

Hygiene of the Psyche

(notes, paraphrasing, interpretation and translation by Michael Uyttebroek from an excerpt of the book "Direktiven" by Billy Meier pages 76 to 83) corrections by Vibka Wallder

- The hygiene of the psyche is just as important as medical hygiene, however, it is more difficult to bring into application than the body because the psyche does not possess a purely material body, that can be maintained and treated like the physical body.
 - Please refer to "The Psyche" (book) written by Billy, where the psychical hygiene is comprehensively dealt with.
 - The psyche-hygiene does not begin in adulthood, but at an early age, and indeed, directly after birth.
 - Extremely important to consider is that a newborn is not removed from the mother, as is unfortunately common in clinics. This is the first most impressive and important psyche-hygienic-process at its beginning life.
 - Psychiatry gives many confusing suggestions about the care of the psyche. Some are very good but other suggestions are based on an ununderstanding of the psyche, for example, the child should not have too much stimulation.
 - In the 1st position, the family represents the most valuable and indispensable sanctuary. It serves as the most reliable shelter for the best possible security/safety, especially in times of difficulty where heavy burdens emerge.
 - Heavy burdens can, on the one hand, be defined as defective interpersonal relationships, love sickness, bondage, social and economic difficulties, and, on the other hand, as grief, sorrow, troubles concerning the sick or deceased. To this also belong wars, revolutions, remorse, etc. Not to be forgotten are the feelings of guilt and fear, which through the false teachings of religions and sects have spread widely and are psyche terrorising. Inevitably, the dogmas and the alleged god-regulations must be disregarded if the human being wants to live a somewhat normal, healthy and responsibly conscious life. All of these burdens are directed at destroying the community of the family and the psyche of the human being.
1. Early age – the family provides extensive help with regards to the upbringing and formation of the child.

2. Kindergartens and schools assist with this help when they are not religiously oriented. This is where the education/upbringing and necessary duties become fulfilled if the family can no longer look after their child because they are hounded/stressed by livelihood earnings, civil service, military service, necessary additional free-time/recreational/spare time work.
3. Kindergartens, schools, homes can and may never replace the family and may serve, at best, as a supplement of the family.
4. Indispensable is family care for the baby/infant. If there arises at this age care-damage of psychical form, then later in life this can barely be undone. Very often all attempts fail to repair this damage, both due to the victim and due to outer influences.
5. Toddlers, and in particular babies/infants require already after birth the complete attention of the family (not only from the mother, but also the father and siblings). Talking and stimulation of all manner are required, and if this is done then the hygiene of the psyche can be best achieved. The human being blossoms because he/she finds attention. The psyche can function correctly and be free of encumbering dirt whereby the condition of the unburdened and hygienic psyche arises.
6. Adolescents – self-education is necessary, but also family upbringing has a very important role.
 - a. Two tasks:
 - i. Guaranteeing in the child the development of all anchored predispositions.
 - ii. to make the child conscious of the responsibility of life and the truth, whereby he/ she is able to live and join into the coming world of his/her future, all things of the human being, the flora, fauna of the planet and the universe

In this time all of this is tremendously complicated which is why the thinking and behaving of the human being requires mutual consideration and tolerance, otherwise one cannot bear life.

If this is not made sufficiently plausible and understandable at an early age then there follows a mismanagement, which leads to a flipping out and copping out.

Especially in early childhood, the person is frighteningly egocentric.

And if the upbringing at this stage is deregulated, lax or insufficient, already in the near future he/she will be unable to come clean with his/her

environment and him/herself and daggers will be constantly drawn /on the warpath.

Where there is insufficient rearing, then as a rule, there is also no allowance for a healthy self-upbringing thereby he/she remains egocentric and sees only his/her own advantage.

His/her own psyche is unhygienic and covered with grime to such an extent that it can barely be removed...unless the concerned person one day stands on his/her own feet, creates an iron will and alters everything. But this is a rarity; one out of every 10 million can do this.

If the family wants to avoid a hygienically damaged psyche of the growing up human being then with endless patience there must always again be exercised the duty of the instruction, throughout the upbringing.

1. The growing up human being must already from the earliest age be bestowed the most complete attention and with everlasting patience, be brought up instructively. However upbringing does not mean the application of *gewalt*ⁱ, but rather, love in every respect.
2. The upbringing/education of the human being is not easy, both the upbringing of a child, as also the self-education or the education of an adult.
3. Each human being is arranged into natural time periods with quite determined forms and manners:
e.g. 3.5 years = fussy time, a period of defiance which can set in earlier (2.5 - 3 years old) where again, the upbringing plays a decisive role. Up to this point there was a willingness to learn and to behave correctly, which is now defied... making upbringing very difficult. He/she suddenly defies obedience, rebels and when something is said to him/her, he/she becomes grouchy towards the adults (which for them are for unclear reasons). The unknowing, impatient adults will probe and try all possible educational tricks for this querulous tyke, to no avail. Many then fall into anger or simply have the erring opinion that they must break the stubborn will of this defiant headed one with *Gewalt*. Naturally the adults are often able to propel the defiant little tyke with the palm of the hand, yet only then, when these adults display their own hygienic deficiencies of their psyche, origination, as a rule, from their own childhood.

The defiance and the intractability of a child in the age of defiance is totally natural. It is a behaviour that every child begins, at some point, when he/she feels the capability to be able to carry through his/her own will and to have his/her own will. Naturally this capability creates in the child the need to transform this capability, and out of this reason the child practices this capability and is defiantly stubborn.

This age of defiance represents a natural developmental stage, that neither with Gewalt nor with sly educational tricks, nor with advice/measures from good intended third parties, should be impaired or suppressed.

Even though the child, with his/her behaviour is still not determining, he/she wants in the form of something purposeful and still wants to practice the need/requirement to carry through his/her own capability for the self-will.

The only correct thing for the adult to do is: restrict his/her own self, his/her own wishes to oppose the child and to let the child practice his/her own capabilities. Thereby one must stand by the child with help and clarify to him/her the sense and the responsibility of the self-will. And interestingly, even if the child is still young, he/she begins to understand and to behave. The requirement is that the child is treated and taught in and with love, whereupon he/she then also reacts understandingly.

A might-word in the form of a deafening scolding can work wonders and is advisable in the case of blatant and ausartenderⁱⁱ defiance which burst outside of the normal framework. This is conditional however that the entire preceding upbringing/education has taken place in a natural and love filled quantity and without hollering/yelling.

If a child, in the defiant age is wrongly treated, for example, through wrong education, such as Gewalt and spanking as well as frequent scolding and yelling, then this brings into effect (as also in the other education times) that an obduracy (stubbornness) appears, which leads to falseness and lies as well as to the counteraction out of conscious resistance, and indeed, against all which approaches the defiant child from the outside. This behaviour then embeds itself deeply in to the child, extending itself evermore, in order to one day go so far as to take hold of him/her, so that he/she must live with it for the rest of their life; often until old age,

discontent without connecting inter-personal relationships of a healthy form, often being imbued with hatred, anarchy, and being terroristic and hostile to human beings.

The so-called good upbringing is one of the most important points in the growing up time of the child. It determines the whole life of the growing person in regards to the lifestyle as well as the later self-education. The upbringing is able to imprint his/her habits, thus however also furthermore, his/her thinking and behaviour in certain directions and forms. Habits and conventionalities, for example, often arise through educational role models who are observed and mimicked. Decisive for this are also indirect additional educators of the child, thus however also idols and wishes. Fundamentally determining is the character of those who contribute to the imprinting of the growing-up child; then, of quite enormous importance is the manner and wise, the expression and the passing on of the love of each form by the educator (as a rule, the parents), then also the manner of the performance of the work, the manner of speaking, the inter-personal relationships, the opinions/views, etc. Likewise of importance is thereby the forms of the "consciousness-, resp., spiritual-direction", the personal cleanliness of the body, the correct state of the kitchen, living room, bedroom, basement, grounds, work place, etc., of the education people and the voluntary or unvoluntary additional educating people. Not to forget are the table manners and the forms of human relationship and human living together, then also the type of behaviour concerning anger, joy, sorry and need, etc.

As a rule, the psyche and character hygiene of the human being is drastically underrated by himself/herself, thus therefore also the character and psyche hygiene of those who are of educational and of impressing significance for the growing child and even adolescents and act as an example for the ones growing up and all those still developing.

Truthfully it is thus the fact that role models and examples have an immense and paramount meaning for the growing child and those still developing, and indeed in the negative as also in the positive sense. Thus, therefore, also in the bad and in the good. Examples and role models represent an enormous potential, a truly magical method for the imprinting

and formation of the growing human being. Its effects surpass by far every written or spoken word, all Gewalt and spanking, each scolding, each cooping up/locking up, every holler, every anger and every punishment, no matter which type.

A very important point of psychic hygiene is still this: the laughter. Children laugh often and gladly, in all possible and impossible occasions. Also, when they are still so young, even babies like to laugh, joyfully, abundantly and unburdened. They seize every opportunity to let their laughter resound. Very often the adult has no understanding of the laughter of the child and even becomes angry or shakes his/her head. Yet the laughing of the child springs from a still healthy psychical hygiene, which the uncomprehending adults have lost, which is why they can no longer find any grounds to laugh for a tiny and unimportant cause/reason, as this still happens to the children. This is also the primitive reason that the adults dim-wittedly laugh about the children, rather than laugh with them. With that the adults display their inadequacy and the condition of the hygienic messiness/dirtyness of their psyche. Likewise, showing primitive and hygienical unpureness is the behaviour of those adults, who in the presence of the concerned children, retell their questions and remarks, only because they are funny. The child, standing by, is thereby shocked and ashamed, because he/she had seriously meant his/her question or remarks in each case and had brought them forth in trust. However, with the adults describing, or openly and in a cavalier manner, relaying their questions to others in their presence, the child feels that a breach of trust is committed to them. From the view of the child, the behaviour of the adult in such things is ununderstandable/incomprehensible, humiliating, shameful/embarrassing and a betrayal of confidence.

Children are human beings just like adults and therefore should, must and want to also be treated as such.

Children are to thus be taken completely seriously like adults and this is also what they want. They do not want to be laughed at by adults, but rather, they want and should and must be recognised and treated as human beings of equal value. Also in the smallest children the self-worth-striving is already formed, which must be accounted for, even though if

many adults right up to old age are still not grown up and matured enough to recognise and admit this fact.

ⁱ Gewalt: There is no English word that conveys the true meaning of the German word 'Gewalt'. Gewalt is the brutal execution of elemental might and force, but it is far above all might and all force. Gewalt exists in different and relative forms, one example being a 'gewalttätige Gesinnung' - expression from the character, personality, thoughts, feelings and emotions that shows the inclination to act with Gewalt. When human beings possess or carry out acts of Gewalt and it is not based in logic, then this usually involves violence, brutality, degradation and is terribly destructive.

Explanation from Ptaah - Gewalt has nothing to do with the terms 'heftig' (violent) and 'Heftigkeit' (violence), because the old-Lyranian term with regard to 'Gewalt' means 'Gewila', and it is defined as using, with all the coercive means that are at one's disposal, physical, psychical, mental and consciousness-based powers, abilities and skills, in order to carry out and carry through terrible actions and deeds.

ⁱⁱ **ausartender** *adjective*

- based on the German verb *ausarten* which means "to get very badly out of the control of the good human nature".