

Thoughts about the Sentence: "I Always Remain Relaxed and Thereby Gain Might over Myself"

Some time ago, I studied in Billy's book, "Meditation aus klarer Sicht" (free translation "Meditation from Clear Visibility", in German only), the 77 sentences in the chapter "Meditative Grundlage zur positiven Bewusstseinshaltung" (Meditative Basis for a Positive Attitude of Consciousness), in order to jot down a few that would be quite appropriate for my short meditations. I read them through, point by point, and noted the ones most appropriate for me at the time – each on a small slip of paper. Even if my genes are still far from being inseminated with this valuable ability, the meaning of the sentences is in principle clear to me. Once I finished jotting them down and checked them over again, my thoughts got stuck at point 73. That sentence reads as follows:

73. Stets bleibe ich entspannt und gewinne dadurch Macht über mich selbst.

73. I always remain relaxed and thereby gain might over myself.

When first reading this, it is naturally clear what it means – at least we think so. But is that really true? All sentences deserve to be thought over intensively, but this one most certainly does. To begin with, every single one of the 77 sentences – or the ones you have chosen – should be adopted exactly as Billy recorded it (in German), in order for you to assimilate the code. This code takes effect, as soon as the sentences are read or heard. It affects everything in the human being that functions impulsively – therefore all cells and consequently the genes as well. All cells and in fact everything in the universe is built on impulses or impulsations (= something goes in and something develops). Once we have assimilated the sentences, as they are written in "Meditation aus klarer Sicht", we of course must intensively think about what has been said and heard, since that is the only way for us to activate our thoughts and feelings, which in turn send out impulses or impulsations, which have an effect on our entire body and impulsively influence all genes, thus altering them accordingly. Whatever and however we think, feel and act determines impulsively the function of our genes – which is also passed on to our eventual offspring. For the consciousness to benefit, it is therefore necessary to think about it, over and over again, because a single string of thought is definitely not enough. Depending on our evolutionary level, this is a life-long process of learning and changing.

Sentence no. 73 contains two parts – in principle even three, if we separate 'my' and 'self', which we do not want to do though – namely:

1st I always remain relaxed 2nd and thereby gain might over myself,
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and nevertheless they still belong together, since the second part is the effective result of the first part.

Let's take a look at both parts in somewhat greater detail.

First part reads: "I always remain relaxed"

That we should be relaxed, is instinctively clear to us, because all of us notice how

the body aches and/or how thoughts and feelings are blocked, when we are not relaxed, but I began to wonder why we gain might over ourselves in this way. What exactly does that mean? Does it also mean that whenever we are not relaxed, but are tense, we have no might over ourselves? It must, right?

Sometimes, it is helpful to find synonyms for certain terms and note their possible effects on the body and mental-block or consciousness, thoughts, feelings and psyche (psyche = mental state of being), in order to get an even better picture. Let's begin with the adjectives 'tense' and 'relaxed':

Adjective	Possible Synonyms	Possible Effects
tense	emphatic, insistent, intensive, strained, exhausting, burdened, pressing, inflexible, stressed, unrested greedy, impatient, prejudiced, constrained, absorbed, gripping, restless, unbalanced, disharmonious..	<ul style="list-style-type: none"> • Perception of intuition and inspirations of the subconsciousness and the unconscious-forms is not possible. • Indignant reactions, irritability • Blocked thoughts and feelings • Psychic strain, stress symptoms • Physical diseases • No appropriate thinking performance regarding unknown questions/statements of another person • Excitement • Intolerance, partiality • etc.
relaxed	relieved, free, slack, unattached, unburdened, pleasant, flexible, unrestrained, rested, unprejudiced unconstrained, patient, perceptive, calm, balanced, harmonious...	<ul style="list-style-type: none"> • Perception of intuition and inspirations of the subconsciousness and the unconscious-forms • Thoughts and feelings under one's own control • Physical and psychic health • Composure • Able to react and think at any time • Tolerance, impartiality • etc.

Perhaps you are now thinking that a few synonyms are a bit far-fetched, but it is always good to think everything through and to also choose words which sound less pleasant than 'strained'. To point out our weaknesses creates at best the motivation to want to weed them out and change them to the contrary. Create a mental picture of situations, in which you were tense and how this manifested itself. In doing this, it is also important to know, who effectively wielded the might over you – the situation or you.

Here are a few negative examples:

You are seething with anger for some reason or another. Through the anger, your thoughts and feelings are in a state of turmoil and are 'dancing' in a consciousness-form, which has more to do with vengeance, offensiveness and retaliation than with harmony, equanimity and love. Everything that comes out of your mouth or that you put down on paper in such a moment reflects your state. The anger has you under control. If you were to read or hear it later, shame would probably arise – or most certainly should.

Or you are in a hurry to get to work, however you cannot manage to do one thing after another in a composed manner, but rush about and even drop something while doing so, pack all your bits and pieces together – and off you go. Once you arrive at work, you notice that you have forgotten your entry-badge. Now you remember that the jacket you wore the day before had flashed across your mind, but you paid it no heed and even pressed yourself on to get away. The whole point is, your badge was namely in that jacket. An inspiration was about to arise to draw your attention to this, since your unconscious-forms continue to work, even if you are inattentive. In general, inspirations of the subconsciousness are not perceived consciously, even not in a rudimentary form. They get 'stuck' in the unconscious of the consciousness or the unconscious of the memory – or wherever the information is hidden – because we are constantly absorbed in thought with something (unnecessary). There are still dozens of examples that could be listed here, but I'll leave that up to you and your own fantasy and powers of recollection.

In order to balance things out though, here are two positive examples:

You have to go to a meeting (conference) that you were unable to prepare for. Instead of becoming tense with anxiety, because you do not want to expose yourself, you go there and completely relaxed you listen to what the others have to say and ask. Because of your relaxed state, you have the situation fully under control and things occur to you that you otherwise would never have thought of. Due to your composure and relaxed nature, you were sensitive to non-physical fine-structured substance, which is absolutely necessary to perceive inspirations of the subconsciousness or values from the unconscious-forms in the consciousness – and it is also helpful when accessing the memory. You are certainly very familiar with this, because the strongest notions often come to mind while musing in the bathtub or while taking a leisurely stroll. Also 'forgotten' names occur to us again, when we let go and discontinue our active search for them. When I was about 10 years old, we had to be vaccinated against polio (infantile paralysis) in primary school. That meant getting a shot in the back. All the ones, who came before me, were terribly frightened and those who were already vaccinated were complaining about the pain. I thought if I make myself completely loose and think about something altogether different, I won't feel a thing. And that's exactly how it was.

We know instinctively that to be tense or under stress or in a rush has negative effects on us and for us and that because of this we cannot react the way we should or actually want to – which is namely with composure and in a creational sense for the respective situation. Only when we remain in the "calm centre" and are not

constantly engaged in thought somewhere, are we balanced, open and perceptive.

The second part reads: "... and thereby gain might over myself (= me self)"

What does it actually mean to gain 'might over oneself'? What or who is the 'me' and what is the 'self'? What (factors) of the human being belongs to the self? What do we mean, when we say: "It was I myself (= me self)?" Is 'me' and self the same as the self or the Ego? Or is it the personality? Or is it both? Is it a good definition of yourself, when you draw up a curriculum vitae (CV), in which you write, what your name is, when and where you were born, what marital status you have, whether or not you have children, how good you were at work and what type of education and occupational experience you have and what extra-professional activities and sport activities you enjoy? I have searched in many books for the term, 'self', such as e.g. in John C. Eccles' book, "How the Self Controls Its Brain". The expression, 'self', can be found there loads of times, but he is unable to really say what is meant by this. It's just the same with other scientists who dare to attempt a description of the human brain.

Before we consult the Spiritual Teaching for advice, I will tell you, in brief, what the lexicon has to say about the self. Since I personally do not own an English psychological lexicon, I will quote a passage from the Spiritual Teaching, namely from Spirit-Lesson no. 144, chapter, "Source of Dreams, Consciousness-Conscious/Subconsciousness-Unconscious/Subconscious-Forms". Billy inserted a lexicon-definition there about the self. I won't copy it all—it would be far too long—only the first few lines:

Self, a hypothetical construct used in modern psychology in different meanings; the self in this sense does not describe a psychological authority but is an expression of the fact, that the subject itself becomes conscious of itself and at the same time the object of itself, and hence it is also an expression for the continuity of the personality. The term is 1) a name for the system of the conscious and unconscious knowledge of a person about who he believes he is, with respect to the areas of his own body (body-self), or his own actions (action-self), relations (relation-self) and value systems (...) – 2) a name for the coordinated control of these knowledge-processes, also often called 'ego' (as by Sigmund FREUD), etc.

You notice here again, this is but 'beating around the bush' without really explaining anything. The self is obviously a hypothetical construct. Translated into normal language, this means: the self is a constructive idea used to help describe things or characteristics, which are not concretely observable, but merely inferable from what is observed.

The self is certainly not an organ, just as the "I"/Ego is not; instead, certain impulses/impulsations in a specific frequency range define the self and the "I"/Ego as well as the other consciousness-block-programs/-processes, otherwise it would be impossible for the overall-consciousness-block to build these in the death-life for the consciousness-block. Furthermore, organs are also 'only' made of impulses, simply in a more compact form.

In the book, "Wiedergeburt, Leben, Sterben, Tod und Trauer" ("Reincarnation, Life, Dying, Death and Mourning", in German only, FIGU Wassermannzeit-Verlag, CH-8495 Schmidrüti), from page 146 to 148, under the title, "Beschaffenheit des Bewusstseins, der Persönlichkeit und des Ich resp. Ego" ("Structure of the Consciousness, the Personality and the 'I' or Ego"), – or in the corresponding Spirit-Lesson – there is a lengthier discourse from which I intend to quote only a few sentences. I recommend though that you read the entire chapter or – better yet – the entire book again. Billy writes there:

"The consciousness is equivalent to the personality in which the 'I' or Ego is equally imbedded. Consciousness and personality are one, whereby a splitting however is to be made in a way that the consciousness in itself and as the first part must be regarded as the factor that builds the block comprising the overall content, in which all idea-related, thought-related, psychic, emotional, spiritual- and feeling-related effects are lived through (= experienced)...

If a unity of consciousness is given, whose content is considered by the consciousness-carrier as its own property, it then being conscious of itself and according to its particular nature and its value becomes self-consciousness. ...

As the second part of the consciousness, the personality-factor comes into play, which emerges from the self-conscious-state of the consciousness. In other words, this term means the quality of being a person in the sense that the human being himself or herself is conscious, that he or she is precisely the one who he or she in fact is and who lived shortly before the present or in past times in this or that state, etc. and is now living into the future which he or she consciously forms according to his or her volition. ...

The 'I' or Ego, which is imbedded in the personality and therefore also in the consciousness, means 'my-being-here' or 'my existence' or the 'I am'. ...

The nature of the 'I' or Ego is to receive and assimilate the 'influences' that infiltrate it through the unconscious preceding it, which is also called the pre-conscious. ...

The consciousness itself provides the 'I'/Ego with guidelines, whereby it is practically only an executor of the consciousness or a fulfiller of the consciousness. ...

Effectively, the consciousness centre (= central processor of the consciousness) is the actual basis and cause of the 'I'/Ego-consciousness or the central 'I'/Ego, that's why it is also called the 'higher-'I'/Ego' or the 'higher-self'."

We cannot read this often enough in order to understand and grasp as far as we can what has been said. It is often forgotten that the consciousness is the pivotal factor of power for growth and evolution, even when the kick/impetus for this comes from the unconsciousness as an inspiration. The material consciousness, thoughts, feelings,

psyche, "I"/Ego, personality, character, memory of the consciousness, subconsciousness and memory of the subconsciousness are indeed individual programmes/processes, but they are imbedded in the consciousness-block, which is why everything in principle is a unity and cannot really be separated from each other. Everything is methodically arranged in an interactive system – just like a computer with its operating system and the diverse programmes/processes and connected devices. For example, without the operating system Windows, the Microsoft Office products do not really function; they are interdependent. The operating system is the software of a computer which is what enables, operates, controls and monitors the work with the data processor in the first place through the definition of logical devices, data structures (files) and programmes/processes. So there must definitely be an operating system available, so the hardware can be used for any applications/programmes. It's also that way in our brain and our body. The mental-block, which together with the consciousness harbours and nurtures our thoughts and feelings and thereby forms the psyche, has an influence on action (= become active, affect, operate, behave, etc.) as well as on the individuality-block, to which the Ego/'I', the personality, the character and the memory belong, while on the other hand all these factors are form-giving in turn to the actions, thoughts and feelings, and the psyche. And all of this naturally influences each and every cell of the body as well as the cells of the organs, and these eventually affect the psyche again. Everything rotates helically (in the form of a spiral); one thing gives rise to another and they continue to form each other reciprocally, and everything is made possible, directed, controlled and watched by the consciousness – and the cosmic-electromagnetic life-energy is the life-substance that animates the body via the spirit-form and the spirit-web. (A programme is comparable to a process, meaning a concrete series of single steps, which function according to specific rules. To become active, a process/programme needs a processor. The operating system manages – among many other functions – the execution of processes, and in the CPU [= **C**entral **P**rocessing **U**nit; for the PC e.g. Pentium], the central processor of a computer, the processes are executed in multi-tasking mode. More information in the Internet.)

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 – recognized 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.

Everywhere, there is talk about self-realisation. It then – out of the blue – no longer seems to be a hypothetical construct. For the vast majority of humanity, this undoubtedly means having the right to think and behave as one pleases and without having to care for others or for the creational laws. A few examples of this include

loud-hearing of disharmonic music, feet on the seat in the train and tram, consuming drugs, having wild parties, displaying anger, picking fights, obscene language, venting emotions like jealousy and hate, etc., and so on and so forth. In doing so, these human beings are even supported by a number of psychologists, since it apparently is supposed to be healthy to scream out the anger and rage. For these human beings, the only options are to scream it out or to swallow it. To pull themselves together, be equanimous and not get angry at all, is apparently not up for discussion. We know of course that the above-mentioned behavioural patterns at most have something to do with indecency and a lack of self-control, but there is no trace of self-realisation. If we want to find self-realization/self-fulfilment, we must first get to know ourselves and therefore practice self-knowledge. Prize question: Where, in your opinion, can self-knowledge be found?

Shortly after the beginning of the second part "...and thereby gain might over myself", I mentioned a 'curriculum vitae'. I don't know at this moment, whether you have ever wondered if what we have done or do in general also appropriately defines us, regardless of how elaborately we describe our achievements and favourite pastimes. This is certainly not the case. First of all, we never tell everything – especially not the bad things – and besides, it is only a description of our material-intellectual achievements and at best of our physical fitness. There are still so many unknown sides in us – which make themselves felt occasionally – that we are often taken by surprise. From the Teaching of Spirit, the Teaching of Life and the Teaching of Truth we know that the essence of all the relative knowledge and ability of our predecessor-personalities is stored in the memory of our subconsciousness. Do you think that to know this essence or at least to grasp an inkling of it would advance us in consciousness and contribute something to our self-knowledge – hence to the knowledge about ourselves and who we are? If that's how you think, then you're right. In the Spiritual Teaching, Spirit-Lesson no. 144, on page 1777, Billy writes the following:

"...The powers of the unconscious-forms are connected with the powers of the subconsciousness, and the subconsciousness releases its stored knowledge to the consciousness, which then through its own powers translates the received impulses, information, data, ideas, explanations and so forth and so on into action, life and activity. This also applies to self-knowledge, which is stored in the subconsciousness and is released to the consciousness, when the comprehensive block composed of the consciousness, subconsciousness and unconscious forms is fully functional. However, as long as the human being knows nothing of the content of his subconsciousness, he will continue to lack self-knowledge, because the requisite facts for this are only contained therein and must be released from there by the consciousness. If that does not happen, then no self-knowledge can arise and with it no self-realisation, albeit this very factor is among the fundamental needs for each and every human being. ...
In truth this 'mirror of the soul' refers to the subconsciousness (= unconscious of the subconsciousness and the subconsciousness-forms in the memory of the subconsciousness; annotation) in which the subconscious contents of all

senses, norms and value-definition are stored, as well as the values of the conscience, the facts of inclinations and feelings, of emotions, intentions, wishes, expectations and attitudes as well as of the individual characteristics and so on and so forth, which after all are the personality or the consciousness itself. When these factors are brought out consciously or unconsciously or through dreams, then they help to acquire a deeper self-knowledge and self-realisation in harmony with the real self. Here real self means that the human being is conscious/aware of himself or herself and his or her personality, particularly in all things pertaining to the individual (= mental-block, individuality-block and subconsciousness-block; annotation) and to all other values, through which the essential core or the inner original source of the person is expressed, hence the real nature of the personality in all of its hidden and open individualities, significances, characters, relations, forms and so forth.

The next step is therefore: "How do I use my subconsciousness to become better acquainted with myself and to evolutionise my inner self and feelings in a creational sense through conscious reflection and bring the external in line with the internal?" To achieve this, Billy's Spiritual Teaching (e.g. in Spirit-Lesson no. 159) and the book "Meditation aus klarer Sicht" is the most comprehensive source of help. Meditation is absolutely essential. You now only have to build up the motivation and the volition to also carry it through. Because as Billy repeatedly says: "Vo nüüt chunt nüüt." (From nothing comes nothing.)

When you now reread the sentence "I always remain relaxed and thereby gain might over myself", it has a completely different meaning, doesn't it? The self is something fully comprehensive. Not only the entire mental-block (material-consciousness, thoughts, feelings and psyche), the individuality-block (Ego/'I', personality, character and memory), the subconsciousness-block (material subconsciousness including the memory) and the respective unconscious-forms belong to it, but the self extends into our very cells. It is therefore not just a theoretical construct, but a 'human-being-energy-impulsation-power', set up by Creation.

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