominations. Only positive, good, loving, wise, affectionate and truthful ideas were present in that spirit. Therefore, from those ideas, only very positive, energetic, good, potent, loving and affectionate mentality proceeded and all our thinking, feeling, willing, desires, wishes, intentions and motivations were always positive and good without containing anything egoistic or selfish in them. This is the way it was supposed to be. This is what the content and quality of all our genuine mentality really is.

But, as a result of the genetic engineering, the direct access to our spirit was closed and an artificial area between our true spirit and our true mentality or soul was built. This artificial area, called the pseudo-spirit, encapsulated the real spirit, and made it impossible for that spirit to directly transmit all its positive and good ideas for their transformation into a positive

and good mentality or soul. Instead, that artificial area constantly captures all positive and good ideas; some of them it distorts, some of them it perverts, some of them it changes into something else and some of them it totally rejects or prevents from coming into our mentality at all.

From such acts, the pseudo-spirit fabricates its own ideas of anything opposite to the positive state, true spirituality and proper mentality and transmits them to the soul for transformation into a distorted, false, negative and evil mentality.

From this kind of mentality we started to experience all kinds of evil and negative states and conditions in our earthly life. But, because we had no conscious idea that such is the case with us, we consider our situation and the content, quality and form of the earthly mentality available to us to be the normal state of affairs.

This is a very dangerous situation. It keeps us from any proper understanding and fulfillment of our earthly life and its mentality. It perpetuates the negative state and all its atrocities and abominations which we experience so much on this planet.

The mentality and mental life presently available to us can be described or characterized in the following manner.

(1)

There is in us, in the recesses of our innermost self, or what, in other writings, I call the Inner Mind, a spirit which is a direct endowment of the Most High. That spirit consists of all positive and good ideas of life in general and our earthly life in particular. We can consider this area to be the essence and substance of our being and existence because it unceasingly transmits to us our very life from the Most High. It is a life support system to everything that we consist of and are. Because this area in our Inner Mind is the direct seat of the Most High in us, it is of a purely positive and good nature. Nothing of evil and negative flows from that nature. From those positive and good ideas, our mentality is formed for the purpose of experiencing those ideas uniquely and individually in the form of thinking them, feeling them, willing them, acting them, behaving them, and sharing them, etc. This is the original and genuine purpose for creating the human mentality.

Because of this structure, the human mentality, being the proceeding of its spirit, was able to think, to feel, to perceive, to will, to be directly in contact with its spirit and the Most High in it. Originally, there were no intermediaries for communication between our spirit and our soul or mentality. Because of such an intimate, close and direct relationship within our spirit and soul, there was no possibility of misunderstanding and confusion about any ideas that flowed out of our spirit and, therefore, our mentality, that is, our thoughts, feelings, desires, wishes, wants, will, tendencies, behaviors, actions, motivations and intentions and everything else were always good, positive, loving, wise, true and open for unconditional sharing and mutual benefit. No feelings of egoism, self-love or selfishness could exist under those conditions. Thus, no mental disorders or illnesses of any kind could be initiated and exhibited.

(2)

Everyone's mentality or soul, in its quality and content, was and is unique, different and unrepeatable. No two identical experiences were or are possible. The reason for this situation is that every idea of each individual spirit is unique and different. It proceeds from the Absolute thought process of the Most High. Whatever comes from the Absolute State can never be completely identical and the same as something else. Otherwise, that state would not be absolute. Therefore, there are no two ideas in being and existence that are exactly the same. In their essence and substance they are always different, no matter how outwardly they appear to be the same. This is a necessary arrangement of the Most High's Creation in order to produce infinite varieties and variations of processes and manifestations

of the Most High's absolutely loving and wise nature.

Thus, the spirit of each individual, built from that different and unique idea of the Most High, is always unique and different. For that reason, it emanates, produces and transmits a different quality and content of mentality relevant to its unique nature.

As the idea of this quality and content is transformed into some self-perceptive and self-aware mentality, that mentality or soul takes on and reflects the nature of its spirit from which it originates or proceeds. Hence, the uniqueness of our soul or mentality.

(3)

Our mentality or soul, in its original condition, structure and form was of such a nature that it always turned itself to its source - the spirit. All energies of our mentation were directed back to the spirit so that new ideas and their respective feelings, emotions, desires, intentions, will and motivations, etc., could come to their fruition and continuous growth, betterment and progression could occur, proceed and become (be realized). The direct, two-way communication between our spirit and soul or mentality assured a healthy, positive, uninterrupted, undisturbed and undistorted manifestation of our thinking, feeling, will, perceptions, attitudes, intentions, motivations, behaviors, actions and all other traits of our mentality. This way maintains and sustains the proper spiritual way of communication - from within to without, from the spirit to the soul to the body, etc.

As long as such a spiritual way of communication is maintained and assured, nothing can go wrong. Spiritual stability, mental stability and good health would be preserved and sustained indefinitely. This is a desirable outcome of such an arrangement.

The arrangement from within to without or from the spirit to the soul to the body, etc., can be called *the Godly reality of interaction and interconnectedness*. This is a holy flow and direction which reflects the true image and likeness of God.

Therefore, maintenance of this flow and direction prevents anything negative, adverse and unhealthy from entering into our spirit, our soul and our body. This is the ideal state and condition of our mental life.

(4)

However, with the above arrangement, nothing of the negative and adverse nature could ever be effectively initiated. For that reason, at one point in time, by certain mysterious genetical engineering and manipulations, this arrangement was disrupted, perverted and reverted into an upside-down position.

When the pseudo-spirit was imposed between our true spirit and our true soul and mentality, it stopped that flow and direction by diverting everything to itself. By the side-tracking of that flow, the idea of deception was born. Thus, everything negative and adverse was on its way to becoming a painful reality. The direct communication between our true spirit and its true mentality was lost and replaced with an indirect one through that artificially imposed pseudo-spirit.

From that moment on, we lost our ability to perceive directly and to understand what our spirit tells us or sends us. Instead, we get garbled and distorted information in the manner converted in that pseudo-spirit. And, because the survival of our mentality is totally dependent on the constant input and projection of the ideas from its spirit, it becomes dependent on the inputs and projections of the distorted and false ideas of that pseudo-spirit. From these distorted and false ideas a new pseudo-mentality or pseudo-soul is built that gradually encapsulates and cuts off our access to the true, purely positive mentality or soul. Gradually, step-by-little-step, the pseudo-spirit and pseudo-mentality take over completely

and replace the true reality of life with a false or distorted one.

Because of the fact that all direct access to our true spirit and our true soul are now ironclad and closed, we inadvertently begin to consider our pseudo-spirit to be a true spirit, our pseudo-mentality to be a true mentality, and the pseudo-reality produced by them to be the only true reality.

Thus, we are trapped in this vicious circle of negativity that feeds us with nothing but miseries and problems. This situation gives an origin to all our spiritual, mental and physical problems, disorders and illnesses. However, now we consider them to be an inevitable and necessary state of affairs.

Because no proper and correct information from our pseudo-spirit and pseudo-soul is available to us, we have no choice, so to speak, but to seek remedies to our problems elsewhere. Without having any direct access to our true spirit and true soul (the knowledge of how to communicate with our spirit and soul was suppressed by that pseudo-spirit and pseudo-soul), we turn to the outside, away from ourselves, where we are desperately trying to find the way out of our earthly predicaments. However, since we seek to get something out of that something, we can never receive any usable information from that something because that something - the negative state - wants everything to be just as it is. As Jesus Christ pointed out, this is like trying to expel Satan by the power of Satan. No wonder it never works and we end up disappointed and discouraged, thinking that this is the way is supposed to be.

(5)

As mentioned above, at the present time the function of our true spirit and true soul is limited to the maintenance of the life support system in us. To the great bitterness of the negative forces, that spirit and its mentality or soul can never be removed and repudiated from us completely. If it were possible to accomplish this, all signs of life would cease to function immediately. In this case, we would perish.

Therefore, it is totally impossible to replace the true spirit with the pseudo-spirit and the true mentality or soul with the pseudo-mentality or pseudo-soul.

However, during that mysterious genetic engineering and manipulation, in the process of restructuring the human physical form and its brain, the pseudo-creators succeeded, without endangering the cessation of life, in limiting the function of our true spirit and true mentality to approximately five percent of their capacity. To have less than five percent would mean either death or the reduction of humans to the level of vegetating animals that have no self-concept or self-awareness, that is, that have no concept of "I am." To leave more than five percent would endanger the proper full activation of the negative state. There would still remain too much positive influence on our life. Nevertheless, despite the fact that only five percent of our true spirit and our true soul or mentality is functional and ninety-five percent is of the pseudo-spirit and pseudo-mentality, some genuine and true ideas leak through now and then. They come to us unexpectedly in the form of dreams, images, thoughts, ideas, intuitions, unexpected events, memory patches and similar states. Very often they come in a disguised form or through symbolism in order to avoid detection by the all vigilant pseudo-spirit and pseudo-soul. Most of us don't know what to make of them or how to interpret them or what their meaning is. Unfortunately, for that reason, we tend to disregard these genuine ideas or to reject them and pay little attention to them. We have a tendency to dismiss them as having either no value or that they are the product of some kind of craziness. This is a propagandistic drumbeat of our pseudo-spirit and pseudo-soul which doesn't want us to know the truth about ourselves, our earthly life and its spirituality and mentality, or its spiritual and mental aspects. Thus, we end up forgetting about those experiences until another leak occurs.

These mysterious occurrences of the genuine and true idea that leak from our true spirit and our true soul are necessary ones in order to remind us of our true nature and origin.

(6)

The above situation, in which we live on this earth and in all other regions of the Zone of Displacement, can be considered an unnatural, untrue and artificial life made to appear to our genetically altered sensory organs and perception as the true life, genuine life and the only possible life.

Because of this, all mentality available to us in the form that we know and experience it, places us into a forceful position of directing all our attention, or as much of it as possible, in the wrong direction, away from our true spirit and soul to the outside and to the pseudo-spirit and pseudo-soul. Everything in us was structured in such a way as to exactly accomplish this goal. Unfortunately for us, this pseudo-mentality keeps all our interests, desires, wishes, wants, attractions and affections on something that is least valuable, least important and least healthy and normal, that is, on transient, earthly, material, sensual, corporeal, worldly and similar things. It keeps all our interest in our external environment and supports and fuels disinterest in our inner and internal environment. This situation can be considered another potent source of our problems, miseries, sufferings and unhappiness.

(7)

Because of the above described arrangement regarding our own true spirit and our own true mentality, it is obvious that we are constantly fed wrong information by all modes and tools of our mental perception. Thus, what we think, what we feel, what we sense, what we see, or what we hear, in most instances, is not what it appears to be.

There is a constant misperception of the true reality, the way it really is.

For that reason, and this is the most important realization, our own perception of ourselves, the way we feel about ourselves, the way we hear or see ourselves, that is, our self-concept, self-perception, self-understanding and self-image are, by and large, incorrect or totally distorted. We don't know who we really are, what we are, why we are here, or what the true reality of our being and existence is. Not only do we not know this most important knowledge but we don't even care to know it. It doesn't make any difference to many of us.

The outcome of such a devastating attitude is total rejection of anything proper, healthy and what is really beneficial for us. Instead, we choose just the opposite, that which is the least healthy and the least beneficial for us.

This state was accomplished as a result of that extensive, mysterious genetic alteration to make us this way in order that the negative state could become a dominant factor in our life.

(8)

The structure of our current pseudo-mentality is such that it forces us to be infatuated by, preoccupied with and attracted to various concepts, ideas, philosophies, religions, systems, groups, cults, practices, theories, therapies, drugs, and similar engagements and practices that usually are either totally false or they contain taro major distortions. They usually trigger a favorable tune in our pseudo-spirit and our pseudo-mentality which makes us believe in their validity and truthfulness. Unfortunately, they only support our wrong or distorted perception and acceptance of reality, our false or distorted self-concept, self-image, self-understanding and our improper understanding, fulfillment and practice of our earthly life and its spiritual and mental aspects.

It is only obvious that, if our true spirit and our true soul or mentality are encapsulated by an

ironclad false spirit and false mentality or soul, and if they function only within the five percent of their capacity, then whatever ideas, concepts, philosophies, religions, systems, cults, practices or whatever we have appear on this earth, are a direct product of our pseudo-spirit and pseudo-soul. Thus, very little of truth and reality can be found in them. They are usually produced for only one purpose - to continue in the present misdirection and in improper, ineffective and unproductive understanding and fulfillment of our earthly life and its spiritual and mental aspects.

(9)

Most of the present activities of our earthly life are very removed from finding the proper way of practicing our mental life. No one knows or even cares to know what the true mentality is and how it should be expressed and manifested. We sleep, we eat, we drink, we work, we play, we watch television, we read, we do this or that, but little of what we do has any relevance to the finding of the true understanding or fulfillment of our earthly life and its spiritual and mental aspects. We consider those activities to be the true expression of our spirit and soul. Thus, we consider them to be our true mentality. Yet, they have little or nothing in common with what true life and its spiritual and mental aspects are all about. These activities are the by-product of our living and our spirit and soul, and not our true life.

But such is the arrangement of our pseudo-spirit and pseudo-mentality - that we consider the by-products of life or pseudo-life to be a real life, and real life is considered as non-existent. In this manner the continuation of the being and existence of the negative state and all its miseries, atrocities and abominations are assured for good.

In order to properly understand and utilize our true, genuine mentality or soul and live a healthy mental life on this earth, we are advised to acquire a proper uncontaminated knowledge about our earthly life and the way we understand and practice that life. We need to seriously consider what was said about our mentality or mental life in the above nine points.

In order to do so effectively we are advised to undertake certain mental exercises.

MENTAL EXERCISES

1. Go through the first five steps as described in the previous chapter, add that you desire to also learn the truth about your mental life so that you can start to practice what is proper and right from the standpoint of your true soul or mentality.

2. Carefully examine your mode of thinking, feeling, will, desires, wishes, wants, behaviors, actions, relationships, intentions and motivations. Think about your thinking. Feel your feelings. Pay attention to your desires and will. Carefully explore your intentions and motivations and see what their content is. Discover how much negativity or how many negative thoughts and feelings you carry within yourself that you allow to pollute, poison and contaminate your life. Proceed with thorough purification and cleansing from all negative, evil, adverse, harmful and hurtful thoughts, feelings, emotions, desires, intentions and motivations. Don't allow anything of that nature to remain in you. Visualize the brilliantly white lights coming from the Most High, entering you and taking out all the blackness and darkness of those adverse states of your pseudo-mentality.

3. Meditate on the above nine points and ask the Most High to give you a proper understanding of what is being conveyed to you. Ask the Most High to show you the way to eliminate the influence of your pseudo-spirit and your pseudo-mentality.

4. Ask the Most High to help you to get in touch with your true spirit and true mentality and show you how to by-pass and avoid getting entangled and blocked by the pseudo-spirit and

pseudo-mentality or pseudo-soul.

5. Ask the Most High to reveal to you what is wrong with the way you understand and live your mental life, what kind of mental and emotional problems you have, how they could be eliminated and with what kind of mental attitudes and states you should replace them.
6. Ask the Most High to introduce you to your true spirit and your true soul and true mentality and request that they give you a profound experience of what it is like to be your true spirit and your true soul without the impositions of the artificially induced pseudo-spirit and pseudo-soul with which you have been identifying yourself so far.
7. Ask for mercy and forgiveness of your true spirit and your true mentality for neglecting them so long and request that a direct contact and a proper flow between them and your conscious mind is re-established so that you could derive everything from the position of your true spirit and true soul instead of from your pseudo-spirit and pseudo-soul.
8. Request that the Most High gradually eliminate, at your own pace, everything related to your specific pseudo-spirit and pseudo-soul and to teach you how to live a productive and fulfilling life to your and to the Most High's satisfaction. Listen carefully to what will come and arrange your life in such a manner as to make it more and more possible for your true positive mentality to be manifested, expressed, realized and to emerge.
9. When you are finished, give thanks to the Most High and to all involved for their help and commit yourself to do these kinds of mental exercises everyday.

Again, it is necessary to emphasize how important it is to constantly modify these exercises in order to avoid empty habituation, ritualization and automatization of them.

For that reason, during your spiritual and mental exercises, ask the Most High and your true spirit or the Inner Mind, to give you or to reveal to you what kind of modifications are necessary and how your exercises should be structured and implemented. Follow that advice.

As you can see, I purposefully avoided giving any concrete examples of such exercises. They are only outlined in general terms to give us a direction in which to go. The reason for this is that everyone's case and situation is inherently different and unique. V1'e cannot go by other people's examples. It is our responsibility to find out from within ourselves what the most effective and appropriate spiritual, mental or any kind of other exercises are for us personally. No two cases are alike. Therefore, I would do us a disfavor, should I be more specific about these exercises than I am above and in subsequent outlines. ”

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