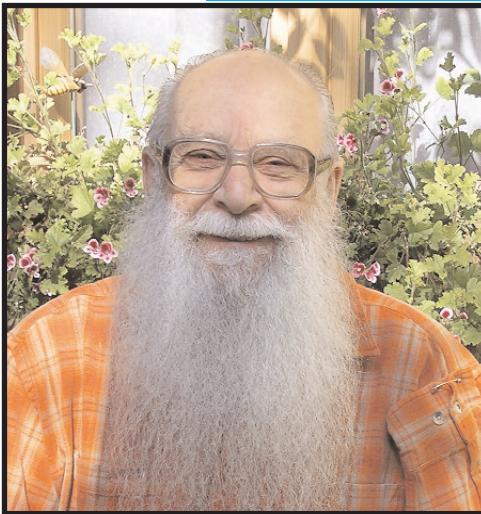


# FIGU-LANDESGRUPPE CANADA



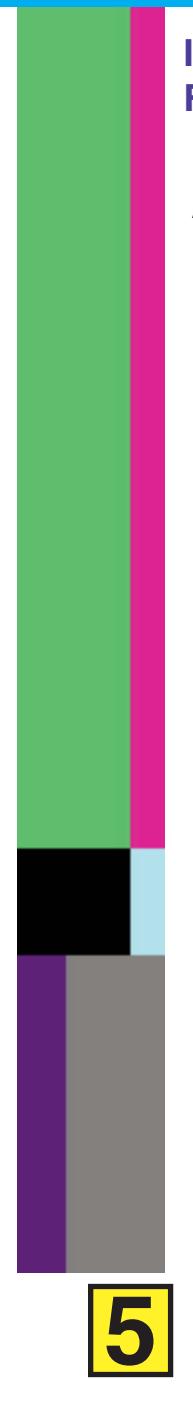
## MEDITATION AND CONCENTRATION

This booklet compiles information and articles on meditation/concentration from FIGU and "Billy" Eduard Albert Meier's contacts.

## INFORMATION FROM THE BILLY MEIER CONTACTS FIGU SWITZERLAND

## A BEGINNER'S GUIDE TO

# MEDITATION AND CONCENTRATION



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**FIGU-LANDESGRUPPE CANADA**  
**INFORMATION FROM THE BILLY MEIER CONTACTS**  
**FIGU SWITZERLAND**

**MEDITATION / CONCENTRATION**

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**IMPORTANT NOTE**

These are unofficial but authorised translations of FIGU publications and contains errors due to the insurmountable language differences between German and English.



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**FIGU-LANDESGRUPPE CANADA**

FIGU-Landesgruppe Canada

form of a power, might and influence, etc. offering passive resistance in a logical wise.

5] psyche = is referred to as that half-material block and factor which, within the material body of a life form, in this case the human being, regulates and looks after the material-consciousness-based feeling and the material-consciousness-based thoughts.

6] mental block = material-consciousness, thoughts, feelings and psyche

7] swinging wave = Schwingung, die noun

Electromagnetic swinging waves ... in the teaching of the spirit, are periodically built-up electric and magnetic fields, which are not bound to any matter, but nonetheless include energies and unfold forces which can be of immense might. The containing energy in the swinging waves is radiated in the form of a wave.

8] Ziel, das = fulfilment, the noun "For the fulfilment of this teaching..." = "the fulfilling of this striving of this teaching" (i.e. das Erfüllen dieser Bestrebung dieser Lehre) according to Billy. Also translated as 'culmination-point', 'highest-level' or 'result'

9] unpeace = the opposite of peace

10] unfreedom = the opposite of freedom

11] blindness[es] = fanaticism

12] unvirtues = the opposite of virtues

13] impulsations = All cells and in fact everything in the universe is built on impulses or impulsations (= something goes in and something develops). Everything is made out of moving impulses or impulsations.

14] truly = adj. pertaining to the truth

## Glossary

1] equalisedness/equalisation = translation for "Ausgeglichenheit"

Example out of "Creation, what it is ..." The Creation Universal Consciousness is, thus, in each form neutral-positive-equalised because as a result of it containing in itself 100% positive and 100% negative an absolute equalisedness of the two energies arises that leads to the effect of equalisedness. The word balance is not really correct for "Ausgeglichenheit", that is why we use equalisedness.

2] wise = Weise, die noun

The English noun wise stems from the German noun Weise, just as the English adjective wise from the German adjective weise.

Note: Pfad = path

Weg = way

Weise = wise

Weise = Art, Form, wie etwas verläuft, geschieht, getan wird.

wise = kind, form, how something proceeds, happens, is done.

3] material-consciousness = Materiell-Bewusstsein, das noun

The material-consciousness is not only a consciousness form as such, because truthly, it also embodies the personality. It is also this personality that is able to create all things, e.g., drawings, inventions, notes and books, and so on and so forth. In German there is a distinction made between material-consciousness and material consciousness. Material-consciousness is a compound term, while 'material' in material consciousness is an adjective describing the type of consciousness.

4] passive resistance = gewaltsame Gewaltlosigkeit (Goblet of the Truth, Chapter 19, s. 46)

gewaltsame Gewaltlosigkeit is the way of passive, logical Gewalt, because gewaltsame Gewaltlosigkeit means in other words active Gewaltlosigkeit, in which Gewaltlosigkeit is practised and implemented with Gewalt, i.e. actively. In gewaltsame Gewaltlosigkeit as active Gewaltlosigkeit, Gewaltlosigkeit is practised and implemented with Gewalt, i.e. actively.

However, gewaltsame Gewaltlosigkeit also means passive resistance, where passiveness in this sense means a power, i.e. a might or simply passive Gewalt, because power, might and Gewalt also in Gewalt-less, passive form as resistance represent a form of Gewalt, which is however carried out in gewaltsame Gewaltlosigkeit.

At the same time, however, this Gewalt-less, i.e. passive Gewalt must not be understood in the sense of the usual understanding that human beings of Earth have of negative Gewalt, but rather only in the sense of a positive, peace bringing, harmonising, balancing, buoyant and regulation establishing effort in the

## Uses of Meditation

From "Meditation Aus klarer Sicht" / "Meditation from Clear Visibility" (Further Introductory Words pages 86-87)

by "Billy" Eduard Albert Meier

Translation: Vivienne Legg

Meditation shows a large palette of very useful effects, because it not only helps in coping with the everyday life, and in coping with stress, problems, grief and worries, and so forth, rather it also calms, and it creates inner peace, equalisedness [1], joy, inner freedom and harmony. Also, through meditation, the sleep requirements can be controlled and limited, and along with that, as a result of a targeted meditation, the possibility exists that one becomes free of habits, vices and addictions. Even the pulse and the blood pressure and even the body temperature can be influenced to a certain degree just as can external influences of heat and cold on the body.

Needless to say, a purposeful meditation is also able to control the pain level and even neutralise the substances supplied to the body. As a result of a suitable meditation, even certain amounts of toxins and alcohol as well as nicotine and drugs can be neutralised or at least have a more or less limited effect. A further use of meditation also lies in obtaining more appreciation for life, in accepting changes with more equanimity, in coping better with losses, living life more consciously, feeling more for others and having deeper feeling for others, being more affirming of life and more loving, creating true love, facing death with understanding and without anxiety and hate, rather in deep respect, and mastering the grief with dignity and in the understanding of the reality.

Along with the aforementioned usefulness and benefits which arise in their special forms through meditation, there are still many more, which are actually unnecessary to cite because they run through the entire existence of the human being and influence his/her entire life. Thus the entire world of the thoughts is included in that, just as the tremendously manifold universe of the feelings also is, as well as the spheres of the emotions, the work, how one deals with one's fellow human beings and with the fauna and flora. The benefit of the meditation in all its forms and variations is as manifold as the life of the human being is manifold in all his/her own forms and variations.

## Concentration

From "Die Psyche" / "The Psyche" (pages 70-76)

by "Billy" Eduard Albert Meier

Translation: FIGU-Landesgruppe Canada Edition

One of the most frequent complaints of the human beings is that of the inadequacy and the waning of the memory. With the concentration upon anything, it ought to be as bad as with the retaining of names, dates and many other things. This apparent incapability, sudden or accrued over considerable time, to retain any data or to concentrate on anything, very often causes headaches when attempting to remember or to concentrate. Also, uncalmness, sleeplessness and many other phenomena break forth and create a high degree of nervousness and insecurity. Even rising feelings of an approaching breakdown are not uncommon.

All human beings suffering under these terrible things must become quite clearly conscious of one thing: nothing in the least is lacking with their memory because it is as unrestrictedly efficient as always. Namely, there is neither a weak nor a good or bad memory. There is only a fully efficient and correctly working memory, which indeed must be kept functioning by the human being. Hence, the causes of so-called memory disturbances, concentration difficulties and memory blockages, etc., only lie partially in the lack of interest of the human being concerned or in an overloading of the memory with rubbish, worries and problems, with fixed ideas and other disturbing factors. If these disturbing factors become eliminated, then the memory and the concentration capability function quite suddenly again – like a miracle. Most of the causes and disturbing factors are those of the false thinking and behaviour, thus, e.g., tensions, stresses, self-mistrust and the aforementioned fixed ideas. If the memory is always treated rightly, then it illustrates that so-called failures are only then possible when the human being overloads their memory with rubbish or underestimates this and they deny its capabilities, if they are thus trusting it too little or even mistrusting it.

For that reason, most with a failing memory only suffer from a bad and unreliable memory and from an inadequate concentration capability because they imagine, due to a suffered damage or failure, that their memory and their concentration power has waned. The causes for that are mostly purely psychically connected, consequently the damage can thus

After the 21st day there should be a daily practice of the concentration exercise lasting 10 to 15 minutes plus 15 minutes of dreaming of what you would like to realise or of something that brings joy/pleasure. You can still use the candle flame as a focal point. Alternatively, if one is focussing on a light point then, with time and depending on the intensity of concentration, the point will gradually increase in size. If using the line technique, draw a fat line 12 cm. long with a 1 cm gap. Sit 6 feet away and make the lines connect.

**Care must always be taken that these exercises are carried out daily, always at the same time. The most suitable hours are between 8 p.m. and 10 p.m., whereas 9 p.m. would be the most exact time. Morning- or daytime hours are generally unsuitable for these exercises.**

## Concentration Exercises

Psychically damaged memory and the strength of concentration can and must be awakened again through the following concentration exercise utilising either a candle, crystal, glass ball or line. Sit down in a comfortable chair approximately three feet away from a burning candle. Totally relax and observe the lower part of the candle flame for 5 minutes. During those five minutes ONLY the word "sun" is in your mind.

### The Schedule:

Day	Minutes	Goal (while looking at the candle)	Completed
1	5	Sun	_____
2	6	Sun	_____
3	7	Sun	_____
4	8	Sun	_____
5	9	Sun	_____
6	10	Sun	_____
7	11	Sun	_____
8	12	Sun	_____
9	12	No Thoughts	_____
10	12	No Thoughts	_____
11	12	No Thoughts	_____
12	12	No Thoughts	_____
13	12	No Thoughts	_____
14	12	No Thoughts	_____
15	15	Red or Golden Rose	_____
16	15	Red or Golden Rose	_____
17	15	Red or Golden Rose	_____
18	15	Red or Golden Rose	_____
19	15	Red or Golden Rose	_____
20	15	Red or Golden Rose	_____
21	15	Wishful dream	_____

again also be eliminated. However, through endless negative auto-suggestions, as e.g., 'my memory is bad' or 'I cannot concentrate', the unlimited efficiency power of the memory and the concentration capability are blocked and the willing capability suppressed. Such thoughts or utterances have a tremendous auto-suggestive and feeling-emphasising effect on the subconsciousness, which logically comprehends such thoughts and utterances as a command, through which it logically passes everything on to the memory, which then buries everything within itself and 'forgets' everything. Such a damaged memory and the concentration power must be newly awakened and brought into function again. In the first place, this occurs, thereby, that one affirms one's memory- and concentration-powers and on the other hand, that one completes pertinent exercises, which are fundamentally very simple and have nothing at all to do with hocus-pocus or with sorcery and magic. There are very many and varied concentration exercises, so therefore, only a few can be mentioned here:

#### 1. The Candle

One sits comfortably at a table and places a burning candle about one meter in front of oneself. One sits completely relaxed, looking at the lower rim of the candle flame for 5 to 10 minutes, whereby always thinking of the word 'SUN'.

On the first day, the time of five minutes must be absolutely adhered to, whereas a minute more is always added to each of the following days. Having reached the twelfth minute, every thought is switched off during the following six days of the exercise. Thus, one concentrates only on the lower rim of the candle flame during twelve minutes, without allowing a thought to arise.

After these additional six days, the twelve minutes are increased to fifteen and, while one gazes at the lower rim of the candle flame, one thinks about a red (or a golden) rose, which one observes and considers and gets acquainted with in one's imagination. This exercise should also be carried out for six days. Afterwards, during this daily exercise, one indulges in a wishful dream, in which case a time span of fifteen minutes should be adhered to. (Please refer to the Concentration Exercises chart on page 32.)

#### 2. Glass Sphere

A crystal ball fulfils the same purpose as the candle, if the sphere is clear and pure. The exercises remain the same as with the candle. A difference

exists here only insofar that the sphere cannot create a flame, so consequently, an additional light source must be used. A simple lamp suffices in order to provide the necessary light. The sphere must be placed on the table in such a way that the ray of light hits the crystal ball exactly in the centre and creates a tiny point of light there, resembling a miniature sun. This tiny sun then serves as the concentration point.

### 3. Crystal

For the above-mentioned concentration exercises, any crystals or precious stones may likewise be used. Thereby, it is only necessary that a piercing light reflection is created which is suitable as a concentration point.

### 4. Lines

A white sheet of paper is fastened to a wall, in the middle of which is drawn a 12 cm long thick stroke or line. This line or stroke becomes divided in the middle and a 1-2 cm space is left blank.

\_\_\_\_\_

\_\_\_\_\_

One seats oneself comfortably in front, 3 metres away and begins with the exercise as was previously described. Additionally, what results in this exercise is that, already after a short while, the two lines seem to connect as one line, which bears witness that the concentration exercise is being conducted normally and as intended.

It must always be considered that these exercises are carried out daily, always at the same time. The most suitable hours are between 20:00 and 22:00, in which case, 21:00 would be the most exact time. Late-morning or daytime hours are, to a large extent, unsuitable for these exercises.

Through these exercises, concentration is learned or relearned. Depending on the behaviour of the person and their intensity given to the exercise, the point of light of the candle, the glass sphere or of the crystal, etc., with time, transforms into a small sun and slowly becomes ever larger. The end result is that the sun expands so much until it becomes a radiating brightness and fills the entire field of vision (periphery). Once this is attained, then each person can dwell in this peculiar sphere without any thoughts and be flooded with happy feelings, which are then able to preside over him/her for hours or days. The form and wise [2] in which this happy feeling is created is called meditation.

ble in recognizing in what am i suppose to do. As in once i get into a comfortable sitting position and close my eyes and deep breathe, nothing else happens...it feels to me that i am not going anywhere or having little success. Do you personally have tips on helping me get into a deep state of meditation. To add i clear my head with thoughts and think of a place that is quiet and warm with an exception of water crashing unto the beach.

Thanks for helpin :P  
-Gerald Massey

**Answer:** You cannot expect immediate or instant success. In order to have success you have to practice daily (!) for years. In a German language saying it is said: Patience brings roses, which means: If you have patience, you will first observe leaves and thorns, then buds, and ultimately the flower.

**Oct. 26, 2008**  
**Peter\_brodowski**  
**Member**

hey there billy,  
i was wondering, what constitutes an act of meditation.

See, you write that during meditation all thoughts should be shut off, yet in another answer to me you said analysing ones dreams is a form of meditation. so i'm just curious as how to define the act of meditation. from what i am understanding, there's only 1 true way to meditate, but then there are sub-forms of meditation/meditation excercises.  
thanks

**Answer:** Why should there be just one true way to meditation? In fact there are countless ways of how to meditate. Every person is doing meditation each day. Each time a person directs his attention/attentiveness (Achtsamkeit und Aufmerksamkeit) on some object, it is kind of a meditation. If people are concentrating on their work, it is also a form of meditation.

**June 30, 2009**  
**Kingman**

In a previous answer to a question I asked, you gave the response that living a life of virtue as being an early sign of a persons evolution towards living truthfully (spiritually). This of course sounds obvious, but the simplicity makes it easy to overlook as an obvious trait of an emerging spiritual evolution.

My question today is,  
 When you describe different times/moments one may meditate, like when working, or on a walk, listening to questions posed by the English FIGU Forum (very funny), and other common tasks, am I to assume that the benefits received from this type of meditation to be as effective as a strict, very programmed methodology?

a friend in America  
 Shawn

**Answer:** The meditation that is done by most people throughout the day is usually entirely unconscious. And the benefits are unconsciously achieved and, therefore, usually not realized.

A conscious meditation brings faster and more success. And success or benefit is consciously realized. The answer then is: By a strict and programmed meditation method you have a much higher chance to achieve more benefit.

**Jan.1,2009**  
**Tinrib444**

A lot of people I listen to suggest that meditation is the key to taking my consciousness to the next level yet no one really explains how to do it step by step. Could you possibly do this for me

**Answer:** The human being must set his own rules and regulations, because one method can be good for one person, but not for the other one. There are countless ways to start with meditation. Books are just general guidelines or aids. Depending on a human being's behaviour and thinking, different approaches to meditation are necessary.

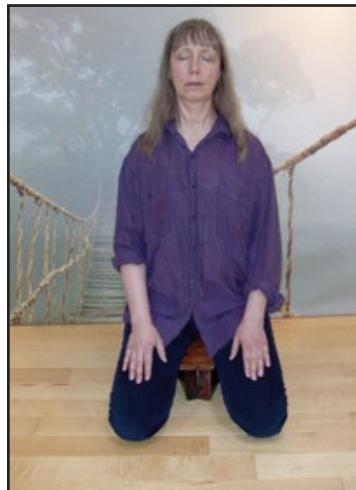
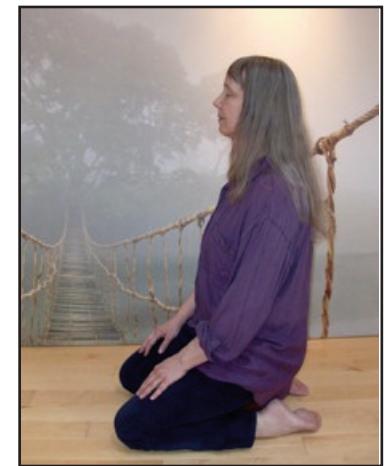
(Note by CF: In Billy's two books about meditation you will find very valuable information. They are German only.)

**Syn**  
**Member**  
 hiya billy,  
 how you doin?  
 i have a question regarding to meditation.

I am having trouble getting into a deep state. not only that but i have trou-

**Using the FIGU Meditation Stool (with "OM" symbol)**  
 Available from FIGU-Landesgruppe Canada / [ca.figu.org](http://ca.figu.org)

If one chooses to sit while meditating the use of a meditation stool is beneficial and provides a more comfortable meditation.



## **The Basics of Meditation and Concentration Exercises**

From "The Future Of Mankind" website /  
[www.thefutureofmankind.co.uk](http://www.thefutureofmankind.co.uk)

Information in this article was provided by Jacob Smits from the English FIGU forum credit goes to Jacob of the FIGU forum for providing us with these exercises, which he learned from Billy.

Hello everyone,

The true spiritual teachings which BEAM (Billy Edward Albert Meier) and the Plejaren people, present to us in the 21st century, has to do with many things, but one of the most important things is Meditation. Through meditation, you can find, inner peace, peace amongst the people close to you, and help bring peace to the world (Salome Peace Meditation). But meditation isn't something you hear about one day, and start practicing the next. It takes a lot of hard work and determination, to be able to learn how to practice it correctly. Meditation is all about CONCENTRATION, if you do not concentrate, you are not meditating correctly and your attempt is futile. Since concentration is something so important to meditation, and it is not something that you will master in a day or two. Here is a course that will help, those interested in learning how to meditate, build up there concentration, and one day be able to practice meditation, the way it should be.

### **The Will and Meditation**

The will only has its influence on meditation that it induces a concentration, you build up a will to concentrate, but as soon as that concentration is present the will becomes void, the will just gives the command to start a meditation concentration, and nothing more. The will is a thought process on its own, as long as its present in the material consciousness, it obstructs the material consciousness [3] of gaining a meditation concentration because an active thought is present.

Compare it to the starter of a car, the starter is only important to start the engine, but not past that point, it would be very damaging for the car if the starter would keep on running.

**Dec.24 ,2012**

**Paul**

Hello Billy and Christian,

Recently I have increased my meditation practice and the last couple of times during the meditation exersice I have experienced a feeling of inner spaciousness( like a great, boundless space opening up in my consciousness). I then try to concentrate on the space but as soon as a thought arises it goes. I have experienced this before when I first started to meditate several years ago. I am following the guidelines and methods in Einfuehrung in die Meditation.

My question is; is this a sign of a real meditation or is it some kind of illusion (of the eyes/vision etc.)?

Thanks Billy, any feedback will be useful.

Salome.

**Answer:** Yes, that's a sign of real meditation. Just let it happen and don't try to concentrate on what's happening. Just perceive and register.

**March 24, 2013**

**Votan**

**Billy**

Can we live longer by influencing our life cycle.

Also is our death pre-determined when we are born. Can we change this by meditation.

**Answer:** Our life span is continuously influenced and determined by the way we think and act, and by environmental factors etc. Meditation is a method by influencing one's life and, through this effect, influencing one's life span.

In other words: No, our death date is not pre-determined when we are born.

**June 30,2009**

**Getknowledge**

Hi Billy,

To follow up; If the consciousness connects our mind (with Creation), while, different from my understanding, the spirit is just the "power" source that functions like an unlimited battery, and we are evidently already connected. What else is there to tap into, within, with meditation, and the purpose? Much love and peace, always.

Tien

**Answer:** We are "tapping" into the realm of the consciousness, because it is the consciousness that matters. Meditation helps to improve our consciousness.

nomenon, every problem, every deed, action and every speech and every spoken word is just as alterable as every consciousness-based as well as thought-feeling-based and psyche-based impulsation, consequently it is also the case that the consciousness of the human being changes, just as every attitude, view and mode of behaviour does. Thereby it is only a question of how long it takes for that and whether the human being strives, or not, to make his/her consciousness, his/her thoughts and feelings and his/her modes of behaviour disciplined and filled with honest love, filled with knowledge and wisdom as well as filled with peace and harmony in equalisedness and relaxation. The truth about the achievement of this state is that simply the thoughts-feelings-psyche-consciousness-based qualities must be developed consciously and all the negative side effects eliminated and obliterated.

Billy  
Semjase-Silver-Star-Center, 10th February 2012, 00:14

## **“On the Topic of Meditation” / Your Questions to Billy Meier -- Answered**

From The “FIGU” website / [figu.org](http://figu.org)

Your Questions to Billy--Meier Answered / English FIGU forum / [forum.figu.org](http://forum.figu.org)

**Oct. 27, 2013**

**Ebe\_aura**

Hi Billy All at Figu

Concentrating or focusing on a candle flame i think can help in focus mind,concentration or meditation.... Do you think that different 'Crystals' can help ones mind or person by way of focusing as they all have thier own unique properties,Can you explain please.

I ask as there's confusion as to if it all esoteric nonsense?

Thanks

**Answer:** You can concentrate on a flame, a crystal, your hand, a finger, another object, a flower, etc. etc. It's just a focus point for your concentration/meditation.

And you can also learn about an object by studying it and concentrate with your consciousness on it.

(Note by CF: It's your own consciousness which helps your mind, not the crystal.)

## **Meditation and Thought**

Meditation concentration is all about a clear view, clear recognition and clear insight, all these processes are purely observational, this means that there is only a pure observation with absolutely no thought at all, because thoughts pollute the pure observation with elements like value judgments or stray thoughts.

Stray thoughts like "What is for dinner tomorrow?" or "I forgot to close the front door", value judgments like "I am not concentrating the right way" or willful thoughts like "I have to meditate now" or "I must now meditate."

Also any thought that induces a feeling of bliss or happiness are completely wrong because they are generated by the material consciousness [3] and material subconscious out of false thinking and beliefs.

Meditation requires a very serious and objective commitment in order to lead to results.

## **Meditation Basics**

The most easy form of meditation is the meditation that deals with concentration on the nostrils and observing the unobstructed and natural flow of air passing that point. Breathing is a natural human process that can be observed from its beginning until its end (breathing in, breathing out).

Important is that you need to keep your breathing natural, there is absolutely no need to adapt your breathing for your meditation exercise.

In fact if you do change your breathing, it means that it's a willful action resulting from thoughts, and any thoughts during meditation are stray thoughts and hinder meditation itself. So, concentrate on your breathing, let it go as it always goes, and don't alter it in any way. When stray thoughts do occur, you need to be passive violent (passive resistance)[4] about that and ignore them and refocus your attention on your meditation concentration.

Stray thoughts act much like fire, as long as you keep on pouring gasoline on it, it keeps on burning, when you stop, the fire dies.

The same goes for stray thoughts, as long you keep on giving them attention in your mind, they will keep on coming back, when you ignore them and focus back on your meditative concentration you will notice that over time and with perseverance the stray thoughts will become less and less.

In all these things patience is a virtue and it will take time before a meditation concentration is reached.

### **Euphoric Meditation**

Euphoric meditation is willfully generating thoughts of bliss, joy and well being, these thoughts have a direct influence in the psyche [5] by generating similar feelings.

Because the consciousness is focused on these feelings a delusion occurs because these feelings are purely generated from the consciousness and don't have any realistic foundation. These delusions can have such a severe impact that the person who practices this meditation form will become unable to separate reality from fiction.

When this occurs it will have damaging effects on the psyche and can cause a mania and schizophrenia that will be hard, if impossible to heal.

Other than the euphoric meditation, which is not advised these exercises will enable you to have peace of mind, so that your consciousness is (more) free of random and irrelevant thoughts, it will give peace in the Psyche and it will give you much needed TIME between thinking and acting, and thus preventing acting on thoughts or feelings which can bring harm to oneself or others.

The results of these exercises WILL NOT come easily, it's not a one-month, half-baked course, only strict practise and continuous repetition will bear fruit.

Don't be disappointed when your results are not what you expect on the first time, try, try and try again, the real effort and reward is in both reaching your goal and by walking the path that leads to that goal.

is not put into practice by the believers, rather they continue to go on living in the wrong old mode. Also, a good sermon and good verbal instructions, etc., of a righteous cleric, a wise one or any teachers, etc., one would want, can be understood as a form of meditation, an aural meditation, so to speak, with which, however, it likewise entails that afterwards they are thoroughly thought about and are carried out and brought to fruition in appropriate actions. However, precisely this does not usually happen with the believers of religions, sects and wrong philosophies, because, contrary to conscious, earnest, independent and daily regular practitioners of meditation, only very few exceptions arise in relation to post-meditation-exercises being done. Fundamentally and verifiably, the majority of the believers, after the listening to the sermons, etc., of clerics and leaders of sects, find it very difficult to strive in any shape or form to really consider and implement the valuable things heard, consequently they continue in the old negative style to do that which was always done in terms of that which is evil, negative, bad and unrighteous. Truthly [14], such sermons and instructions of clerics, wise ones and of any teachers are listened to only out of pure sanctimoniousness as well as out of a profound self-deception, because the believers thereby feel better than they really are, and because they are of the irrational belief that they would fulfil the duty of belief. However therewith it is not done, because every good teaching and even the best instruction can only thereby become effective and valuable, while it, when it has been received as with the post-meditative-activity, is thoroughly and consciously thought about, brought to fruition and implemented.

Through the practice of a correct and useful meditation, a thoughts-feelings-psyché-consciousness-based, permanent consolidation must be formed, which is why the human being must continuously instruct himself/herself therein. Thereby one must meditatively consciously practise in good, bad and evil times, otherwise there is no prospect at all that a fulfilment can be really achieved and something valuable can be created meditatively. It is necessary and important that each day for the entire life, a certain time for meditations is spent and then everything in everyday life is consciously thought about, worked through and implemented in post-meditation-efforts. And only in this manner, if continuously in the meditation and after it in daily life, everything is practised and implemented, can it be brought to an effective fruition in the scope of everyday life, consciousness, in the psyche and in the thoughts and feelings. The fact is that every phe-

the reality of everyday life. For this reason, it is absolutely unavoidable that all the high values are practised and nurtured not only in the scope of the meditation, rather also after the time of the meditative exercise, when it is over and daily life has gone back to normal again. Hence the post-meditation-activity is just as important as the meditation itself, because the whole of what is created meditatively must now be thoroughly considered in the everyday reality and be implemented into reality, which however is very difficult and even extremely laborious, which is why very much effort must be expended for it, so that the meditatively acquired high values really take hold and can be brought to fruition. Unfortunately it happens with many human beings only too quickly that they defect again from the good intentions, etc., acquired during the meditation, when they go back to daily life and they have to deal with it again. In this moment, it is not easy for them to have feeling for others and be unselfish, because selfishness quickly bursts through again in them. So it happens, for example, that as soon as the opportunity arises, one unhesitatingly steals, lies and cheats again or that many get violent or strike blows if the opportunity affords it. Everything which was practised in the meditation is then suddenly forgotten, consequently no aggressive deeds, unfairnesses, evil and harmful talk and words at all, as well as lies, deception and calumny, etc., are refrained from any longer. And if the human being has the might for it, indeed also after a good meditation, then very quickly he/she becomes willing again to torment fellow human beings, steal from them, lie to them, to calumniate them or, in some other form, to vilify them, to hit them, to harm them and inflict suffering and pain on them. And just as that is the case in relation to the meditation, if that which is acquired laboriously through it is not consciously and thoroughly further considered after the meditative exercise through a post-meditation-activity, and just as consciously implemented in reality, exactly the same thing happens with the believers of religions, sects and wrong-philosophies. Regarding this, the believers go to the church, synagogue and to the mosque, to a cultic room, to a temple or otherwise to a place for believers, in order to hear the sermon of a cleric, who speaks of the high values which the human beings should make their own and bring to fruition. However exactly the same thing also happens here, that, in the old depraved style, wrong modes of behaviour are continued, if, after the sermon of the cleric, everything is not thoroughly considered and brought to fruition in daily life. As a rule, this reconsideration, as well as the following of the good words and teaching of the preachers, wise ones and teachers

## Preparation for Meditation: Incense, Clothing and Food

From "Einführung in die Meditation" / "Introduction to The Meditation"

by "Billy" Eduard Albert Meier

Translation Summary: FIGU-Landesgruppe Canada

### Incense

Ten minutes prior to your meditation/concentration exercise the burning of incense of a suitable nature is recommended. Burning different incense sticks or the use of a fragrant oil burner may be used and the smoke from the scents of joss sticks, rose, jasmine, pine, strawberry, sandalwood, musk, moss rose or a special meditation mixture for fragrant oil burners is suggested. During the time of your meditation/concentration exercise your meditation room should always be scented. The scented room is very important since it provides a very special calming atmosphere on the nervous system and influences the ability to concentrate. The atmosphere thus created increases all your strength and concentration. If possible a darkened room is suggested during your meditation.

### Clothing

The meditation room temperature should be comfortable. Clothing should be light, thin or loosely fitting on the body. If you are willing and have no false inhibitions then it is advisable to be fully unclothed in your meditation.

### Food

During the meditation one must be made aware that a full stomach nor an empty and growling one is not suitable in performing your meditation in the right form. It is therefore your task to have the appropriate food and drink as to perform the meditation unencumbered and in the correct form. When you perform meditation, you should be very mindful that two hours before your meditation begins that you take minimal or absolutely no more food because this interferes while meditating and even leads to nightmares. Neither is the usage of drugs, alcohol, smoking and also all kinds of hallucinogenic drugs etc. allowed during meditation.

## Meditation for the Attainment of Inner Calm

From "Meditation Aus klarer Sicht" / "Meditation from Clear Visibility"  
(pages 208-210)

by "Billy" Eduard Albert Meier

Translation: Vivienne Legg

States of the tension, the chaos, the unrest and the confusion, and so forth, are based on vexation, misery, worries and problems as well as on suffering, pain, affliction, stress and sorrow, and so forth. Also creating the pre-conditions for that are anxieties about oneself as well as about the family, friends, acquaintances, the work, the political world-events, wars, the environment, the climate and social conditions, and so forth. These states can be countered by means of good meditative practices directed at the attainment of inner calm. Through such a meditation, the consciousness of self can be raised again, just as the activity can be produced again, and the worlds of the thoughts and feelings can be purposefully directed at neutral-positive aspects. The basic prerequisite for that consists of bringing about a meditative inner quietness, as well as a physical and psychical calm, which leads to the positive equalisation [1] of the consciousness. Thereby there is a resolution of the material, thought-feeling-based and emotional confusion – that is to say, the muddle, the disorder and disarray which appear to oppress the mental-block [6] through all their negative aspects.

As a rule, a meditation for the attainment of inner calm should last for approximately three to five minutes, whereby the time however should not be greatly exceeded, because otherwise the whole thing begins to become laborious. The practice can be carried out several times daily as required, or also at night. And for this form of meditation there is a string of advice about how to conduct oneself, which can be advantageous to follow, but which can be individually formed:

1) It is advantageous to lie on something comfortable, such as a bed, or a couch, and so forth. One can lie down either in a room or outdoors, whereby however the temperature should be pleasant, which under certain circumstances can be regulated by a blanket laid over the body. It is thereby also important to feel at ease. Naturally, the meditation practice can also be carried out while sitting or standing, as desired.

this state also a true feeling for the fellow human beings and all life forms in general can be developed. Also, ungood thoughts and feelings towards rivals can be mastered more easily and even corrected, and also a becoming more tolerant towards others, such as towards evil-minded ones, enemies and adversaries becomes easier and gains weight. And all this happens in the meditation, because the consciousness and the thoughts and feelings as well as the psyche become more relaxed and also the aggressiveness lessens and often is even completely abolished. But truthfully, it is not easy to maintain all the fundamental impulses of these values and to even allow them to become effective to a good degree, if a confrontation with the circumstances of the everyday-current life takes place. For this reason it is quite especially important that meditations are carried out as often as possible, as it were, for the occurrences, situations and events of everyday life etc., in order to understand everything and learn to master everything. This means that, fully consciously, a proper personal meditative training is carried out, through which all meditative practical experiences and the living experience of them are, through this and through the post-meditation-exercise, synchronised and specifically coordinated. Through that alone the meditative striving and the effect pressingly resulting from it come to fruition.

It is completely natural that, during a correct meditation, thought and feeling-based impulsations [13] like love, kindheartedness, feeling for others, joy, peace, harmony and being happy, etc. arise, but then if these high values are not considered and not implemented in everyday life, simply through a non-meditation-activity, then everything very quickly becomes ineffective. So it happens that if someone in the family, in any relationship, or in public, utters insults, etc., becomes violent or afflicts one some other way, then the control over one's own behaviour is lost quickly. Thus it is very quickly possible that all good and correct meditative intentions are simply disregarded and aggression and anger burst forth and evil words are used, whereby then the possibility also cannot be ruled out that a revenge and frequently even worse things arise. And if this actually happens, then all meditatively resolved good intentions and values, like love, peace, kindheartedness, patience, harmony and understanding, etc., disappear immediately. Of course, in the meditation it is very easy to have feeling for others and be unselfish, however this usually lasts only as long as no test for the keeping of the values is demanded and no problem emerges, precisely in

implemented into everyday life. However even if it does not concern the ordinary life, its activities and situations, etc., rather it concerns purely thought-feeling-based as well as special consciousness-based meditation content, it also must be further considered after the completion of the meditation, in order to make a lasting understanding and the corresponding value useful and consistent. How much time is spent then after a meditation in the one case or the other for the post-meditation-activity is a matter for the individual human being, whereby, however, it should be considered that a period of time is always used, which is sufficient for the thought-feeling-based processing and implementation of that which is worked on meditatively. This can be 20 or 30 minutes, but also hours, depending on the difficulty of comprehending the meditation subject matter worked on, as well as the possibility of occupying oneself with it. If difficulties exist concerning time, then it is definitely in the scope of possibility that, for the entire day in short phases, over lunchtime, during breaks or in the evening during free time, that which is worked on meditatively can be processed, implemented and understood in a thought-feeling-based manner. Hence there must not be any rush for the processing and implementing to happen, because there is definitely always sufficient time at one's disposal for it, whereby it also can be divided into different stages as necessary.

With meditation exercises, no matter which kind, method and duration, intuitions and inspirations are also gained which offer many advantages and create impulses for the love and freedom, for knowledge, wisdom, peace, joy, being happy, equalisedness and harmony, as well as attentiveness and heedfulness. But also charity, the honour, esteem, honesty and dignity as well as feeling for others in relation to the fellow human beings arise as impulses and advantages from meditative exercises, as do good personal qualities, which, like all other values, emerge and accumulate.

During the meditation exercise it naturally is very much easier than it is in everyday life to take up a peaceful and edifying attitude, consequently, therefore the actual test only begins when the daily turmoil and the everyday world is faced again. Therefore it is of extreme importance not only during the meditation, rather also after it, that, in relation to the post-meditation-activity, one proceeds very conscientiously with the thoughts-feelings-based processing and implementing which is relevant. If the meditation is performed, then quickly inner peace and calm are to be found, whereby in

- 2) With the practising of meditation, one should take care that the clothing is loose and not restrictive and that the eyes are closed.
- 3) At the beginning of the practice it is recommendable to first breathe in and out calmly and deeply about three times consecutively, but without concentrating on the rhythm of the breath or on the inhaling or exhaling.
- 4) An observation of the next inhalations now follows until only they are perceived, and a freeing from the thoughts - that is to say, an absence of thought thereby arises.
- 5) Once this state has been reached, there arises a general relaxation, which is used for the creation of a swinging wave [7] of the inner peace, which occurs as a result of the heedfulness quite simply being guided onto a generally peaceful situation. The swinging wave thereby spreads over the entire mental-block, as well as over the body.
- 6) Now one must persist in this state of the swinging-waves of peace for one to two minutes, without thereby allowing any thoughts free rein, without wanting anything and without doing anything and without paying attention to anything.
- 7) The meditation practice ends after three to five minutes by inhaling deeply three times, without observing the following exhalations. After that, the eyes are opened.

If it occurs that one goes to sleep during this meditation and only awakens again after a long time, then that is of absolute insignificance in regard to the practice itself. On the contrary, with this meditation practice, sleep, a sleepy calm or similar states of the consciousness are a good sign, because it shows that the meditation has its effect and brings about a relaxation. In turn, relaxation is a good sign that the body and the entire mental-block – the thoughts and feelings, the psyche and the consciousness – are finally ready to allow themselves to drop away and free themselves of all the negative effects of the tensions, the chaos, the confusions and the unrest, and so forth.

## Heartbeat Meditation - Pulse Meditation

From "Meditation Aus klarer Sicht" [Hohe und höchste Meditation] / "Meditation from Clear Sight" ["High and Highest Meditation"]

(pages 290-292)

by "Billy" Eduard Albert Meier

Translation Summary: FIGU-Landesgruppe Canada

This meditation is not suitable for persons with hypochondriac tendencies and those with heart illnesses but they are of special and amazing value for the healthy in order to learn a concentrative attention and to also practise from time to time and once again. With regard to the heartbeat meditation, as a general rule the heart beats once per second, however, it can also occur in appearance that occasionally misses a beat, which however, is not significant and no cause for alarm, because it is quite normal, which may be dependent on various factors. The effectiveness of this method of meditation is also already given, when the exercise is carried out for two or three minutes, but it should be gradually increased to fifteen minutes. The meditation exercise can be performed while standing, walking, sitting or lying down, whereby sitting or laying with a naked torso and otherwise comfortable clothing is the best condition. The reason for this is that the right hand is placed over the heart to sense the heartbeat, whereby this beat for beat must be felt. When counting - what is best suited for the heartbeat - is to count to ten, and then steadily repeating counting from start at one to ten again. If while counting one loses track then one may simply start from the beginning, one, two, three, etc.

As with the heartbeat meditation, the feeling from beat to beat applies equally to the pulse meditation by sensing the pulse rate using the fingers. In this form of meditation, it is important that the pulse beats are counted. However, it is advantageous not to count with numbers, but to use only the word "beat" at each beat: "beat - beat - beat", etc. Again, this method of meditation is effective after two to three minutes, but should be extended up to fifteen minutes and be repeated from time to time as a concentrative attention exercise.

more whereby his/her understanding for the evolution of consciousness becomes weaker and weaker. Withering, he/she is neither able to create for himself/herself knowledge nor wisdom, whereby clear insight, recognition and a differentiation between right and wrong is out of the question. And that, human being of the Earth, is dangerous and drives you into the deepest abyss into which you will ever fall. Indeed this time has not come yet, however, it stands before the door, which is why it is recommended to you to step back quickly from the edge of the abyss, before you lose the last foothold and hopelessly plunge to the bottomless depth.

Billy  
Semjase-Silver-Star-Center, 20th of May, 2011, 00:04

## Meditation and the Time After It

by "Billy" Eduard Albert Meier

Translation: Adam Dei Rocini / October 23, 2013

Every meditative activity based in the thoughts-feelings-consciousness in relation to daily life, its activities and situations, etc., also requires a post-meditation-activity, because every meditation also requires an ongoing and conscious phase, in order to implement what is acquired meditatively. This means that it therefore corresponds to a completely wrong understanding, if a meditative activity based in the thoughts-feelings-consciousness would be an exercise which would be carried out only during the actual meditation phase, because truthfully it is urgently required that also after the time of the actual meditation, a post-phase takes place. Every meditator must be clearly conscious, that also after the meditation, a further practice of what is striven for meditatively is necessary, because only in this manner do the meditative exercises really bring success, because the two forms of exercise must be complementary. In this manner, it is necessary in particular that the consciousness-based understanding gained during the meditation unifies and deepens with the understanding which is gained afterwards in the post-meditation-state. Fundamentally, both forms of deepening therefore must be complementary and flow into each other. The whole thing means that both the understanding gained through the meditation and its value for the daily life, its activities and situations, etc., must be carried into daily life, and evaluated and understood in daily life, because the meditative understanding and its value alone cannot be of any benefit if they are not

whereby the practise of the accomplishment of the concentration or meditation becomes all the easier, the greater the understanding for the purpose of the matter and the more comprehensive the commitment for everything is.

The personal commitment to the true concentration or meditation basically depends, on the one hand, on whether the necessary facts can be recognised or not; on the other hand, however, also the motivation as well as the will and the necessary perseverance are also decisive. It must not be forgotten that it is also necessary and of great importance that concerning the concentration and meditation both, the stabilisation as well as the analysis, have an absolutely decisive meaning and must be incorporated as a practise.

Unfortunately, it is an extremely regrettable and sad fact that the human beings are generally unenlightened in all these matters, and are also deficient and completely uneducated in many general knowledge facts, which usually comes from the fact that an insufficient educational and life study is being pursued. Even those who pursued or still pursue manifold studies are included therein, because their interests are usually purely occupational and not directed at a consciousness-based evolution, because the pure mammon is much more important to them than consciousness-based development and the being human in the real and true sense as well as a completely matured and equalised, mighty mental block. If the human beings would seriously devote themselves to the 'spiritual teaching' and the accompanying effective concentration as well as the real meditation, then such a thrust of consciousness-evolution would take place as was never before the case in living memory. Thereby true peace as well as true freedom on Earth and in every single human being would come about, together with joy, happiness and harmony smiling at each individual. However, the fact that this is not done, is extremely regrettable; and as long as individuals and the masses do not try to fathom and understand the analysis of the consciousness, in order to reap the concentrative and meditative benefits from it, the human being will continue to commit himself/herself in general only to the everyday and trite things of the life. Because if he/she commits himself/herself only to all the material things and not to the evolution of the consciousness, and only keeps to what he/she can take with his/her hands and in his/her greed, then his/her real intelligence dwindles away more and

## **Tension-reaction, Relaxation-reaction and Relaxation Meditation**

From "Meditation Aus klarer Sicht" / "Meditation from Clear Visibility" (page 85-86)

by "Billy" Eduard Albert Meier

Translation: Vivienne Legg / January 22, 2013

Solely caused by his/her unconscious or conscious thoughts, the human being is capable of reacting and developing feelings precisely as if the pertinent situation, which is consciously or unconsciously thought up, exists. If that happens, then the entire nervous system mobilises its resources, whereby the body releases adrenalin and other hormones and drives the blood pressure up, during which a tension of the entire body is triggered, which can call forth anxiety as well as flight reflexes.

But with the practice of meditation, exactly such factors, as well as the aforementioned, must not arise, because, with meditation, it is most imperatively necessary that they are entirely turned off and an absolutely neutral attitude comes to the fore throughout.

Simple anxiety on its own, but also excessive anxiety in particular, is a tension-reaction which has been driven high, which brings about extraordinarily detrimental effects and brings the nervous system into confusion, which makes a profound meditation totally impossible. Therefore, if anxiety or fear exists, then no attempt should be undertaken to meditate deeply, because this cannot succeed in such a state. Therefore it is necessary that, by means of a rational and clear relaxation meditation, the origins of the tension-reactions of anxiety or fear are fathomed and resolved by the concentrative total clearing up and overcoming of them, whereby a relaxation-reaction then arises. The relaxation and calming of the nervous system is based on a clarification of the causes of anxiety as well as on a clarification of the thoughts and feelings, which brings with it the entering of calm and equanimity which the state of relaxation meditation calls forth.

With this kind of meditation, which serves solely the relaxation, the thoughts and feelings play a very important role, because through them, the necessary effect is attained.

From that it becomes recognisable how very important the thoughts and feelings are, and that these are able to call forth both the negative as well as the positive. To that end it is necessary that both the flow of the thoughts as well as the feelings which arise from them, which are equally inevitably

present, are observed, understood and controlled. And in regard to the relaxation reaction, in regard to the controlling of the thoughts and feelings, and thereby also the anxiety and the flight reflexes, and so forth, everything can be determined by the thoughts and feelings. The relaxation meditation is to be observed and considered and understood in this sense, because the controlling of the thoughts and feelings for the overcoming of anxiety and flight-feelings, and so forth, and for the obtaining of the relaxation-reaction, is the Ziel [8] of the relaxation meditation.

### **Concentration – Meditation – Sleep**

From "Stimme der Wassermannzeit", No. 141, (pages 1-10)

by "Billy" Eduard Albert Meier

Translation: Vibka Walder / Revision by FLAU May 21, 2013

The concentration is a state of consciousness in which the human being consciously gathers himself/herself by means of the thoughts and feelings and precisely directs his/her perception and attention pointedly towards a certain culmination point, which serves the interest. The normal state of consciousness is not concentrated, but anchors in an absent-mindedness and fleetingness by which no real concentration is effective. The usual state of consciousness is far too uncontrolled, too weak and too fickle to be able to grasp the nature of the reality, that is to say, to be able to understand the reality in its actual existence. Therefore if something is meant to be comprehended and understood, then what is required is an intentional concentration on the predetermined factor which is envisaged as a meritorious culmination point, that is to say, that the concentration and the interest is directed at it. In order to comprehend and understand the nature of reality it is absolutely necessary to comprehend the reality in its complete extensiveness. Therefore, if the human being wants to free himself/herself or his/her fellow human beings from lack of understanding, then he/she must focus on it through concentration. Thus it is necessary to train the consciousness in such a wise that it becomes a useful tool with which everything can be clearly recognised, realised and understood. The consciousness must be made into a weapon which is used like a sharp sword to cut off all that is absent-minded and fleeting. One must learn to use the consciousness for the conscious and firm concentration, because this is the practise by which everything, which causes the uncontrolledness, that which is fleeting and the absent-mindedness, is switched off. Through concentration the con-

imised or even averted.

For the human being it is extremely important and of special value to always realise that there are two forms of concentration as well as two forms of meditation. One form refers to the stabilisation, which means that the object of the concentration or the meditation is fixed and is made permanent and unchangeable. The second form corresponds to the analysis by which the consciousness carries out an investigation and decomposition of what has been concentrated and meditated on in an observing and considering, researching, examining and investigating manner, in order to create from it a synthesis, that is to say, a summary and union, that is to say, a result. Quite a special meaning is assigned to this analysis, because, first of all, everything must be processed, purified, and everything must be undertaken in order to be able to use the whole thing. Everything must be formed in the right form, accordingly it is mainly important to think thoroughly about all destructive characteristics and about all defects, in order to recognise how and through which, negative thoughts, feelings and actions are released. Only in this wise, bad and negative blindnesses can be switched off and overcome. Everything must be fathomed and understood through the use of the analysis in clear-sighted wisdom. Only when that is done, can it be expected that a firm determination arises in order to carry out a true concentration or meditation. The process of the analysis on the whole is an introductory measure, which prepares the consciousness for the use of the main power of the concentration or meditation and for gaining results from it. For that purpose, if the right foundation was laid and the consciousness, through the analysis, was prepared for its task, then every true concentration or meditation can be carried out and lead to the success. Thereby it does not matter what the concentration or meditation is directed at, consequently the fulfilment can be insight, cognition, perception, rest as well as silence and so forth.

For every concentration or meditation, a culmination point must always be envisioned, namely that the one like the other always requires big efforts. Without effort no success is given, because the motto is: "From nothing comes nothing." However, effort is not simply effort, because even effort must be learnt if it is to unfold itself. The unfolding thereby occurs through a purpose of the whole thing being recognised and this purpose also being understood, namely that it serves a certain matter of a concentration or meditation. Still, also the purpose of the matter itself must be understood,

always according to what has happened before falling asleep. The human being should always enjoy only the necessary measure of sleep and not lazily remain in bed needlessly for hours. Attentiveness and introspection as well as the wish and the action to get up after the sleep and to devote oneself to a useful full day's work must always be in the foreground. As a rule, eight hours is the highest measure of things concerning the sleeping and lying in bed. However, whatever is above that fosters laziness, aggression, moodiness, neglect of duty and indifference and so forth, and moreover, it testifies to a weakness of character and virtuelessness.

Before falling asleep and before a useful meditative concentration a special attention should be directed towards the activities of the day gone by, in order to let pass in review everything that mattered. Another possibility is also to go, in thoughts and feelings, through the intended meditation. If one or the other is done successfully, then, as a rule, control is also not lost during sleep, consequently the sleep and the dreams will be virtuous. However, furthermore it is also possible to be virtuous during sleep and while dreaming, and thus to nurture virtuous thoughts and feelings in a concentrated and controlled manner. Thereby the ability is given to steer the dreams during sleep, that is to say, to give them a desired direction in a meditative concentrative way, which they will also follow. A further success that results from it is that on waking a clear mental truth is given; consequently a very clear state of consciousness prevails, even if the levels of the sensory consciousness have still not attained their might again. If the clear state of consciousness is then needed to carry out analytical observations and experiences and so forth, then a high-grade effectiveness is given. It is necessary that a resolute mindset follows for the predetermined time at which one shall wake from the sleep. Thereby the sleep shall always be light and not heavy in order to also keep all round control during the sleep, just as it is also inherent to the creatures. For that, only a motivation as well as a decision and the will to really turn it into the reality, are required. If that is done, then thereby the ability, to wake up as planned and desired at the right time, is also created. The whole thing is based on a power of the entire mental block [6], whereby everything can also be used to make proper use of one's entire life-wise and all aspects of life in general and to steer all possible factors in a virtuous direction overall. Thereby – and this is another plus of the whole thing – very many bad and negative thoughts, feelings, deeds, desires and wishes, and so forth, can be min-

sciousness has to be trained in such a manner that it becomes powerful and effective, that - focused, precisely and effortlessly – it works directed towards a culmination point and remains with it until it is reached. The foundation for the necessary concentration exercise is an appropriate motivation as well as the necessary will and the perseverance.

Since the beginning of time the human being has been given the free will, and with it also a consciousness that the human being can form and use according to his/her own will, in fact for the negative as well as for the positive, or for the bad as well as the good. Through the influences of the environment as well as his/her own illogical thoughts and feelings, and so forth, from time immemorial, however, the human being has tended to turn more towards the bad and negative rather than the good and positive. Bad and negative characteristics, hate, jealousy, dispute, discords, greed and stinginess as well as unpeace [9], unfreedom [10] and disharmony, joylessness, worries and sorrow, and so forth, are results that have led to war, destruction and ruin since primeval times. All of these are unvalues that are pooled into the concept of blindness, namely in the sense that they represent blindness in regards to the effective creational laws and the innermost human nature. Therefore it is necessary to eradicate these blindnesses [11] in order to fundamentally and truly make way for the true creational and human nature, from which being human in the real and true sense, and real humaneness, evolves. This way leads via the concentration only, which also embodies a form of a valuable meditation. The importance of the concentration lies in winning a comprehensive control over the entire consciousness, by which any desired culmination point can be grasped, tackled and reached. One must learn to reach this, however, because from nothing, nothing comes. Truthly the human being stands under the influence of his/her consciousness, which is characterised by its fleetingness and absent-mindedness, which in turn – under the influence of the blindnesses – ekes out an existence which is without concentration. This leads to the human being surrendering himself/herself to bad and negative thoughts and feelings, from which, in turn, bad and negative actions arise. Therefore the human being must endure his/her own inadequacies and blindnesses and must accept these unwantedly, which continues until these terrible things are dissolved in a concentrated and conscious manner and sent into a state of being forgotten. The whole issue of the blindnesses creates affliction and pain for the human being as well as disadvantages and

joylessness, together with all other bad and negative factors, which must be seen as a specially created villainy against oneself. In order to break through this vicious cycle of villainy, of self-created pain and afflictions, the consciousness must be changed and the control over it must be won. The consciousness must be freed from the blindnesses and unvirtues [12] and be directed to a path which leads to the true virtues and to the true love, to the internal and external peace as well as to the internal and external freedom and to the effective harmony. The human being must never allow his/her consciousness to uncontrollably bustle around and be steered by blindnesses; consequently he/she also must never randomly stumble into virtuous thoughts, feelings and actions. Truthly he/she must turn quite consciously to the true virtues and consciously work towards them concentrat-edly.

Concentration is also a form of the meditation, and to arrange this successfully a clear control is to be carried out, which must be approached in a systematic wise and must be maintained until the attainment of the culmination point. If this is done, then a clear inner view opens up, which must be ade-quately controlled however, otherwise it will not be helpful.

Fundamentally the human being has developed the bad habit of letting his/her consciousness wander uncontrollably and unconcentratedly to wher-ever the consciousness-orientation independently runs. However, if con-scious concentration is practised, then real progress is quickly achieved, through which the ability develops of quickly and consciously as well as easily aligning the consciousness-direction with every desired culmina-tion point. Until this ability is reached, however, it is important to keep to the right order of the concentration practice, because as it is with a lofty tower, where a real foundation must be laid first in order to be able to raise the tower walls on it, a foundation must be given also to the concentration. From the beginning this must consist of a distinct motivation, interconnect-ed with a sufficiently shaped will and enough perseverance, in which also a work schedule must be integrated, which consists of how far the concentra-tion should lead. And as said before, concentration is a form of the medita-tion, for which the ability must be created to also build up the necessary attentiveness, clear perception, clear-sightedness and introspectiveness. This is absolutely necessary, because this decides whether the conscious-ness will pursue the result-orientated direction up to the success or whether

because it has the advantage in the form that it settles down sooner and more restfully. However, the real great advantage exists in the fact that the body does not excessively relax and therefore, concerning the physical body, doesn't exhaust itself power-wise, which leads to a restful sleep and to a refreshed awakening. Furthermore it leads to the fact that no profound, syncope-type sleep occurs - from which on awakening a feeling of being "whacked" arises - and no bad dreams turn the sleep to terror.

A good method, so as not to be exposed to the darkness of unknowledge-ness and fright during the sleep, is a short meditative concentration:

### **Meditative light concentration**

On going to bed the meditative concentration is directed at visualising a light phenomenon, which can be called forth in all personally desired colours. The important thing here is that the thoughts and feelings work on the consciousness to such an extent that - with closed eyes - it generates the desired light phenomenon through the concentrated and controlled power of imagination. Once the light phenomenon manifests itself in the consciousness, then one can go to the next step:

### **Falling-asleep meditation**

The falling-asleep meditation consists of two steps, whereby the first one is the so-called active step and does not correspond with meditation yet. This phase consists of being active in concentration in the wise that all thoughts and feelings are deliberately switched off. Once the state of being com-pletely without thoughts and feelings has arisen, then the real meditation state of the falling-asleep meditation is reached, namely, the so-called non-active state and passive state of the consciousness. This state is main-tained, after which, in the shortest time, the consciousness slips into a dozy state and completely closes itself off to all external and internal influences, whereby the sleep sets in. Then during the sleep the meditation continues to be effective, whereby the consciousness connects with the data of the unconscious and subconscious, through which the dream events then arise.

If no meditative light concentration and no falling-asleep meditation are conducted, then dreams form according to the thought concentration and the feeling concentration in good and positive or in bad and negative form,

very late to a night's rest; to get up unrested accordingly, or only during the late morning or day hours. However, this corresponds not only to a very unhealthy and illness-supporting life-style, but it thereby also impairs the strength of the concentration in a wise that erratic thoughts, feelings and actions arise. Nevertheless, as has been said since time immemorial: "Sleep is a changeable factor of consciousness, and thoughts, feelings and actions form accordingly". If the consciousness is impaired by sleep-disorders or sleep deprivation then, while settling, unconcentrated and uncontrolled ungood and negative thoughts and emotions arise, which have an effect on the dream world and have a disruptive influence. In this process, uneasy and unrestful sleep is the result, in which also dreams that are confused, burdening the psyche and consciousness and are often of a nightmare-type, are not uncommon. The experience is very different when a normal bedtime is kept and also a certain controlled activity of thought and feeling is practised. If on falling asleep virtuous, good and positive thoughts are dutifully carried out in a concentrated and controlled wise, then the sleep also becomes equalised, while the dreams express themselves in virtuous thoughts and feelings. Hence, it is necessary, before falling asleep, to dutifully nurture concentrated and controlled virtuous thoughts and feelings in a meditative wise. Such thoughts and feelings, for example, can be directed towards the development of feelings for others and for one's fellow human beings as well as the fauna and flora, and so forth, however, the possibilities in this regard are boundless.

Meditative concentration and control concerning good and positive thoughts, feelings and actions, strengthen on the one hand the consciousness and the state of the psyche, on the other hand also the personality and the character in all its variations. The entire mental-block becomes an immense might, which is, in any respect, of great benefit to the consciousness-based development as well as in daily life in the personal scope as well as in the environment and in dealing with the fellow human beings and the fauna and flora.

Also physical cleanliness is of significance concerning sleep: If the guidelines of the 'spiritual teaching' are followed, then before going to bed, a little body washing just with water should be a duty, whereby it doesn't matter whether the water is cold or warm. If the concentration and control is directed at this small wash then it has an effect on the well-being of the body,

it is distracted by other things and topics and the effort peters out through it. To practice concentration does not mean that a subject or a culmination point must be pursued for hours in a controlled manner, because at least initially it is better to carry out shorter exercises. The reason for it is that if exercises are prolonged or are too long, the danger exists that an inner weariness or excitement occurs. If a concentration practice lasts long, two or three hours and so forth, then the time may well be spent with it, but if the consciousness falls under the influence of an inner weariness or excitement, the meditative concentration practice becomes ineffective. It therefore does not gain the efficacy as it basically should. Therefore it is of importance to begin first of all with short exercises from which small results arise, which leads to joy also arising with the meditation when it is practised. However, if a practice, that is to say, session is carried out for too long a time, which has an uncomfortable effect, then the danger arises that everything appears daunting and the whole thing is thereby given up on immediately. If this is not immediately the case, then most likely with the next concentration endeavours, that is to say, meditation endeavours, ungood thoughts and feelings of aversion or reluctance arise, which is an extremely bad prerequisite and in the end leads to failure and abandonment of the efforts. However, if short exercises, that is to say, sessions are carried out, then quickly small successes are achieved, whilst during the continuation of the concentration or meditation practice, real joy and even pleasure appears, and this not least because the success and impression of the last practise is still present and will not have faded.

For the consciousness-based and concentrative practice, sleep also plays a weighty role. Of special importance is thereby that one does not sleep into the late morning hours or during the day, as well as not only the last hours of the night. This should be held as such, if a special occasion does not exist to keep to other than normal sleep times, which, as a rule, should be from the early evening until the early morning. However, this does not apply to the so-called night owls, to whom the night serves as working time, who then, nevertheless, retire to lie down and enjoy enough sleep in the early morning hours. For a certain time span the human being must come to rest in sleep, whereby the necessary bedtime varies from human being to human being. However, human beings of the industrialised countries have a particular, illness-causing and peculiar habit concerning this, because in the evening and at night they chase their pleasures and hence proceed



A garden view from FIGU-Semjase  
Silver Star Center, Switzerland