

Colorado Interessengruppe Newsletter



Above: A group photo taken at the Steeve's new home. Right: Our info booth in Boulder

A note about the articles in our newsletter:

Published twice a year, the contributions contained in this newsletter are written by students of the Spiritual Teaching as given to us by Eduard (Billy) Albert Meier. The articles are written from our current perspectives and level of individual understanding of the material.



BALANCE

By Ben Alexenberg

“The human being must experience hell in order to understand heaven”

Billy Meier, Mehrauli, India June 1964

This work is an attempt to interpret the underlying meaning of the above quote by Billy and my own search for the meaning of “Balance” within the Spiritual Teachings and other writings by him. It is only a beginning and draws from just the limited amount of material I have been able to read during my short journey on the path of truth.

We will start by understanding the necessary pieces to the puzzle in order to become a balanced and evolved human being. In contact report 216 below Quetzal explains the need for balanced energies.

Contact Report 216 sentences 282-292

282. The cosmic electromagnetic life energy is constructed of the same forces of positive and negative, as this is uniformly the case in all creational creations of every kind.

283. And exactly this means that neither on Earth nor on any other worlds or stars or anywhere else in the universe could or can something arise or exist that doesn't hold both forces of positive and negative in itself or which isn't animated by the active energy or passive energy.

284. Without the opposite forces of positive and negative, which complement each other, always being given simultaneously, nothing can become existent and nothing can exist.

285. But this means that even with the passive energy, both forces are present, so both positive as well as negative.

286. At the same time, the negative represents the passive, the feminine, receptive, dormant and old, while the positive represents the active, light and warmth as well as the masculine, generative, and the new, as this has been defined since ages ago.

287. That's how the cosmic electromagnetic life energy is to be seen, therefore, divided into two forces, respectively positive and negative energies, which form a unit in themselves as well as their union.

288. Now, if these energies get out of balance, then there results an energy shortage, an energy surplus, or an energy obstruction, i.e. an energy blockade.

289. And as already mentioned, and it must be said again, both forms of energy always only exist together and are inseparably linked with one another, so the feminine and the masculine and, thus, the positives and negatives are always simultaneously present, and indeed, in every movable as well as immovable life forms.

290. So also must the human himself be; by this, I mean that he must move from left to the right, from strength or even from one energy form to another, without becoming sick, stricken, or burdened with troubles thereby.

291. But if he falls to a weakness of a physical, psychological, or consciousness-related form, then an imbalance between the positive and negative energies is produced.

292. If this is the case, then it doesn't require an enormous expenditure of energy to succumb to any discomforts, sorrows, illnesses, aggressions, emotions, depressions, moral depths, as well as mental, psychological, or consciousness-related misreactions.

I feel that most humans of earth suffer from an imbalance of energies caused by any number of influences. I believe this mainly stems from the need to be social or to be part of a larger group. The inherent difficulty in being or remaining oneself as Billy mentions in the article below lies in the possibility that members of the group one wants to part of are likely imbalanced.

Excerpts from the article “Being Oneself” by Billy

5th Feb 1980

Very many human beings are not themselves because they adopt as their own the thoughts, feelings and machinations of others, whereby they degenerate to anger, joylessness, hate, sorrow and worries, etc. Generally, the human being does not understand that when he is raked over by others with bad words and actions, absorbs these in himself and makes them his own, he is not himself anymore, but he becomes an imitation of one who causes him harm or damage in any form. Truly, distance must be taken from this imitation because, fundamentally, the thoughts, feelings and machinations of harming, ill, and damaging intent are not the concern of those human beings who are subjected to the aggression, but they are alone the concern of malevolent people, antagonists and self-proclaimed enemies, etc. And since everything is a concern of antagonists, a matter needing urgency is that thoughts, feelings, words and machinations, etc., created by antagonists are not absorbed and made one's concern, as the opposite unfortunately is the case for many, in which the human being is not himself anymore, but he turns into the imitation of one who provokes unrest, strife, hate and slander, etc. But to not let these unworthy things get to himself and in order for him to not dwell on anger, sorrow, worries and hate, there is only one possibility for the attacked human being, which consists in that his own thoughts and feelings are directed on not taking seriously the aggression of antagonists and always being clear to himself and saying to himself, the thoughts and feelings of hate, the hostility, the ill words and the slander and machinations are alone the concern of antagonists but not his own. Thus, it means: All attacks and problems of any kind of hostile-minded people are not my concern but solely and alone theirs, with which they damage themselves, with which they themselves must cope.

Attacks of others, be it through thoughts and feelings, through words, hate, slander or actions, may never be made one's concern because they essentially are the concern of the creators, who must cope with them themselves. Through their aggression against fellow human beings, they inflict damage on themselves, because their machinations affect their own thoughts and feelings, whereby they are peaceless and joyless in themselves and decline to vicious frustration.

Generally, attacks and problems of others must be ignored and warded off in a manner that they are the concern, the aggression and problems of antagonists and not of one's own person. Only through this reasonable insight as well as reasonable ways of thinking, feeling and acting can the human being protect himself against attacks, lies, incriminations, hate and slander, etc., of others because, in fact, the entire evil and problems of such things are not those of one's own person but those of the attackers and antagonists. The attacks and problems of others are not my concern but that of the attackers must be the constant motto for attacked people who are raked over with words, thoughts, feelings, lies, problems, slander and actions, etc. And if, in this form, the thoughts and feelings as well as ways of acting are cultivated, then the human being can free himself from the imitation of antagonists and truly be himself.

If the human being wants to be himself, then he must exercise no hostility, in fact, not even against his most wicked enemies and antagonists. If firstly the attacks and problems, etc., of antagonists are not considered as his own concern and are turned away as such to the attackers, then it is considered as more progressive form to peacefully confront the antagonists. This is to be done in such a way that they are kindly, lovingly and peacefully met, and also that during frequent and as-daily-as-possible opportunities, wishes of love and blessings are mentally and feelingly sent to them. This, on the one hand, prevents hostility towards the antagonists themselves from building up, and on the other hand, through this develops a valuable self-protection that prevents particularly evil thoughts and feelings and thereby malice, hate or the need for revenge, etc., from developing. The entire thing

in fact has such an effect that, in general, everything has a beneficial impact on his own personality and on his own character and, out of that, a completely neutral-positive balanced attitude builds up.

The following article speaks of the need for positive and negative experiences in order to create a more balanced evolution for ourselves.

Excerpt from the article “Working upon Goodness” by Billy

19th Jan 2005

If only they work upon goodness in themselves, if they dedicate themselves to reflection and thereby dedicate themselves to the source of cognition, which brings release from all miseries and evils, from grief, sorrow, problems and worries. This cognition rests in the real illustration of all things, that all is worth living, the negative as well as the positive, and that the living out of what is pleasant as well as what is unpleasant makes life worth living and brings immeasurable experiences and values. The mission of life, namely, to evolve in consciousness, and the fulfillment of this mission is the source from which the anguished, grief-stricken as well as hopeless, the problem-oppressed as well as work-loaded and worried-sick human beings constantly create new strengths, moments of rest and recovery, joy, love, harmony and peace. This is my cognition, and this teaches myself that if goodness is consciously worked upon, then the goodness becomes ubiquitous.

So far we have reviewed the need for balance in our energies and balance of material world experiences. The excerpt below brings them together in the need to have balance between the spiritual and the material. Without this balance we would not be able to gain knowledge and wisdom and therefore not evolve at all.

Excerpts from the book **Ein Quentchen Wissen, Sinn und Weisheit** (A Little Bit of Knowledge, Sense and Wisdom) by Eduard “Billy” Albert Meier © 2000

Translation by Vivienne Legg 3rd July 2013

If the life is viewed and considered in all its situations and variations, then it can be recognised that life means a constant struggle, a continuous careful study of one's own innermost (self) and outer self. The innermost self, which exists in the deepest consciousness, reflects the values of the creational spirit, but in opposition to that, the human being forms the outer self, the outer personality, according to his/her own views and understandings, by means of his/her thoughts and feelings and will. And, as a rule, this outer self, this outer personality, which is also released outwardly in the environment as one's conduct, completely contradicts the innermost self which has a creationally-given nature.

In the constant argument between the two forms of self, other factors continually attempt to interfere, which overlayingly and superficially fight again and again to misguidingly shove themselves above the current occurrences of self-struggle. However, the innermost self nonetheless incessantly struggles through again and again, and again and again always drowns out and covers over the outer self, which is foreign to Creation and is created by the human being himself/herself. It is always there, constantly ready to break through the accumulated, tangled confusion of the outer personality in order to allow the human being's thinking and feeling to assiduously flourish and be effective, in accordance with the innermost creational self. This may very often only happen allusively, but it also proves its existence through the human becoming contemplative and contemplating the most varied things, events and situations as well as his/her behaviour and virtues, and so forth – even if that often only happens for extremely short periods, without great effect, and calls forth no noteworthy change of the external self, the external personality. Nonetheless, the innermost self constantly has the power to bring at least a vague smile to the human being's facial features, even if this is only brief and barely noticeable. However, this fine smile testifies that the innermost, the spiritual, the creational self, without doubt stands above everything; invulnerable,

exalted and wise, quite in contrast to the outer self, the outer personality, which is positioned outwardly for show and through which the human abases himself/herself and presses himself/herself into the dust.

The human being's innermost, spiritual-creational self is his/her most precious possession, the most valuable pearl of his/her life, the greatest of all treasures concealed in him/her and the greatest value that he/she carries around with himself/herself. His/her innermost self, his/her true self, which has a creational nature, is the true stone of wisdom. It does not consist of silver, gold or precious stone, rather, it consists of creational energy and true creational love – constantly ready to penetrate the human being's deepest consciousness and also his/her external consciousness, so that he/she listens to it and orientates himself/herself accordingly, in order to live in the creational-natural sense, to be progressive and to fulfill his/her life according to the laws and recommendations. But the human being almost never listens to the call of the innermost spiritual-creational self and only seldom feels its pulsating impulses which call upon him/her to really live, to be human, to create knowledge, true love and wisdom, and to be evolutive.

The true innermost, spiritual-creational self, is the eternal light, the radiating shine of the all-great-time – in all the darkness and gloominess which surrounds the human being in his/her life led in a self-willed form. The true, innermost self wants to make the human being into a king and emperor over himself/herself – but it is this human being who, in irrationality and imperiousness, counteracts and disgracefully misuses and abuses the true, innermost self, because he/she frantically seeks his/her external self-realization, and the realization of his/her external personality, outside of all the creational-natural values of his/her innermost self. But it is nonetheless always quite close to the human being – in every single moment. It must only be recognized, understood and utilized.

Only the human being's union with his/her innermost spiritual-creational self, makes him/her fertile in the regard that he/she recognizes himself/herself in his/her deepest depths of his/her consciousness, and from that can create a conscious, healthy and positive self-realization. And if he/she manages to do that, then he/she is able to bring everything imaginable to fruition which is anchored in his/her capabilities and possibilities. But for millennia, the human being in general, and the great majority of his/her kind, has not been striving especially for these high values, for which reason, for millennia, it has always only been individuals who have connected with their innermost selves, and thereby gained great cognitions by means of which they became wise, and produced many kinds of progress for all human beings; consequently they were the true cause for the entire further development in regard to love, truth, wisdom, harmony, knowledge, peace and freedom, even when all these values were always trampled underfoot again and again by elements who were criminals against humanity, and they will also still be further trampled in the new age. However, it was nevertheless the impulses of the human being's innermost, true, spiritual-creational self from which the motivation was formed, by means of which the human being developed. And it was these impulsive motivations of the innermost self from which all progress of every kind came forth, because by penetrating into the deepest layers of the human being's consciousness and then into his/her open consciousness, into his/her personality and into his/her thinking and contemplation, they formed not only him/her, rather also the entire terrestrial environment and all sciences which exist. The impulses of the innermost self, from which also the power of knowledge and of contemplation as well as the creation of ideas comes forth, transformed everything via the material consciousness and thereby, if they were heeded, always again and again created new and better inner and outer conditions. However, that only came about because of exceptions, because always only a few turned to the innermost values and behaved and developed accordingly, while the majority of the mass of humanity did not care about it, and still even today it does not; consequently it will also only ever be a few in the future who pay heed to the innermost self. The fact is that in most human beings the conscious sense for the innermost self and its immeasurable values, has wasted away and has disappeared. But that cannot continue to be accepted, because the future does not stand still and it demands

constant progress. Therefore the human being in the new age, today and tomorrow and in all of the future, will have to gradually move to turn around, whether he/she likes it or not, because this is absolutely necessary for the conscious evolution.

The human being must learn again to return to his/her deepest, innermost values and imperishable treasures, for which he/she has searched for a very, very long time, only in his/her external personality, in his/her external self and also beyond this in the pure material world. As a result of this wrong attitude, the correct measure of life and the presence of his/her innermost self were lost to him/her, therefore he/she now must again learn to find these things and use them in order to be able to equalise all extremes, and to finally be again able to advance to that which is essential and actually valuable, and to recognise the true sense of the life, which lies in the conscious evolution. Thereby, it is to be wished for that all those who look very much further than the average human being and who consciously allow themselves to be led and guided by their innermost self, the spiritual-creational power, will be acknowledged and honourably respected in dignity by those fellow human beings, who in this regard are still uneducated and still misguidedly stand in opposition to the whole thing, and those who are straggling far behind. However, the number of all those who still err, who are still unknowing or who doubtfully stand in opposition to everything, and so forth, is very great. But they are all human beings who must learn, recognise and evolve even if they err and err again and again. However, the question is, how much irrationality, confusion and bewilderment are still required before even the very last human being on the Earth finally has grasped essentially where life's way and the evolutionary way ought to lead, and where these actually do lead. And to go both these ways is not actually easy, because the entire life and the evolving, means struggle, even in the love, truth, wisdom and harmony and even so in the freedom and joy as well as in the peace and in the feelings for others and in being human in the true sense, and so forth.

As a human being, one must never forget the sense of the life and never the existence of the innermost self. Only in one situation – namely when one is overcome by current events or if one is occupied with things that are established outside of the high values of the sense of life and of the innermost self – may one sometimes briefly give oneself over to forgetfulness. So, it does not mean that one must constantly only dedicate oneself to the evolution, rather that one has the freedom to occupy oneself also with different, and purely worldly, things. Yet one ought to always be mindful of this: that everything worldly is only a concurrent matter in the happenings of the sense of life and thereby in the happenings of the evolution – a matter which is indeed necessary, but which ought never to be overvalued. If one lives correctly, the life consists of a fascination about the eternal becoming and passing, and of the constant up and down and back and forth of all necessary things and motions, which call forth transformations and which are required for the entire life and evolution, as well as for the everyday life of the human being. Yet, for the human being, along with the material existence, exists the existence of the spiritual-creational, which is the actual and true life. Therefore, for him/her, the single hope is that which is inescapable, and the higher, joyous Ziel of going over into the next highest level, where, however, all instruction and all learning continue. Therefore, the human being must always – and even right here and now, in this moment – make the effort to do his/her duty.

If one views and considers all the wonders of nature which have come forth from the creational spirit and its energy, then for a few fleeting moments one captures the power and beauty of the creational spirit, the fine-spiritual-perception of which one, as a human being, can sometimes capture in certain moments. To that end, however, the elevated, easy manner of living this relaxed, uncramped way, which is only characteristic of a few human beings, is an urgent and unforgoable prerequisite.

The Innermost Self
By Remington Robinson

Throughout 'Billy' Eduard Albert Meier's plethora of books, pamphlets, articles, poems and stories, the Contact Reports, as well as FIGU literature written by others, there is the continual reference to the INNERMOST SELF of the human being. This paper is an exploration of the innermost self, in order for us to get a better understanding of what exactly this term actually means, so we can, in turn, get a better understanding of our own selves. Hopefully, as a result of this exercise, we can therefore become more acquainted with being true human beings, which will aid each one on their own unique path of evolution.

Elizabeth Moosbrugger's foreward in Billy's book *Might of the Thoughts* provides a very eloquent and concise introduction to the innermost self (p. xxvii): "By means of his/her very own efforts of thinking, every human being forms his/her own personality, which is indeed identical to the consciousness. From that also develops the human being's inner nature which changes in constant evolution, by striving toward that which is higher. The impulses for striving higher thereby come out of the innermost nature, which is a component of the spirit-form and is thereby purely creational." The innermost self seems to be a bit different than just simply the inner self. Simply put, the inner self is associated with the material consciousness, and the innermost self is tied to the actual spirit-form of the human being. In colloquial terms, this is directly tied to the "conscience" of the human being, which tells him/her right from wrong. The following two descriptions of the innermost self within FIGU literature further describe how it is different from the inner self :

From *Might of the Thoughts* (p. 428-430):

"Two personalities exist in the human being during his/her entire life. One is the inner nature – the ego – which the human being himself/herself creates according to his/her own ideas and guidelines, which he/she likewise creates himself/herself. This nature – that is to say, ego – is always demanding, calculating, hysterical and garrulous as well as equipped with all the unvalues which guarantee the human being a way of life according to his/her own laws and recommendations, because they do not have the kind of direction-determining form such as is contained in the impulses of one's own innermost creational nature. The other personality is the innermost nature – the creational "I" – which is of a purely spiritual nature and whose quiet impulses of wisdom are not listened to, or are only extremely seldom listened to, by the human being in general. It is exactly this innermost personality – the innermost, creation-conditioned nature – to which one must give one's actual attention, in order to form, out of its impulses, one's inner nature – that is to say, one's inner personality – which should then also be outwardly expressed by means of the might of the thoughts. Therefore, the more the human being learns to pay attention to his/her innermost nature and listen to it, the more the ability is developed to contemplate everything and to integrate it into his/her inner nature as well as into his/her actual life, whereby the impulses of his/her innermost nature have an increasingly lasting effect, and the innate wisdom of the creational nature can be conveyed to the inner nature which one must form."

And from FIGU Bulletin 69: Thoughts about the Sentence: I Always Remain Relaxed
by Mariann Uehlinger:

“Destination of the human-consciousness-evolution is to harmonize the external and internal self with the human’s relatively highest possible level of the innermost, creative self (spirit-form). Our individual evolutionary level is of course decisive, depending on whether or not our predecessor-personalities – and now we for the ones who come after us – recognised their responsibility and evolutionised in consciousness as far as possible in a creational sense. If not, our inner self is not congeneric (like-natured) with the innermost self or in other words with the knowledge, love and wisdom impulses of Creation, which flow via our spirit-form into our subconsciousness and on into our consciousness, where we – upon seizing them after they have passed through the censor – continue to work with them in our thoughts and feelings and to direct our inner according to them – at best.”

In other words, the aim is to reach down into the self and pull out your best for each circumstance – to reach through all the muddy, material, day-to-day influences that we have as a residue in our material, inner self, and reach deeper in order to unearth a gem from the innermost self and pull it up to the surface, to our inner self, to then make it available to the light of the world through our actions.

Individuality and the Innermost Self

Another way of looking at it, is that the innermost self is the real core of each person’s true individuality. We know that everything comes in layers, starting from the inside and going outwards. The common understanding of individuality for most people consists of the outer self and the inner self. The outer self (other than how one looks based on their inherited genetics from their parents) is completely a product of the inner self, as a result of the thoughts and their might. Individuality of the inner self, therefore, is mostly described in terms of idiosyncracies and mannerisms, as can be observed here from a quick search online to see what various websites describe as “individuality.”

From the dictionary on Vocabulary.com:

“Whether it’s eating breakfast for lunch, learning Celtic step dancing, building birdhouses from popsicle sticks, showing off your shark tattoo, or speaking with an Australian accent on Tuesdays, all of these things can express your individuality, meaning what makes you unique.

Use the noun individuality to refer to the sum total of characteristics that make up a particular individual. Individuality consists of the good, the bad — and even the crazy — that make a person distinct. The word can be describe the state or value of being unique, like the members of a group whose individuality makes for lively discussions, or a having your car painted a special color — neon green, perhaps? — to express the owner's individuality.”

These are all examples of material individuality that the average person might describe if you were to ask them what makes them individual, but the World Academy of Art and Science goes a bit beyond that, with a more educated answer to what exactly makes up a person’s individuality. Their answer to the question “What is Individuality?” would fall somewhere between the previous example and what we know about individuality as it relates to the innermost self through the Teaching of the Spirit from Billy and FIGU.

From the World Academy of Art and Science

<http://www.worldacademy.org/forum/what-individuality>

What are the distinguishing attributes of Individuality?

“Individuality is the possession of characteristics that help to set an individual apart from others and thereby make him unique. It can also be defined as the ability to act along lines that one believes are correct for oneself. That is, if one’s convictions and beliefs and outlook on life appear correct to him, he or she proceeds to shape his or her life on that basis even if others do not approve of it.”

The page goes on to illustrate different ways that individuality comes to expression through creativity, original thinking, scientific discovery, social innovation, in leadership and entrepreneurship, as well as through egocentricity and selfishness. While all of these examples certainly do describe different facets of individuality, they only describe part of the picture in that they do not address the core of the matter by addressing the existence of the innermost self and its influence – because the World Academy of Art and Science most probably does not know about, let alone study, the Teaching of the Spirit. Within the teaching, we find out that it is in fact the innermost self (which is aligned with the Creation Itself), that feeds impulses through the layers of our subconsciousness and into our material consciousness (our inner self), where those inspirations transform and are molded by us – whether consciously or unconsciously – to our views, opinions, biases, preconceived notions, education, feelings, emotions, beliefs, and current knowledge. Therefore, it is the innermost self which is, in fact, the core of our individuality, because although some people don’t change much throughout their lifetime, others make great efforts to change and evolve. Even though those people change and evolve their inner and outer selves, they still have individuality because of the Creational Law that the innermost self, which is anchored in the human spirit, is bound to the individual and cannot be exchanged with other people, cannot be “sold to the devil”, and cannot leave the body, except upon death.

In our society, a big part of individuality for people are their jobs, their extracurricular activities, and their pop-culture indulgences including movies, tv and music. In Contact Report 236 from April 26, 1990, after Billy finds out that Ptaah had been hanging out in his office listening to classical music, a reference is made in their ensuing discussion to music and its relation to the innermost self.

Billy:

“...No matter what style and direction it always is, I can take pleasure in any harmonious music. Only with disharmonious things can I do nothing, such as with nonsense pop, which is so discordant that it threatens to tear up not only the psyche but also the metaphysics painfully. The most foolish thing here is that people have already become so confused that they designate better music – which is truly harmonious, like also pop – as the idiocy of disharmony.”

Ptaah:

13. This is because the people of the Earth are already so false-perceiving and false-feeling that to them, disharmony appears as a purpose in life.

14. The more the person succumbs to confusion and aberration, the more his innermost self aligns itself toward disharmony, which is particularly expressed in the sense that he becomes a stranger to true harmony and perceives disharmony as invigorating.

15. This has now already been the case with the Earth person for many years, specifically with the young generations, who strive for an alienation from reality, which must necessarily end in misery.

16. Therefore, it has also been the case for many years that only very seldom is such valuable music composed and played.

17. Disharmony has already won such supremacy among the Earth people that it is regarded as and also perceived as harmony.”

Meditation and the Innermost Self

The simple act of meditation can help one to align with the mighty forces of the innermost self. Although meditation is, of course, taught by Billy in a very clear and understandable manner, it nonetheless goes very deeply into the matter. This is due to the fact that the connections made between meditation, the inner and innermost self, the Creation, and one’s work, environment, and interpersonal relationships are demonstrably woven seamlessly together with a golden thread of logic.

From “Our Manifesto”

http://www.futureofmankind.co.uk/Billy_Meier/FIGU

“FIGU members follow teachings that have previously been handed down in their basic form thousands of years ago; these are lessons 'Billy' Eduard Albert Meier teaches and presents in his book Introduction to Meditation.

All tenets contain vast and powerful knowledge, but only through compliance and actual adherence to meditation and its path are every student's subsequent steps determined. The student's constant control of his or her thoughts plays an essential role in this process, for it does not permit the development of any emotional and harmful excesses. As part of the initiation Billy teaches in the Spirit Lessons, the practicing student who lives by the teachings will confront himself with his innermost spiritual self.

In doing so, the innermost self, which is a fragment of Creation, unites the individual with his or her entire surrounding. Group meditation may strengthen this unification, and existing forces may be exchanged and balanced.”

The mere practice of meditation alone will not achieve harmony of the inner self with the innermost self, unless it is consciously, continuously striven for – not only in meditation, but in everyday life. That is not to say that meditation does not help, because quite the contrary, meditation is a valuable tool one can use to help open the inner self up to the Creational impulses that come from the innermost self. It’s just that if one meditates in hopes that they will somehow achieve “enlightenment,” and for the so-called enlightenment to fall in their lap as a reward for them taking the time out of their day to perform the meditation, then the point is missed. Through the quieting of the conscious, material inner self that can be accessed through purposeful meditation, one can then listen, or rather feel,

the innermost self and its desires for the personal wellbeing, and import these into the inner self, the material consciousness. Then, after the meditation, one can then strive to realize these bits of information into reality by mobilizing them into action.

The Might of the Thoughts and the Innermost Self

Billy's book *Might of the Thoughts (Macht der Gedanken)* contains very numerous references to the innermost self of the human being. The text mentions that the true better half of the human being is actually his or her innermost self (p. 240), which is creational in nature and should be nurtured and cared for. The innermost self is also the source of love which the human being can decide to tap into through his or her own free will (p. 444). Because it exists permanently within the human being, and is creational in nature, the love that exists within the human being's innermost self is different than the thought-feeling-emotional love, which can waver and sway, and can even transform into hate. The love that is innate to the innermost self of the human being is a catalyst for evolution because it always strives to keep going. In order to make use of this creational love inherent to the innermost self, as well as all the other impulses that emanate from the innermost self, a certain enthusiasm first must consciously be cultivated by the inner self, the material consciousness. On page 350 of *Might of the Thoughts*, this enthusiasm is described in detail:

“Enthusiasm can be of very great benefit to the human being; however, its absence means an absence of initiative. However, the term enthusiasm, in the named sense, must be correctly understood, although not as ecstasy, exultancy, passion, devotion, enchantment, worship, religious exaltation, obsessiveness, desires, bliss, euphoria and the like; rather as vigour, vibrancy, idealism, joy, enthusiasm for work, assiduousness, cheerfulness, elevatedness, and so forth. This is significantly important, and it must be imprinted into the consciousness because, with its thoughts, the consciousness has very great significance for a successful life. If the consciousness cools off, indeed in a form such that it is neglected, then not only do the thoughts begin to work in an uneven and negative as well as negating form, and create a negative might, rather the personality, which indeed comes forth from the actual consciousness, also begins to very quickly crumble. Thus, even if the worst blows could have been intercepted, endured and process before the drifting off of the consciousness, suddenly, with the slightest difficulties, or even only with what seems to be difficulties, a failure arises which no longer allows a way out. Naturally, it cannot be promised that an enthusiasm which has only been put on superficially, or a false enthusiasm, leads to real Ziele and successes being achieved, because, for this, a real, honest and positive-healthy enthusiasm is necessary.”

This type of honest evolutive enthusiasm, which is really motivation for success, can do wonders if one chooses to try to express his/her inner self outwardly through the personality and behavior, according to the values sent out as impulses by his/her innermost creational self. On page 366 of *Might of the Thoughts*, Billy highlights four key points to evolutive enthusiasm relating to the innermost self:

- 1) “Enthusiasm is a value of the consciousness and thereby of one's inner nature if this inner nature is formed in accord with one's innermost nature. Therefore, in order to feel enthusiasm, the human being must be in harmony with his/her consciousness.
- 2) Evolutive enthusiasm is so strong and mighty that none of life's hard knocks can do harm to the human being who is inspired by enthusiasm.

- 3) If a human being feels no enthusiasm in himself/herself, then that is as if he/she has not yet climbed out of a dark abyss into which he/she fell as a result of his/her unknowledge and inattentiveness, and in which he/she had to starve and go thirsty.
- 4) Once conscious, evolutive enthusiasm is achieved, then practical experience of it creates actual vitality.”

But if one feels like they have the right kind of enthusiasm, and also feels like they can understand the evolutive impulses coming from their innermost self, yet they are still having problems acting upon those impulses, what can one do? Part of the answer may be found in the most recent (June 2015) issue of *Psychology Today*. The cover story, titled, “The Voice of Reason” discusses new research on the topic of self-talk by psychologist Ethan Kross. In a series of experiments, he discovered that inner talk is “one of the most effective, least utilized tools available to master the psyche and foster success.” But the experiments were not simply investigating inner talk within the material consciousness. Kross discovered that there is a big distinction to be made between addressing the self with the pronoun *I*, and using one’s own first name, when one motivates oneself with inner talk to build up enthusiasm to perform a difficult task. So in order to help build up evolutive enthusiasm, a certain confidence must be generated by the individual that one really can achieve something positive and evolutive, and what better way to build up confidence than to succeed at something. When one addresses oneself with his/her own name, the chances of success are considerably higher.

“By toggling the way we address the self – first person to third – we flip a switch in the cerebral cortex, the center of thought, and another in the amygdala, the seat of fear, moving closer to or further from our sense of self and all its emotional intensity. Gaining psychological distance enables self-control, allowing us to think clearly, perform competently. The language switch also minimizes rumination, a handmaiden of anxiety and depression, after we complete a task. Released from negative thoughts, we gain perspective, focus deeply, plan for the future.”

(*Psychology Today*, June 2015, p. 53-54)

So although the psychologist Ethan Kross does not address the innermost self, he just may have uncovered a valuable nuance in the psyche to use as a tool to help us evolve. If effective self-talk, through addressing oneself by one’s own first name, is scientifically demonstrated to foster better success in, say, overcoming one’s fear of elevators, who’s to say that it can’t also be used to act upon one’s innermost creational impulses to do what is right for one’s own personal evolution?

To take it further, *Might of the Thoughts* contains ten points which can be followed in order to be a real human being, aligned with the innermost self.

From p. 322-324 of *Might of the Thoughts*:

“In order to be a real human being, and to have a right, healthy way of life, there are many points which must be heeded and followed, for example:

- 1) In order to be able to rely on one’s own self, it must first be cultivated in neutral-positive-equalised form, or at least to the extent that it complies, in large part, with the innermost creational nature.
 - 2) Once the inner nature, the self, is cultivated, this state must become conscious, whereby a high regard for one’s own self emerges.
 - 3) One’s personal imagination of a higher evolution than that which is currently the case must always be tended and nurtured, because one’s striving towards that which is higher is spurred on thereby.
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- 4) An affirmation for the purpose of higher development of the personality is as necessary as the affirming of the life itself.
- 5) Unsatisfaction must never appear, because it moves one to be inactive and to do things which are devolutive and destructive. Unsatisfaction additionally creates uncalm and thereby leads to the restlessness and inconstancy.
- 6) Since the human being cannot flee from himself/herself, it is absolutely necessary and important that he/she develops himself/herself and organises himself/herself for progress towards that which is higher. He/she is only thereby able to realistically live with himself/herself in love, peace, joy, freedom and harmony.
- 7) If the human being loves himself/herself appropriately, righteously and evolutively, then she/he is also able to respect himself/herself and his/her ideals as well as his/her deeds, words, thoughts, feelings and actions, and so forth.
- 8) If the human being consciously steers his/her life according to his/her innermost, creational nature, he/she also loves and respects its results, which are expressed through the inner self and through the actual personality.
- 9) In order to be great in consciousness as well as in one's ideals, thoughts and feelings and in one's psyche, the human being must never be submissive, rather he/she must be great in his/her inner nature – the actual self.
- 10) Friendliness which is exercised, and the spreading of love, peace, freedom and harmony, lead to progress and success, and indeed both with oneself as well with other human beings."

For more reading on the Innermost Self within *Might of the Thoughts*, one may refer to the following pages: xxvii, 44, 240, 242, 290, 294, 298, 302, 306, 310, 314-324, 328, 334, 340, 344, 348-352, 358, 366, 428, 430, 438, 440, 444, 446, 450

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We are losing our Effectiveness and Civility our Environment is the Mirror

“Just as a human being can have no lovingly furnished, well-ventilated, bright and harmonious living space which is beneficial to him/her, if he/she does not, as is necessary, lovingly arrange it, harmoniously form it and air it out and let the sunshine radiate in and warm it; a healthy body and a glad, happy or bright face are only possible when one’s consciousness is filled with thoughts of joy, peace love and harmony.”

Page 170, Might of the Thoughts by Billy

My recent move and the consequences of having many things still in boxes, and things stacked around me during the remodel of our home spurred a desire to write about the subject of cleanliness and organization which I had come to take for granted before my move. I find not being able to locate and access things that I need frustrating. It has curtailed some of my efforts so that I dream of the day when I can go through my stored items, discard the things I cannot keep because of our smaller space and organize the rest of the materials I use in my daily life. It is harder to stay organized when your life is in flux but the extra effort is worth it if you want to find joy in your productivity and maintain a peaceful, positive outlook on life.

As I was growing up I had the opportunity to live in a variety of home environments and so experienced the contrast between clean and organized homes and dirty, cluttered ones. I noticed that barring an obsessive compulsive habit of cleaning or using cleaning the home or other environments as a form of too-strict control or punishment, most of the neat and clean environments I lived in were much more civil and caring than the dirty and chaotic ones.

Because of an advancing mental illness and drug dependency my own mother struggled with taking care of herself, and my sisters and I. Fortunately, a new grandmother came into my life when I was about eight years old who was organized and patient. She was able to teach me the importance of cleanliness and orderliness without causing me shame or embarrassment over my situation. She taught me how to care for, and iron my clothing, and how to care for myself. Later I lived with her for a time and I found the orderliness and cleanliness of her home calming and comforting. Her home ran smoothly and was peaceful and harmonious. I knew this is what I wanted for myself in my own home when I grew up. Her routines helped to ground me and through this I learned that keeping my own room clean gave me a sense well being and turned my room into a haven from the mess and chaos in the rest of the living environment.

“Multiple stimuli present in the visual field at the same time compete for neural representation by mutually suppressing their evoked activity throughout visual cortex, providing a neural correlate for the limited processing capacity of the visual system.” -Excerpt from the study “Interactions of top-down and bottom-up mechanisms in human visual cortex.”-Published by Princeton University

The researchers in the above study used functional magnetic resonance imaging (fMRI) and other physiological measurement tools to map the brain's responses to organized and disorganized stimuli and to monitor task performance. The conclusions were strong — if you want to focus to the best of your ability and process information effectively, you need to clear the clutter from your home and work environment. This research shows that you will be less irritable, more productive, distracted less often, and able to process information better with an uncluttered and organized home and office

If we look around at our personal environment we see a reflection of the state of our own mind and psyche. There exists intimate connection between the way we live and the way we think and perform. The dirtier and more disorganized our home or workspace is, the more inclined we are to be frustrated and unfocused. This leads to more discord within ourselves and then is expressed in the way we treat others and whether we perform our daily tasks, and how effective we are in the world. We may possess a small ability to focus amongst the dirt and clutter but the unwashed laundry, piles of food incrusting dishes, trash and other things strewn and stacked around us serve as a nagging distraction in the background, an unpleasant hounding in our mind that we have other things that also need attending to, and while we may argue that we are still able to get things done this lack of order makes it much more difficult to find joy, love, peace and harmony within ourselves. Our ability to enjoy the creative process becomes shadowed by a cloud.

We may tend to sit with the shades drawn, wallowing in our messiness, surrounded by empty take out boxes for not having clean pans to cook healthy food for ourselves, or those in our care while we distract ourselves with too much screen time. This in turn affects our care for our own minds, bodies, and psyches, which then become increasingly unkempt and unhealthy, a vicious circle ensues.

Contrary to the claims of those who like to use famous people like Albert Einstein, while undeniably a creative genius, and accomplished many things in his lifetime he was notoriously unorganized and often forgot appointments, and held many lectures that were hard to follow. Einstein accomplished things in spite of his messy desk, not because of it.

In other studies which support the cluttered desk mean creativity theory". One such study entitled "Physical Order Produces Healthy Choices, Generosity, and Conventionality, Whereas Disorder Produces Creativity" done by the University of Minnesota researchers Kathleen D. Vohs, Joseph P. Redden and Ryan Rahinel, they determined that "order and disorder are prevalent in both nature and culture, which suggests that each environment confers advantages for different outcomes." But this determination is flawed because disorder or chaos does not naturally occur in nature and is in fact a product of humankind's wrong thinking and interference in the natural order of things. Believing creativity comes because you are messy is as misguided as believing artists must suffer to become great artists. They produce great works in spite of their suffering not because of it.

Clutter is the product of the procrastination on decision-making and action. To say that clutter promotes a carefree, joyful workplace is the invention of those who don't have the self-discipline to stay organized. When we are organized we can find such things as crucial documents, and our car keys when we need them. Keeping our environment clean is part of a kind regard for ourselves and those around us.

When we move from the confines of our own personal space into the larger world around us we see that we are also increasingly turning our lovely planet into a giant garbage can. Over population has yielded a planet that produced 12.6 trillion pounds of garbage in 2012 according to an article by Derek Thompson on the Atlantic website:

<http://www.theatlantic.com/business/archive/2012/06/26-trillion-pounds-of-garbage-where-does-the-worlds-trash-go/258234/>.

As our landfills grow ever larger and our oceans become increasingly clogged with waste the time is coming when there will be no escaping the large mountains of garbage no matter where we live. The mirror will be held up everywhere we look in the natural world. We ship much of our trash from the US to China and India so many Americans don't realize just how much garbage we generate. The question is do they care?

Nor has outer space been spared and is littered with junk because of our careless attitudes. According to space.com "there are Over 21,000 pieces of space trash larger than 4 inches (10 centimeters) and half a million bits of junk between 1 cm and 10 cm are estimated to circle the planet. And the number is only predicted to go up." There are even bags of garbage from the Mir Space station floating around up there.

Home is a good place to start caring about our environment. Once we find the impetus to organize the clutter and give our space a good cleaning, we might find we enjoy our homes or workspaces more and will feel motivated to do other positive things for ourselves improve our social lives, and focus more on things that matter.

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