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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 May 2015 ISSUE NUMBER 10

#### From "Die Art zu leben " (The Way to live)

443) "When does the time come for a human being to instruct others in knowledge and truth? The answer to that is this: when the human being has become another; when his/her entire perception has changed and he/she sees, recognises, comprehends, understands and experiences knowledge and truth. If dedication has led the human being to this moment of the cognition, then that will be the sign that the time of teaching other human beings has come".

*443) "Wann kommt für einen Menschen die Zeit, andere in Wissen und Wahrheit zu unterrichten? Die Antwort darauf ist die: Wenn der Mensch ein anderer geworden ist; wenn seine gesamte Wahrnehmung sich verwandelt hat und er Wissen und Wahrheit sieht, erkennt, erfasst, versteht und erlebt. Wenn Hingabe den Menschen zu diesem Augenblick der Erkenntnis geführt hat, dann wird das das Zeichen sein, dass die Zeit des Belehrens anderer Menschen gekommen ist".*

## Openness and Satisfaction in Exercising our Responsibility to Ourselves

Vivienne Legg

Lately, over and over again, I find myself revisiting the topic of our need to exercise responsibility for ourselves. Our responsibility to ourselves and all creatures and our environment isn't some joyless burden imposed on us from outside, as with some task we might have been sternly admonished to do by a humourless school-teacher or parent. On the contrary, it is simply the recognition that we should joyously put our hands on the controls of our own selves – of our own destinies, because that's simply in line with our true function and nature. And by doing so we can powerfully drive our own journey of evolution. Perhaps we thought we were doing that already, but a deep look into our own thoughts, wishes and dreams can reveal to what extent we are still trying to leave it to some external force – an imaginary god, angel or spirit guide, and so on, or simply a vague, unseen power. We may discover that we have been taking a passive role in regard to how things might turn out for us, thinking ourselves to be the victim of our personal circumstances rather than the forger of them. Self-responsibility means taking control of forming our own lives and our own personalities, in line with our innermost creational nature. This means generating our own happiness, our own "luck", determining for ourselves which of our thoughts are good and which are not and determining which role we should play in life and which we should not.

In no.494 of Billy's 'Die Art zu leben' (The Way to live) it says,

"When one recognises one's own personality's pure self-responsibility for all things, then one finds openness and satisfaction in oneself. It is thereby recognised that one's own innermost nature is that of the Creation and that it also must become consciously effective outwardly."

*"Wenn man die reine Selbstverantwortung der eigenen Persönlichkeit für alle Dinge erkennt, dann findet man Offenheit und Zufriedenheit in sich selbst. Dadurch wird erkannt, dass das eigene innerste Wesen das der Schöpfung ist und dass dieses auch nach aussen bewusst wirksam werden muss."*

Billy goes on to explain that, due to our creationally-given self-responsibility, there is no need for complaining about or being dissatisfied with Creation. We are not helpless victims. We are directing our own lives, consciously or otherwise, through the law of cause and effect.

Contrary to our common hang-ups about it, which are perhaps tied up with negative memories of frightening authority figures, truly taking responsibility for ourselves is inseparably linked with freedom. With it, we can stop looking to external factors for our happiness and success. For me, as someone who was drenched, as a child, in Earth religiosity, it is a joy to start to discover self-responsibility. It's like once thinking yourself to be a spineless jellyfish, perhaps washed up on the beach and at the mercy of the whims of the ocean, and then happily discovering that you have had a spine all along. Then all you have to be mindful of is that you have to take the time and effort to develop a few muscles to really take control and determine your life down to every thought, wish, feeling, dream, etc.

Some of the advice about self-responsibility ( no. 52. of 'Die Art zu leben'), which describes the need to give ourselves love and attention, can seem like selfishness to someone who has been taught to put himself/herself down and – in grovelling humility as opposed to modesty – not admit to any creational inner qualities. And do we fear the advice regarding self-responsibility to some extent, because we have previously been taught that only "God" can determine our lives, meaning that to do it ourselves is profound arrogance and faithlessness?

Actually, properly understood, it is the ultimate act of having concern for others and of giving honour in dignity to all life-forms including ourselves.

In that same section it is explained,

“If a human being wants to live truly and fairly, then he/she has to consider and understand that the fulfilment of the duties to himself/herself is constantly and always the most important and foremost.”

*“Will daher ein Mensch wahrlich und gerecht leben, dann hat er zu erachten und zu erfassen, dass die Erfüllung der Pflichten gegen sich selbst stets und immer die wichtigsten und allerersten sind.”*

This is the case because it also determines how we behave towards our fellow human beings and towards the whole environment.

Given that self-duty or self-responsibility is based in the creational laws and recommendations – in other words, it is simply based on how reality works – there is no getting around it if we want to be evolutionarily effective and not stagnate. So, there is no good reason for not respecting one’s duty to self. Some people avoid it by constantly living in a state of distraction from themselves, by, for instance, hanging around in bars and other entertainment venues where there is never a chance to quietly reflect on their own life-choices, thoughts, wishes and actions. If that distracting life-style is persisted with to a certain degree, it begins to lead to the point whereby the individual does not want to listen to the conscience at all which tells him/her that he/she is on the wrong track in this matter.

Such people in particular, and also most of us generally here on Earth, are really missing out on many very great benefits and genuine pleasures by avoiding our duty to ourselves. Billy advises us to never abandon ourselves and always be our own best friend. Imagine how it would be if we even abandoned ourselves when everyone else has done so, “whereby you would also remain denied all comfort and all help from the side of your feelings and thoughts and from the side of your consciousness!” Also from section 52, (p.22 of the German-only text).

“... : if you want to be satisfied with yourself in true form and if you want to find peace, cheerfulness, joy and love, comfort, happiness and calmness in the dealings with yourself, then you must deal with yourself just as openly, honestly, decently, carefully, justly, gently and finely as you do in the best minutes and times with those fellow human beings with whom you show your best side and courteousness. Therefore you must not oppress yourself through self-chastisement or self-abuse, or through self-disregard or bitterness or through feelings of inferiority, and so forth. Also, just as a depravity of one’s own ‘I’ through flattery of any kind and wise must never arise, self-neglect must never arise.”

*“... : Willst du mit dir selbst zufrieden sein in wahrlicher Form und willst du im Umgange mit dir selbst Frieden, Heiterkeit, Freude und Liebe, Trost, Glück und Ruhe finden, dann musst du ebenso offen, ehrlich, redlich, vorsichtig, gerecht, zart und fein mit dir selbst umgehen, wie du dies in den besten Minuten und Zeiten bei jenen Mitmenschen tust, bei denen du dich von deiner besten Glanzseite und Zuvorkommenheit zeigst. Also hast du dich selbst weder durch Kasteiung oder Selbstmisshandlung, weder durch Selbstmissachtung noch Erbitterung oder durch Minderwertigkeitsgefühle usw. niederzudrücken. Auch Selbstvernachlässigung darf ebenso niemals in Erscheinung treten, wie auch nicht ein Verderben des eigenen Ichs durch Schmeicheleien jeder Art und Weise.”*

Billy also writes about the importance of dressing and behaving in a self-respecting manner, in order to do one’s duty to oneself. So, going around in rags and untidy or dirty is not in conformity with this duty. Even when we are alone we should practise good manners, and clothe and clean ourselves well, as an act of self-responsibility.

I find this all easier to understand when I remember the reality of the might of our own thoughts and the effects of the fluidal powers we generate with our consciousness. To remain neutrally positive about ourselves, we should always retain the consciousness of our own human dignity as well as of our fellow human beings wherever we encounter them.

Towards the very end of 'Die Art zu Leben', it explains how there never was a time on Earth when it has been so urgent that we use the power that we have within us. And of course, this means in self-responsibility. The need is so great because we are so deeply sunk in our destructive delusion. I include the following further quote because it helps explain why it matters at all to the greater environment and to other human beings and creatures, how we treat ourselves.

It works like this, as described in section 491,

"Every single human being possesses an enormous reservoir of power: both the power of the life, due to the fine-spiritual energy, as well as the power of the striving, of the realising, recognising, knowledge, practical experience, living experience and of the wisdom. But, every human being also possesses the power of the love, of the feelings for others, of the peace and of the harmony. It is exactly this power that the human being must get to know and learn to use, because precisely that is necessary with the search for cognition. And when this power is found in one's innermost part and is usefully applied, then it not only helps one personally to change in a positive sense; rather, also the entire environment and even wide parts, or all parts, of the planet."

*"Ein jeder Mensch besitzt ein enormes Reservoir an Kraft: sowohl die Kraft des Lebens durch die feingeistige Energie als auch die Kraft des Strebens, des Erkennens, Kennens, Wissens, Erfahrens, Erlebens und der Weisheit. Jeder Mensch besitzt aber auch die Kraft der Liebe, des Mitgefühls, des Friedens und der Harmonie. Genau diese Kraft muss der Mensch kennen und nutzen lernen, denn genau darum geht es bei der Suche nach Erkenntnis. Und wird diese Kraft im Innersten gefunden und nutzvoll zur Anwendung gebracht, dann hilft sie nicht nur, sich persönlich in positivem Sinn zu verwandeln, sondern auch die gesamte Umwelt und gar weite oder alle Teile des Planeten."*

However, a fairly specific explanation of how we are currently negatively using our powers is given in a discussion between Billy and Ptaah in February 2009 – in the 476<sup>th</sup> contact, recorded in the contact notes (p.27) – in which Billy mentions how the human being of the Earth brings about many terrible things and catastrophes himself/herself, not only in regard to the climatic warming, but also by collectively orientating his/her thought-powers and powers of the subconsciousness so mightfully at terrible things and catastrophes, and so forth, including all that which is encouraged by the false doomsday scenarios, and so forth. It is easy to see how terrible world events could be encouraged, for example, by many religiously deluded thoughts actually expecting and anticipating an "end of the world" so that the world can be transformed into Heaven on Earth!

Actual negative world climatic and political events should be regarded with a neutral-positive thinking. This means that we consider the actual facts with as much clarity as possible but without having our vision clouded by fears and anxieties, feelings of revenge and anger, and certainly without any thoughts of hope that the negative events come about. For instance, we can be calmly, neutrally conscious of the devastation caused by epidemics and how much our overpopulation contributes to that problem, and then we can simply rationally try to take action to inform each other of the need to halt the overpopulation. There is no point in holding onto anxieties or anger about it. In fact, that is destructive.

Along with study of these instructive texts, and gaining experience through our own striving, meditation importantly serves the purpose of getting to understand the real function of the human being – evolving on behalf of the evolving Creation – by showing us the nature of our innermost self.

The thoroughness that goes with the self-responsibility – as Billy repeatedly explains – also involves a close look at the matter of death and reincarnation, because the contemplation about those things informs us about the true value and purpose of life, freeing us of the materialistic view in which the value of life is misinterpreted, which leads to delusion and suffering. The contemplation of the dying process and reincarnation gives us a clearer sense of the evolutionary path, of gathering true knowledge, love and wisdom and an acceptance of the reality and the usefulness of – for instance – our current personality dissolving and making way for a completely new one.

All of these things are included in a correct practise of self-responsibility, which is inseparably linked with a greater sense of well-being and true self-regard and true honour in dignity for all life.

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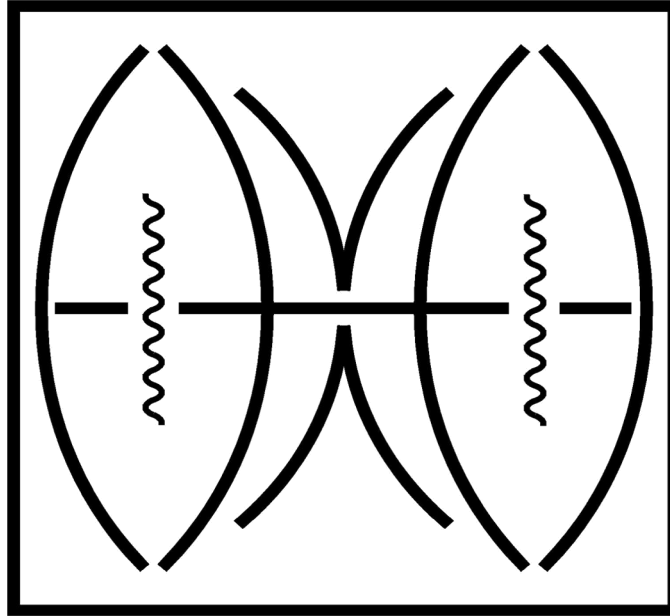
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#### From Goblet of The truth, Chapter 23

14) „If you as humankind are to be changed to the better, then you must start with yourselves as individuals and reach for the creational laws and recommendations in order to fulfil them in yourselves; and, once you have fulfilled them on yourselves, it requires for you to live them outwardly, into the world around you, so that your fellow human beings can take you as an example, because truly it is only in this kind and wise that a change to the better can come about in a greater and great extent“.

14) „Sollt ihr als Menschheit zum Besseren geändert werden, dann müsst ihr bei euch selbst als einzelne beginnen und nach den schöpferischen Gesetzen und Geboten greifen, um sie in euch zu erfüllen; und dann, wenn ihr sie an euch selbst erfüllt, bedingt es, dass ihr es auch nach aussen lebt, in die Umwelt, auf dass eure Mitmenschen ein Beispiel an euch nehmen können, denn wahrlich kann nur auf diese Art und Weise eine Änderung zum Besseren in grösserem und grossem Masse erfolgen“.



Symbol der Geisteslehre <Güte> Symbol of the spirit teaching Goodness

Stimme der Wassermannzeit. Nr. 174, März 2015

*Translated by Adam Dei Rocini*

### **Glück, Liebe, Güte und Zufriedenheit können nicht gekauft werden**

In der heutigen Zeit hat sich die Menschheit zu einer Konsumgesellschaft gemausert, in der die irrende Ansicht vorherrscht, dass alles gekauft werden könne und dass durch das Kaufkönnen eine Zufriedenheit entstehe. Das aber ist eine abgrundtiefe Täuschung. Zwar haben alle Formen von Wissenschaften, Wirtschaften, Technik und all die Güter und der Luxus sehr viel zum Wohlbefinden und Wohlstand des Menschen beigetragen. Es gibt allüberall in den Städten und Dörfern sowie auch abseits derselben unzählige üppige Kaufhäuser, in denen alles erdenklich Mögliche gekauft werden kann, doch vermögen alle Dinge und Errungenschaften nichts zur wahren Liebe, Güte, Würde, Rechtschaffenheit, Ehrlichkeit und Harmonie und auch nichts zum inneren und äusseren Frieden beizutragen. Also kann unter all den erdenklichen Waren, die angeboten werden, nichts zur effektiven inneren und äusseren Freiheit gekauft werden, wie auch sonst nichts von wahren und hohen menschlichen Werten.

### **Happiness, Love, Goodness and Satisfaction Cannot Be Bought**

In this day and age, humanity has developed into a consumer society, in which the delusional view predominates that everything can be bought and that, through being able to buy, a satisfaction arises. However, this is an abysmal deception. Admittedly, all forms of science, economics, technology and all the commodities and the luxury have contributed very much to the well-being and prosperity of the human being. All throughout the cities and villages, as well as away from those, there are innumerable lavish stores in which everything conceivably possible can be bought, however, all things and acquisitions can contribute nothing to the true love, goodness, dignity, righteousness, honesty and harmony and also can contribute nothing to the inner and outer peace. So, amongst all the conceivable wares which are proffered, nothing for the effective inner and outer freedom, as well as otherwise nothing of true and high human value can be bought.

Der allgemeine materielle Fortschritt hat dem Menschen der Erde zwar eine wissenschaftliche, technische und wirtschaftliche Entwicklung gebracht, die er als Glück und Zufriedenheit bezeichnet. Beide haben jedoch nichts mit wahren innerem Glück und mit wirklicher Zufriedenheit zu tun, weil das Ganze in Wahrheit einzig und allein von äusseren materiellen Bedingungen abhängt. Glück und Zufriedenheit in effectiver Form kommen aus dem Innern des Menschen heraus, aus seinem wahren inneren Wesen, das allein Glück und Zufriedenheit empfinden und diese Werte an die Gedanken und Gefühle weitergeben kann, die fühlbar gelebt werden können. Dieses wahre Glück und die wahre Zufriedenheit sind nicht an irgendwelche Güter gebunden, denn sie müssen, zusammen mit Liebe und Güte, im inneren Wesen wachsen. Und all das kann nicht wie bei einer Transplantation eines Körperteils verpflanzt werden, denn alles ist empfindungs- und gefühlsmässiger Form und also absolut immateriell.

The general material progress has indeed brought the human being of the Earth a scientific, technological and economic development, which he/she labels as happiness and satisfaction. However, both have nothing to do with true inner happiness and with real satisfaction, because, in truth, the whole depends solely upon external material conditions. Happiness and satisfaction in effective form come out of the inner of the human being, out of his/her true inner nature, which alone can perceive happiness and satisfaction in a fine-spiritual form and can pass these values on to the thoughts and feelings, which can be lived empathically. This true happiness and the true satisfaction are not bound to any commodities, because, together with love and goodness, they must grow in the inner nature. And all of this cannot be transplanted as with a transplantation of a part of the body, because everything is of fine-spiritual-based and feeling-based form and therefore absolutely immaterial.

Ist der Mensch gewillt, ein bescheidenes Leben zu führen, dann pflegt er eine wahre und allumfassende Liebe und Zufriedenheit, wie aber auch Glück und Güte. Ohne diese hohen Werte ist eine wahrliche Bescheidenheit nicht möglich. Für alles aber ist eine einfache Lebensweise von grosser Bedeutung, denn eine Lebensweise, die auf Luxus und Reichtum aufgebaut ist, erfordert in der Regel eine Hetze und Jagd nach immer mehr von dem, was bereits vorhanden ist. Nur wenige, die mit Reichtum und Luxus versehen sind, bescheiden sich, ein einfaches Leben zu führen. Bescheidenheit ist für wahres Glück, für Liebe, Güte und Zufriedenheit aber wichtig; dass sich der Mensch, der diese Werte besitzen will, mit dem bescheidet, was er hat, so er sich begnügt und nicht ständig Neues und mehr und noch mehr haben will. Derjenige, der der Bescheidenheit zugetan ist, fühlt sich in Zufriedenheit und in einer Freude des Daseins und kann alles in innerer Glücklichkeit erfahren. So kann der Mensch in Lumpen oder in einfacher Kleidung einhergehen, völlig anspruchslos wohnen, Glück sowie Zufriedenheit in sich fühlen und von Liebe, Güte und wahrer Freude erfüllt sein. Und um das zu erreichen ist es nur notwendig, dass sich der Mensch von falschen inneren Bindungen, Haltungen und Wünschen befreit und die Wirklichkeit und deren Wahrheit sieht.

If the human being is willing to lead a modest life, then he/she cultivates a true and all-encompassing love and satisfaction, as well as happiness and goodness. Without these high values a true modesty is not possible. For everything however, a simple mode of life is of great importance, because a mode of life which is built upon luxury and riches usually demands a dash and chase for always more of that which is already on hand. Only a few who are furnished with riches and luxury content themselves with leading a simple life. However modesty is important for true happiness, for love, goodness and satisfaction; that the human being who wants to possess these values contents himself/herself with that which he/she has, so he/she makes do and wants not constantly the new and more and even more. The one who is connected to the modesty, feels himself/herself to be in satisfaction and in a joy of existence and can experience everything in inner happiness. So the human being can walk around in tatters or in simple clothing, live completely unassumingly, feel happiness as well as satisfaction in himself/herself and be filled by love, goodness and true joy. And in order to achieve this it is only necessary that the human being frees himself/herself from wrong inner attachments, attitudes and wishes and sees the reality and its truth.

SSSC, 13. Juni 2011, 17.20 h

*Billy*

SSSC, 13th June 2011, 17:20

*Billy*



## Some Thoughts on the Practice of Concentration that Leads to Meditation

*Bianca Recht*

Arriving at the crossroads of life, we consequently realise that the elusive 'meaning of life' is, in true reality, the logical quest for learning and knowledge and the development of the consciousness. Seeking to develop our knowledge, wisdom and spiritual awareness brings the human consciousness to a new beginning. The logical, natural desire for progress within our consciousness creates the need for self-education while slowly developing an inner awareness of the finer understanding of the greatness of the Creation. For a human being to be able to find that calm and balance in life, concentration practice is of the greatest importance because this naturally leads to a successful meditation and inner growth. Meditation is a valuable duty and a responsibility of the human being to himself/herself in order to discover who he/she is in personality and character and ask – "why, how, and when?" Meditation is of the utmost value to one's evolution in every earthly incarnation.

The above-mentioned is not merely an ancient hypothesis, rather it is a given that the laws and recommendations of the Creation are a spiritual guide to freedom to choose who we become and where we are heading, as opposed to the commandments in religious scriptures that were written to instill fear and much confusion. Hence, we will arrive at the understanding that the natural creational evolution of all life in the universe is a given creational existence since time immemorial, and the human being's life is naturally part of this creational thought of the Creation also, as a given. Having an insight through the practice of daily meditation, we begin to develop a true knowledge of who we are. As a human being, carrying a human spirit that is on an evolutionary path, the material consciousness brings forth a development towards the understanding that the Creation is one whole everywhere, and everything is one with the universal consciousness. Each incarnation of a spirit into a new human body further develops the human beings' material consciousness that forms the new character and personality accordingly. When we choose wisely and strive to learn, this is a progressive thought in our material consciousnesses and becomes the responsible process for the evolution of our human spirits.

Through striving, we learn to be decent and loving, responsible and caring human beings who, with natural logic, choose to practice the mindfulness of our own conscience. Since everything in the universe is in constant motion, nothing stays the same from one split second to the next, hence our habits, facial expressions, thoughts of good and bad, depressive or joyful feelings and influences and perceptions are also transitory from one moment to the next. Because life in the universe is always in constant motion, and thus a constant experience, we are given the opportunity to learn observance and mindfulness, and consciously evolve with honour and dignity.

Billy explains that without concerted efforts towards the practice of concentration, not much can be achieved. Recognition, perception and practical experiences are not the privilege of so-called masters, religious leaders or gurus or sect leaders, teachers, etc., rather these are simple things of values every human being can achieve by himself/herself. However, the practice of concentration regarding one's true nature is an act of learned patience and the search for the simple and uncomplicated truth that lies within oneself. This cannot be simply mastered by force, and when trying to learn this ancient practice of stillness, one ought to train the mind to quiet the thoughts, even though fleetingness muscles in easily and disturbs the peacefulness of the moment.

So the practice of the meditation must be a culmination of attentiveness and honesty to the concentration practice itself and one ought to have the appropriate motivation and will, perseverance and persistence, all of which are the keys to successful meditation. A true valuable meditation in fact requires the ability to still the consciousness long enough from which then intuition and cognition arise.



There is absolutely no requirement to tap on wrists, or press on the body's pressure points as in acupuncture treatment, because these disturb the concentration and create further distraction. Never allowing negative thought intrusion but searching through logical thinking is the key to a clear view of one's inner self, true character and personality.

Meditation is the most important factor for one's evolution because it allows us to begin to see things as they really are in reality. Meditation also serves the purpose of creating a balance of the physical and the consciousness and creating the well-being of the body. However, through life we acquire new habits and develop personal characteristics that can become detrimental to the health of the consciousness evolution because our life has become a stressful existence filled with charades and diversions – a hurried, competitive and hollow existence lived behind smoke and mirrors.

Just as the wind is necessary to disperse the clouds, so are the concentration and the meditation practices vital changes for the human consciousness's evolution. My experience has taught me the deepest value of the freedom of thought whereby one retreats from the noise of the commercial airwaves and other distractions, and seeks the true value of the practice of concentration and meditation with perseverance in order to create a much sought-after change within. (It took me merely seven days to feel the power of a liberated thought process).

Let me tell an anecdote of the difference between a child's ability to focus, as opposed to an adult's inability to concentrate – an adult who is easily distracted by the daily nonsensical thoughts. This is my recollection of how a young child has the natural aptitude and proficiency to focus and stay undisturbed, while adults find the practice of concentration an incredible struggle and cannot nurture that moment long enough to be able to say: "I have mastered my concentration practice", let alone the meditation practice itself.

He was only 3 or maybe 4 years old, when one day he disappeared from view for quite some time. Puzzled at the quietness around me I went looking and found him at the bathroom sink playing with water. He had pulled up a stool and turned on the tap and only very slightly, just so enough water would flow like a trickle. He stood at the sink for quite some time observing how the water was caressing his little hands while being totally focused on his hands' movements. He was fascinated just looking at the stream of water and the shapes that were swirling in the bowl as a result and totally immersed in his activity and content in his own creative imagination. His concentration was unwavering while calmly navigating his thoughts. Standing quietly outside the bathroom door observing him, I caught myself wondering what propelled him to choose this particular activity. But the question that fascinated me most was - how can a child exhibit such attentiveness for such a simple activity and stay so focused for quite some time? To this day, I regret interrupting his lesson in physics... still wondering how much longer he would have spent doing this concentration practice. As far as I can tell, this was his effortless practice in concentration.

As we try to practice meditation, we find that the concentration is the real challenge, and so we try harder to find that 'special tool' that may lead to the concentration, whereas, a small child, it seems, has no trouble at all staying attentive and focused because the young mind is relatively untainted by life experiences. And so, I can only pose some questions to answers we may only fully understand many hundreds of years from now...

Can it be that this ability to focus was arising from his young unconscious mind while having "thoughts of nothing"? But how do I define "thoughts of nothing"? His actions may be intuitive and regulated by reflexes, and those unconscious actions were regulated by the subconsciousness without 'thinking consciously', while, all along, processing the information of the actions of learning, learning, learning... Was he aware of his own self? Is it logical to think that the young consciousness is being flooded with information creating a so-called 'download' that a child is not yet aware of and therefore is unable to express the thoughts because of limited vocabulary at such a young age?

Was this a concerted effort for a personality development? Can it be that a child sees images instead because of the lack of vocabulary?

So how does one practice the action of 'letting go' while being in the moment? The answer to this action is perhaps in the process of non-action, by which learning to let go of all the unnecessary thoughts is the first pre-requisite to a consciousness-related activity of this kind: letting all thoughts pass until that space in the consciousness becomes a 'peaceful void' between the fleeting thoughts. And then, in time, this 'peaceful void' becomes prominent with the concentration practice. Having the 'will' to create an action – in this case, letting go of the thoughts - is a crucial factor in all of life's experiences for the good and the bad because it is the tool that leads to creating a particular ability: the ability to relax, to conform to popular belief or to follow a trend, the ability to search and think for oneself, and eventually realise that the thoughts pave the way for the will, which in turn, gives an impetus to create an inner change.

In "Die Art zu leben" (The Way to Live), number 380, Billy explains:

"Assiduousness and real will for the truth guarantee an unbroken receptivity for the effective and comprehensive truth; and assiduousness and real will for the truth find their roots in a reverential gratefulness which contains unbreakable clarity."

*"Wirklicher Wahrheitswillen und Fleiss gewährleisten eine ungebrochene Empfänglichkeit für die effective und allumfassende Wahrheit; und wirklicher Wahrheitswillen und Fleiss finden ihre Wurzeln in einer ehrfurchtsvollen Dankbarkeit, die unzerbrechliche Klarheit in sich birgt."*

Concentration is a practice to be mastered and carefully nurtured. However, the meditation may appear like a paradox because the will propels the human being to an action, but this thought to action must be let go of and no thoughts of any desire are allowed to drift into the consciousness, because this will be a derailment to the practice of concentration. Once the thoughts have led to the beginning of the meditation, the mere action of a specific thought to achieve something creates the opposite of the desired outcome and leads to failure.

In "Die Art zu leben" (The Way to Live), number 233, Billy offers this affirmation to help quiet the mind.

"As a beginning to meditation, a meditative principle can be used: *'I bring my consciousness home – I let go of everything – I relax myself'*. With these three points, the fundamentals in every meditation are addressed, because, with each individual phase of this three-part meditative sentence, different, important levels of meaning are addressed."

"Als Meditationsbeginn kann ein meditativer Grundsatz Verwendung finden: «Ich bringe mein Bewusstsein heim – ich lasse los von allem – ich entspanne mich». Mit diesen drei Punkten wird das Wesentliche jeder Meditation angesprochen, denn mit jeder einzelnen Phase dieses dreiteiligen Meditativsatzes werden verschiedene, wichtige Bedeutungsebenen angesprochen".

Once the concentration practice has been accomplished, mediation can proceed, as described in "Die Art zu leben" (The Way to Live), Number 366:

"Meditation consists quite simply of being open, free and undistracted from the quietness of the total absence of thoughts, or to remain and to rest in a view which has been introduced. With the meditation, there must be a freedom from the consciousness's constructions as well as a complete relaxation and an open, free and clear attentiveness in regard to the state of the consciousness's openness. There must not be any distraction as a result of intrusive thoughts, and thus no grasping with the thoughts for any things, values or unvalues".

*"Meditation besteht ganz einfach darin, offen, frei und unabgelenkt zu sein von der Ruhe der völligen Gedankenlosigkeit, oder in einer einmal eingeführten Sicht zu verharren und zu ruhen".*

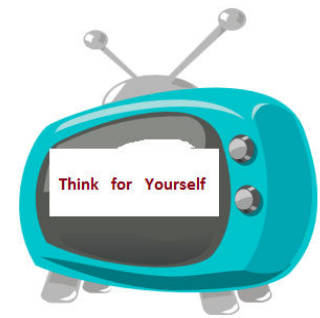
*Bei der Meditation muss eine Freiheit vor bewusstseinsmässigen Konstruktionen bestehen sowie eine völlige Entspannung und eine offene, freie und klare Achtsamkeit gegenüber dem Zustand des Offenseins des Bewusstseins. Es darf keine Ablenkung durch Fremdgeanken erfolgen und so also kein Greifen in gedanklicher Form nach irgendwelchen Dingen, Werten oder Unwerten.“*

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#### References:

Meier, BEA 1997, *Die Art zu leben* (The Way to live) Wassermannzeit-Verlag, CH-8495 Hinterschmidrüti/Schmidrüti ZH (A book that will be available, with English translation, on our website).

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#### From “Die Art zu leben” (The Way to live)

373) “...When the human being searches for knowledge and truth, and finds, recognises and sincerely follows them, then for him/her it becomes unavoidable and determinative to put the effective truth above himself/herself. Through the truth he/she will become knowing regarding where and when he/she ever gets caught up and inflicts harm on himself/herself as well as on others. Through the truth the human being recognises all his/her habits and strategies which are a legacy of the wrong thinking as well as of the wrong feelings through which everything is continually repeated and strengthened. Through the truth the human being comes across very special things in association with himself/herself”.

373) ...”Wenn der Mensch Wissen und Wahrheit sucht, diese findet, erkennt und aufrichtig befolgt, dann wird es ihm unvermeidlich und bestimmend, die effective Wahrheit über sich selbst zu stellen. Durch die Wahrheit wird er wissend werden, wo und wann er immer hängenbleibt und sich selbst sowie andern Schaden zufügt. Durch die Wahrheit erkennt der Mensch all seine Gewohnheiten und Strategien, welche ein Erbe des falschen Denkens sowie der falschen Gefühle sind, durch die andauernd alles wiederholt und verstärkt wird. Durch die Wahrheit begegnet der Mensch sehr speziellen Dingen im Zusammenhang mit sich selbst”.

## Euthanasia

Vibka Wallder

**E**uthanasia can be defined as “a deliberate intervention undertaken with the express intention of ending a life so as to relieve intractable suffering.” (Roger Woodruff, 1999)<sup>1</sup>. If the intervention is carried out at the patient’s request or with their consent, it is called *voluntary euthanasia*, otherwise it is known as *non-voluntary euthanasia*, e.g. the hastening of death carried out by others without the expressive consent or wish of the patient.

*Physician-assisted suicide* means that the physician provides the knowledge and the equipment as well as the drugs necessary to end the life of the patient, but the act is completed by the patient. So it is no different from euthanasia. Euthanasia has been the subject of many debates in Australia and in many other countries, and I have always enjoyed listening to the nursing students debating it as part of their training in nursing ethics. The two main sides in the debates are,

- the desire of individuals to choose how and when to die when suffering, and
- the need to uphold every person’s inherent right to live.

Even amongst religious believers there are two sides: one side is against euthanasia because it is argued that a life given by his/her (imaginary) god should not be ended by a human being. The other side argues that the drugs used are ‘God-given’ and thus are legitimate to use.

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Several legislative attempts have been made to legalise euthanasia in parts of Australia and for a short period it was legal in the Northern Territory. However, at the present, euthanasia remains illegal in all states of Australia and in this article I would like to give some reasons why it should remain unlawful.

First I would like to draw on the article *Euthanasia and Physician-Assisted Suicide – Are They Clinically Necessary?*, by Dr. Roger Woodruff, who is the chairman of the International Association for Hospice and Palliative Care (IAHPC) and Medical Oncologist and Director of Palliative Care at the Austin and Repatriation Medical Centre in Melbourne, Australia. Woodruff has drawn on many studies to show us that euthanasia is not necessary from a clinician’s point of view, and below I will summarise and quote a few points he has made.

### Reasons to request euthanasia

In many cases euthanasia is requested because patients fear unrelieved pain and other symptoms that may develop in the course of their illness. However, based on his own experience and that of other studies, Woodruff claims that “pain and physical symptoms can be treated adequately in the vast majority of patients, given good professional education, a multidisciplinary approach to care and access to palliative care services” (Woodruff, 1999). Most patients, who are in favour of euthanasia, change their mind once they are given access to good palliative services and their doctor adopts and supports a multidisciplinary approach, which means that all aspects in the patient’s life, and not just the pain and other physical symptoms, are addressed, for example, depression, carer support, financial support, spiritual support, etc.

Requests for euthanasia may be related to depression. However, according to Woodruff, various studies show that depression is prevalent amongst patients with terminal disease, and once the depression is treated, the request for euthanasia decreases significantly.

Some patients fear a loss of dignity, dying unworthily, dependency, tiredness of life, and family fatigue and exhaustion, and therefore they request euthanasia. Again, once a multidisciplinary approach is adopted and the patient receives holistic care, the desire for euthanasia usually disappears.

Another reason for euthanasia could be economical, because it is claimed that the legalisation of euthanasia and physician-assisted suicide could potentially save society considerable amounts of money that is presently spent on the care of patients with terminal diseases. This thinking is of great concern, because a nation should not put economy and thus euthanasia before the decent health care of its citizens. According to Woodruff, studies have not supported the notion that euthanasia is of economic benefit.

### **Side effects of euthanasia**

“Euthanasia will encourage poor medical practice. Patients who are likely to receive euthanasia in days or weeks are less likely to have their pain and suffering addressed in a comprehensive or caring way. The principles of palliative care will be lost and there will be no professional pride in the skilful palliation of symptoms and the support of patients and their families through a terminal illness.” (Woodruff 1999)

Woodruff outlines the questionable ‘Dutch experience’ with euthanasia, which has increased the rate of non-voluntary euthanasia, euthanasia for persons who are not terminally ill, secret euthanasia, abuse of the guidelines, euthanasia for depression and mentally handicapped people, for AIDS patients, and so forth. And he claims that the unfortunate side effect of legalising euthanasia is that the medical profession becomes better trained in assisting the client with suicide and euthanasia, rather than assisting them with good palliative care.

To summarise Woodruff’s article, it seems that there are no clinical situations which necessitate the legalisation of euthanasia, and that a comprehensive and multidisciplinary palliative care can effectively relieve much of the suffering of the terminally ill. From my experience in palliative care I can give the anecdotal evidence that clients and their families do not ask for or mention euthanasia as long as the pain and other symptoms are bearable and they are given the opportunity to spend some quality time with their loved ones.

Legalising euthanasia is fraught with the danger that life is not valued anymore, that it becomes too easy to throw it away and that the medical skills in regard to providing good palliative care deteriorate significantly.

Another strong reason against legalising euthanasia would be our spiritual evolution. As ‘Billy’ Eduard Albert Meier explains in his book, *‘Wiedergeburt, Leben, Sterben, Tod und Trauer’*<sup>2</sup> (Reincarnation, Life, Dying, Death and Grief), we do not have the right to determine over the dying and the death (pages 180-183).

Life is a venerable, creational process that was lent to us in order to fulfil our evolutive duty. And even though we have free will, we do not have the right to commit suicide or assist another person to commit suicide (euthanasia or mercy killing), neither do we have the right to kill other human beings through the death penalty, revenge or wars. Free will, or self-determination, means that we can determine how we live and how we die, but not the time of our death. We have the creationally given duty to use our life for our evolution until we draw our last breath, as hard as it may seem at times. If we had the right to determine the length of our life and that of others, then parents could take the life of their children any time they wanted, which would be a terrible thing and not in line with the Creation’s determination that human beings live on a planet for their determined life span in order to evolve, and thus further the evolution of the Creation.

Through the creational laws we have been given the responsibility for our lives, therefore we ought to honour, respect and protect it under any circumstances. And with the responsibility for our lives also comes the responsibility for our deaths, which means that we are supposed to meet death consciously when our time for it has come. So even when death approaches we ought to make the most of this learning opportunity and not shorten it by unnatural means. The length of our life is determined by life itself, but due to our self-determination, we can use available means to make the dying easier, as long as those means do not shorten or extend life unnaturally.

All of us are in the cycle of the Creation, we are procreated and born, we live a life and then we die, so everything has its time. And this time must be used for our evolution and not shortened by our own hand or some other hand. Euthanasia proponents think that we can only die with dignity if we end our life before we lose control over it. But wantonly, maliciously or cowardly throwing away our life is not dignifying. And holding on to life by unnatural means, e.g. keeping a brain dead person hooked up to machines when he/she would die without them, is not dignifying either. To die with dignity means to accept the natural course of our lives and to face death calmly when it approaches. If a person suffers from a debilitating and painful disease, then full use can be made of medical advances to ease the pain and the suffering without interfering with the actual process of life and the dying.

The book OM<sup>3</sup> also states that we have no right to interfere with the natural length of our lives (Canon 24, page 83):

33. "And the Creation is the guidance of all life, thus by means of its laws of the conduct of life and through all things, every single age and death of every single creature is determined".

33. „Und es ist die Schöpfung Führung allen Lebens, so durch ihre Gesetze der Lebensführung und aller Dinge bestimmt wird ein jegliches Alter und Sterben einer jeden Kreatur“.

34. "Therefore it is thereby given, that no creature shall take the right to determine the age and the death of itself or the one who is close".

34. „Also ist gegeben dadurch, dass sich keine Kreatur nehme das Recht, zu bestimmen das Alter und das Sterben über sich selbst oder über den Nächsten“.

35. "Through the guidance of the Creation it is not given that a creature ends its own life or the life of the ones who are close, or allows its own life or the life of the ones who are close to be ended, and it is not permitted that one is given help to die, which shall finish one's life according to one's own will or the wish of the one who is close".

35. „Nicht ist gegeben durch die Führung der Schöpfung, dass eine Kreatur selbst beende oder beenden lasse ihr Leben oder das der Nächsten, und nicht ist erlaubt, dass da wäre gegeben eine Hilfe zum Sterben, die da beenden soll das Leben nach eigenem Willen oder nach einem Wunsche des Nächsten“.

36. "However, on the other hand, the law of the guidance states that a created creation is not given the right to sustain its own life, or that of the one who is close, by means of force or artificially, if the time of the life has run out and the change to the death must take place".

36. „Es besaget aber das Gesetz der Führung anderseitig, dass da nicht ist gegeben das Recht an ein Geschöpf, dass es erhalte mit Gewalt oder Kunst das Leben von sich selbst oder vom Nächsten, wenn die Zeit des Lebens ist abgelaufen und also der Wandel zum Tod sich muss vollziehen“.

Therefore withholding treatment that would artificially extend a life that is about to end is in line with Creation and should not be called passive euthanasia. But intentionally giving too high a dose of pain medication, which would kill the patient, would be euthanasia.



In the book "Goblet of the Truth"<sup>4</sup> we learn that we also must not throw away our lives recklessly (page 21):

136) "Those who do not respect the current life and throw it away, whether through clear self-killing (suicide) or carelessness, are devoid of all rationality and of knowledge, because they are destroying learning opportunities for their swelling (growth/evolution) of their inner world (consciousness development) which they will have to work on again in a new life as a new all-of-themself (personality) through arduous learning, therefore the arduousness of learning is not reduced by this, rather they destroy their own initiative for their own learning opportunity".

136) „Jene, welche das jetzige Leben nicht achten und es wegwerfen, sei es durch klare Selbsttötung (Selbstmord) oder aus Leichtsinn, sind bar aller Vernunft und des Wissens, dass sie ihrer Anschwellung (Entwicklung/Evolution) ihrer Innenwelt (Bewusstseinentwicklung) Lernmöglichkeiten zerstören, die sie als neues Eigen (Persönlichkeit) in einem neuen Leben neuerlich durch mühsames Lernen aufarbeiten müssen, also wird dadurch nicht die Mühe des Lernens gemildert, sondern sie zerstören sich ihren eigenen Beistand der eigenen Lernmöglichkeit“.

If I commit suicide or engage in an extreme sport which kills me, I destroy learning opportunities for myself and make it harder for the new personality in the next life, because it will then have to arduously learn the lessons I have avoided in this life.

In conclusion, it can be said that euthanasia is not necessary from a clinician's point of view and that it is also not desirable from a spiritual point of view. To make the most progress in our spiritual evolution we must endeavour to live in accord with the natural-creational laws and recommendations as much as possible, which means that we live our life to the end, as it is determined by life itself and not by us. Autonomy means that we may have a say in how we die, e.g. using palliative medicine to alleviate the suffering, but it does not mean that we can shorten or extend the length of our natural lives by means of medical interventions. Euthanasia is in breach of the creational laws, and the person assisting with euthanasia commits an act of murder, which is detrimental to his/her spiritual evolution.

Discussing this topic with a friend, she raised the question whether it would be right to turn off the life sustaining machines for a person who is in a coma due to an accident, because there have been some reported instances, where persons have woken from their coma and displayed some remarkable talents. For example, the story of a [Croatian teenager](#), who woke from a coma and was able to speak German fluently, which she could not do before. Reportedly she was studying German and must have absorbed a lot more subconsciously than that which she was capable of during classes. However, during my nursing training I had the privilege of working in a 30-bed neurology ward for three months and from my experience, in many cases, the outcome is not so glamorous. I still remember a 19-year-old patient who had sustained severe head injuries in a road accident and who had been in a coma for 11 weeks, kept alive through artificial feeding. He was breathing independently through an opening in his trachea, which we had to keep clean so that he would not suffocate. When he finally came out of his coma, he had to learn everything again, e.g. eating, feeding himself, talking, walking, etc. I don't know how he recovered in the long term and whether he ever learned to be independent from his parents, but of course those experiences would still further his evolution and probably that of his family, friends, the medical staff, etc. Therefore in this case it would have been right to keep him alive.

So the question is, where and when should a machine be turned off? Where do we draw the line with keeping someone alive artificially? If a young person has an accident he/she has not reached the end of his/her natural life span and of course everything possible should be done to save that person's life. But if that person was to remain in a vegetative state, unconscious, unresponsive and unable to live independently from machines? Would this person still learn in regard to the evolutionary process or would it be better if he/she was allowed to die so that his/her spirit form could go to the other world and prepare for the next reincarnation?



In 2010 a baby boy, who was born prematurely, had passed away after birth. For twenty minutes the doctors tried to resuscitate him without success. They passed the baby to the parents so they could have a little time with their 'dead' baby. The parents kept the baby in a warm embrace and suddenly the baby began to move and breathe and thus survived.

And in an article published in the [Daily Mail Australia](#) in 2013, Dr. Sam Parnia stated that scientist were at the cusp of a major breakthrough in reviving a patient hours after they have died, and that these patients could have a complete recovery.

Therefore, taking into account the state of the current medical skills there is no clear cut answer to my questions above. And, as this core group member pointed out to me, it could also be the case that a person, who appears to be in a coma, is indeed fully conscious (locked-in syndrome), which means that this person could develop further in regard to his/her evolution because in such a case the brain is intact.

In contrast to that would be an older person who has come to the end of his/her life and dies and is then kept alive for political reasons, as with a world leader, or because the family is not ready to let go. As I understand it in this case prolonging the life would be against the laws of Creation.

And so we clearly still have a long way to go, both with medical science and understanding the laws of Creation in the context of this matter of ending a human life. But real progress can start to be made when we at least begin to seriously contemplate the purpose of life and death itself, which will stimulate the necessary thought and learning and get us closer to that goal.

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