

ETERNEL - Program 2 –Developing the Competence of Conscious Creation in Everyday Life

Session 5 - Emotional Stability and Inner Balance

A revised transcript of the recording from the [ETERNEL Platform](https://www.eterneel.org.eu/) website. <https://www.eterneel.org.eu/> © 2025 ETERNEL Training Platform – All rights reserved. Created with consciousness, clarity, and commitment to Eternal Life for all.

Welcome to Program Two, Session Five, based on the teachings of Grigori Grabovoi — building the abilities and capacities to control reality, and the competencies to consciously create our reality. Today's topic is emotional stability and inner balance, as a part of developing the competence of maintaining conscious, harmonious direction in our control and concentrations.

Program Information (0:45)

So this topic is part of the ETERNEL Program Two, Applied Methods for Daily Life, Developing the Competencies of Conscious Creation. During previous sessions, we have gradually moved from understanding control, to applying it consciously in everyday life. First, we worked with the structuring of consciousness, and we developed the stable point — we learned to remain in control while ordinary activity continues. We explored numerical sequences, and control through numbers. And, in Session Four, we worked with normalization of health, establishing the norm before focusing on disturbance, or deviation from the norm. We learned to differentiate the information coordinating our body, mind, and feelings, and we learned how to normalize our health, as a part of ordinary life.

Introduction to Session Five (2:20)

And today we bring these competencies into another very practical area, and this is emotional stability and inner balance. We repeatedly speak about stability as a starting point in the concentration, in creation — and, out of many aspects of stability, today we will speak about emotional stability. We will work with fear, with stress, with tension, with emotional reaction, and challenging situations — but, again, with a little twist. Our purpose today is not to learn how to stop feelings or emotions — because emotional stability does not mean that we never feel fear, or we are never upset, that we never experience tension, or that nothing affects us — that would not be the competence we are developing.

The sources, the books of Grigori Grabovoi, that I was able to study in relation to emotional stability, point this session towards something different — that a feeling can contain information. An external event provokes a reaction, and then thought can begin to amplify this reaction — then we have memory, which adds previous information to our new experience — then we have

the body's response. And what we try to achieve today is that, within all of this, we can retain our conscious, harmonious direction.

References (5:07)

This session is based on the original works of Grigori Grabovoi, which are part of the official training program of the teachings of Grigori Grabovoi — and here is the list, the books that you know very well: *Number Series for Psychological Normalization*, Book One and Two; *The Teachings of Grigori Grabovoi About God: Correction of Crisis Situations*; *The Teachings of Grigori Grabovoi About God: Volitional Control*; *The Teachings of Grigori Grabovoi About God: Creating a Positive Area of Control*; *The Teachings of Grigori Grabovoi About God: The System of Adaptive Restoration*; *The Teachings of Grigori Grabovoi About God: Expansion of Consciousness into the Area of Stable Control*; and *The Teachings of Grigori Grabovoi About God: Feelings of Eternal Life*.

Before we start, let me just quickly explain why I find these books important for today's session. When we speak about the books, *Number Series for Psychological Normalization*, we may perceive these two books as dictionaries of psychological terms, followed by numerical sequences — and their introduction establishes a method of normalization. In the books for psychological normalization, there is one principle — you have a term, psychological information, you have a numerical row, norm, and constructive development. In the introduction of the books, it says that, when a psychological term denotes a deviation from the norm, the corresponding numerical row is used towards the norm. When the term describes a process, rather than a deviation, the numerical sequence can be used to direct the process towards constructive development. This means that we should probably not focus on negative emotions, but we learn to distinguish between something requiring normalization, and a psychological quality that we want to develop, and stabilize — and this is very much connected with the discovery in the book *Feelings of Eternal Life*, but we will speak about it a little bit later.

In the introduction of the book on psychological normalization, Grigori Grabovoi gives us several ways of working with numerical sequences — and the easiest one, and very popular, is to read the term, the numerical sequence, and the explanation, to pronounce them mentally, or sing them, hum them, perceive them through the melody. But, most importantly, is to perceive the form of a controlling thought, corresponding to the psychological term, and move that form towards the result — modify that form towards the result. When we recall our third session, when we spoke about numerical sequences, we said the numerical sequence is not presented only as something to repeat — we are supposed to actively control with numbers. And, in the book for psychological normalization, Grigori Grabovoi also gives us the methodology of how to control concerning future events — so how to establish emotional, or psychological, norm in advance.

In the book related to the correction of crisis situations, Grigori Grabovoi speaks about the principle that repeatedly entering the problem makes the informational structure increasingly

heavy, while stability and control decrease — the solution is to stop traveling through the problem, and enter it from the point of solution. Of course, we will speak, and practice, that tool later on. It also introduces post-crisis information control, and the need not to keep strengthening it through repeated memory.

In the book *Volitional Control*, Grigori Grabovoi clarifies that the human will does not require tension — so, in this book, we can distinguish volitional action from bodily or psychological strain, and he says that a person making many decisions must be able to work calmly.

In the book *Creating a Positive Area of Control*, it is interesting — that book is very interesting, because it adds a certain proactive dimension. We establish the constructive area before the challenging event develops — the positive field then becomes the platform from which any subsequent events are organized.

In the book, *The System of Adaptive Restoration*, we may find, maybe, the clearest principle of first response, when we should remain in the norm even when conditions change — and neutrality is important in the first wave of perception. In that way we allow the situation to be differentiated before reaction takes over.

And, in the book, *Expansion of Consciousness into the Area of Stable Control*, this book shows how stability can coexist with ordinary life — that is something we like, and we can continue ordinary activity while periodically, or continuously, retaining the controlling area — and, over time, we can expand control, and it can become just as an ordinary state.

And the last book, *Feelings of Eternal Life* — this book changes our understanding of emotion itself. In this book, Grigori Grabovoi differentiates feelings and emotions, and he speaks about feelings as a signal, and teaches us how to deal with that signal.

Competencies of Maintaining Conscious Harmonious Direction (15:32)

And when we look into these books, and the short explanation of why they are selected for today's session, it's becoming clear that we would like to develop the competencies of maintaining conscious, harmonious direction in everyday life, in our concentrations, in control. And here is the list of eight competencies — each competency, later on, we will explain, and do the practical exercise.

So, the first competence, which is helping us to maintain conscious, harmonious direction in our daily life, is to establish positive direction before reacting. The second competence is to recognize feeling as information. The third competence is to perceive neutrally before reacting. Competence four is differentiate the information. Competence five, move from the problem to the solution. Competence six is expand perception, and maintain the stable point. Competence seven is to reduce pressure while keeping direction. And competence eight is to transform stability into conscious decision and action.

What are Emotions? (17:40)

1. What is an Emotion?

Before we begin working with the competencies, and with emotional stability, it is important to understand what we call an emotion. In the book, *Number Series for Psychological Normalization*, emotion is described as a state connected with our evaluation of the significance of something that influences us. It is experienced immediately as satisfaction, or dissatisfaction, in relation to what is important for the person.

2. How an Emotional Response Develops (18:35)

And this gives us a very useful starting point, because we see that emotion does not appear in isolation — something happens, we perceive it, and, consciously, or very quickly, even before we have logically analyzed it, we evaluate — What does this mean for me? Is this favorable or unfavorable? Is something important threatened? Can I achieve what I need or want? And an emotional state may arise.

The psychological normalization book also presents an informational theory of emotions. In that framework, emotion is connected with the actual need, or goal, and with the person's estimation of whether the goal can be achieved. The evaluation draws not only on present information, but also on previously acquired experience. To put it simply — we have an event when something happens, we have a perception, which means we perceive that event, and then we evaluate, "What does this mean for me?" — and then we have an emotional response.

But we have a situation where two people can experience the same external event, but they have completely different emotional reactions — why is it so? Because the external event, and the emotion, are not the same thing. Between them there is a perception, there is previous experience, there is a meaning we give to the situation, there is specific evaluation, specific expectations — and this is exactly why emotional normalization becomes possible.

3. Emotions Also Involve The Body (21:37)

Emotions also involve the body — so emotions are not only a thought. In the book of psychological normalization, it is explained that bodily components of emotional reactions exist, and notes that emotional responses can be accompanied by physiological changes. So, when we fear, for example, we may experience a thought, body sensation, emotional state, a certain impulse to act — and then we have an interpretation of what is happening — and, because all of this can happen simultaneously, we often experience them as one thing. For example, "I'm afraid" — all of what I just was talking about, long, you feel as a thought, "I am afraid" — but, for conscious control, we need to differentiate. First, we need to become aware — there is an event, there is information, there is a bodily reaction, there is thought, there is feeling or emotion, there is my interpretation. So we just observe ourselves, and we observe the entire chain of emotional reaction. But we need to reach the state where we are aware that we can declare, that it is me, it is you, who is the person, who can consciously work with this information.

4. Emotion Has a Regulating Function (24:25)

Emotion also has a regulating function — this is another important point in the informational theory presented in the psychological normalization book. Emotions are connected with purposeful behavior — when the estimated possibility of achieving something increases, positive emotions arise, and when it decreases, negative emotions may arise. Therefore, emotion participates in regulating our behavior. This means that emotions are not only disturbances that we should remove — emotion can tell us something about what we value, what we expect, what we believe is happening, what we perceive to be possible or impossible, and how we are preparing to act.

5. Information, not "Good" or "Bad" (26:00)

And that is why it is important to avoid speaking about "good emotions" and "bad emotions" — instead, we can speak about: *Information that supports conscious orientation*; and *Emotional process that begins to take over the organization of our perception and action*. Usually the reaction is taking over the organization of our perception and action — but we need to observe that, Like to step out of it, and to realize which information supports our conscious orientation, and which emotional processes take over the organization of our perception and action.

Feeling and Emotion are Not Quite the Same in Our Work (27:25)

Speaking of feelings and emotions, we need to understand that they are not the same notions, in our work. In the book *Feelings of Eternal Life*, Grigori Grabovoi gives feeling a much broader, informational role — feeling may provide information before logical thinking has fully processed. When you have a situation, feelings start to provide information before logical thinking. Feeling can be understood as a level of perception and information — and emotion can be understood as an immediate, psychological response, connected with our evaluation of what is happening, and its significance for us. And this distinction is important for control, and it will become clear when we do practical exercises.

But, in brief, you can see how, for example, a feeling can develop into an emotional reaction — first we receive the information, then we perceive something, and then a feeling appears, and it gives an immediate signal — then our mind evaluates, for example, "this is dangerous" — then we add previous experience — then the body's response, fear becomes stronger, and then thinking begins — "what if this happens, and then this, and then that" — and the original signal has now become an emotional, informational structure, that can begin organizing our consciousness.

How an Emotional Reaction Can Develop (30:38)

Therefore, the problem is not that an emotion appears — the appearance of emotion is not necessarily the loss of control. This means that fear may appear, or anger, sadness, or tension — all kinds of emotions, they can appear, and they are welcome — but what is important is what comes next. Do I perceive the information? Do I immediately become absorbed in it? Do I differentiate the event from my reaction, or does everything become one large emotional

structure? Do I retain my direction, or do the emotions determine my thinking, or decisions and actions? And that is why the purpose today is not emotional suppression — the purpose is to develop the capacity to remain consciously organized, while emotional information is present.

So, as you can see, we have here the flow of emotional reaction development — as we said, we have an event information, when something happens, then we perceive it, then we evaluate, we have emotional and bodily response, and then we have thoughts — and after this, what next, there are two possibilities: to go on automatic mode, the reaction can amplify, and reduce clarity — or we choose our conscious path. So we consciously recognize and differentiate what is our emotional reaction, and what is our reality — so, through our perception, we recognize what is happening, then we differentiate and separate the information, then, of course, we remember the question, "What is the norm?", we establish the desired state — and then, of course, we come to the point of stability, we maintain our harmonious direction, and we choose consciously the next action, which means that we act from clarity, not through the fog of emotional reaction.

So today we are not trying to prevent the first signal of emotions or feelings — we are developing the competence in what happens after the signal appears. And I repeat, emotional stability is not the absence of emotions — it is increasing freedom, and I love the word freedom — freedom in how we organize our perception, how we organize our action, in relation to emotion. So we may say that the wisdom of keeping emotional stability is to move from reaction to perception, and so on. And the main question, today, can be — "Can I remain the one who determines direction, even while strong information is present?" So, when I remain the one who determines the direction, I ensure my emotional stability and balance — and that is what we are going to practice.

Competence 1. Establish The Positive Direction Before Reacting (36.43)

So far, that was all the introduction — and now we go into the first competence, to establish the positive direction before reacting. Very often we begin control only after something has already happened. We, for example, receive disturbing information, and someone says something, and then tension appears, or fear appears, and then we try to restore ourselves, we try to restore ourselves, we try to restore the norm. But, in the book, *Creating the Positive Area of Control*, Grigori Grabovoi presents something differently — another possibility, the controlling area can be established as positive from the beginning, so that subsequent development takes place from the chosen, constructive direction. Therefore, this changes the order — we do not wait for disturbance to determine our state, we first establish the direction. And, of course, here, "positive" does not simply mean some pleasant emotion, it does not mean pretending that everything is wonderful — positivity here is linked with constructive development, favorable organization of events. So, before, for example, a challenging conversation, we can establish clarity, respect, constructive solution, harmonious development, inner stability — and then we enter the event. So the event may still be difficult, but our direction exists, is set, before the difficulty appears.

So let's do the practical exercise related to the positive area — choose one situation in your life that may require emotional stability, I'm sure there are plenty, because every situation requires emotional stability. So try not to enter the most difficult situation, but, of course, if it is important for you, you can work with a difficult situation throughout the whole process. Just recognize the situation that requires emotional stability. And now establish an area of positive control — you may perceive this area in front of you, very similar to when we create the controlling goal sphere, but you can also perceive it around you, as a sphere. Or, even more simple, you may establish it only informationally, which means you establish, within this area of positive control, clarity, calmness, constructive solution, harmonious development.

And now bring this situation that requires your emotional stability inside this larger, positive area — so you surround this situation, that requires your emotional stability, with information of clarity, calmness, constructive solution, harmonious development, inner stability. And you may notice, when you establish this positive area, you do not even think about what could go wrong — you immediately start to ask yourself, "What is the constructive direction?", and just recognize that direction — and observe, does your perception change, when direction is established before you enter the problem? The principle is simple — the event does not establish your direction, you establish the direction. So you just create a positive area in front of you, or around you — you inform this area with the notion of clarity, calmness, constructive solution, harmonious development, inner stability — and you bring the situation inside this positive area, and you establish the direction of development, which is a constructive direction.

Competence 2. Recognize Feeling As Information (45:23)

And we move to the second competency — recognize feelings as information. So we come directly to feelings. One of the important discoveries in the book *Feelings of Eternal Life* is that feelings are treated as informational phenomena — they may give information before logical thinking has fully processed the situation. And this is important, because, if a feeling contains information, then our first task is not necessarily to eliminate it, our first task is to perceive it. Fear may appear, or concern, or tension — but feeling is not a decision, it's not action, feeling definitely is not the whole identity. Feeling can remain, or can be present, when we retain the direction which we established by the first competency. Feeling is a signal, but it is not a command. So feelings give us a signal, but it does not automatically decide what to do next.

So let's do a practice with feelings as a signal. So bring your attention to your present inner state. Is there any feeling? Maybe you feel concerned, or you feel a tension, or you feel calm — which will make me very happy — Or you feel joy? So you just recognize those feelings. And now create a little space between you and the feeling — so you recognize the feeling, and now make, like, a space between you and the perceived feeling, and try to figure out - What information this feeling is giving me? And just observe. And you recognize that the feeling is just information, but it does not have to determine your action. And you return to the positive direction, with competence one.

And if you are able to achieve that feeling remains present, while you retain conscious direction, then you already have emotional stability. It might be simple and easy, with feelings of joy, of love, of calmness, to remain in conscious direction — but the same should be, if you feel fear, concern, tension. Try to practice both types of feelings — are you able to retain conscious, harmonious direction when you recognize the feeling of fear? And the feeling of love? If you are able to retain conscious, harmonious direction in both cases, this is the expression of emotional stability.

Competence 3. Perceive Neutrally Before Reacting (52:43)

And now we move to competence three — perceive neutrally before reacting. This is a very practical principle, and Grigori Grabovoi speaks about it in the book, *The System of Adaptive Restoration*. And he describes neutrality as the first wave of perception. The neutral level allows us, first, to recognize the system, and then to distinguish what is actually happening, what is present. And this is extremely important, emotionally, because usually the process is very fast — something happens, and we quickly, immediately, interpret it, and we increase the emotion, and we interpret more, and the emotion increases again. And, instead of this flow, or pattern, we should introduce one small, but powerful, stage — and that is the first, neutral second. Something happens, and, instead of starting the interpretation of what it means, or judging it — "oh, this is terrible, and this always happens to me, I know where this is going" — so, in our first, neutral second, we should just perceive something happened, and what actually happened, without interpretation and emotion increase. This first second of neutral reaction gives us a space, for consciousness to act — conscious reaction.

So let's do the practice of the first neutral second — try to recall a small, recent situation, that produced immediate emotional reaction — try to use, choose something ordinary. And try to return only to the first moment — first moment, before interpretation, before story, and emotional development — and just recognize, something happened, and make a pause. And then you can ask, what actually happened, and describe the event internally with the simplest information, without any judgment, without prediction, or imagined future development — just the information. And now introduce norm, clarity, harmonious development — remember competence one, the area of stability. And only after that you may ask, whether some action is required. And, when you look back into that event that you practiced on, notice the difference between what happened, and what you thought about what happened — and this distinction changes the entire process.

Competence 4. Differentiate The Information (59:28)

The next competence develops directly from the previous competence — here we differentiate the information. In the book, *The Adaptive Restoration*, Grigori Grabovoi repeatedly works with distinguishing incoming information, and determining its actual relation to the person. So we need to distinguish incoming information, from automatic treatment. For example, in a challenging event, many different layers can appear at once — there is an event, the feeling, the body, the thought — there is another person's emotional state, that you have to deal with —

there are some memories, and past experiences — then comes the interpretation. And when you look into that situation, there is the biggest mistake we can make, and it is to compress all of this into one statement — for example, "This entire situation is terrible." What we should do instead is to differentiate. What does it mean, "differentiate"? To regain coordinates. When we have coordinates, we can control.

So let's do the practice. Again, recall the situation, or you have, in the present moment, a certain situation. And look at it in separate layers. First you look into the event — what actually happened. Now pay attention to your body — what does your body register? Now become aware of the feeling — what emotion appeared, what feeling appeared? And the thought — what thought appeared? And next, become aware of your memory — maybe this situation activated something from the past. And, finally, you have the interpretation — the meaning that you add to this situation — the whole process, the event, the body, feeling, thought, memory. Perceive all these levels, or layers, as different informational elements — try not to put them into one, large emotional structure. So you look into separate layers, and, among them, find which information actually requires your action — and again return to the positive direction.

Competence 5. Move From The Problem To The Solution (1:05:56)

Okay, so now we come to one of the — I would say — strongest technologies, from *Correction of Crisis Situation*, and that is the competence to move from the problem to the solution. In this book, Grigori Grabovoi describes what happens when a person repeatedly enters a difficult problem, while continuing to perceive it as difficult. You can imagine that the informational structure becomes increasingly dense. So you perceive the problem, and it's difficult, and it's difficult, and it's even more difficult — so you increase the density of that information. And, in this book, in this seminar, *Correction of Crisis Situation*, Grigori Grabovoi explicitly associates this with the decrease in control and stability. And he proposes to stop traveling through the increasingly condensed problem, and enter from the point of solution.

And you can imagine that this is very important for emotional balance, because often the first event lasts five minutes, but we continue the event internally for five hours, or days, or months. We replay, we analyze, we imagine what else might happen — and the original event is over, a long time ago, but we repeat, and we replay. And, unfortunately, internally, we keep creating a problem, and more problem, and more problem. So, here, with this competence, we are offered another direction — so we move from the problem to solution. And there is always a question — is it a denial? Well, this does not mean denying the problem, because we start with recognizing it, but we consciously decide not to live inside it.

So let's practice the point of solution — so choose one of your problems, and recognize its informational area. You remember, from daily concentration, that we perceive the informational area around crystals and stones — and here we perceive the informational area around our thought about the problem. And we do not analyze — just recognize, here is the problem. And, immediately as you realize, "here is the problem," you move your attention away from it, and

choose another point — and that is the point of solution. And it's not necessary to know every detail, just establish this point of solution — the solution exists as a direction of control, and you move your controlling action there. And now, from that point of solution, look at the problem — and, when you look into the problem from the point of solution, what becomes different, and what is the next constructive action? So, when you ask these questions, you remain with the solution, and try to remain in that point of solution — and just notice, at this point of practice, the difference between thinking from inside the problem, and also perceiving the problem from the point of solution.

So, just to remind you — if you are in the point of solution, at the first moment you do not know the details of the solution, but you just removed yourself from the problem, to the area of solution, point of solution, knowing that there is a solution for every situation. And then you look into the problem, and definitely you will notice the difference, between looking into the problem from the problem itself, and looking into the problem from the point of solution.

Competence 6. Expand Perception and Maintain The Stable Point (1:14:36)

When emotional information becomes intense, we need a special competence, and this is to expand our perception, and maintain the stable point. Why is it important? Because, when we deal with intense emotions, our perception narrows — we focus on one person, or one fear, one sentence, one possible outcome — and these thought, and this situation, occupies everything, the whole perception, all consciousness. And Grigori Grabovoi explains, in the book, *Expansion of Consciousness into the Area of Stable Control*, that ordinary activity and the controlling area coexist. This means that a person can continue ordinary work, while remaining in the controlling area. And, after a while, after the practice, or just taking this as a habit, this kind of concentration and control, this expanded phase becomes part of ordinary consciousness.

We tend to withdraw from the event — so Grigori Grabovoi offers that the answer to a problem, or to a very intensive emotional state, is not to withdraw from it, but to expand the position from which we perceive it. So the event can remain, but not as the whole field, not that it consumes us entirely — and, within this larger field, we again establish the stable point, and this connects us, if you recall, with Session Two.

But let's do the practical exercise — so, if you are sitting, try to sit up, and look at one object in front of you. Look at the object, and, without losing that object, become aware of the larger space — the larger room, the space to the left, to the right, the space behind you, the space above you. But keep your attention on the object, and, at the same time, become aware of the space in different directions — and, with this exercise, you simply expand the field. And now, again, establish one stable, controlling point — and in that place, in that point, place calmness, clarity, norm. And hold this for several seconds — and move your head, or look somewhere else, or stand up, as Josiene wants us to stand up — take a few steps. Whatever you do, in this moment, recognize that the stable point remains — and recognize that ordinary life and stable

control coexist. So you do not leave the event, you just expand the position from which you perceive it.

Competence 7. Reduce Pressure While Keeping Direction (1:"1:35)

And now we come to "will" and competence seven — to reduce pressure while keeping direction. In the book, *Volitional Control*, Grigori Grabovoi gives us a very important correction — that strong will does not necessarily mean strong tension. In this book, Grigori Grabovoi distinguishes volitional actions from bodily or psychological pressure — and he describes control that can take place without the familiar wave of strain. And this is very relevant to stress — you can recognize that it is related to stress, because when we feel that we are losing control, we try to regain control by adding more force — and we find this very often, in control, in concentration, that we push the information, and we say, "don't do that," because we tighten the body, we fix the thought, we try harder, we impose a huge pressure on ourselves — and then we say, "calm down, and stop this, and control yourself." But this is also pressure added to pressure, and this does not create stability, sadly — but that's the fact. So, instead of all of this, we need to reduce this pressure, by keeping direction — and this is a very different experience of will.

So let's experience this through a practical exercise — less pressure, and the same direction. So choose one simple goal, and establish it clearly — something maybe that you intend to do today, or tomorrow — but see your goal clearly, and notice how you hold the goal. Notice your body's reaction — check your shoulders, abdomen, chest, hands — check your breathing — is there unnecessary effort? If there is unnecessary effort, just release the excess pressure, but keep the goal. So recognize your goal, just reduce the effort, and keep direction equally clear — you may even say internally, "less pressure," and you can feel your shoulders more relaxed — less pressure, same direction. So, in this practice, just notice if your goal, if your intention, remains clear, even when you decrease the tension — that is important. Release the tension, and keep the goal clear — less tension does not mean less control, quite the contrary, it means more precise control.

Competence 8. Transform Stability Into Conscious Decision And Action (1:28:01)

And now we come to the purpose of all the previous competencies, and this is to transform stability into conscious decision and action. We are not developing stability simply so that we can feel calm — that's not all. We are developing stability so that we can act consciously. And Grigori Grabovoi speaks about that in *Volitional Control*, and he distinguishes perception from action, and connects volitional decision with conscious choice, and future control — and this distinction is essential, because emotion is not action. This means that you can experience anger without speaking from anger, or experience fear without deciding from fear — we can experience uncertainty without allowing uncertainty to determine the future. Therefore, between feeling and action, consciousness can act — and that is where emotional stability becomes competence.

Let's practice this — so let's go back to your situation, and what you already had, or you choose another one — and recognize, within the situation, the feeling that is associated with it. And do not suppress the feeling. And recognize the positive direction, and the stable point, and reduce unnecessary pressure. And now ask, what is my next conscious action — only one action, one next step, you don't have to think about the whole future, just one next step. Maybe you will speak, or you wait, or you write, or make a decision, take practical action. Just recognize, what is your next step, what is your next action? And you notice the difference, that you carry out this next step, or action, calmly and clearly, because you decide it consciously, you act consciously, and you continue. I'm sure you can notice the difference between the action as a result of your stability, or action which comes straight from emotion.

Informational Sequences (1:33:43)

So we went through all the competencies, not all the competencies, but eight competencies, related to emotional balance and stability. There are many more, in the books that I listed in the reference list, but the most important ones, which are very practical, and very useful, in everyday life — first of all, because of simplicity, and because they are very logical, and they naturally arrive from our Soul, and our Spirit, our knowledge which is within us already. And we have those moments when we act with the competence related to emotions, and how we deal with them — and I'm sure that it will bring you more clarity, more stability, in everyday life.

For today's session, I would like to share with you several numerical sequences, from the book *Number Series for Psychological Normalization*, as an additional numerical instrument. You noticed that numerical sequences are not the central technology of today's session — but these are the numbers that I personally use, when I deal with any situation, whether it is related to health, or to everyday life situations, or relationships — I always start the control with the numerical sequences, for self-control and self-command. Those are additional instruments of control — for example, I recognize the situation, I establish the norm, and then I use the numerical row sequence, and maintain conscious direction, and the number supports this control — and I have that feeling, and the state, where I know that I remain the controlling person.

For a long time, I frequently used the numerical sequence for stress 819471, a real-life fear 498 471 816, free-floating fear 548 317 718 491 48.

I would like to share with you also, that not every uncomfortable feeling should be removed — because, for example, a real-life fear can carry useful information, and our task is to recognize the information, and to remain capable of conscious action. Panic, for example, is also a good example.

Focus on the numerical sequences on the screen [The numerical sequences from the screen are included here for convenience.]

Self-control 48931894517

Self-command 548 49 18917

Stress 819471

Real/life fear 498 471 816

Free-floating fear 548 317 718 491 48

Panic 489314 81961

Relaxation 54967184941

I used to use the numerical sequence for relaxation often, and now less and less, because I realized also, that I used to think, "I feel something unpleasant and I should relax" — but my objective has changed, and developed, I would say, to remain consciously organized, even when the situation is challenging. So I feel somehow less and less dependent on numerical sequences, as I develop my competence in achieving, in maintaining, emotional balance and stability.

Final Practice - From Emotional Signal to Conscious Action (1:41:42)

And, to close today's session, I would like to propose to you the final practice — from emotional signal, to conscious action — to bring everything together. So let's do the final exercise and concentration — this is the real control, this is a real action.

Therefore, please choose one real-life situation — the situation that currently creates fear, or stress, or tension, or uncertainty, emotional pressure. And when you found such a situation — become aware of your body, become aware of the space around you. And start to create a larger, positive area — which can be in front of you, or around you — and intentionally inform this area with calmness, clarity, constructive solution, inner stability, harmonious development. And recognize that you just established the harmonious direction. And now notice what you feel — do not change, simply recognize the information which your feeling is bringing to you. So feeling speaks to you, but it does not command — you hear it, you hear the feeling, and you enter into the neutral perception. You are not interpreting the information of your feeling, but you ask, what is actually happening — what is the simplest information of your situation that you focus on?

And differentiate — recognize separately the event, your body, the feeling, the thought, the memory, interpretation — each of them has their own informational place, you become aware of the various layers of the situation. But also recognize that the problem has a limited, informational structure — and expand beyond it, to the larger field, and recognize your point of solution. And move your attention to the point of solution — and expand your perception, recognize the room, surrounding space, your body, wider field of consciousness. And still keep attention to the stable point — the point of solution is your point of stability, and place there norm, clarity, stability — and the situation that you were focused on remains visible, but it is no longer your whole field.

And now just reduce the pressure — pay attention to your body, and release unnecessary tension — but still keep your stable point, point of solution, area of direction — less pressure, but the same, harmonious direction. And now, consciously decide, from this position, what is my next conscious action — just allow your clear, next step to appear, just recognize it. And, through this next step, perceive the situation developing constructively — perceive the favorable future, perceive yourself beyond current difficulty — stable, clear, capable of guiding your life events in a favorable direction.

If you can recognize the future state as a favorable development, bring this information to the present — feel the stability, feel gratitude to your feelings and emotions, giving you the signal to observe, to perceive, to pay attention — where the harmonization and normalization is required. You do not bring decision through emotions and feelings, but through your consciousness. You are aware that you are a conscious creator, emotionally stable. And, as a conscious creator, look around — move your hands, move your body — if you feel like you can stand up, recognize surrounding reality, and, at the same time, retain the stable point.

And, at this point, we conclude today's session.