



# FIGU—LANDESGRUPPE AUSTRALIA



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**STILLE REVOLUTION DER WAHRHEIT**

**QUIET REVOLUTION OF THE TRUTH**

## **FIGU - LANDESGRUPPE AUSTRALIA BULLETIN** OFFICIAL NEWSLETTER OF THE FIGU AUSTRALIA NATIONAL GROUP - FLAU **September 2014 ISSUE NUMBER 8**

### **Feelings and Knowledge**

Once the human being reaches that which he/she needs to know, then he/she stands at the  
beginning of his/her wisdom. SSSC, 8th March 2014, 5:09 pm, Billy

### **Gefühle und Wissen**

Wenn der Mensch das erreicht, was er wissen muss, dann steht er am Anfang seiner Weisheit.

*SSSC, 8. März 2014, 17.09 h, Billy*

On behalf of those translating *Die Art zu Leben* (The Way to Live) I am pleased to announce that  
more than two thirds has largely been completed. – Editor, Bianca Recht

## Ducks, and Learning from Nature Or, New Ideas Take Time

By Vivienne Legg

*“Der Mensch der Erde braucht weder Kriege noch Religionen, sondern in dringendster Form aktive Menschen des Friedens und der Freiheit sowie Menschen, die die schöpferischen Gesetze und Gebote kennen und diese der Menschheit belehren. Es müssen Menschen sein, die mit der ‹Rüstung der Geduld› ausgestattet sind...”*

*“The human being of the Earth needs neither wars nor religions, rather, most urgently, active human beings of peace and of freedom as well as human beings who know the creational laws and recommendations and teach them to the humanity. They must be human beings who are equipped with the “armament of patience...” (Might of the Thoughts, chapter 50, p.411)*

Recently I purchased four juvenile ducks, loaded them into a box and drove them to our home so that they would mow the grass and weeds in our boggy back yard. I had never had ducks before, and in my imagination I saw them, on setting foot in our wild unkempt landscape, eagerly starting to explore, especially along the fence-line which I had carefully secured in anticipation of this. But, to my surprise, the first thing they did on arrival here, after being pulled out of the cardboard box, was ...well, nothing at all. They just stood there, for hours and hours.

First of all, it seemed that they just had to allow their duck-consciousnesses to process the fact that everything was strange. That was enough, for quite a while. Almost motionless, they clearly could not see how to start interpreting this new experience. The yard is big and interesting compared to the bare pen of their duckling life. It is so full of possibilities, with lots of grass and broad-leaf plants and a new pond, a duck house and some scrappy trees to hide and nest beneath. But for hours the new arrivals remained in one corner as if they could not conceive of the idea of exploring. It was just too new.

Impatient after about a day of this, I decided to gently usher them towards the pond which I had dug with great effort, some metres away, and which I had expected would draw them like a strong magnet. As I ushered, they reluctantly obliged and then stood and stared at it, uncertain. Eventually they sipped from it. After quite a lot more exploration of the pond edge, what appeared to be a look of pleasure eventually appeared on their faces. And they drank some more. Drinking was o.k. Before long, they tentatively dipped feet into the pond and splashed a bit. It was clearly quite strange to them, but fortunately they were rewarded for their efforts. They had apparently not done this before in their six months of life, but as they gradually experienced being in and on the water they were eventually rewarded by what appeared to be an instinctive memory of what to do. Frequent dipping in the pond continued for some days, interspersed with preening and sleeping, by the pond. They finally had begun their new life, by the pond. They did not venture further.

There they stayed, by and on the very small pond, for several days and nights in this much bigger yard containing a duck house, some scrappy trees, lovely lush plants and also bugs and grubs to chase. They would not explore. I eventually very gently ushered them beyond the pond and into one of the grassy corners – increasingly impatient for them to start mowing – but after shyly moving along in front of me, they waddled on around me and back to the pool, seeming to hope I wouldn't notice. They knew about the pond. They did not know about grazing. I tried coaxing them a couple more times in the next couple of days and they dutifully waddled ahead of me, and then they turned around in a little arc and waddled quickly and shyly back to the pond.

It was quite some time before the grazing idea took on. And so it went, as each new aspect of the yard was very gently introduced to them. They did not explore for themselves at all.

What is the point of this story? The point is, they didn't know. They didn't have the experience, or habit, even though they were ducks and, I thought, should have understood about natural duck behaviour. They had to be gently shown so they could experience or gently explore the new thing for themselves, and then they had to remain with that for quite some time before a further new thing could be introduced.

These are ducks with a mere instinct-consciousness compared to our human, evolutive, conscious consciousness. And yet, we have a similar difficulty with the new because the new has just not been part of our world of entrenched thoughts. The difficulty with the new of course includes our difficulty with truth when it is new to us. In *Might of the Thoughts*, Chapter.18, p.239, Billy explains,

*“Es muss dabei eben gesehen werden, dass menschliche Gewohnheiten, wie z.B. das Pflegen von falschen Gedanken und Ansichten usw., im Bewusstsein tiefe Rillen hinterlassen, die langsam wieder ausgebessert und zum Verschwinden gebracht werden müssen.”*

*“...it must simply be seen that human habits, such as the maintenance of wrong thoughts and views, and so forth, leave behind deep grooves in the consciousness which must be slowly repaired again and be made to disappear.”*

It's obvious, if we take this advice seriously, how change cannot be instantaneous.

In his essay, *Feinfühligkeit und Wahrheit* (Sensitivity and Truth), on p.20 of, *Ein Bisschen Wissen, Sinn und Weisheit* (A Little Bit of Knowledge, Sense and Wisdom), Billy explains the importance of being sensitive when dealing with others. He explains how complete openness in delivering the truth can be tantamount to the rushing, downward force of a sledge-hammer which not even the hardest steel can withstand. He says that the truth should only be delivered to the degree that it can be understood, coped with and processed by the other human being.

*“Wird dem aber keine Beachtung geschenkt, dann wirkt die Wahrheit zerstörend – und wohl kein Mensch der Welt mag dieser dann zugetan sein und ihr folgen.”*

*“But if that is not heeded then the truth has a destructive effect – and certainly no human being of the world may then be open to it and follow it.”*

So, this is clearly one reason why we need an “armament of patience”.

Had I pushed those ducks into the pond and had I forced them impatiently into the grazing areas, they would have just become confused and frightened and returned even more quickly to their familiar comforts and they would have taken even longer to get around to exploring new things and acquiring the all-important personal experience for themselves as well as the will, be it unconscious. It's no good me shouting. “Hey! You are ducks! What's wrong with you!? You bunch of cowards!” That would have just been an ignorant, unfair and illogical assault on them. They needed the experience. They needed to allow their own consciousnesses to process the information in their own time, no matter how silly and baffling it looked to me.

The same principle of not forcing also applies to the fence I had erected. The woven wire mesh is a little bit malleable. It can be stretched just a bit here and there to conform to the irregular spaces caused by the uneven ground on which it is being erected. Being impatient, my temptation was to yank at it hard to pull it onto the posts which I had erected for it. And it can be pulled and misshapen to conform to these. But I know from experience that, since it is a woven mesh, if too much force is applied in one place, a hole will tear in it, and then the over-all integrity is ruined because it can continue to unravel. I have to be content with a bit of creativity and untidiness instead. I think a human consciousness is like this. It can be stretched to a certain degree here and there without ruining the overall stability and integrity, but if it is pushed beyond a certain point, something will tear, and will have to be mended, or will lead to further tearing and damage, and maybe even unravel altogether. The Plejaren extraterrestrials would understand this far better than I do, of course, and they let that knowledge guide them in how they manage the program of educating Earth humanity about their reality and all that that implies. We Earth human beings can help ourselves to the knowledge at the rate we can cope with it rather than having it forced on us via television broadcasts or something similar. The advice to us not to proselytise obviously conforms with such an understanding.

Unlike un-self-conscious ducks, with only an instinct consciousness, we can consciously choose to explore the new, realising that we need to repeat and establish the new thing in our thoughts to give it a chance to take root this way. This same principle also applies if, for a long time, we have neglected certain thoughts, practises and habits that we had once held to. When that happens we also have to painstakingly practise the renewed ideas to re-establish the related neuronal pathways. Writing about building up necessary enthusiasm in ourselves Billy explains the following:

*Ideale, Vorstellungen und Bestrebungen müssen im Bewusstsein behalten und durch die Gedanken immer wieder aufs neue genährt werden, damit tatsächlich eine bewusstseinsmässige Aufnahme und Festhaltung erfolgt.*

*Ideals, imaginations and efforts must be retained in the consciousness and be newly nourished again and again by the thoughts so that the consciousness thereby actually absorbs and holds on to them. (p. 321. Ch. 23, Might of the Thoughts)*

So, these new things don't just stick with one attempt. And we can't force new ideas onto ourselves or others, no matter how logical they are, but must methodically expose ourselves to them or allow others to be exposed to them with the required thoroughness until the new ideas take hold and replace the old familiar ideas and habits. And as we are consciously doing this, or even unconsciously, there are further unexpected positive results. Any learning from previous lives kicks in along with the logically-acquired knowledge and experience of the current activity and striving.

I suppose something similar happened with the ducks. Once they had a little experience – feeling the water around their bodies – it awakened the instinct consciousness which told them just how to move in the water and forage, as so many ducks had done before them, although their mother had seemingly not taught them to do it. And a further bonus was the sheer pleasure of discovering and experiencing what it is to be a true duck with true duck behaviour! How beautiful a moment it was when those ducks discovered swimming, because it appeared as if they had joyfully realised, “We’re ducks!!! We swim!!! This is fantastic!!

Moral of the story: we need to be patient and logical not only with duck consciousness, but with human consciousness as well, and understand how it works before shouting, “You are human beings! What’s wrong with you?! You cowards!” Of course, the all-important striving must be encouraged and we need to logically show each other the way. But to use Gewalt, being illogical force, pressure and coercion, is simply illogical and counterproductive.



## Western - northern and Southern - eastern Forms of Laziness

Vibka Wallder

Many of you would never have heard these terms, but you may have observed these types of laziness or have even fallen prey to one or the other yourself. In his book, 'Die Art zu leben' (The Way to Live), under number 236 (pp. 89-90), Billy describes what they are.

"Many human beings are carried away by an indifferent inactivity, which is truthfully nothing other than a phlegmatic, dull and energy-less laziness, which takes a western-northern form and a southern-eastern form." (p. 89)

*Viele Menschen werden von einer teilnahmslosen Tatenlosigkeit fortgetragen, die wahrheitlich nichts anderes ist als eine phlegmatische, stumpfe und energielose Faulheit, die in eine westlich-nördliche und südlich-östliche Form einzuordnen ist.*

According to Billy the southern-eastern form of laziness is characterised by sitting around all day, drinking tea and engaging in small talk or other useless activities, while others work hard in their jobs and use their spare time to learn and to make progress.

In contrast to that the western-northern form of laziness is quite different, even though, just like the southern-eastern form, it irresponsibly neglects the important things in life. With the northern-western form of laziness the important things of life and the evolution are suppressed with compulsive activities, as for example, senseless enjoyments, hobbies, etc. The days are filled with a monstrous number of unimportant things, which are made into false responsibilities and prevent the persons from having time for the really important things in life. It makes them appear very industrious, but often they are wasting their time with self-imposed tasks that they consider so important, for example, filling their house with useless pets or serving on the committee of every club in town.

All of us have to ask ourselves, whether we may fit into one of the above categories, for example, are we as members and supporters of FIGU really using our time well to study, practise and spread the teaching, or is there more we can do? Are we still in a kind of 'sleep mode' as Achim Wolf describes it in his article, "«Der grosse Bogen ist gespannt» oder Ein Weckruf an alle FIGU-Mitglieder und Missionsverbundenen, die noch im «Schlafmodus» sind" ("The Great Bow is Strung", or ,A Wakeup Call to all Members of FIGU and the Ones Connected to the Mission, Who Remain in a 'Sleep Mode').

As explained by Achim, all of us, who feel connected to FIGU, most likely have been connected to the mission in previous life-times, in former personalities that our spirit form lived in. And this time around, we have chosen to become members or supporters of FIGU, therefore some of us need to wake up from our slumber and take our responsibility seriously.

In my eyes, studying the teaching, writing about it and participating in online discussions of the spiritual teaching is not enough. Being a passive member of FIGU, paying our dues and fronting up at the SSSC for our working days is a good start, but everyone of us should ask himself/herself if there is more he/she can do to support our prophet Billy, who works so tirelessly for the mission.



As passive members, or even as supporters, we can join a FIGU study group or support a national group and actively participate in the Quiet Revolution of the Truth, rather than just being a passive member in the true sense of the word, who benefits from Billy's teachings and does not give back to the mission. There is so much to be done to raise the awareness of the overpopulation menace; for example, holding information stands. From my experience in Melbourne I know that even in this day and age there are many persons who do not have access to the internet. So when we hold an information stand we have an opportunity to sow seeds among the part of the populace that does not use the internet. It is not too hard to get together with another FIGU member or supporter, photocopy some of the overpopulation brochures that FIGU has published and make them available to the general population by means of information stands in a shopping mall or another busy place in the city.

Another way to actively help the mission is copying the first three pages (which are in English) of the first open letter FIGU published in 2007, and send them via email or snail mail to every member of parliament, every member of the senate, to church leaders, TV and radio stations and other persons in authority. Last time, when I sent about 150 letters out to our politicians, I got three responses. This seems rather disappointing, but I am certain that I have sown some good seeds.

The internet can also be used to organise public talks or discussions. Inspired by our members in Sydney, we went online and set up a Meetup group in Melbourne and through it organised our first public talk in November last year. This seems to have grown into a little study group, with about 2-6 interested persons coming to each meeting, one or two of them regulars. You may argue that you are participating in online study groups already, but you would be surprised how many people prefer real face-to-face meetings. I suppose it is a bit like reading an electronic book versus reading a hard copy. During a public meeting one really connects with like-minded people, one picks up on 'vibes' and it is easy to clarify things. From every meeting we've come away inspired and motivated to do more. If you check out our link it may give you some ideas for topics or how to go about it.

Some readers may think that they cannot do more, because they don't know enough. Be assured, I have not read all of Billy's books and I would not be able to answer every question that is asked at an information stand or public talk. However, there is no harm in saying that we are not sure about a particular issue and that we will endeavour to find out, or to refer the reader to one of the websites or publications. And it is not expected of us, that we know everything. The main thing is to get the discussion going, to lead other human beings onto the right path and to encourage them to take responsibility for their evolution.

Other readers may feel that they do not have the money to become a member or do not have the time to do more for the mission and become more actively involved. Think again. Perhaps there are some creative ways in which you can increase your time and money for the sake of the mission, or at least increase your time in which you seriously study and practise what Billy teaches us, because that is important too. So before you buy another gadget or luxury item, ask yourself if you couldn't spend some money on photocopying some brochures to hand out, or on a course to learn German, which is also important for your own evolution. And before you spend another hour or two on Facebook catching up on some gossip, you may want to ask yourself if the time wasn't utilised better with the study of the spiritual teaching, with meditation or with learning German.

We could be dead tomorrow and we cannot take anything with us into the other world, so would it not be a shame if we had wasted our time and money on trivial things instead of making the mission our main focus and thus furthering our own evolution?

Furthering the mission is beneficial for everyone, including our own evolution, because the next personality in the new life of a spirit form will benefit from the impulsations that are stored in our storage banks in this life.

So I urge everyone to ask himself/herself honestly if he/she may have traits of the western-northern or southern-eastern form of laziness in him/her and to seriously consider whether he/she can do more for the mission, because the time has struck twelve and everyone needs to spread the information about overpopulation and support the Quiet Revolution of the Truth to the best of his/her abilities.

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Meetup group "Billy Meier and his contact with the Plejaren", <http://www.meetup.com/The-Billy-Meier-Case/events/past/?scroll=true#upcoming>

### ***Goblet of the Truth, Chapter 19***

*47 ) Indolence is a part of everyone amongst the people of your kind (human beings) who eschew and neglect work and effort and the tasks (duties) of the life, of the leading of the life (life-conduct) and for people of your kind (human beings) as well as for the appearance (nature) and all kinds of life (life forms) just as much as the tasks (duties) towards the laws and recommendations of the primal power of the life (Creation).*

*47) Die Trägheit ist jenen unter Euresgleichen (Menschen) eigen, die die Arbeit und Mühe und die Obliegenheiten (Pflichten) des Lebens, der Führung des Lebens (Lebensführung) und gegen Eures gleichen (Menschen) sowie gegen das Aussehen (Natur) und alle Lebensarten (Lebensformen) ebenso scheuen und vernachlässigen wie auch die Obliegenheiten (Pflichten)/ Aufgaben gegenüber den Gesetzen und Geboten der Urkraft des Lebens (Schöpfung).*

## Habits

(from Voice of the Aquarian Age, No. 170, March 2014)

Translation by *Adam Dei Rocini* of an article by Barbara Harnisch, FIGU Core Group member.

Habits can be both a blessing as well as a curse for the human being, because they are strongly anchored in him/her. They are penchants which often correspond to his/her form of nature, which he/she cultivates from childhood. That which the human being has acquired since his/her early education, he/she further cultivates, and thus modes of thought, deed and action are able to seat and fix themselves as habits.

For example, the one human being has learnt to advance always systematically, whilst the other recklessly heaps up and stockpiles everything which is to be carried out. The former has made it a habit to keep order, to progressively carry out his/her work and things which are to be done, and therefore it will be easy for him/her to find time for other things and further things. For all his/her life, the other human being will laboriously attempt to reduce his/her deferred work and undertakings, while requirements of the everyday life continue to accumulate and consequently he/she constantly lags behind everything. The result of this habit is foreseeable: There remains no time for anything else; the joy of doing becomes less; until only effort, disinclination and frustration remain. Even when it annoys this human being and he/she knows what his/her self-made stress is due to, he/she succeeds – if at all – only with difficulty, to break away from his/her usual mode of deed and action and to acquire an advantageous habit, which would make his/her life easier. Oftentimes he/she prefers to persist in old patterns, because a change would just amount to effort and extra time. Therefore it is illusory to believe that, once he/she has more time, he/she could then do everything which he/she always would have wanted to do, for example, on holidays, days off and Sundays and not to mention after his/her retirement. This also more than likely corresponds to wishful thinking, because no clear deeds and effects are able to go forth from unclear, vague imaginings.

Unwelcome habits are able to be broken, by the human being thoroughly pondering how he/she behaves on a daily basis, when and where he/she falls into the old habitual pattern, how and what he/she can change about that and then very thoroughly building up for himself/herself a clear Ziel\*, consequently following this and thereby always remaining heedful. The following is to be read about the habit, in the spiritual teaching lesson No.14 on page 142:

“Seen from the standpoint of the spiritual teaching and consequently from the standpoint of the truth, the habit is nothing other than the automatic entering of ideas into the centre of the attention, which then come to fruition. The more often the human being puts an idea consciously into the centre of the attention, the easier this succeeds and the more precisely it comes to fruition.”

## Gewohnheiten

Gewohnheiten können sowohl ein Segen als auch ein Fluch für den Menschen sein, denn sie sind stark in ihm verankert. Es sind Neigungen, die oft seiner Wesensart entsprechen, welche er schon seit seiner Kindheit pflegt. Was sich der Mensch seit seiner frühen Erziehung angeeignet hat, pflegt er weiter, und so können sich Denk- Handlungs- und Vorgehensweisen als Gewohnheiten einschleifen und festsetzen.

Beispielsweise hat der eine Mensch gelernt, immer systematisch vorzugehen, während der andere unbekümmert alles zu Erledigende häufelt und aufstapelt. Ersterer hat es sich zur Gewohnheit gemacht, Ordnung zu halten, seine Arbeiten und anstehende Dinge fortlaufend zu erledigen, und daher wird es ihm leichtfallen, Zeit für anderes und Weiterführendes zu finden. Der andere Mensch wird zeit seines Lebens mühevoll versuchen, seine aufgeschobenen Arbeiten und Vorhaben abzubauen, derweil sich immer weiter Erfordernisse des Alltags anhäufen und er folglich allem stetig hinterherhinkt.



Die Folge dieser Gewohnheit ist absehbar: Es bleibt keine Zeit für anderes; die Freude am Tun wird weniger, bis nur noch Mühe, Unlust und Frustration zurückbleiben. Auch wenn es diesen Menschen ärgert und er weiss, woran sein selbstgemachter Stress liegt, gelingt es ihm - wenn überhaupt - nur schwer, sich von seiner üblichen Handlungs- und Vorgehensweise zu lösen und sich eine förderliche Gewohnheit anzueignen, die ihm sein Leben erleichtern würde. Oftmals verharret er lieber in alten Mustern, denn eine Veränderung würde doch nur Anstrengung und Mehraufwand bedeuten. Daher ist es illusorisch zu glauben, er könne dann, wenn er einmal mehr Zeit hat, z.B. an Ferien-, Frei- und Sonntagen und erst recht nach seiner Pensionierung, alles das tun, was er schon immer gern tun wollte. Auch das entspricht wohl eher einer Wunschvorstellung, denn aus unklaren, vagen Vorstellungen können keine klaren Handlungen und Wirkungen hervorgehen.

Unliebsame Gewohnheiten können durchbrochen werden, indem der Mensch gründlich darüber nachdenkt, wie er sich im Alltag verhält, wann und wo er in das alte gewohnte Muster verfällt, wie und was er daran ändern kann und sich dann ein klares Ziel sehr sorgfältig aufbaut, dieses konsequent verfolgt und dabei immer achtsam bleibt. Im Geisteslehrbrief Nr. 14 ist auf Seite 142 über die Gewohnheit folgendes nachzulesen: <<Vom Standpunkt der Geisteslehre und somit vom Standpunkt der Wahrheit aus gesehen, ist die Gewohnheit nichts anderes als das automatische in den Mittelpunkt der Aufmerksamkeit Treten von Ideen, die sich dann verwirklichen. Je öfter der Mensch eine Idee bewusst in den Mittelpunkt der Aufmerksamkeit stellt, um so leichter gelingt dies und um so präziser verwirklicht sie sich.>>

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\*The term "Ziel" must not be translated as "goal" or "aim" or "target", because this does not correspond to the meaning of Ziel. Goal, that is to say, gol, according to Billy, is descended from the Lyrian-Germanic term "Gol", which means goal. Gol, that is to say, goal, is therefore "put into a goal". In the context of the consciousness "Ziel" has the meaning of "fulfilment". In other areas it first must be understood exactly what is meant with the word "Ziel".

### ***Goblet of the Truth, Chapter 28***

543) Truly, you have many terms and words for your ruminating over yourselves, but they all mantle the actual sense of the case, namely to get to know yourselves in all your thoughts, feelings, passions, habits, capabilities and possibilities etc., in order to get to the core of the case which is given therein that you use all perceptions, cognitions, and cognisances as well as the knowledge, the practical experiences and the living of them, as well as the wisdom resulting out of it all for turning to the truth of all truth, to the Creation and its laws and recommendations, which are to be fulfilled and through which you really learn and advance your evolution of the consciousness.

543) Wahrlich, ihr habt für euer Grübeln über euch selbst viele Begriffe und Worte, doch alle verhüllen sie den eigentlichen Sinn der Sache, nämlich euch selbst in allen euren Gedanken, Gefühlen, Leidenschaften, Gewohnheiten, Fähigkeiten und Möglichkeiten usw. kennenzulernen, um dadurch auf den eigentlichen Kern der Sache zu stossen, der darin gegeben ist, dass ihr alle Wahrnehmungen, Erkenntnisse und Kenntnisse sowie das Wissen, die Erfahrungen und dessen Erleben sowie die aus allem resultierende Weisheit dazu benutzt, euch der Wahrheit aller Wahrheit zuzuwenden, der Schöpfung und ihren Gesetzen und Geboten, die es zu erfüllen gilt, wodurch ihr auch wirklich lernt und eure Evolution des Bewusstseins vorantreibt.

