

Bushfires, Blame Shifting and Causal Foreordination

By Vibka Wallder, 13th March, 2020

A bush fire or other natural catastrophe, like a cyclone or flood, which may be threatening our lives and livelihoods, are great opportunities for reality checks. Dealing with catastrophes brings out the best and the worst in human beings and they are great opportunities to assess where we stand in our evolution and spiritual development.

This spring and summer, while the horrific fires around Australia, our “lucky country”, unfolded their fury and caused great suffering to fellow human beings, their pets and life stock and to our beautiful wildlife and nature, voices could be heard blaming “the greenies” for not allowing fuel reduction burns. And since then conspiracy theories have emerged too, blaming the global elite for the bush fires, and I am certain that some people blame god or the universe for it.

From personal experience and hearing from others who have faced the threat of a fire or other emergencies and who have had to make the decision whether to fight or flee – which causes great stress and anxiety – I can only say that such finger pointing does not help at a time when someone is dealing with the adrenalin from the fight and flight response and the great uncertainty of their future. It is not helpful because in order to save my life I do not need to know how the fire started, I just need to know how to deal with it and how to save my skin and that of my loved ones and the animals in my care. Later we can sit down together and debrief and talk about how it started and what can be done in the future to mitigate the risks of those natural and human made catastrophes.

After evacuating three times and finally getting some rain and cool weather, I can stop worrying and take the time to think about the whole scenario, and I wonder whether the “greenies”, the “global elite”, god or some other supernatural forces are to blame? Who is to blame for our collective fortune and misfortune or my personal fortune or misfortune?

The “greenies” are human beings like you and me, concerned about the environment and in particular fuel reduction burning, as that creates more CO₂ emissions. They have the best interest of our planet at heart and try to develop policies that make this world a better place. The only problem though is that hardly any of them address overpopulation, the root cause of our environmental woes. If the world was not so badly overpopulated and damaged by all of us human beings, and if we had not thrown nature totally out of balance by polluting, exploiting, ravaging and damaging this planet, we would not have so many severe weather events. Instead of using our brilliant minds to invent vehicles powered by free energy, to develop measures to control weather events and nature, to manipulate our genes in order to stamp out diseases and extend our lives and so forth, we build war machines and kill each other and let our greed for material things take over and rule our lives. We indulge in buying luxury items that consume many precious resources while being produced and transported to the shops for us to purchase, we travel to exotic places with large fuel burning airplanes and cruise ships, we trample upon fragile eco systems in remote places to satisfy our hunger for distraction and, because we keep multiplying like rabbits and guinea pigs, our towns and cities sprawl across arable land and encroach on natural bush, etc. We cannot point the finger at the “greenies”, who are not in political power anyway, as being responsible for the terrible fires. All of us have contributed to global warming and climate change.

The “global elite” comprises about 1% of the population and they use about 4% of the population (politicians, church leaders, media bosses, business leaders, etc.) as puppets to help them with fulfilling their

greed for power and wealth by exploiting and manipulating the rest of the populace and the natural resources. And about 90% of that populace needs to wake up and remember why we are on this planet and they need to stand up against being manipulated and brainwashed by mass media, church leaders and others. They need to wake up from their consumerism and take responsibility for their own lives and not blame authorities when things go wrong. However, to think that the global elite is responsible for each of our bushfires seems a little far-fetched to me.

There is no god manipulating the environment or nature in order to give us lessons. It is totally illogical to believe that a being standing above Creation could punish some human beings for their errors and reward others for being obedient and obsequious. And neither does the universe actively dish out punishments or rewards. The universe is governed by certain laws and one of them is the law of cause and effect. So collectively we are reaping the results of our erroneous behaviour that we have engaged in for millennia, namely by going forth and multiplying without regard for Earth's capacity for human beings.

However, many times I have been puzzled by certain events, because when applying the law of cause and effect I was wondering what I or another person had done to reap a certain effect. When I asked a core group member about it, she explained that it has to do with 'Fügung', which means that some factors just come together to create an effect. In the book 'Might of the Thoughts' we translated 'Fügung' with fate and foreordination, but, as with many other German terms, it seems that this translation is insufficient.

'Fate' according to the Merriam Webster dictionary means "a power that is believed to control what happens in the future" or "the things that will happen to a person or thing: the future that someone or something will have". But where or what is this power that controls what happens in the future? And how do the things that will happen, or the future that we will have, come about?

'Foreordination' according to The Free Dictionary online means "being determined in advance; especially the doctrine (usually associated with Calvin) that God has foreordained every event throughout eternity (including the final salvation of mankind)". If we do not believe that an imaginary god has foreordained every moment of our lives, where does it leave us with 'Fügung'?

The German Duden Online describes 'Fügung' as this: a fateful happening; a linking of the events behind which a divine, supernatural might stands (*schicksalhafter Geschehen, Verknüpfung von Ereignissen, hinter der eine göttliche, übernatürliche Macht steht*). The 'linking of events' is close to the real meaning of 'Fügung', but it is assumed that a divine or supernatural might is behind that. But as we consider the following, reason may lead us to think differently about this.

Some time ago, I came across an article titled, "Is there a universal 'Fügung' or chance?" (*Gibt es eine universale Fügung oder 'Zufall'?*), which Billy published in his book 'Teaching Text for the Teaching of the Truth, Teaching of the Spirit, Teaching of Life' (*Lehrschrift für die Lehre der Wahrheit, Lehre des Geistes, Lehre des Lebens*). Below I will give some excerpts and summaries that might help us understand 'Fügung' better:

«Die Fügung beherrscht das Leben des Menschen sowie aller Kreatur, und sie regiert die Erde, die Planeten, Gestirne, Kometen und Galaxien, und sie lenkt das ganze Weltall. Sie ist – nebst der grössten und unermesslichen Geistenergie und Kraft der Schöpfung resp. Des Universalbewusstseins – die massgebendste Energie und Kraft des Universums in bezug auf Ursache und Wirkung sowie auf Werden und Vergehen und für den Menschen der Erde bis anhin unergründbar und unberechenbar. Die Fügung ist kein Zufall – der sowieso illusorisch ist und nicht existiert –, sondern ein Milliarden

"Fügung rules the life of the human being as well as that of all creatures, and it governs the Earth, the planets, stars, comets and galaxies, and it steers the entire universe. Along with the greatest and immeasurable spirit energy and power of the Creation, that is to say the universal consciousness, Fügung is the most determining energy and power of the universe – in regard to cause and effect as well as becoming and passing – and so far it is unfathomable and unpredictable for the human being of Earth. The 'Fügung' is not chance – which is illusory anyway and does not exist –, rather it is a

Jahre altes System schöpferischer Ordnung und Gesetzmässigkeit, das bis zum Entstehen des Universums zurückführt.» (Lehrschrift, S. 152)

system of creational order and principles, billions of years old, and which leads back to the coming into being of the universe.” (Teaching Text, p. 152)

Here is a more detailed explanation of ‘chance’:

Seit der Begriff ‘Zufall’ erfunden wurde, der alles in dem Sinn beschreiben soll, was nicht als notwendig oder beabsichtigt erscheint und für dessen unvermutetes Eintreffen der Mensch keinen Grund angeben kann, haben sich daraus drei Bedeutungen ergeben, und zwar das Nichtwesentliche, Nichtnotwendige und Nichtbeabsichtigte. Wird so unter ‘Zufall’ das Nichtnotwendige verstanden, dann ist damit ein sogenannter ‘absoluter Zufall’ gemeint. In diesem Sinn bedeutet ‘Zufall’ eine Durchbrechung des Kausalgesetzes und setzt die Möglichkeit eines teilweise freien, willkürlichen Geschehens voraus. Das Gesetz der Kausalität jedoch ist das Gesetz von Ursache und Wirkung, was bedeutet, dass sich aus einer Ursache folgerichtige Abläufe ergeben, die sich nahtlos zusammenfügen und folglich zur Fügung werden, die sich dann zur Wirkung bildet. (Lehrschrift, S. 156)

Since the term ‘chance’ was invented – which is supposed to describe everything that does not appear to be necessary or intended, and when the human being cannot give a reason for its unexpected occurrence – three meanings have arisen from it, which are that which is ‘unimportant’, ‘unnecessary’ and ‘unintended’. Thus if ‘chance’ is understood to be that which is unnecessary, then a so-called ‘absolute chance’ is thereby meant. In this sense, ‘chance’ means a breach in the causal law and it requires the possibility of a partly free, arbitrary event. However, the law of causality is the law of cause and effect, which means that from a cause, logical processes arise which come together seamlessly and consequently become Fügung, which in turn becomes the effect. (Teaching Text, p. 156)

This means that cause, ‘Fügung’ and effect cannot be separated because they are closely connected and dependent on each other, and that there is no room for chance, because it would not be in line with the creational laws and principles. Thus we must not think only about the causality law, but rather about the causality nexus, a combination of causal things that come together.

On page 157 Billy explains that, if all things and processes of life were based on ‘chance’, then the whole of the existence, all progress, all recognitions and all development of the human beings – as well as of the nature, the planet and even the universe – would be a tremendous risk and on top of that it would be an incomparable chaos, which could not lead to evolution. All creational laws are intended for evolution and thus Creation has left nothing to chance. The Big Bang did not happen by chance, neither has anything happened by chance since. The problem is that we just have not learned yet to discover the cause and the Fügung that lead to a certain effect, and therefore we like to dismiss it as chance or fate.

Even global warming did not happen by chance. If we think about it and look at all the factors coming together, we will see that we, the human beings of this planet, are responsible for global warming because of overpopulation and the harmful gases we manufacture and use, to name only some factors.

Billy further explains that ‘Fügung’ permeates all of the universe and has an effect on everything that exists.

Die Fügung ist eine schöpferische Gesetzmässigkeit, die allen fügungsmässigen Ereignissen einen tieferen Sinn verleiht. Sie ist eine Energie und eine Kraft dessen, die durch eine Verknüpfung von Fakten, Daten, Situationen, Geschehen oder Ereignissen usw. ein ganz bestimmtes Resultat ergibt, resp.

The Fügung is a creational principle, which gives a deeper sense (meaning) to all Fügungs-based events. It is an energy and a power through which a connection of facts, data, situations, happenings or events, and so forth, brings about, that is to say puts together, a quite certain result. (Teaching Text, p. 152)

zusammenfügt. (Lehrschrift, S. 152)

Alles und jedes Geschehen, alle und jegliche Ereignisse entstehen immer dadurch, indem sich aus bestimmten entstehenden Faktoren neue ergeben, die sich wieder mit anderen Faktoren zusammenschliessen und dadurch eine bestimmte Reaktion, eine Bestimmte Situation, ein bestimmtes Geschehen, ein bestimmtes Ereignis, etwas bestimmtes Vollständiges resp. ein Ganzes ergeben. Also wirkt bei der Fügung das Gesetz der Kausalität mit, wie aber auch das Gesetz von Werden und Vergehen, denn damit sich eine Ursache bilden und diese Wirkung werden kann muss erst ein Werden und letztlich das Vergehen stattfinden, wobei das Vergehen sich im Resultat als Wirkung des Vergangenen bildet. Dieser Wirkung geht jedoch die unumgängliche Fügung voraus, die sich selbstbildend oder aus einer bewussten Steuerung des Menschen aus der selbständig entstandenen oder bewusst hervorgerufenen Ursache ergibt. (Lehrschrift, S. 152-153)

Each and every happening, each and every event always emerges because from certain arising factors new ones come about, which in turn connect with other factors and thereby result in a distinct reaction, a distinct situation, a distinct happening, a distinct event, something distinctly complete, that is to say, a whole. Thus the law of causality co-operates with Fügung, as does, however, also the law of becoming and passing, because in order for a cause to form and its effect to take place, first a becoming and lastly the passing must occur, whereby the result of the passing forms the effect of that which has passed. However, this effect is preceded by the unavoidable Fügung, which comes about through forming itself, or through a conscious steering by the human being, out of the cause that arose by itself or was brought about consciously. (Teaching Text, pp. 152-153)

As Billy explains in the book, in science 'Fügung' plays a very important role. The results of experiments only come about because distinct factors come into being as causes, connect with other factors, develop further and thus achieve a result. So the results of experiments never come about by chance. The problem though is that, due to Fügung, the results of experiments can sometimes be fatal if the factors that come together cannot be predicted or calculated. And very often Fügung is still something unpredictable and unfathomable for the human beings on this planet, therefore, if the result of a cause cannot be explained, we put it down to chance. However, in the whole of the universe no law of chance exists, because everything comes about in good order and through the law of Fügung.

As we have heard many times over, smoking causes lung cancer. But then everyone who smokes should inevitably develop lung cancer. Why is that not so? Because so many factors come together to cause lung cancer. One person may have inherited genes that make him/her predisposed to lung cancer, another one may have a very poor diet and thus a low immune system, the next one may be overloaded with parasites that weaken the lung, or another person may live in an area with high levels of toxins in the air. In all these cases the cigarettes may be a contributing factor, but not the single cause of lung cancer. And then, when someone who has never smoked develops lung cancer because of certain unknown factors coming together, everyone is baffled and cannot figure out why this person developed lung cancer and they call it bad luck or fate.

Through knowledge we can reduce risks, because if we can calculate the possible results of certain factors coming together, then we can prevent an illness or an experiment going wrong. But unfortunately, we still lack the knowledge to recognise how things come together and create an effect. Sometimes we can calculate a risk through probability calculations. For example, the possibility of being killed by lightning strike is very low. However, the more the population grows or the more humans come together in one place, the higher the possibility that a person is killed by lightning strike. For example, in Singapore more human beings are struck by lightning than in Melbourne because geographically Singapore is in a region that has as a greater occurrence of thunderstorms. And the population density in Singapore is 8358 persons per square kilometre, compared to Melbourne's population density of about 500 persons per square kilometre.

Swinging wave-based connections can also increase the possibility of factors coming together to form a similar result in two persons. For example, twins share certain genetic factors and structures and because they grow up so close together, they often develop the same behaviours and habits, etc., which means that very similar factors come together that cause both of them to experience the same or similar effect, for example, falling ill, pain, happiness, or dying, which they can experience at the same time, even though they may be miles apart.

The same applies to a couple that has lived together for many years and in whom the genes begin to form in similar ways due to the mental swinging waves between the two partners, causing them to experience the same event at the same time, just as twins sometimes do.

When three persons were killed by a falling wall in Melbourne in 2013, two factors came together: a wall fell just at that moment when those people were near it. But I asked myself, if there is no such thing as chance, then why were these three young people hit and not any other person that had walked past the wall just moments before? I thought perhaps these young people were not meant to have a longer life, maybe they had to make up some time from a life cut short last time around? But as Elisabeth Gruber explained to me, that would mean there would be some kind of higher power actively regulating this, which there is not. And to think 'why me and not someone else?' when we are struck by disaster would be just as futile, because really, we are all one. And to even consider that it should not be me but that it would be acceptable if it happened to someone else, is rather mean and selfish. In Melbourne, on a windy day, three people died because an unstable wall irresponsibly had not been secured and got pushed over by a strong gust of wind. These three persons were in the wrong place at the wrong time. If they had been further evolved spiritually, perhaps they could have avoided being caught under a ton of bricks by foreseeing the danger. If we knew how to calculate how things come together, or sometimes even if we observe our environment better, we can avoid being hurt in an accident.

For example, some of us know that on a hot summer's day it is risky to camp under old gum trees, because they have the tendency to drop big branches when the thermometer climbs to the high thirties and early forties. Or if we were evolved further, we would listen our intuition and to our dreams and know that a situation could potentially harm us and we could implement preventative measures. For example, in the early 1980s I was trying to hitch a ride from Mildura to Adelaide. A truck pulled up and one of the two drivers offered me a lift. Something in me urged me to decline and I did. And after hearing or reading about bad reports from hitch hikers since then, I wonder what could have happened to me if I had accepted. I am glad my subconsciousness warned me about a potential danger to my health and well-being. Another example is Billy's dream about an assassination attempt on him, which prompted him to wear a book and a plate under his shirt the following day. Sure enough, somebody tried to shoot him and the bullet lodged in the book/plate and Billy's life was spared.

Even our genetic make-up is subject to 'Fügung'. At the time of conception, it is not by chance how genes combine to create a new person and a new personality. Certain personality traits are inherited from the parents, whereas others come with the overall consciousness-block that incarnates into the embryo on day 21 after conception. Then environmental influences, like the food and drinks the mother consumes, the father's health at the time of conception and so forth, play a role in the development of the genetic make-up of the foetus. Thus all these factors, and perhaps some more that we do not know yet, combine to have an effect on the new person that is growing. And once the baby is born, factors like the star sign, the number of the day it was born, the environment, self-education and so forth play a role in shaping a certain personality. But the good news is that we can change certain traits that we may have inherited from our parents as is explained in the book 'Might of the Thoughts', for example. Also, Bruce Lipton in his book 'The Biology of Belief', describes how we can change the way our genes express themselves.

Back to shifting the blame: already in 1958 Billy warned all the governments in the world about the effects that overpopulation would have on this planet if we did not agree on a worldwide stop to births. He warned

that natural catastrophes on this planet would become more frequent and more severe, because when a planet is overpopulated many factors come together that destroy and exploit the natural environment, which in turn has dire consequences for us.

Therefore, if we chose to live in an area that may be prone to bushfires or flooding, we must take measures to reduce the risk of losing our houses or lives, and we cannot blame anyone else or a higher power if we are unsuccessful. We have either caused the loss by being neglectful or careless, or it could be due to causal foreordination, which means that too many unfavourable factors have come together.

So if we want to reduce the risks to our lives due to bushfires or other catastrophes, we must make a greater effort to reduce overpopulation and restore the balance on this planet.

References:

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