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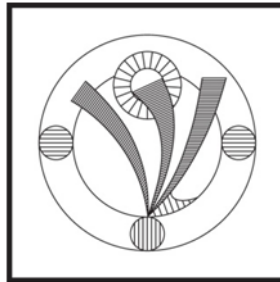
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## Was ist innere Freiheit?

## What is Inner Freedom?



**Freiheit Symbol der Geisteslehre**  
**Freedom Symbol of the Spiritual Teaching**

Innere Freiheit ist ein innerer Zustand des Menschen, der auf einem völligen Unabhängigsein von irgendwelchen negativen Einstellungen und Gewohnheiten beruht, wie aber auch auf der Abwesenheit irgendwelcher Angst, Furcht und innerer Zwänge. Die innere Freiheit beinhaltet auch eine innere positive Selbstakzeptanz, Selbsterkenntnis, Selbstachtung und aufbauende und gewissenhafte Selbstliebe sowie inneren Frieden, eine gesunde Selbstwertigkeit sowie Ausgeglichenheit, Harmonie, Freude, Glück und Zufriedenheit, wobei all diese Werte eingeordnet sind in Ehrlichkeit und Ehrwürdigkeit. – All diese Werte werden geliebt, geschont und unter allen Umständen immer aufrechterhalten, so also bewusst gepflegt und gehütet. Die innere Freiheit kennt keine Abhängigkeit, gegenteilig jedoch die Autonomie, die freien Gedanken und Gefühle, die Unabhängigkeit, die Eigenständigkeit, Selbständigkeit und Souveränität.

Inner freedom is an inner state of the human being which is based upon being completely independent from any negative attitudes and habits, as well as upon the absence of any anxiety, fear and inner compulsions. The inner freedom comprises also an inner positive self-acceptance, self-cognition, self-esteem and up-building and conscientious self-love as well as inner peace, a healthy self-value as well as equalisedness, harmony, joy, happiness and satisfaction, whereby all these values are integrated into honesty and venerability. All these values are loved, taken care of and always upheld under all circumstances, so therefore consciously tended to and protected. The inner freedom knows no dependency, however to the contrary it knows the autonomy, the free thoughts and feelings, the independency, the self-reliance, the self-dependence and sovereignty.

Die innere Freiheit kennt keinen Despotismus, sondern gegenteilig die Rechtmässigkeit, die Sanftmut, die Bescheidenheit und die Demokratie sowie die Angemessenheit, das Mitgefühl und das Hilfreiche. Die innere Freiheit bedeutet, dass der Mensch frei von innerer Macht und innerem Zwang seine Gedanken und Gefühle pflegt und dass die Ursachen seiner Handlungen allein in positiver, ehrlicher und würdiger Weise einzig liebegeformt in ihm selbst liegen. Die innere Freiheit ist jedem Zwang entgegengesetzt, niemals jedoch einer negativen Notwendigkeit, wenn diese durch irgendwelche Umstände gefordert wird. Also ist die innere Freiheit in jedem Fall relativ, weil es keine absolute und vollkommene innere Freiheit gibt. Dies ganz einfach darum, weil die Lebensnotwendigkeit fordert, dass in bezug auf die innere Freiheit gewisse Faktoren manchmal ungeachtet des vorhandenen Besten verletzt werden müssen, wenn dies eine bestimmte Situation erfordert, die in der materiellen Welt nicht umgangen werden kann. Das sind aber Momente, durch die kein Schaden an der inneren Freiheit entsteht, denn alles, was nach aussen notwendigerweise negativ getan wird und eigentlich dem Zustand der inneren Freiheit widerspricht, betrifft nur die Äusserlichkeit und die äussere Freiheit dessen, nach aussen hin das tun zu dürfen, was die jeweilige äussere Situation erfordert. Also tangiert das nicht die innere Freiheit und deren einzelne grosse Werte. Das ist damit zu erklären, dass durch die Anlage der materiellen und sozialen Umwelt der einzelne determiniert resp. entschieden bestimmt. Die äussere Freiheit, die damit verbunden ist, wird dabei im Sinn der Willkür zumindest stark eingeschränkt, weil sittliche Verpflichtungen bestehen, wie eben in bezug auf die Familie und die Gesellschaft. Doch gerade diese äusseren Bindungen und Faktoren sind es, durch die überhaupt die Möglichkeit der inneren Freiheit erst zur Geltung kommen kann und die der Selbstbestimmung den Weg frei machen. Daraus geht hervor, dass die innere Freiheit die freiwillige und positive Anerkennung der Notwendigkeit voraussetzt, das in der äusseren Freiheit der materiellen Welt zum Ausdruck gebracht werden muss.

The inner freedom knows no despotism, rather to the contrary the rightfulness, the gentleness, the modesty and the democracy as well as the appropriateness, the feelings for others and the helpfulness. The inner freedom means that the human being cares for his/her thoughts and feelings free of inner might and inner compulsion and that the causes of his/her actions rest in him/her only in a positive, honest and dignified form solely formed by love. The inner freedom is opposed to all coercion, however never to a negative necessity, if this is demanded by any circumstances. Hence the inner freedom is relative in every case, because there is no absolute and total inner freedom. This quite simply because the necessity of life demands that in regard to the inner freedom, certain factors must sometimes be violated, irrespective of being the best ones available, if a certain situation which cannot be circumvented in the material world requires this. However these are moments through which no harm to the inner freedom arises, because everything which is negatively done outwardly out of necessity and actually contradicts the state of the inner freedom, concerns only that which is external and the outer freedom of being able to do outwardly that which the respective external situation demands. Hence this has no bearing on the inner freedom and its several great values. This is to be explained by the fact that through the arrangement of the material and social environment the individual determines, that is to say, definitively decides. The outer freedom, which is connected to it, is at the very least severely limited in the sense of the arbitrariness, because moral obligations exist, such as exactly those in regard to the family and the society. However precisely these external connections and factors are the ones through which generally the possibility of the inner freedom can first become effective and which clear the way for the self-determination. It follows that the inner freedom requires the voluntary and positive recognition of the necessity which must be expressed in the outer freedom of the material world.

Die innere Freiheit ist aber noch sehr viel mehr, denn sie bestimmt das aus dem inneren Wesen hervorgehende sittlich Wertvolle im Handeln, in der Tat sowie im Verhalten und den Werken des Menschen.

However, the inner freedom is still very much more, because it determines the moral valuefulness arising from the inner nature in deed, in action as well as in the behaviour and the works of the human being.

SSSC, 9. April 2013, 1.24 h Billy  
Juni 2016 Stimme der Wassermanzeit

SSSC, 9th April 2013, 1:24 Billy  
June 2016 Stimme der Wassermanzeit

## **We Are Constant Change Agents for Good or Ill**

If we have an honest look at our habitual thought processes and those we can see of our fellow human beings, it is obvious that we still think that we don't have much influence on the world around us or it on us. We still think of ourselves as relatively separate. If we are feeling depressed or lacking courage, we sometimes think that we could creep into a private place out of view of the world and just not contribute and not have an effect on the world and it would not have an effect on us. The appealing choice of seemingly opting out of life this way is accompanied by the erroneous thought that life *can* be avoided.

Even as we sit in our hideaway, perhaps brooding or worrying, nurturing self-pity or other negative thoughts, we are still radiating those out into the greater environment with a completely logically matching effect.

We are a 'we-form', as the renewed teaching puts it, and are connected through our thoughts and feelings and subconsciousnesses. As explained in 'Goblet of the Truth' (25:271), through our nurtured thoughts of some kind or other, we can even prompt some sort of action in our fellow human beings that would not otherwise have arisen. We can prompt such a 'coarse effect' despite the fellow human being not having previously thought about realising that action, but perhaps only thinking around it. We can do this simply by nurturing the corresponding thoughts in some way.

In our current level of awareness, all this can perhaps seem likely but quite vague and therefore hard to feel sure about. How do you measure these things exactly? But we can have a look at some more obvious examples of the physical effects of thoughts. Their mighty effect is brought even more firmly into my own awareness when I read about the Plejaren and Billy's knowledge about genetics, (also described by cell biologist Bruce Lipton), on how we are quite concretely altering our own genetic make-up by the way that we behave and think. According to this advice, someone's very recent experience of reactional depression, for instance, can be passed down straight away to the children of such a sufferer in the form of a predisposition to depression. It is that quick and powerful. This strong effect also has its reverse side. Notwithstanding this strong genetic depression-influence in the child, that child's own repeated decisions and world of thoughts can turn that tendency around again so that he/she becomes clear of that disorder, meanwhile removing the chance of it being passed on to the next generation. In Billy's book, 'Warum der Mensch das wird, was er ist/Kampf den Depressionen' (Why the Human Being Becomes That Which He/She is/Fighting Depression), he explains:

“Therefore the human being can direct and reprogram the genes he/she inherited according to his/her own discretion and volition, and indeed through his/her thoughts and feelings as well as through his/her lifestyle and his/her modes of behaviour in all variations.”

*“Also kann der Mensch seine ihm vererbten Gene nach eigenem Ermessen und Willen steuern und umprogrammieren, und zwar durch seine Gedanken und Gefühle sowie durch seinen Lebensstil und seine Verhaltensweisen in allen Variationen.“*

Knowing that such significant changes can take place according to our own decisions – conscious or otherwise – provides a strong indicator that we can very solidly alter our own personalities which are by no means set in stone. So, even in regard to ourselves alone, we are constant change agents. But then, with this changed personality, we then go on to influence those around us through our thoughts, feelings, actions, psychical emissions, and so on.

“Now, the stark truth is that unfavourable genetic inheritances can be remedied and the damaged gene practically turned off, if the corresponding cycle can be interrupted in good time. That is absolutely possible, and indeed by treating the new-born baby with much love and tenderness as well as educationally righteously, kindly, in a form that is equalised and socially directed. Only thereby are the genes for feelings for others, that is, the empathy genes, mobilised and begin to work in the corresponding framework, whereby the brain of the baby changes in a good and positive form whereby the genetically inherited evil, bad and negative factors, that is to say, characteristics, are not only suppressed, rather are effectively shut off.”

*“Nun, die blanke Wahrheit ist, dass ungünstige genetische Vererbungen behoben und die geschädigten Gene praktisch ausgeschaltet werden können, wenn der entsprechende Kreislauf frühzeitig unterbrochen werden kann. Das ist absolut möglich, und zwar dadurch, indem bereits die neugeborenen Babys mit viel Liebe und Zärtlichkeit sowie erzieherisch rechtschaffen, gut, ausgeglichen und sozial ausgerichtet behandelt werden. Allein dadurch werden die Mitfühlbarkeit-Gene resp. die Empathie-Gene mobilisiert und beginnen in entsprechendem Rahmen zu wirken, wodurch sich das Gehirn des Babys gut und positiv verändert, wodurch die genetisch vererbten bösen, schlechten und negativen Faktoren resp. Eigenschaften nicht nur unterdrückt, sondern effektiv ausgeschaltet werden.“*

In Billy's article we can specifically read of the very negative example of the influence on the genes in the case where drugs are given to military personnel so that they can carry out their murderous activities without anxiety, fear, conscience and feelings. They then pass on this frightening lack of empathy in the genes, even over many generations if there is no concerted effort to counter it. But, in contrast to that, we need to remember that also all positive characteristics and qualities are inheritable, such as joy, satisfaction, happiness, honesty, modesty, endurance and righteousness.

“Thus all thoughts, feelings and emotions, all memories and impulsations such as love, peacefulness, freeness, conscientiousness, kindheartedness, righteousness and harmony and so forth just as much as jealousy, malice, falseness, badness, hate, revenge, unconscientiousness, retribution and every political, religious, philosophical and sectarian belief, consist of some form or other of chemical and electrical impulses whereby in this regard most of the chemical connections are based on proteins which are manufactured by the genes.”

*“So bestehen alle Gedanken, Gefühle und Emotionen, alle Erinnerungen und Regungen wie Liebe, Friedlichkeit, Freiheitlichkeit, Gewissenhaftigkeit, Gutherzigkeit, Rechtschaffenheit und Harmonie usw. ebenso wie Eifersucht, Bosheit, Falschheit, Schlechtigkeit, Hass, Rache, Gewissenlosigkeit, Vergeltung und jeder politische religiöse,*

*philosophische und sektiererische Glaube aus irgendwelchen Formen chemischer und elektrischer Impulse, wobei diesbezüglich die meisten chemischen Verbindungen auf Proteinen beruhen, die durch die Gene hergestellt werden.“*

What else are we learning about the way we alter ourselves physically? In regard to meditation we learn how the brain hemispheres are brought into synchronisation by our engagement in sufficiently deep meditation. Again, this is something which is starting to be explored by Earth scientists. Still in the article about the changeability of our genetic inheritance, Billy explains that studios and regular meditation strengthens and changes the brain structure. On the other hand, stress harms it, bringing about depressions and other illnesses.

As explained in 'Meditation aus klarer Sicht' (Meditation from Clear Visibility) beginning on page 122, the synchronisation of the brain halves, meaning that the whole brain is working in balance, causes all kinds of positive changes to our bodies, for instance, influencing disorders relating to metabolism, removing headaches, altering blood pressure and so forth, and of course removing stress-related disorders. But there is much more. The lack of balance that our normal brain activity has, given that we have moved far away from following the creational laws, means that we suffer from unequalisedness, lovelessness and dissatisfaction. We are without peace and freedom ultimately leading to "hate, revenge and retribution as well as greed, viciousness, maliciousness, jealousy, avarice, greed for possessions, murder and killing and all other human terrible things...".

So, Billy explains, this synchronisation and order in the brain, brought about through meditation, is the only way to create true love, peace, freedom and harmony on the Earth. Only meditation does that. But meditation does do this. So, with this knowledge, the possibilities for peace are profound.

"The fact is that the balance of both halves of the brain, their synchronisation and order, is the only way to create true love, peace, freedom and harmony on the Earth and among the Earth human beings, and this way can solely become reality through the meditation, because only it offers the possibility for that..."

"Tatsache ist, dass das Gleichgewicht beider Gehirnteile, deren Synchronisation und Ordnen, der einzige Weg ist, um auf der Erde und unter den Erdenmenschen wahre Liebe, Frieden, Freiheit und Harmonie zu schaffen, und dieser Weg kann einzig und allein durch die Meditation Wirklichkeit werden, weil nur sie die Möglichkeit dazu bietet...."

He explains that this has to be begun by everyone as individuals.

So we influence and change our physical brains through meditative stillness which, according to Billy, even concretely changes our capacity for love, among other things. Then as we continue to exercise this new capacity we become characterised by a greater capacity for love which naturally also influences those around us and we pass this on in our genes. How inspiring this is. Love, which is the product of true fine-spiritual-perception, awakens our perception of the true reality and thus inspires us to act in ways that are more effective due to the fact of their being based on reality and not delusion. It goes on.

Of course, the negative side of all this is true too. If we turn away from life and just succumb to all negative influences, we are still being change agents, but are negatively changing our personalities, passing that on to any offspring, and generally effecting all around us to the negative – constantly, or as constantly as that negativity is present in us. It never stops. Life is constant change. Nothing stands still.

*Vivienne Legg*

## **‘Just Listening...’ is Easier Said than Done**

When I read the section titled ‘Einfach zuhören...’ (Simply listening...) in Billy’s book ‘Das Leben richtig leben’ (To Live Life Rightly) I thought about how hard it is for me, and some other people I know, to simply listen.

If others speak a little slow I want to finish the sentence for them, and to my shame I must admit that I sometimes do so, because I have a quick mind and I am anticipating what they want to say. However, from my own experience I know how irritating it can be when somebody jumps in and tries to finish my sentence, so I am working on improving in that area.

Some of us might know the feeling when talking to someone and it seems that he/she cannot wait until the sentence is finished so he/she can relate one of his/her stories. We can sense that he/she has not really listened to what we tried to convey to him/her and the interaction becomes less meaningful thereby.

It is also irritating when somebody begins to give me advice on how to deal with my health or other issues that I might be talking about, and sometimes I feel like saying, ‘Just listen to me! Please do not give me any advice unless I am asking you for it!’ I am sure others have felt like that many times, so reading the following article by Billy has reminded me again how important it is to just listen.

Here is my translation of the article:

### **Einfach zuhören...**

Aus ‘Das Leben richtig leben’, Seiten 36-37

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Sehr viele Menschen vereinsamen allein dadurch, weil sie niemanden haben, der ihnen zuhört, wenn sie über ihre Sorgen und Probleme und über das Leben und die Welt reden wollen. Und gar viele sind es, die das Bedürfnis haben, sich anderen mitzuteilen, ohne eine Antwort oder eine Ratgebung zu erwarten. Sehr viele Menschen sind es, die einfach jemanden suchen, der ihnen zuhört und nicht gleich alles besser wissen will und ihnen nicht mit plumper Besserwisserei auf die Nerven geht. Sie suchen jemanden, der nur stumm dasitzt und nichts anderes tut, als zuzuhören, oder der nur dann spricht, wenn er darum gebeten wird. Das aber ist nicht erstaunlich, wenn bedacht wird, dass vielen sehr daran liegt, aus dem Hexenkessel ihrer Gedanken hinauszugelangen, was sie einfach nur dadurch tun, um mit jemandem reden zu können. Sie wollen nur reden und ihre Gedanken und Gefühle zum Ausdruck bringen, um sich dadurch on all dem zu erleichtern, was sich in ihren Gedanken und Gefühlen angestaut hat und das Bedürfnis hervorruft, sich davon zu erleichtern, eben dadurch, dass sie mit anderen reden können, die ihnen nur zuhören.

### **Simply listening...**

From ‘To Live Life Rightly’, pages 36-37

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Very many human beings grow lonely just because they have nobody who listens to them when they want to talk about their worries and problems and about the life and the world. And there are even many who have the need to communicate with others without expecting an answer or a piece of advice. There are very many human beings who are simply searching for somebody who listens to them and does not make out to know everything better straight away or gets on their nerves with his/her ungraceful know-it-all attitude. They are looking for someone who merely sits there silently and does not do anything other than listen, or who only speaks when he/she has been asked to do so. However, that is not surprising when it is considered that it means a lot to many to get out of the bubbling cauldron of their thoughts, which they simply do for the reason of being able to talk to somebody. They just want to talk and express their thoughts and feelings in order to unburden themselves from everything that has pent-up in their thoughts and feelings and which calls forth the need to unburden themselves from it, indeed by being able to talk with others who simply

Und tatsächlich ist es so, dass sie nicht nach Diskussionen und nicht nach Lösungen und Ratgebungen suchen, sondern einfach einen verständigen Mitmenschen, der sich einige Minuten Zeit nimmt, sich ihnen zuzuwenden und ihnen zuzuhören.

Es muss nicht so sein, dass Geistliche die Zuhörer sind, die das Zuhören nur aus religiösen und sektiererischen Gründen und in der Erwartung eines Scherfleins oder einer Erbschaft betreiben. Und es muss auch nicht sein, dass in privater oder organisierter Weise oder in rein berufsmässiger Weise ein Zuhören ausgeübt und dafür noch ein Entgelt genommen wird. Ein Zuhören muss und darf einzig und allein in Nächstenliebe erfolgen, in Liebe zum Mitmenschen und in Freude, Freude daran, dass einem Mitmenschen zugehört, ihm damit geholfen und eine Vereinsamung verhindert werden kann. Und auch wenn der Mensch der heutigen Zeit in voller Hektik lebt und nur gierig dem Mammon nachjagt, so findet er doch immer genug Gelegenheit und Zeit zum Zuhören. Es mag dabei auch sein, dass jemandem Mute gemacht wird, der in Verlegenheit verfällt, zaudert und nicht weiss, wie, wo und womit er beginnen soll mit seinem Reden. Und wenn er den Weg zum Reden findet, dann gehört auch dazu, dass nicht nur auf seine Worte geachtet werden sollte, sondern auch darauf, was sich sehr oft genug hinter ihnen verbirgt. Diese verborgenen Dinge sind sehr oft Angst und Furcht, Unruhe, Ärger, Einsamkeit, Kummer und Sorgen, wie aber auch Hass und Rache- sowie Vergeltungsgedanken und gleichgerichtete Gefühle, wie aber auch rein private, berufliche, gesetzliche oder gesellschaftliche Schwierigkeiten usw.

Als Zuhörer muss gelernt werden, die Ungeduld zu überwinden, weshalb besonders oft ältere Menschen die besten Zuhörer sind, weil sie über die Ungeduld hinausgewachsen sind und sie überwunden haben. Auch haben viele ältere Menschen auf der Länge ihres Lebensweges aus der unerschöpflichen Fülle der negativen und positiven sowie der guten und bösen Lebenserfahrungen sehr viel in bezug auf das Menschsein gelernt. Sie haben Liebe, Freude, Frieden, Freiheit, Harmonie und Ausgeglichenheit gewonnen, so viel jüngere und ältere Menschen zu ihnen kommen, ihnen ihr Vertrauen schenken und darüber reden, was sie belastet, wonach sie zuversichtlich wieder fortgehen – weil ihnen einfach stumm

listen to them. And actually it is the case that they do not search for discussions and not for solutions and advice, rather simply for an understanding fellow human being, who takes a few minutes of his/her time in order to pay attention and listen to them.

It does not have to be the case that the listeners are clergymen, who practise the listening only for religious or sectarian reasons and in anticipation of alms or a bequest. And it also does not have to be the case that listening is practised in a private or organised wise or in a purely professional wise and payment is accepted for it. Listening must, and is allowed to, occur solely out of love for the ones next to oneself, out of love for the fellow human being and in joy, joy at the fact that a fellow human being can be listened to, he/she can be helped thereby and loneliness prevented. And even if the human being of the present time lives a completely hectic life and only greedily chases the mammon, he/she still always finds enough opportunity and time for listening. Thereby it may also be that courage is given to someone who falls into difficulty, hesitates and does not know how, where and with what he/she should begin with his/her speaking. And if he/she finds the way to speaking then part of it is not only paying attention to his/her words but also to that which very often lies hidden behind them. These hidden things very often are anxiety and fear, unrest, vexation, loneliness, grief and worries, as well as hate and thoughts of revenge and retaliation and equally directed feelings, however, also purely private, professional, legal or societal difficulties, and so forth.

As a listener one must learn to overcome the impatience, wherefore especially often older human beings are the best listeners, because they have risen above the impatience and have overcome it. Also many older human beings, due to the length of their journey through life, have learned very much in regard to being human from the inexhaustible fullness of the negative and positive as well as the good and bad life experiences. They have gained love, joy, peace, freedom, harmony and equalisedness, thus many younger and older human beings come to them, place their trust in them and talk about that which burdens them, after which they confidently go away again – because simply they

wieder fortgehen – weil ihnen einfach stumm zugehört worden ist. have been listened to silently.

For more than two years now I have had good opportunities to practise listening. As a volunteer I spend most Thursdays with an elderly lady, whose husband was in hospital after a stroke and who has since been admitted to a nursing home. This lady is now 86 years of age and a little ball of energy (she is not even five foot tall), but she has no children or other relatives and no driver's licence, which can make life in the country difficult, because there is no public transport apart from a bus connecting towns once or twice a day. So when her husband was admitted to a nursing home in a town 80 kilometres from where they had lived, she decided to sell the house and move into a retirement village close to the nursing home. I volunteered to help her de-clutter the house and I took many boxes and bags of clothing and household items to the op-shop. I assisted with the garden work, shopping, taking her to the bank, solicitors, etc. Through all of that my little protégé talked almost non-stop. She basically told me her whole life story, beginning in Italy with her parents and her first husband, whom she lost about 30 years ago, and ending with the lovely times she has shared with her second husband, who is now in the nursing home. I had no choice but to listen and I must admit, some days it drained me, especially while her grief was so fresh and raw, or when she got angry and started swearing because things didn't go her way. But through listening and being there I have learned a lot, not just about her life, but about life in general and about the grieving process we sometimes have to go through. After the first year of mostly listening I noticed that my friend's grief had lessened and some acceptance and calm had come to her. And when after that time she suddenly asked me what I had been up to, I was so surprised that I didn't know what to say.

I am so glad I persevered and listened to her for so long, even though I sometimes felt like giving up and not going on with this volunteer job. Now I know that I have helped to prevent loneliness in a fellow human being. And personally I have learned to be a bit more patient and I have gained a friend.

*Vibka Wallder*

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**Reference:**

Meier, BEA 2014, *Das Leben richtig leben*, Wassermannzeit Verlag, CH-8495 Hinterschmidrüti.

