

CONTACT

Erra to Terra

OVERPOPULATION

Is the Planet Earth becoming overpopulated, and if so what can we do about it?

The Clock Strikes 12

A short article by Billy about time running out on humanity.

Torture & the Death Penalty

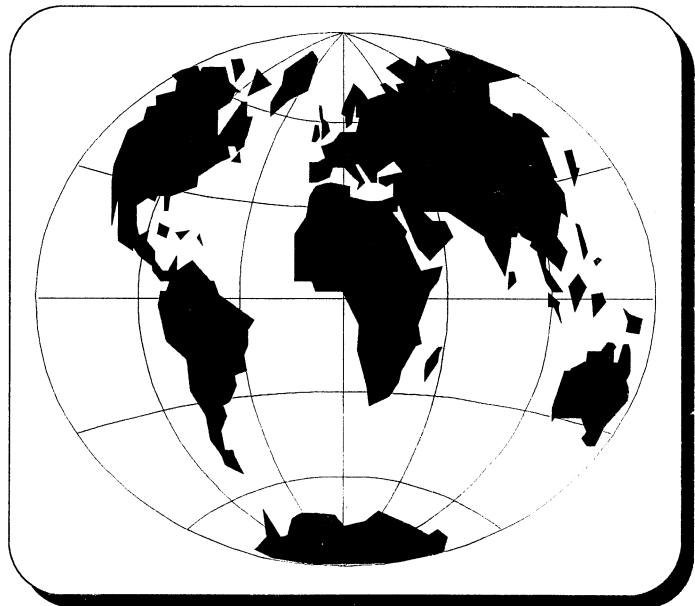
Is it right to condemn another man to death? Are we doing the right thing?

The Meditation

Part I on what is Meditation and how to use it.

Information from the Extra Terrestrial contacts of Eduard "Billy" Meier with beings from a group of stars known as the Pleiades.

SEPTEMBER 1991 VOLUME 6 \$5.00



Consider the possibility that the Planet Earth has become to populated to be in harmony with Nature. How can we control our population?



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A note from the typist.

Billy Meier has written several books about his experiences with the Pleiadians, as well he has written many other books on useful and helpful information for all of us. Some of his writings are short articles on specific subjects. I have included two of his writings here called "Overpopulation" and "Torture and Death".

I think you will find as I did an unorthodox view on the subjects of Overpopulation and Torture. I'm sure these little writings will cause you to stop and think a little.

Among the books written are "The Meditation". This book explains what Meditation is and how to mentally prepare yourself for it use.

The book was translated into English many years ago, but is not available as it was never published with Billy's approval.

On a summer trip to Billy 's home I read the book. Finding it useful I typed the book in my laptop computer as I was going over it with Billy.

Since many of you have asked about some of Billy's writings I thought it might be a good idea to share the Meditation book and some of Billy's short writings with you. The Meditation book will be presented in two parts, half in this issue, and the balance in the next one.

Here is the first part for you to begin on.

Happy reading and Meditating....

Randolph Winters

OVERPOPULATION

Solution to the Problems of:

- ◆ HUNGER
- ◆ SHORTAGE OF ENERGY
- ◆ ENVIRONMENTAL POLLUTION
- ◆ CRIMINALITY
- ◆ EPIDEMICS
- ◆ OVERPOPULATION
- ◆ AIR POLLUTION
- ◆ EXTERMINATION OF ANIMALS
- ◆ WARS
- ◆ MISMANAGEMENT
- ◆ WATER POLLUTION
- ◆ DEATH OF PLANT LIFE
- ◆ ETC. ETC. ETC.

Evil can never be fought or corrected by another evil, as is being practiced by the people of the Earth in a totally illogical manner.

As energy becomes scarce, new nuclear power stations, hydroelectric power plants and fossil fuel plants are being built. After the 3-5 years necessary to rebuild those installations, output falls short of the actual level of consumption due to the further increase in population. Because of the continued rise in world population, the demand for energy rises with (all related problems) by about 12 % from the time the power station was planned.

Not only does man act wrongly and illogically with regard to the solution of these energy problems but also in every other respect. If man wants to combat hunger in the world, he starts countless relief organizations which collect money, food and other relief supplies. This permits him to take the 40% legally due to him and on the other hand, to keep alive millions of starving people. Since this is not the right way to alleviate human suffering, we cannot speak of a solution to the problem. The falsely understood ideals of charity, humanity and alleged help, mainly brought about by sectarian-religious influences and confused doctrines, resemble anything but love and humanity. Instead of offering true humanity, even greater problems are created by applying these wrong interpretations of humanity and charity.

A great number of irresponsible people are unable to reflect upon the truth, lack a sense of true duty, have no reverence for the true life and are, therefore, not capable of performing their duties. They live with the vague idea of false charity and humanity and support these notions with all means possible. They do their utmost to donate food and money to organizations such as "Bread for Brothers", "Hunger in the World" and others. As a rule, these relief organizations do little but meddle with the laws of nature and try to keep alive those doomed to death.

Millions of starving people are kept alive by false charity and humanity. Those saved from starvation become big and strong and have offspring who also count in the millions. These millions of offspring, in turn, will produce even more offspring and, in no time at all, they will overpopulate the world and increase all problems immeasurably...problems of different kinds pertaining to the planet Earth with its plant life, animal and even human life.

At present, in 1987, world population has reached 5.2 billion...a number far exceeding the natural capacity of the Earth to sustain human life without anyone having to starve. The planet Earth is capable of feeding 529 million people. Man, however, (particularly scientists and religious leaders) began to use chemicals and other poisons to force an unnatural agricultural output from our depleted soil so that our huge population could be kept alive.

Originally, the various regions of the globe held only as many humans as the areas could support. No chemicals and other poisons were added to the soil and thus into plants by the people in the first place. This balanced situation lasted beyond the Middle ages up to the time of the French Revolution when some 500 million people inhabited the earth. Because of various religions (such as Catholicism with its false doctrines requiring its deluded followers to "be fruitful and multiply") people all over the world multiplied like guinea pigs.

This population explosion resulted in increased demands for food and other goods and led all the way to the chemically processed foods of today. The problem of feeding these masses is not the only one...there is also the problem of dwindling energy resources. All of these evils and ills, which add up to an endless list, are totally polluting and destroying the Earth. And now man has arrived at a point, together with Mother Earth and all life on it, whereby all are on their "last leg". Responsible are those who believe in these false ideas about charity and human welfare and, thereby, act in a criminal fashion. Together with those in responsible positions in governments, administrations and in relief organizations, they ravage the planet Earth and will not stop until its final and irrevocable destruction.

Also guilty of this state of affairs are those irresponsible persons who do not take the initiative toward a change for the better. They reason with primitive feeble-mindedness: "What can I do alone?", or "If others will do something about it, I will join them", etc.

Anyone thinking in this way is neither fit for life nor deserving of life. The same is true for those who, with their misinterpreted charitable and humanitarian ideas, push the insanity of overpopulation and greatly increase the problems of earthly mankind.

All the screaming ills of worldly humanity originated with the basic fact of overpopulation and its irresponsible and unchecked increase. The ills can only be fought and remedied if they are seized at the roots, torn out and annihilated: The only way a humane reduction of mankind can be brought about is through birth control. Births should be scheduled only at certain times within marriage and should be strictly limited in number. This limitation should be enforced despite excuses, objections, fears, or idiotic comments from weak-minded people and those whose reasoning will be in favor of military and/or religious establishments, or false charitable/humanitarian teachings arguing that birth control is inhuman or contrary to religion. Such feeble-minded opinions are uttered only by egotists, sectarians and other persons unfit to give advice about life or to live it, themselves, and who have no idea of natural laws and commandments - - much less the slightest notion of true logic.

All existing major problems of earthly humanity can only be solved by a targeted birth control program, whereby the population will eventually be adjusted to a reduced level normal for the planet. All other measures taken to solve the problem will not only be deplorable, pitiable, and useless attempts, but they'll represent the proverbial drop of water on a hot stone and will even increase the difficulties.

Is this barbaric, inhumane and devoid of charity? To the contrary! When you think about these facts logically (unless you have already done so and arrived at the same conclusion), you will realize the logic of the truth mentioned above. Only those people clinging to misinterpreted charitable and humanitarian notions and thinking illogically, can deny the truth...for sectarian machinations and false doctrines force them into a wretched "dogs life". Such a life robs them of healthful, sensible, normal and truthful ways of thinking, feeling and acting...and where pity, self-pity, feeble-mindedness, and lack of logic take the place of constructive sympathy and compassion. Thus, all the reverence and love we naturally have for

true life is destroyed and are replaced by the deceptive ideas of false humanitarian charity. These start as ulcers and can expand like epidemics.

Clarifying answers to questions of error and guilt has always been difficult and only rarely does man accept the hard truth without grumbling and complaining. Whenever man of this Earth has been told and explained the truth, he has felt it to be an attack upon his person. He always makes light of everything and fancies himself to be without fault and guilt. Because of this attitude he cannot bear the truth and rebels against it since it does not correspond with his own opinions. In fact, this reaction is nothing but stinking cowardice and can make any human vomit who is capable of even thinking half-way normally.

Truth, as well as true love, charity, and humanity, always sound harsh for all require man to think and act logically. And so it is with solving the problems of Earth's humanity! Major ills can be solved solely by applying strict measures of birth control. Do not give inhumane "help" to those doomed to death by Nature, as they were born into this world because of insanity or lack of common sense. They become the starving masses of the world and will have to die, as the Laws of Nature demand.

These Laws of Nature also apply to mankind of this earth. Anyone with his eyes open can easily recognize this: When a species of the animal world increases suddenly in population and there is danger that the area cannot sustain these animals anymore, epidemics break out to decimate them. Furthermore, they die of starvation or fall prey to their natural enemies.

It is Man alone, the thinking being, who opposes this Law of Nature and kicks it with his feet. Contrary to the animal forms of life he procreates offspring excessively. Consequently, the food-producing regions of the world are overpopulated so there is no longer sufficient food for all. On the other hand, man has migrated to the cities by the millions, cities which were built on once fertile soil. And now he takes his nourishment from all those areas still available for gardening and agriculture without moving a finger to plant, maintain, and harvest the crops.

Man has the capacity to think and therefore considers himself the crown of creation. He feels entitled to indulge in the insanity of creating a planetary overpopulation and to kick away all natural laws and commandments. In this delusion of grandeur he has become so inhuman, devoid of charity and feeble-minded that everything he could be has degenerated into limitless cowardice. Real and sensible thinking, true love, charity, humanity and love of truth are all blunted and dulled. Therefore, man cannot comprehend that overpopulation is the cause of all of his problems and can be solved only by rigid birth control measures. Instead of recognizing this truth, man supports all kinds of relief organizations in order to feed humans born into this world in complete disregard of natural laws. These, in turn, have millions of offspring, propelling the rapid growth of all problems.

The super-rich support these charities with billions of dollars, not only out of false regard for humanity and false ideas of charity, but mostly in order to soothe their consciences. This kind of help belies their good intentions for they are cowardly and incapable of recognizing the

truth and acting accordingly. So they help in the wrong places for the wrong reasons and invite guilt upon themselves by participating in and being responsible for the misery of the present and many catastrophes to come.

Is it brutal and inhuman to follow the natural laws and commandments? No, it is brutal and inhuman and uncharitable to keep and promote man's overpopulation. He coddles those doomed to death with his fuzzy sentimentality, his sectarianism and refrains from performing rigid birth control.

Millions of offspring are then begotten, and all the misery and problems become larger and can no longer be conquered. In the end, there will be no solution or salvation for mankind.

MEASURES REQUIRED WORLDWIDE (valid for all with exception of some small indigenous bush-people, who have practiced their own kind of strict birth control since time immemorial)

Permission for women to marry at age 25 year, while men must be at least 30. Age to produce offspring for women should be 28, men 33. Stipulations for producing offspring:

- A) Existing marriage of at least 3 yrs.
- B) Proof of a healthy marriage in harmony.
- C) Proof of irreproachable conduct of the marriage partners.
- D) Proof of being capable to educate children.
- E) Proof of health: no hereditary and/or addiction to drugs, medicine or alcohol.

Maximum number of children:

- A) Only 3 children per marriage.
- B) Complete worldwide stop of all births for 7 years.
- C) Couples must get permission one year in advance in order to produce off spring. This must be in accordance with the 7 year complete stop of worldwide births.
- D) 1 year permission to produce off spring in accordance with stipulations etc. to be carried out in this manner until reduction of worldly humanity has reached normal level, its after that measures for marriage and producing off-spring

remain in force but the 7-year cycle of stopping all births can be omitted To remain in force:

Measures of punishment in case of violation:

- A) Monetary fine equal to 10 year salaries of both offenders.
- B) Sterilization of both offenders.
- C) In case of assault or rape, castration and life-long separation from society, allowing the possibility of atonement with the sexes separated from each other
- D) Custody and education of the children of the offenders by the state.

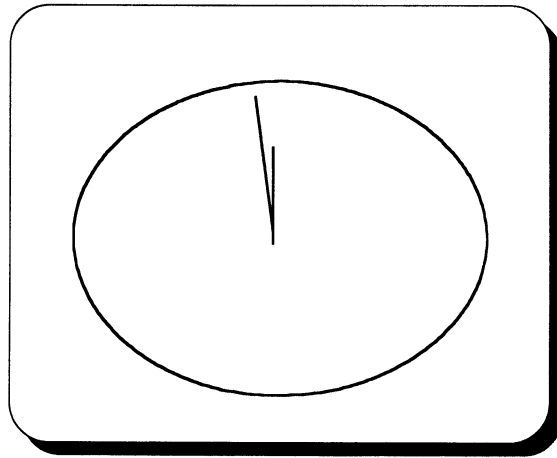
Brutal and inhumane. What is more brutal and inhumane and hostile to life?

- A) A world overpopulated by humans, where hunger, misery and gruesome death reign, where wars, murder and homicide, fraud, hate, epidemics, destruction, vice and addiction occur on a daily basis, where millions of people perish daily, suffering terrible pain, or die pitiable deaths on the racks of their executioners and tormentors.or...
- B) A world with a normal population, in which all evil, misery and problems have become comparatively small and normal in a world not ruled by hunger and misery with the fear of war and evil reduced. This will create the possibility of a unifying peace worldwide and the disappearance of constant fear of the future. Out of this will come the possibility of enjoying a life lived in love.

Why don't you reflect about what kind of world you would like to live in? Does not true humanity, charity, love and truth surpass all false charity, false humanity and all lies? And above all, ask yourself, "In what kind of world would I like my children and my children's children to live?"

Billy

The Clock Strikes 12



The future of planet earth and of all life is at stake.

...because the clock is just striking twelve!

A world without life?

Empty, burnt and contaminated by chemistry and radioactivity?

Dominated by deadly epidemics, worn out, exploited, ruined and destroyed devoid of any life?

Verily, if we do not decide to act immediately in order to prevent destructions of all kinds, and to build up again and return to life that which has already been destroyed, then this horrible vision of a completely lifeless earth can become reality in a short time. Nothing will be able to stop the insanity of those vicious, pleasure seeking and irresponsible people who hunger for might and personal gain by agitating others into war. They deliver up this planet earth and all life on it, to death, destruction and total annihilation, and only for their own advantage. This

insane process of the total destruction of the planet and of all life continues rapidly and unmercifully unchecked to the bitter end.

It is not only a question of humanity and of life as it exists today, or the question of the acid rain which has already destroyed thousands of acres of forest. It is the larger question of all life:

of the planet itself

of all humanity

of all plant life

of all animals

and everything which crawls and flies.

And it is a question of the future as well, in which our descendants will have to live. They should be able to enjoy life without the fear that chemical and atomic contamination will turn them into horrible looking creatures more resembling the demonic or satanic shapes than of a human being.

But these are the causes that lead to wars, revolutions, sectarianism, chemical pollution, degeneration, greediness for power and profit, destruction of land, plant and animal life and of the planet itself. New diseases will lead to incurable epidemics, such as HERPES and AIDS, whereby AIDS leads to a painful death. Not only is the very living space of man, plant and beast being destroyed by the criminal irresponsibility and murderous elements of man, but the planet itself and all minor lifeforms and even the air we breathe are saturated by poisons and radioactivity. Because of irresponsible human guilt, many forms of completely agonizing and horrible deaths lie in wait ready to attack and destroy each form of life, irregardless whether it be man, plant, animal or the planet itself.

Already man experiences hell, but he does not understand heaven yet.

Billy

Torture and death penalty....

Torture and death penalty for all those people who have committed an offence or a crime, - yes or no?

This question is no question at all for responsible and healthy thinking people, because to think in a responsible and healthy way precludes the possibility of any thoughts of agony and revenge.

If a crime is committed somewhere, immediately all people, whether concerned directly or indirectly, begin, boiling with rage and creating a terrible fuss. Screams and voices for torture and the death penalty are proclaimed loudly, because it is believed that each person guilty of an offence or a crime ought to be tortured, punished by death and sent to the world beyond. The guilty should be tortured slaughtered, quartered, hanged, shot, drowned, beheaded, roasted alive, boiled in oil or cut into pieces. This is the reaction of the single so-called man of the people, when taken over by anger and outrage, helplessness and fear, because someone has committed an offence or a crime against his fellow man. These people, who are convinced that they are better than those who have committed an offence or a crime, scream for revenge and retaliation. However, these people who demand torture and scream for the death penalty, are they any better than those who are guilty of a crime? No, quite the contrary. Those who favor or demand the death penalty or even carry it out, are not better than the delinquents. They are even worse and more criminal than those, who are supposed to be tortured or sent to death for committing a crime.

People who demand favor or carry out the death penalty are cowards deep in their hearts, full of fear and at the same time greedy for gain. Their thinking has become pathologically irresponsible and devoid of reason and they are overcome by fear, outrage and helplessness, because as soon as events happen which exceeds their understanding and occupies their thoughts, they are not able to remedy their problem in a responsible way, due to their primitive way of thinking.

Torture and death penalty are never an atonement, but uniquely the most primitive and criminal mode of revenge and personal satisfaction of primitive, criminal, irresponsible and unreasonable people, whose intelligence and humanity lie far below that of the delinquent, who shall or will be tortured or sent from life to death for this wicked deed. It does not matter if the advocate or executor of torture and the death penalty is an executioner, judge, lawyer,

housewife or a simple worker or beggar, because it is an evidence, in any case, of boundless primitiveness stupidity, greed for gain, sectarianism, viciousness, bloodthirstiness and irresponsibility, inability of reasonable and rational thinking and of the most primitive emotional deficiency.

Advocates and executors of torture and death penalty are people whose own abysmal primitiveness prevents them from living in harmony and contentment with themselves and their environment. Their selfish way of thinking is of such a primitive manner, that, if an injustice happens to them or to their acquaintances or even to strangers, they are overcome and governed by paralyzing fear, outrage, anger and helplessness, revenge and hate. Immediately, in such moments, their ever suppressed primitiveness and bloodthirstiness comes to the forefront and they would act according to these feelings if the laws of the land would permit it. Only the predominant fear and cowardice of the law and of themselves preserve them from satisfying the slumbering bloodthirstiness, which they would give way to, if fear and cowardice were removed and the way opened to them. Potentially within their thoughts are to be found more evil, terrible cruelty and bloodthirstiness, than would be the case with a morbid predisposed murderer, who generally acts impulsively.

A murderer who commits a sexual offence is sick, and a murderer who acts in the heat of passion is not in control of his senses when committing the deed. A murderer, who acts for gain or because of jealousy, is also sick, and they all need humane help, which must be coupled with an appropriate atonement. All criminals are always misguided and at least sick in their thinking, but at length society as a whole and the entire state as well as each individual are accountable and responsible for the guilt. They are all to be held guilty and accountable, because they have not taken, and do not take, the necessary preventive measures to teach the appropriate laws and provide the necessary supervision which would stop all crimes. They carry guilt and co-responsibility also, because their indifference to fellow humans is marked by such a cold and off-handed attitude, that even the thought of charity freezes and chills like ice.

Criminals of all types including thieves, murderers and even suicides are always to be considered misguided, seduced and sick people. In any case, the criminal act always rests solely on a wrong and thus sick thought, even if the crime is being planned minutely in advance. The thinking of the rogue is not normal, and is always illogical, therefore when we speak of him we can only accuse him of misguided thinking, and of being seduced and sick, even if there is a lot of cleverness and intelligence behind the crime. Sick, misled and seduced people are curable and must be removed from society so we can deal with the criminal disease. The most crucial point in curing a criminal disease lies in its cure and in the atonement, to which a fallible person, who has committed a crime, is obliged. However, cure and atonement means, that a person who has committed a crime, is conscious of his or her deed or erroneous thinking, and is now capable of healthy thinking and acting. The fallibility of his deed and his erroneous thinking must be brought home to him and medical help, if

needed, should be provided. A fallible person has to recognize guilt and erroneous thinking by being taught and by learning, to bring about a change within themselves and become a truthful person obedient to law. If a guilty person is singled out and separated for a suitable time from society, it is to be regarded as the proper thing to do, because an atonement cannot be brought about if the guilty person has the same freedom as those who have never committed a crime.

A rogue of any kind is always a misguided, seduced or a sick person, acting out of a process of thoughts which are illogical and unrealistic. Therefore he needs the help of his fellow man and of the entire state, so he may undergo and endure atonement. A criminal is a human in need, and the road to atonement is the help which must be offered to him, as is evident in the laws of each country, though many of the claims are wrong. Atonement can only be carried out if the fallible person has been given the possibility of atonement, by being removed from the freedom of society and thus learning the truth and the right and healthy and lawful way of thinking and acting. But if a fallible person is being punished for a misdeed by torture and the death penalty, then we are faced with a vengeful and sadistic punishment, devoid of any atonement and humanity. Such a measure destroys any possibility of atonement.

As a rule, such tortures and death penalties are being demanded by people who are totally unconcerned about the consequences and effects of the criminal act. The basis of their reflection, determination and requirements of torture and the death penalty, which these people demand be carried out, is their thoughts of bloodthirsty revenge. Their fear, cowardice and lust for profit stem from the idea that perhaps they themselves could one day come to injury or harm through a similar offence.

Thus, people demand torture and death for other people, to cover up their own cowardice, fear, lust for gain, deficiency, failure, bloodthirstiness and ambition for power. In their boundless stupidity they do not recognize that their demands and recommendations of enforcement of torture and the death penalty bring forth and reveal all of these aforementioned primitive attributes. Criminals, even though their thinking is misguided, seduced and pathological, very often are of great intelligence, while those who scream for torture and death suffer from irremediable stupidity, primitiveness and a feeling of self magnificence, which creates in them the false belief that they are better than the delinquents. Because of their primitive stupidity, fear, cowardice and lust for gain, the light of realization and wisdom cannot penetrate to make them see that they are acting, thinking and talking in a bloodthirsty and vengeful manner.

By doing this they become more fallible criminals than those delinquents who committed their crimes through misguided, seduced or sick thinking. Each country lives from the existence of laws, which actually or supposedly keep things in order. Among these laws are to be found demands of atonement for criminal offences, so that order will be preserved and delinquents

will be integrated into procedures of atonement that will lead them to right thinking, acting and living. The more primitive people are, the more illogical, inhuman and untrue are the laws in respect to the understanding of atonement. The more sectarian and religious they are, the more primitive and untruthful they will be in their thinking, acting and living. And their understanding and application of atonement for a committed offence will be all the more primitive.

Only the sectarian and religious fanatic, whose primitiveness prevents understanding, thinking, acting and living in a lawful fashion, demands, instead of a suitable atonement for an offence or a crime, revengeful and bloodthirsty torture and even life.

Torturing people and taking their life was invented thousands of years ago as a bloodthirsty ceremony of sacrifice and later as a revengeful nemesis by a religious-sectarian cult. All religions and sects and prison officials have since followed suit. Irresponsible and criminal military people, ravishers of people, and judges, executioners and other irresponsible elements on the most primitive scale of evolution have justified, demanded and enforced these measures. Elements, which in their delusion of grandeur, call themselves humans, but who do not, in truth, merit this description. How could a true human being override all natural laws and the law of creation itself and dare to sit in a court of law and judge over life and death of another form of life? Only primitive idiots of a sectarian nature without the ability to think with reason can do so, be it criminal military people, revolutionaries, terrorists, hierarchists, monarchists, anarchists, the Pope, sectarians and fanatics, beggars or a housewife, judges or lawyers, the president of a nation or a dictator. If these people would live according to the creative laws and commandments, they would not demand revenge, nor condemn people to death. If they were truthful and lawful people, living up to the commandments, they would, in all humanity, sit in council and deliberate about the required time and way of atonement. The primitive fools, however, sit in judgement over delinquents and reflect, decide and demand revengeful punishment and the enforcement thereof, even though they know, that, since time immemorial, it has been said, judge not, that you be not judged and For with what measure you judge, with that very measure you shall also be judged.

The way the primitive blockheads act and think is food for thought. So are the age old words concerning judgement. Only few righteous people occupy themselves with such thinking and acting. The main body of people are of the opinion that they are better than the delinquents, who are led to revengeful punishment. This kind of thinking is to be found not only in countries which are reputed to or which pride themselves to prefer law over unlawfulness, but also in so-called constitutional states, which have laws approved by the people, laws which demand and propagate revengeful laws instead of atonement. How else could we explain, that in such constitutional countries such as Switzerland or Germany the voices of citizens of all professions, such as housewives, workers, engineers lawyers, judges and policeman are becoming loud, demanding that criminals ought to be put to death in peace time as much as in

war time, as is the case in the United States. Consider the many put to death in Switzerland during World War II - and this in a country reputed to be neutral and peaceful. After a crime we hear voices only too fast and too loud, primitive phrases such as : "If you kill a criminal you need not feed him" or: "Pigs such as these should be tortured and quartered", etc. Who is better in this case, the criminal, or the one who demands revengeful and bloodthirsty punishment?

Torture in the first place, is the bloodthirsty diversion and satisfaction in seeing a fellow human being suffer lethal agony. And the death penalty is exactly what it says, namely a punishment in revengeful intention and manner. A revengeful punishment, thought of, demanded and executed by so-called humans, who are in fact rapacious and bloodthirsty beasts, who are even worse than beasts of prey in their thinking and acting. Worse than predatory animals, which have become man-eaters, not killing because of instinct of self-preservation, but because they recognize the facility with which they can tear down human prey.

The amount of severity of torture and the death penalty never justify the application thereof, nor even vindicates such revengeful thoughts. The death penalty removes any possibility of atonement for the delinquent, because after the execution everything, but everything, is over for him. He is dead. His killers are the primitive blockheads, avengers, sectarians, animal like military rogues, dictators, terrorists, anarchists and legal killers legalized by the state. These officials, who delight and rejoice in a legal or illegal verdict and official murder, feel strong and big and they scream: "Now I feel better, we have shown it to this pig". Following the principle of small, under-age would-be-greats, whose mind does not reach very far, who would smash a neighbor's window with a rock, shouting: "Well, I have shown it to him. He is not going to call me names anymore, just because I stole apples from his tree".

Man cannot demand atonement of a fallible fellow human being, who has committed an unlawful act, and at the same time demand and execute a revengeful and bloodthirsty punishment. According to the natural laws and commandments of the creation, the fallible person must be given the chance of fulfilling atonement. Atonement means, as true human laws imply, that a fallible human being shall do penance for an offence. In other words, a fallible human being must be given the possibility to do penance, by thinking in the course of month or years, or even his entire lifetime, about the wrong or evil he has done. Thus he can learn from his thoughts to put his actions and indeed his entire life into healthy tracks, in order to become a true human being. To be locked into a small cell or to be banished to a lonely place, for 20-25 years or even a lifetime, being alone with one's self and one's thoughts, means to carry a terrible burden day after day, until the day arrives when the wrongdoer can say, having reached the possibility of atonement: "Yes, I have realized that I have acted in a criminal way and against life and my fellow-man and against all laws and commandments. I

have realized my error and I repent bitterly. I beg for forgiveness for my action of that time".

Criminal procedures have not been invented and created by humans, in order to take vengeful punishment and revenge, but to help the convict in recognizing the veracious laws of life and human order, and in achieving logical thoughts in order to become a normal healthy being.

Torture and the death penalty have never been a deterrent to crime, not even to murder. This is a fact, proven worldwide since time immemorial. On the other hand, it is a fact, which also can be proven, that in those countries where the death penalty has been abolished, criminality has not risen to this day. This must be seen comparatively, must be calculated to the increase of the worldwide rise in population. If 3% of 100 person are criminal elements, they must number 30, when the population increases to 1000. If you reach 10,000 people, there must be 300 criminals, and if you have 100,000 people, there ought to be 3000 criminals. Criminality appears to be on the rise, but in fact the percentage remains the same. It is solely the constant and rapid increase in population which makes criminals appear in ever greater numbers, without criminality rising at all.

Torture and death penalty are no deterrent to crime, because hardly a criminal thinks in his misguided, seduced and sick thoughts of what may happen to him, once he gets into the custody of the judiciary. In fact, most criminals, having misguided, seduced and sick thoughts, mostly count on being smarter than officials and the authorities, and they would, therefore, never be caught. Why should a criminal be threatened with torture and death, if he is convinced in his misguided, seduced and sick thinking, that he would not be caught? If a criminal would consider the possibility, that he would have to pay for his unlawful deed with torture and death, then his attitude would be (and this has been proven): "...then everything will come to an end for me and I will have my peace. Let them torture and kill me and "return my mud under the earth": The main thing is that I am able to send this one and that one to hell. I would prefer to be killed by these idiots rather than living out my entire life behind bars". And indeed, the primitive blockheads aid and abet such criminals, by preventing an atonement for their murderous assaults. They help them to a free pass of not assuming any responsibility for themselves or any possibility of atonement. Even in cases, when such would be available, they make sure to rob these delinquents of any possibility of atonement.

It is the duty of man to love, assist and help his fellow-man, no matter what he is and what he may be guilty or innocent of. No man has the right to sit in judgement over a fellowman and to sentence him. The correct way is to sit in council, to deliberate advisingly in order to confer and bestow upon him every possibility of human help.

Every advocate and executor of torture and the death penalty, if done secretly or in public, is a factual murderer. He is more degenerate than the sick, misguided or seduced criminal, who

is guilty of murder. Factual murder, be it in secret or in public, is, in any case, support or execution of a death penalty, no matter whether there is a legal or civic judgement behind it or not. Factual murder is and remains also the support and execution of torture and death in any kind of warlike activity, revolution, demonstration, acts of terrorists and anarchists, but also when denying help to an endangered private person. Last but not least, it is also factual murder if humans are being killed for sectarian reasons of all kinds by religious people.

The one and only law that permits killing a person is the law of self-defense. Only pure self defense acquits a person from killing another person. If a man kills his fellowman in a war or a revolution or supports torture and killing, or if he blesses weapons for such acts, as is done by various religions, then this must also be accounted as factual or potential murder. Because acts of war and revolutions of all kind are never of self defense. If military people, sectarians and revolutionaries turn into rioting mobs, then they do this with full intent to murder, with premeditated thought to kill a fellowman, should an attack occur by one side or another. The military man, revolutionary, terrorist, anarchist or sectarian wastes no time in capturing his enemy or eliminating him in a human and deathless manner. No, the thought of killing is maintained and cultivated. Military people, revolutionaries, terrorists, anarchists and the like work knowingly with the intent to kill to death, never with the intention of eliminating an enemy in a human and not weapons are made and used, which are capable to kill, which is proof enough that there is intent to kill a fellow human, therefore we deal here with factual murder.

Technical science, chemist and other scientist are capable today of fabricating pure defensive weapons, which, when used, by a defensive army, would not endanger anyone's life. These weapons could be put to use purely for defense, when exposed to an attack, rather than using murderous weapons to kill and bring death and destruction.

But this is not being done, only torture and killing the enemy is being discussed, trained and put to use. Therefore we deal here with factual murder and those who can agree upon this method in their conscience do not deserve the name of man.

It is a matter of proof that people who are willing to torture and kill give vent to their degeneration at each opportunity that presents itself, and where can this be accomplished in a more advantageous manner than in war and revolution?

In war and revolution exactly these people who favor torture and death give vent to their degeneration. This is an irrevocable fact. Their degeneration is limitless, because they receive the possibility of being freed of their instincts and impulses to legal torture and murder. There is no need to go further into this, the terrible, world wide degenerations and mass murder of these elements are well enough known.

A final word must be said about the so called increase of crime: it is being said and proven that crime is not on the rise, but increases only at same time when there is an increase in population. However, it should be noted that there are certain times when an increase of crime takes place, and it is always then, when a state is being threatened and narrowed in by crisis and the citizens begin to suffer misery. When these times occur, it is generally these people who by their negative thinking believe they are helping themselves by supporting the torture and death penalty. Those who would like to punish others for their offences with torture and death, or actually do so, use theses times of misery for their own profit, by committing criminal deeds from larceny to murder, from petty theft to pillage, from defamation to the ravishment of corpses. This fact is proven and cannot be dismissed and should give all of us food for thought.

Billy

THE MEDITATION

It is the teaching of Meditation, the teaching of the spirit to self-knowledge, which is founded in the recognition of the truly ealistic facts and the domination of all factors of the spiritual and physical existence. It is the teaching of meditation, the teaching of the powerful powerlessness, which is founded in absolute logic according to the sevenfold laws laid out with the following valued explanation.

POWERFUL POWERLESSNESS

Under powerful powerlessness we understand the state of liberation from illogical thinking and action, which is called the certainty of logic. An idea is considered the starting point of a deed or action which follows; it has to be in consistency with the form that it is prepared for, and conceived and thought of in the perception of truth, and, as balanced value finds its destiny.

The proceedings of the powerlessness rest in this value, that through the understanding of absolute accuracy of logic, the deed or action based on a precedent idea has to find its fulfillment in the **MUST** of the logical consequence, since the logic of rules and laws demand fulfillment for their perfection, to be able to bring fulfillment to evolution in every respect. Thus it is a powerful process of powerlessness, since the certainty of logic is accepted as such and is thereby in accordance with a stipulated goal attainment. This indicates that the goal is fixed and has to be reached because it is in accordance with the only true form. However, certainty is power in logical form for the attainment of a stipulated goal in the spiritual sense, even though materialism cannot be deduced therefrom, yet in a wider sense is transferable theron, as a path to fulfillment of the physical realm of existence.

Powerful powerlessness complies with the form of logical truth in wisdom, resulting out of the knowledge of facts. It is determinatively (powerfully) decreed through the rules and laws, that the goal has to be reached in a natural form of powerlessness, driven by destiny (force) in absolute logic fulfillment. Consequently, we understand under powerful powerlessness, that the determination to reach the goal, with the help of absolute logic, is denoted as force, never the less, whose application ensues in absolute powerlessness, since there is no compulsion of any sort, but only the knowledge of the absolute accuracy of logical consistency in logical consistency, and its effect. Consequently, we are dealing with the form of balance based on its natural value.

Thus, the meditation is an occurrence of powerful powerlessness which purports that it is an occurrence of observation of the sevenfold-lawful destination, therefore a force to attain

powerlessness, in recognition and in observance of its own self-knowledge, dominating all factors of life.

According to the valued rules of the compliance precept to meditation, there are two essential matters which are of utmost importance. They are called ATTENTION and CLARITY OF KNOWLEDGE which are clothed in seven fundamental values which are of greatest importance.

ATTENTION AND CLARITY OF KNOWLEDGE

1. *The Observation*
2. *The Thoroughness*
3. *The Acquirement*
4. *The Value*
5. *The Three Values*
6. *The Clarity of Knowledge*
7. *The Four Clarities of Knowledge*

Among the two fundamental values, attention and clarity of knowledge, it is the attention (carefulness) which has to be observed first, and namely in the sense of its most important and foremost function of clear and keen observation, which is of utmost importance for the entire meditation. The main value of the use of meditation in every day life is clear and keen observation, from the start of the first systematic exercise to the acquisition and attainment of the highest goal.

THE TEACHING OF MEDITATION

1. The Observation

Clear and keen observation is the concentrated observation of what is taking place at the moment, the direct present experience for the time being related to the internal and the external. This is, in the case of meditation, the immediate perception, observation, registration, and realization of one's own spiritual and physical process of existence, as far as these fall within the mirror and observation range of attentiveness of the human. This keen and clear observation is also called pure-observation, because the observing person is, in such a meditational situation in its purest form, only a receiver without influencing the object through his own form of will, emotions and thought forms as well as not exerting influence through evaluating his own actions. Thus, in the realm of meditation only the purity in this form is of value, which allows only pure facts to exist; consequently, only the existing in its purest, keenest, and clearest form, which is also in accordance with crystal clear objectivity.

It is unavoidable, because of established habit, that initially, during the pure observation of facts (objective reflection / object reflection), one's own evaluations and other reactions always appear. People's habits of thinking without concentration and observing without concentration assure that the concentration will be interrupted by constantly dashing thoughts and other internal and external influences, with the result that the pure observation suffers therefrom. However, these interruptions emerge only in the beginning, and work themselves out slowly and systematically, the more intensively the person dedicates himself to the pure observation / attention process.

The emergence of one's evaluations and other reactions must be grasped clearly and instantly, and immediately returned to their state of non-importance so that the pure observation of the object may again dominate. In this way, there slowly arises a feeling of inner freedom concerning the respective object. This exercise gradually leads to a familiar mental attitude, which is readily at one's disposal when needed.

It is necessary to notice that the pure observation is not recommended for all life situations, particularly not in such circumstances where decisions have to be made by word and deed, and where planned or carried out actions materialize. This belongs in the realm of clearness of knowledge. Yet, it is so, that particularly in situations where an active response is required, the pure observation fulfills a function of utmost importance, which confers to various decisions a better and greater reliability, and to actions themselves a

decisive prospect of success, because through the pure observation logic is aspired to, and at least is better realized and utilized in important aspects.

The pure observation is recommended to people as a methodical exercise for long or short periods of time, if it has already been gained as a matter of course. In that manner it may serve a person in leisure time as well as in every day life in all moments of evolution and well being, on a personal level or in third person. but it may also serve as relaxation for a person to retreat to, even if only for a short while, and be it only for a minute, from the bustle of every day life. It may also serve in the making of important decisions, for in that way, a short period of time is spent on reflection.

The value of observation is established firmly in the recognition of fact. Consequently, when an object is observed, the observation has to be limited to it alone, whereby the details of the object have to be recognized and remembered, thus, the facts are being registered. This is the value of remembering and of becoming self-aware of that which is truly present, the facts. Consequently, observation means recognition, pure observation means recognition of facts, which is firmly established in an accurate attention to detail, to the specific. However, attention demands thoroughness in the effort of observation and in the process of recognition.

2. The Thoroughness

Thoroughness demands every individual effort if it is to lead to the goal. This pertains particularly to the spiritual interests and to their effects which are to be earned. This applies especially to the thoroughness of the superior and difficult lesson of work, that noble path which will lead to the removal of suffering. Within the limits of this path pure attention dominates, which, aside from all other functions, shelters that indispensable basic element of thoroughness which drastically advances the entire development, namely, the thoroughness of the will in connection with non-superficiality which is the domineering and characteristic feature of pure attention, and in positive formulation carries the value of thoroughness.

It is a fact that, with the methodical development of pure attention itself, the highest degree of thoroughness finds its application. Non-thoroughness irritates the spirit of pure attention and so, logically, condemns all efforts of development to failure and bars every prospect of success. A success of the spiritual education is only guaranteed then, when thoroughness has already been added to the foundation. Only in that way will success present itself and extend into the future.

The pure observation begins at its first inception, which means it has to start at the bottom. If the pure attention is divided into its two values, the other being pure observation, it proceeds with the help of the latter down to the roots of all things, which signifies for the development of the spiritual interests that it is guided, first, toward the primary phase of the process of perception where the spirit is still purely receptive. These studies are in most cases, very incomplete, superficial, and faulty conceptions of the object. Right after that follows the next process of perception which corrects and completes the first impression. However, we have to take notice, that this is not always the case, because all too often, the student accepts the first impressions without proof, with all flaws, and new, far-reaching, and perplexing distortions, which correspond to the more complex character of the second process, and these will be unconsciously added. Such faulty, incomplete perceptions, interspersed with wicked prejudice of all kinds, become the foundation on which the then very flawed and extremely adulterated conclusions and decisions, of often far reaching significance, are based. Such projections, which are frequently colored by passions and are contrary to the truth, always succeed in repeated destruction of the structure of meditative and moral development, so, despite all efforts, real meditation cannot be attained, nor can it be successful.

Now we come to the pure observation, as a clear, conscious invigoration and cultivation of the first purely receptive process of perception, consequently, a much better possibility is afforded to fulfill its utmost function with great care. The pure observation proves the proceedings of its thoroughness in that it painstakingly clears and prepares the ground, upon which the first process of the succeeding spirit functions can take place and develop. In that manner the clearing, purifying, and preparatory function of the pure observation serves the setting of an objective which is called in spiritual teaching, the character purification. Here, on the other hand, the spirit has to go through the process of cleansing and purification, because only through utmost thoroughness can it find its origin and success, whereby in the thoroughness itself another important part of another function is of conclusive significance, namely the Acquirement.

3. The Acquirement

The pure observation is the mere registration of the object, its demarcation and its destination. This is not an easy task at the outset of a meditation exercise but a most difficult one, and the first important result of the exercise is very valuable. The reason for its difficulty is that the pure observation is extremely unfamiliar to the uninitiated, and because of that a clean, clear observation of the object is difficult to comprehend. For

instance, such a sight perception when it is of lesser or greater interest to the observer, will yield a pure object only in extremely rare instances, because it still, being situated in the unfamiliar condition of having to acquire the ability of pure observation, will be continually interspersed with strong egocentric value colorations, particularly with values of beautiful and ugly, pleasant or unpleasant, or plainly negative and positive, harmful or harmless and useful or useless. Should the object be a living creature prejudice will enter into the picture, which will manifest itself in many variations. Should the materialistic consciousness, which must exercise control over an object in order to pass it on to the spirit via the unconscious, not be strictly controlled by the pure attention, it will consciously receive only objects which are provided with various personal touches (values, association, etc.), with the result that these observations, provided with the touches of the personal realm of valuation, will founder as simple perceptions of the recollection-receiver and will influence the future conceptions decisions, moods, opinions, etc. of the object in a fateful manner, whereby often, for a long period of time, every further effort at meditation will fail.

When pure observation takes place, it is then the task of pure attention to sort out these extraneous and unwelcome complements, which are meditatively negative. Through pure attention the object of perception must be freed from false and irritating influx, which, however, demands a persistent effort. At the same time, when the keenness of pure attention is raised gradually, a filter of increasing fineness is constructed, which at first filters out the coarse, and then little by little, the more subtle impurities, to give rise to purity, which is called the acquirement, or the acquirement of the pure object. This condition is phrased: **THE REMAINING AT THE BODY IN CONTEMPLATION OF THE BODY.**

The remaining at the body in contemplation of the body is not the contemplation relative to sentiment, but simple and solely the contemplation (observation) of the object itself, which is evident as a definite situation. For instance, if a wound is contemplated (observed) then only it, in itself, can be the object of observation, not the piercing pain within, because the pain, if attention is paid to it, will manifest itself as an object of sentiment contemplation, which corresponds to self value coloration and consequently is an incorrect influence. More or less, it is the prejudice that the person fosters which touches on the egoistic side, a delusive materialistic-consciousness-reflection, because the sentiments are not egocentric, but are steered by the thoughtform, and only it can be egocentric, and that in every case. Thus, indignation or hate against whoever inflicted the wound corresponds to a materialistic consciousness reflection, which is caused by means of pure mental sentiment.

The main function of the pure observation is the acquirement of the pure object which means that nothing else is existent in the entire thought realm, consequently, no admixtures (self-evaluation and association, etc.) and no egoism emerges. The action of the

acquirement is that, that which is seen (observed) should be simple and solely something envisioned (observation), that which is heard merely the hearing, that which is felt the feeling, that which is recognized a mere recognition. This acquirement lead to recognition, which is necessary to the formation of the consciousness(the materialistic consciousness) and the spirit, and it is a requisite for their liberation which is of great value.

4. The Value

The special value of the pure observation rests in the important function of the solid foundation and the acquirement of the pure object. However, this foundation and this acquirement contain the values of recognition, of foundation, and of liberation. The value rests especially therein, that the clarity is recognizable beyond the interests of the materialistic consciousness and of the spirit, but, also, that these represent and embody two entirely different factors and are independent from each other, however, not in the sense that they could exist without each other. Independent of each other they can be self-acting, however, for the attainment of a goal they must merge in co-operation. Consequently, the materialistic consciousness has to process the sentiments, the seeing and hearing, and also the thoughts, to let these be transmitted as value via the unconscious to the spirit. In this case the value is nothing else than the product, i.e. the end product of a thought process, which now as a purposeful continuous process or finished process is handed over to the spirit as an instrument, and it produces then strength of its strength and the newly attained knowledge earns and produces a corresponding effect. Consequently, such finished thought process represents the real value, thus the end product, in this case a programming, which serves the spirit as instrument and guidance, according to which it can let the effect ascend and mature, and let it as definite new effect, find its new value.

5. The Three values

Wisdom recognizes only such matters which were very carefully tested by attention and never confused, because wisdom acknowledges only absolute logic, which is truth.

The object to be observed requires and extremely careful preparation and cleansing. It must be cleansed and isolated, only then can it be detained. this occurs through the

recognition of an accurate, appropriate preparation. This preparatory work is rendered by the pure observation in its acquirement of the pure object, because the pure observation "cleanses" the examination and observation object from all the prejudices, which are associated with it and are distorting it in the thought and sentiment realm. Consequently, it isolates it from all self value colorations and other reflection subjects which do not belong there. Thus, the pure observation detains it, by simply slowing down or even stopping the actual transition from pure receptive observation to active expression of opinion, to give the reflective glimpse of recognition the opportunity of accurate examination and realization, which is not only of utmost importance for the analytical, disjunctive, and distinctive function of recognition, but also for the syntheses, that is to say, the recognition of connections and dependency, many of which escape the observational phase of hastily broken off thinking. However, connections can only be recognized reliably if the single connecting links have been carefully examined in all of their aspects in advance. If this does not take place, we clearly have a source of error of enormous significance, which thus, is based on inadequate analytical preparation.

In the meantime the pure observation lets all objects speak for themselves, which indicates that it allows them, first of all, so to say, to address themselves, thus, to allow them to finish speaking, without interruptions by means of the disturbing factors of hasty and definitive prejudices or judgements and without imposing silence upon them, not even when they have plenty more to say. And just for that very reason, that the pure observation perceives all things new, over and over again, and in fact, without any leveling effect on habitual prejudices and other judgements; just for that very reason the objects, ever more frequently, have something new to tell. In this way, the keeping inside of the pure observation very patiently, or, often effortlessly during the pure observation, the deepest insights are exposed, and locked up and hidden connections are revealed and made accessible, which as a rule, refuse to yield to the often much too impatient and imperious pull and demand of the quite aggressive materialistic intellect.

The apparent uniform occurrence of a single observational act will gradually become clear in the light of pure observation as a fast paced succession of several discriminating phases, and each and every one contributes their own function to the final result of a complete act of recognition. May the following serve as an example: When an object is seen, a rose for instance, the individual usually assumes that this is a uniform and directly imparted sight-impression. But what is perceived, at the very first, is merely a speck of color, which through outline and color, distinguishes itself from its surroundings. Only through a succession of further, very rapidly paced acts of perception, will details of form and structure be added, then the object will be, so to say, touched from all sides. If the observer is dealing with a new and rarely perceived object, then the process of collection of individual characteristics becomes much clearer than with partially or very familiar objects.

But the term and name "rose", which is apparently given simultaneously to the sight-perception, belongs in truth however, to a totally different type of consciousness, namely to the subconscious and not to the sight-consciousness. The value of the term or name "rose" lies thereby in the unconsciously stored up memory pictures of similar and previous perceptions, consequently, it comes to a habitual association with the word "rose". And again, fundamentally different is the value judgement "beautiful" and as a result therefrom the possibility of the wish to own. Through observing, incisiveness and refinement of the observation itself increases, which will bring along with it a further plenitude of single facts, which will be able to mediate most valuable insights, not only about the object itself, but also about the special value of the act of recognition. It must be immediately clear, that the stages of the valuation and abstraction have to be distinguishable from the pure act of perception, which is important and very informative.

With the pure observation as methodical exercise, the first impression to appear will be the one which is a direct and permanent confrontation with the omnipresent transience: the permanent and incessant change of forming and passing on. The pure observation sets forth on how the individuals physical and psychic, as well as purely mental, occurrences incessantly form and pass on. Thus are born and die. This will become a very impressive, thousandfold illustration as the mark of identification of TRANSIENCE. Chiefly, with ones sentiments and thoughts, consequently with the psyche, with which the individual mainly identifies himself, will this find impressive expression. This experience of oscillation will, in the course of meditative exercise, gain in strength and vigor, so that the other two marks of existence identification, namely the void of ego essence, as well as the shortcomings and sorrow of just the same meditative objects, will become facts of ones own experience and not just remain abstract notions. This experienced knowledge of the TRANSIENCE is but the starting point for the so called clear sight meditation, whose stages of recognition find their start with the insight into the coming into existence and passing on (forming and passing on being born and dying) of the physical and psychic occurrences.

Although the fact of TRANSIENCE of all things is generally known to the individual, to the effect that it already becomes trivial, the individual only thinks of it, then, when grief befalls or touches him or concerns him quite personally. Through the pure observation, however, it becomes clear and evident to the individual, that the transience is his permanent companion and that even in the smallest fraction of a second always a frequency of change expires, which eludes the normal and superficial observation and conception ability. Only through the exercise of pure observation is the individual able, however, to recognize this clearly and distinctly, if he reaches full consciousness in the world within which he lives. Then he begins to see things the way they really are.

2. Forming the Spirit

Thoughtlessness, loss of self-control, hastiness, and carelessness are the principal reasons for a very large part of all sorrows in the world, thus the greater part of all sorrows on earth arise not from conscious wickedness. A single brief moment of reflection would often quite suffice to prevent a far-reaching concatenating of guilt, catastrophes, and other calamities. But the individual is no longer accustomed to that, and above all he is in want of time. But upon my word: If time is won, all is won!

Through pure observation the individual becomes accustomed to pause, precisely at the very decisive moment which renders it possible to him, to grasp it all, and, so to say, to detain it through a complete and very clear recognition in an instant when the spirit is still plastic and has not committed (or fixed) itself. The pure observation, of course, slows down and hampers the change/transition from the receptive to the active behavior of the spirit and renders possible to the decision a much longer extension of time. Particularly, this slow down is of very great importance indeed, as long as the unwholesomeness and not the wholesomeness represents a strong and domineering spontaneity in the human spirit and thus attempts to make its way steadily and directly. Hastiness in word and deed will be prevented through the moment of pause, through prudent consideration and through self-control, which develops through the holding back and enables it to be more effective in its execution. Then consequently, the plasticity and approachability of the spirit will grow considerably, if undesired and unwise reactions ease off slowly and no longer break through habitually.

Through the pure observation the necessary time will be available for consideration, to see if, in a given situation, a decision or activity is advisable or necessary, whereby the much too quick willingness of the individual to unnecessary and unsolicited intervention or interference, implanted by religious heresy, will strongly be reduced. Herein lies another avoidable and evil cause for many sorrows and a great many superfluous complications of the internal and external life. Pure observation leads to a break from this habit, and, as result, to the omission of unnecessary and troublesome tension, this in turn to a greater and more intensive plasticity of the spirit.

The pure observation directs itself to the present and teaches living consciously in the present. Extremely vigilant, it lets matters of the future approach, lets them become part of the present and, without holding on to them, lets them slip into the past, however in the course of which, the knowledge about them remains as a stable and clear remembrance, yet without indulging therein and longing for them to return. Not one iota of energy should be

wasted, futilely and senselessly, on a fruitless longing for them to return, for what belongs in the past cannot be rescued again. A senseless, loquacious "harping" about the past in thought or word is entirely senseless, and does not lead to a goal or progress, and contains only banalities and futile regret. Also unnecessary energies should not be wasted on the near of distant future, like hoping and planning or fearing and worrying, for the future is only then of value and correctness if an actual and continuous evolution of the spirit is connected therewith, otherwise the danger of a purely materialistic value appears. If the hoping and planning for the future is connected with the actual and continuous evolution of the spirit, then it no longer represents a planning for the future, but a creation of evolution in conscious form, whereby it clearly appears, that the value does not represent hoping and planning anymore, but acknowledge about the certainty that the goal will be reached. This too becomes a source of sorrow and disappointment avoidable by means of the pure observation. In as much as pure observation refers the individual always to the present again, it brings him into possession of his freedom, which is found only in the real present. To no degree does the madness of the religious heresies become more distinct than in owing directly to that, because these purport that an individual should hope and plan for the future, to disregard the present thereby, in order to reach "the kingdom of heaven".

The thoughts on the past and future also constitute the principal element for the semi-conscious daydreaming, whose tenacious and sticky thoughtmass obstructs the narrow space of the actual consciousness and does not offer a possibility for its formation, but makes it even more formless. These daydreams are the principal obstacle to concentration. The best means to counter and avoid them, is pure observation. A spiritual vacuum, whose fertile soil offers nourishment to the daydreams, threatens as soon as no impulse and no necessity exist for a goal aimed thinking and acting; at this point the pure observation should find application by which means the danger will be removed. However, should the daydreams have appeared already, then the individual only needs to make himself the object of his observation, to take away their weakening effect on the spirit and to drive them away. Yet it is more advantageous to nip them in the bud. This is also valid as a means for "the transformation of meditation obstructions into meditation objects."

In the untidy nooks and crannies of the individuals internal nature the pure observation alone creates order and lawfulness. Through the meditative pure observation all of the otherwise blurred perceptions manifest themselves, the unfinished trains of thought, the strangled and stifled feelings and sentiments, which each and every day move through the consciousness and senselessly overcrowd it like a continually growing rubbish heap. Taken individually, these uncompleted trains of thought and stifled feelings and sentiments are small fragments only, single thin layers of rubbish of the consciousness, which in themselves are very weak, however, which are able in their summation to gradually interfere with the functions of the spirit, and naturally, above all, with the plasticity of the

consciousness in general; the latter to the regret of the unconscious, the reason being, because these faulty, wasteful, and unfinished products of the conscious process determine extensively the structure of the unconscious, of the subconsciousness, which on one hand has to mediate its knowledge and ability to the spirit, and on the other hand exercises a considerable pressure onto the materialistic consciousness, since it has to work again with the knowledge or ignorance of the subconsciousness.

However, the pure observation now renders possible the inner vision and awakens the inner resistance against such a condition of materialistic consciousness, disorder, scorification, and rubbish accumulation, and a further persevering exercise in pure observation will limit an additional increase to a minimum and finally drive it out completely. This is the self-acting, cleansing, and bringing into order function, of the pure observation, which on one hand applies to the growth and formation of the materialistic consciousness and in the same fashion also to the subconsciousness, and for the most important part to the formation of the spirit.

The pure observation, which is aimed at itself, serves in its value the ascertainment of its own, true and inner position, an occurrence, which is indispensable to the formation of the consciousness, the subconsciousness, and the spirit. Because the pure observation calls full attention to every thought which wells up from within, it clearly and distinctly shows many strong points and weak points of the individual, and with it the many difficulties and possibilities, which the individual normally knows nothing about, and because he knows nothing about them, he is controlled by them, without being able to protect himself from them, or make them useful to himself. Self-delusion over one thing and ignorance over another makes self-education impossible. The individual, misled by religious heresies, is inclined to skip, as quickly as possible, over thoughts, words, actions, and deeds, which the inner "judge" disapproves of, just as he does not like to be reminded by others of his weaknesses and failures. The same way that he likes others to see him, he likes to see himself, in the best of lights, whereby he creates a phantasm of himself, which one day, without fail, must vanish like a mirage. But such self-delusion and the repeated appearances of the respective weaknesses render possible an undisturbed growth of rubbish, whereby a supplantation of self-knowledge comes to light, which is just as dangerous and fateful as the uncontrolled and unprofessional supplantation of drives and passions.

If the individual gets into the habit of grasping and calling by name harmful and wicked matters, thus he already has made the first step towards their domination and conquest. Already, the habituation to the elementary ascertainment alone release an inner resistance against any unwelcome oppression of consciousness and every unwelcome thought, so that, that which is favorable and real can assert itself. But exactly the matter of fact and precise

form of the pure ascertainment, the registration of fact of the inner occurrences, renders itself more effective than a gigantic summoning of will, feeling or comprehensive thinking, whereby mostly only tremendous opposing forces will be called into play which then uncontrollably go overboard.

Naturally, the pure observation also supports all noble and positive forces of the individual's inner being and brings them likewise to full consciousness. Therewith, the self reliance will be strengthened, which is of utmost importance for the inner progress, and it aids the still budding, but otherwise, with certainty, unnoticed positive abilities within the individual to reach full development. So, the elementary "powerless powerful" method of simply ascertaining and registering proves itself rather exceedingly as the most effective factor in the formation of the materialistic consciousness, of the subconsciousness, and of the spirit.

3. *Spirit Liberation*

If, to begin with, one endeavors to the best of ones ability, to act purely observant toward human beings, animals, plants, and events, then one experiences immediately, that these periods proceed much more harmoniously than the ones in which the slightest attempt is given into, to "meddle" in word or deed and in feeling and thought. The individual walks with a comforting feeling of freedom and self-satisfying cheerfulness through such a period, protected against the external environment and its importunities and banalities like through an invisible armor. The individual feels like he saved himself from the pushing and shoving of large crowd of people, and, with a sigh of relief, he can now look back at the bustle which remained behind. If the individual retreats from his fellow man and all other things to such an extent, his reserve and his attitude towards them will make him freer and friendlier, because the whole entanglement with them, through interferences, defense, demand, and fear, which result out of egotism, will be loosened and detached. The pure observation also teaches to desist from pursuing a world-constructing and thereby sorrow-creating course. The pure observation instructs on refraining from and breaking the habit of grasping, meddling in, and taking hold of all such things and interests, which are illogical and destructive.

The pure observation is the direct access to the recognition of reality, which brings to the individual definitive clear-sight, and exactly herein lies the chief value of the meditation and the highest form of its spirit-freeing function.

The clear-sight is the direct and deeply penetrating insight into the three marks of identification of all existence, namely into its transience, sorrow and void of ego and

substance. The clear-sight does not merely exist in a comprehensive-abstract knowledge of these truths or their pure intellectual acknowledgement, which continues to be not binding to the personal attitude of life, but it is rather a knowledge of experience of the truth, which is acquired through the repeated clearly and distinctly observing confrontation with the personal physical and spiritual occurrences. It belongs, for that reason, to a knowledge which is capable of transforming the individual and is replete with efficacy. Which means that he who really knows something and actually acts accordingly, he really knows it completely, but, he who really does know something and does not act accordingly, he only knows it incompletely.

That which reaches maturity through the clear-sight, through the confrontation with reality, is denoted as clear-vision. The only possibility to attain clear-vision, is, in general, through pure observation and pure attention. Just the occasional use in everyday life, whenever there is a chance, bestows a liberating and relaxing effect on the world of ideas, the consciousness, and subconsciousness, and naturally, on the spirit, whereby again, better internal and external conditions are offered for further meditative activity.

It belongs to the nature of the clear-sight, to recognize the affairs and interests of the internal and external world as impersonal processes, as "pure occurrences", to be free in such recognition of all delusion, of passion, hate and greediness and all similar or kindred evils. In a certain degree and in a limited amount of time these recognitions already appear to the individual at the initial pure observation, whereby a gradual acclimation of the consciousness, the subconsciousness, and the spirit, to the "higher atmosphere" of the clear-sighted recognition takes place subtly modified, so that an overload does not occur and the evolution does not suffer injury.

Through the pure observation the individual becomes familiar with keeping distance from all things and from himself, and his own experience demonstrates the possibility and the good fortune of complete detachment from all burdens. It exhibits with all clearness, that the initially only temporary "stepping outside" into the world of peace and harmony, which as an indefinable presentiment and an anticipation of greatest freedom is swelling longingly in the individual.

To the individual this greatest goal, the clarity, may still be something very remote, yet, through the inner experience of his pure observation, suddenly it will no longer be entirely strange to him anymore, but, all of a sudden, somehow familiar and calming. It begins to become a certain form of familiarity to the meditation-practicing individual, whereby it awakens in him a positive power of attraction, which it could not develop, if it had to deal with something purely abstract with nothing in his own experience corresponding to it.

6. *The Clarity of Knowledge*

The receptive attitude of pure observation should take up a much greater scope in human life than is usually the case, since the individual customarily does not apply himself spiritually in good fashion. However, apart from periods of time which are devoted to these meditative exercises, this attitude can, as a rule and in general, only be of very limited time because in almost every hour of the day an activity is demanded in thought, word, and deed. First and foremost are the various demands of physical activity or exercise, even if it is only a matter of purposeful change of the body position, moreover the individual has to withdraw, again and again, from the protection and the self-contentment of silence, because he must be verbally in contact with other individuals. Even the consciousness, the subconsciousness, and the spirit, cannot withdraw from an active expression of opinion to themselves or to the outer world, because there is to evaluate, assess, judge, choose, and to decide. However, here now enters the clarity of knowledge; three function are put into its hands, namely: the thinking, speaking, and acting, whereby the thinking is aware of the purpose and serving the purpose in accordance with reality and in harmony with attained recognition of the highest order. Consequently, in the clarity of knowledge it comes to alertness and clarity in addition to the direction-giving knowledge. In this sense is to be understood the double meaning of "clarity of knowledge" whereby the term "clarity of knowledge" is equivalent to recognition and wisdom, which is built on accurate pure attention, from which all human manifestations of life in thoughts, words, and deeds should be ascertained. In this way, it is a matter of course, that, consequently, the thinking must also be brought under control of the clarity of knowledge, even though in the teaching itself only the knowledge of clear talking and acting is mentioned and the clarity of knowledge is treated separately.

7. *THE FOUR CLARITIES OF KNOWLEDGE*

1. *The Clarity of Knowledge about the Purpose*

The clarity of knowledge about the purpose puts a question to the individual before he takes action, whether the intended action or activity does, indeed, correspond with his ideal, goal or purpose, consequently, if it is actually expedient within the inner and outer framework, as well as in this and a limited practical sense. Customarily, the individual lives, due to the influences of religious heresies, in the belief that this does not have to be

especially learned or practiced, because ordinarily, God or the Creator has placed these things within the individual, so that he, the individual as a "creator of reason", always thinks and acts expediently anyway. Yet, if the individual examines himself seriously, he must admit, that this heresy of the religions is by no means founded on truth, and that good sense in the individual is certainly not a conferred case, and, not even in the most obvious, grossly materialistic interests. The individual lets himself, not only by passionate superiority but very frequently even by surface impulses and momentary moods and curiosity, be driven into a direction which is completely opposed to his own inner goal of life and even to his self-interest. The internally and externally penetrating influences on the individual, an infinite abundance of expressions coming from the "world of multitude", often form a very strong deviation from the general direction of the goal of life; this is certainly understandable and for the average person unavoidable; yet, it is never excusable. It becomes even more necessary to limit its appearance to a minimum and to strive for its elimination altogether. But the deviations from the extensive life-direction in general, and from the expediency especially, could never be avoided through force, nor in the form of subordination to the laws and orders of rigid, straight forward sense of duty nor through pure dry motives of reason, which are illogical. The emotional side of the individual would rebel against it with sure certainty and defend itself by means of a demonstrative, irrational behavior, because for the emotions such escapades and whims constitute a natural safety valve in the form of an action of protest. Now, in order to win the irrational realms of consciousness over to a willing participation at clearly deliberate and goal-aimed thinking and acting, in a peaceful way and manner, it must be started "from the outset", which means, that this must occur on the completely safe foundation of the pure observation. Through this solely feasible, simple, conflict and compulsion free meditative method, the emotional forces of the individual become gradually integrated into the overall character and its ideals, before they are able to produce tensions and conflicts. A goal-aimed coordination of the various necessities, requirements, and activities etc. of the spirit and the forms of consciousness can only be obtained through a very far-reaching expansion of the control of consciousness on a purely natural organic and compulsion free path, just as the pure attention presents it.

The clarity of knowledge has the purpose and the function of counteracting the far ranging idleness, the arbitrariness and lack of planning of the much too extensive part of the human manifestation of life, in thinking, as well as in speaking and acting. In that way, a second function is exercised at the same time, namely the one of gathering the individual's dispersed powers, to put them into the service of a deliberate construction of life, which is powerful enough to gradually but surely group all activities of the individual around itself, also the ones of the outer periphery. The clarity of knowledge about the purpose strengthens the lead of the consciousness level and of the spirit, because it assigns the initiative there where, customarily, Through ignorance, only blind reactions to impulses

and compulsion mechanisms reign. The clarity of knowledge about the purpose effects necessary selection and valuation within the perplexing multitude of impressions, whereby the standard, the determining principle, for this selection of the development, is in the teaching of the exaltation in regard to comprehension and realization. Consequently, this is the purpose of the clarity of knowledge, for, once the individual has understood the truth of sorrow in its full importance, the true purpose of life lies solely in the progress of evolution on the path of liberation of sorrows.

2. Clarity of Knowledge about Suitability

The clarity of knowledge about the suitability of an action under the existing circumstances accommodates the fact that the selection of expedience and desirability in itself does not always lie in the power of the individual, but is limited through the various confining possibilities of the external situations and one's own capabilities. Thus, the "knack of possibility" teaches the right adaptation of the character disposition and to the data of time and place etc.. In that manner it also curbs the wildly and blindly forward dashing willfulness of desires and ideals, the setting of an objective and passions, whereby it prevents many unnecessary failures; the disappointment then falsely puts the burden of the failures on the purpose itself or on the goal and ideal.

The clarity of knowledge about the suitability teaches the ability of choosing the right means.

3. Clarity of knowledge in the Realm of Meditation.

The first two types of clarity of knowledge are also intended for the pure practical application within the needs of daily life, however, with the exclusion of any reference to religious ideals. With the third clarity of knowledge in the realm of meditation, there now appears the actual realm of teaching. This means, the characteristic methods of the teaching will be introduced into the daily life.

- A) If you have a special, confined object of meditation, you should endeavor to relate hereto the respective thought precesses and achievements of daily life, thus, the subject of meditation will be incorporated as a, or its, practical illustration. In this manner, e.g. the occurrence of eating can easily be related to the reflection of the transience of the physical body, the four

elements, the limitation of the life process etc.. In this way everyday activity and meditation can be brought into close association. But if such an association cannot be established, or if it is artificial or undefined, the subject of meditation must, if that is necessary, be given up in awareness, however, not be forgotten, in order to pick it up again if the opportunity permits, which passes as "non-loss of the object of meditation".

- B) The meditative exercise exists generally in "keeping the pure attention (carefulness) at present"; it never has to be given up, but it should gradually and surely be expanded to mental, physical, verbal, and purely spiritual activities, transactions, and interest. It is the goal of this endeavor and occurrence, that the whole life should become a meditative exercise and that it, itself, obtains life. How far the individual will succeed in this, depends extensively on the available pure attention and presence of mind, as well as the steadily growing, habit developing and forming power of serious, regular, and intensive meditative exercise.

The realm of meditation of pure attention is unacquainted with fixed boundaries, because it is in truth a realm which cannot be defined, because it increases steadily and annexes to itself always additional spheres of life.

Through the clarity of knowledge about the purpose, the consciousness already receives a certain degree of steadiness and determination for reaching the goal, and the clarity of knowledge about suitability mediates the adaptability and plasticity of the levels of consciousness and subconsciousness as well as of the spirit. If, in that manner, a certain approach to the meditative level of consciousness has already occurred, the initial interest shown to the realm of meditation as well as the gradual expansion comes easier, therefore it is said, that if the individual has mastered the first two types of clarity of knowledge he chooses an object of meditation as his "realm".

4. Clarity of Knowledge of the Non-Delusion

Through the bright illumination of the true-to-reality knowledge the individual's egomania is removed which, with all its might encircles him as delusion. That is why the clarity of knowledge of non-delusion is valid as non-delusion. Basically it consists of extremely clear and up to date knowledge, that in the other three forms of clarity of knowledge, namely: the clarity of knowledge about the purpose, the clarity of knowledge about the suitability, and the clarity of knowledge in the realm of meditation - executed functions: a

stable and persevering ego, which would exhibit a constant reality does not exist. Here, the individual, who practises meditation, stands before the most powerful resistance, for against the acknowledgment of this great way of thinking, the teaching of the non-ego, the non-I, the individual defends himself through his always present habit of ego-thinking, which exerts a very forceful influence over him, as well as through the instinctive will to live, which appears as self assertion.

The difficulty of turning away from the I-thinking does not lie so much in the realm of pure intellectual comprehension and approval of the non-ego concepts, as in a repeated, patient, and alert application on each and every occasion of thinking and acting. This in particular is the special task of the clarity of knowledge of the non delusion. Only if the individual practises again and again, to regard the just now completed body movements and the just now emerging thoughts, feelings, and sentiments as purely impersonal occurrences, only then will he, slowly but surely, succeed in confining and eventually breaking completely the power of the obsolete egotistical habits of thinking and habits of instinct in order to free himself of them for good.

The clarity of knowledge of non delusion fulfills and additional very special function, which is of greatest importance for the spiritual evolution: with the first three types of clarity of knowledge one leaves the relative safety and detachment of the pure observation and returns to the world of intentions and consequently into the world of goal aimed thinking and acting. As distinguishable from the necessary and feasible restraint in pure observation one stands here before the fact, that nearly all of the individual's functioning and thinking will extend into the perplexing labyrinths of the expanding world, which are inherent in the individual and which he is constantly constructing. Thinking and functioning have the tendency to multiply themselves constantly constructing. Thinking and functioning have the tendency to multiply themselves constantly, to fortify themselves, to continue and to expand. Even within the realm of meditation, the individual engaged in meditation will find out also in his efforts regarding the first three forms of clarity of knowledge, that his thinking and functioning will constantly lure him farther and enmesh him in news interests, so that suddenly, unexpectedly and without knowing from where, new tasks, obligations, responsibilities, and goals are envisioned, which are capable of causing injurious entanglement. This means that the individual who is practicing meditation is all of a sudden confronted with the danger of losing, or at least losing sight of, the achievement. But now the impersonal observation of the clarity of knowledge in non delusion becomes a saving protector and helper, while the individual explains to himself through his thoughts: "Here is no ego, no-I. Within me there is no ego which acts, and outside is none for which or against which one acts". If the individual visualizes that again and again, and, indeed, at all times and at all activities, then slowly a perceptible and comforting distance from the so called "own" functioning is established, which leads to a growing inner independence toward success or failure, praise or reprimand, etc., which

the functioning bears. The functioning, whose purpose and suitability were recognized earlier, takes place only for its own sake. Hence this means that the only apparent indifference produced by the impersonal observation is not going to be the cause of loss of energy in thinking and acting, but, completely on the contrary, secures an increase of energy and a certain augmentation and heightening of a promise of success.

If the individual no longer clings with all fibers of his being to his functioning, and, if he no longer identifies with it, and, if he does not have to be sustained by success, recognition and approval, then in this way he minimizes the risk that the momentum of the self created functioning flow will tear him away into the always new scope of compulsion, confusion, entanglement and egotism. In this manner the individual will more easily hold onto the chance to further control the course of the chain of functioning beyond its starting point, or, if it becomes necessary to withdraw under the protection of the pure observation, thus the inaction.

The extremely purposeful functioning of the still unliberated forms of consciousness is, as a rule, a continually new pledging of oneself. It is now the very special task of the clarity of knowledge of non delusion, in connection with the first three clarities of knowledge, to preserve in the midst of the realm of the new pledging of oneself, the inner freedom of acting. It teaches the difference hereof and in supplement to the pure observation the freedom of not acting and not doing which is designated as "foundation of pure attention".

A further function of the clarity of knowledge of non delusion is to penetrate the active part of life with the supremely decisive teaching drawn from the root of the matter, the non ego thought, in order to achieve liberation of sorrow, so that the influence is not limited only to the few hours of contemplation and meditation.

5. The Four clarities of Knowledge In Their Total Value

For the beginning phases of serious meditative exercises to already show cognition and analogy with the highest goal of detachment is an encouraging and fortunate fact.

With the meditative phase of pure observation as a very instructive schooling in the freedom of inaction it becomes apparent that the periodic stepping aside corresponds to completely stepping outside of controlled subject matter, of the world of sorrows. At the level of the four clarities of knowledge the temporary and only partially obtained inner separation from acting corresponds to the purposeful indeed, but completely unselfish and impartial acting of the controlled subject matter.

Pure attention, pure observation and clarity of knowledge help and complete each other. On the one hand, the high degree of restraint and reserve obtained during the rigorous schooling of pure observation makes it easy to ascertain every word and deed through the clarity of knowledge without the individual allowing himself to be surprised and torn away by some arising or rushing in situation and passions, because in the process of pure observation the clarity of knowledge created a much larger scope and appropriate atmosphere. This it does through the orderliness, which the clarity of knowledge brings into the restless world of active thinking and acting as well as the control which it exercises over it. The pure observation furnishes anew the most precisely and impassively tested elements of experience, then on this fertile soil the clearly deliberate acting is able to arrive at its correct decisions, and the clearly deliberate thinking at its correct recognitions and judgements. On the other hand the clear deliberate recognition checks, retrospectively, whether the pure observation actually furnished a true, clear and unadulterated picture of reality, or if, again, the customary images of ideals or illusionary visions appear. Should it be necessary, the essential corrections will be made at this time on the elements of pure observation. The clearly deliberate recognition helps the actuality, through the analysis of reality conducted by pure observation, to continually refine, sensitize, cleanse and sharpen it. While the pure observation sorts out and eliminates false concepts as well as false valuations, it is the clear deliberate recognition which replaces them with exact valuations and ideas, which are in accordance with teachings and realities.

The pure attention promotes, as pure observation, the receptivity and sensitivity of the spirit, whereby the clarity of knowledge guides and strengthens its actively forming forces. The pure observation is concerned with and serves the awakening, refinement, and preservation of the intuition, which is the indispensable source of inspiration and self renewal for the self consuming and self draining world of the rational thinking and purposeful acting. The clarity of knowledge itself, through its very effective measure, forms and transforms anew the entire individual into a perfect tool of self liberation. The clarity of knowledge is an excellent schooling in unselfish, expedient, and effective acting.

The foundation of the pure attention, in association with its two levels, achieves in the human spirit an accomplished harmony of receptivity and activity.

The objects of pure attention engage the whole individual and the entire actual reality. They extend themselves to all physical occurrences and to the emotional life, as well as to all daily perceptions, to the meanings of thinking and to the activity of thinking. The lowest as well as the highest will be conceived through the pure attention, in the individual, from the animal functions of nourishing and evacuation all the way up to the exalted heights of the illuminated qualities. Here again, the principle of thoroughness of the continual process penetrates, which steers clear of one sidedness, but strives for completeness and harmony. The labor of spiritual practice is herewith given a broader and

more secure foundation, namely the one of total personality. In that way it will be avoided, that out of omission, neglect, ignorance, under evaluation or disregard, opposing forces arise and come into operation, which can threaten the erected structure which was created with difficulty and inner hard work, or even destroy it. Such conflicts between the physical and spiritual, or between feeling and intelligence, will be weakened, neutralized and negated, in as much as an equal amount of attention is given to both sides, because what must be overcome and mastered, must be realized and comprehended, and for that reason it is necessary, that the meditation practicing individual cultivate all four underlying principles of the pure attention and regard all four objects according to presented opportunities. The methodical cultivation of a main object and several secondary objects, merely as an observation of the substance, is indispensable, indeed, for the complete meditative development of pure attention and clear sight; but ample opportunities will present themselves for turning the interest toward the three other objects: thus during pauses, interruptions, and disturbances of the strict meditation exercise, and during observations which will be employed after the meditative exercise to examine the meditation experience; but also during the course of the day, as long as the pure attention can be directed towards it, even if only for a short period of time. The development of the pure attention and clear sight will only come closer to its goal and even actually reach it, then, if the meditative exercise aligns itself with the total personality with clear and distinct command of all four underlying principles of pure attention.

