



# FIGU - LANDESGRUPPE AUSTRALIA

## FLAU BULLETIN



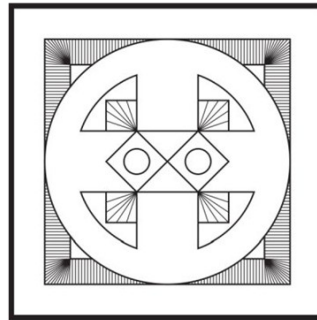
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### *Umsichtig sein*

Stimme der Wassermanzeit Dezember  
2016, Nr. 181



### *Being Prudent*

Voice of the Aquarian Age December  
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### *Dasein / Existence*

### *Symbol of the Spiritual Teaching*

Umsichtig zu sein ist für den Menschen von grosser Bedeutung, denn Umsicht macht ihm klar, dass er nicht ständig im gleichen Trott durch sein Leben gehen kann, sondern dass er manchmal etwas Neues und ein neues Ziel anzustreben hat, um in den unendlich vielen Wogen des Daseins und des eigenen Lebens sich selbst wiederzufinden, sich neu zu entdecken, neu zu erfahren, neu zu erleben und neu zu behaupten. Und will er dies tatsächlich bewusst tun, dann hat er umsichtig zu sein, um alles genau zu erfassen, zu analysieren und zu verstehen, denn dies ist notwendig, wenn er sich auf die Suche nach einem neuen Ziel macht, wenn er sein bis anhin geführtes Leben neu ausrichten und seinen bisher geführten Trott verlassen will. Er findet eine neue Lebensführung und ein neues Lebenswerk, wenn er durch Umsicht in seinem Streben nach Neuem ein neues Ziel erreicht und bedenkenlos das Neue umsetzen und zum Erfolg führen kann. Wenn er einfach übergangslos aus dem Alten heraus etwas Neues erschafft, dann fühlt er sich beim Eintreffen des Erfolges nicht nur an seinem

Being prudent is of great importance for the human being, because prudence makes it clear to him/her that he/she cannot constantly go through his/her life in the same rut, rather that sometimes he/she has to strive for something new and for a new determination, in order to find himself/herself again in the unending, many waves of existence and of his/her own life, to discover himself/herself anew, to experience anew, live the experience anew and reassert himself/herself. And if he/she actually consciously wants to do this, then he/she has to be prudent, in order to comprehend, to analyse and to understand everything precisely, because this is necessary if he/she begins to search for a new determination, if he/she wants to redirect his/her life led up until now and leave his/her heretofore led rut. He/She finds a new life-conduct and a new life-work, if, through prudence in his/her striving for that which is new, he/she achieves a new determination and is able to unhesitatingly implement that which is new and lead it to success. If he/she simply creates something new seamlessly out

neuen Ziel angekommen, sondern auch vom Neuen angenommen und erfüllt. Auf diese Weise lässt sich alles übergangslos und schadlos vom Alten entfernen und sich umsichtig Neuem zuwenden, wodurch ein Einklang entsteht, der sich auf das Frohsein mit dem Neuerreichten auswirkt. Und wird alles mit Umsicht gepflegt, dann richten sich alle Gedanken und Gefühle sowie alle Handlungen und Verhaltensweisen auf das Neu-Erarbeitete hin aus, wobei nicht zurückgeblickt wird, um Altes und Vergangenes ändern zu wollen, was in jedem Fall unmöglich ist, denn was in die Vergangenheit gerückt ist, bleibt für alle Zeit vergangen und unveränderbar. Also kann und darf nur umsichtig in die Gegenwart und nach vorn sowie in die Zukunft geblickt werden, denn nur da lässt sich etwas ändern und zum Besseren wandeln. Das aber ist auch nur dann möglich, wenn umsichtig und wissentlich die Bewusstheit erschaffen wird, dass selbst alles vorzubestimmen und zu arrangieren ist, sei es das Erreichen eines neuen Zieles, sei es Liebe, Glück oder Frieden, Freiheit und Harmonie. Es hat dabei klar zu sein, dass es kein vorbestimmtes Schicksal gibt, das durch eine höhere Macht oder sonstwie fremdbestimmt wird, sondern allein durch den Menschen selbst, der in jedem Fall und ausnahmslos sein eigener Schmied seines Schicksals ist. Nur wenn ein neues Ziel bewusst und umsichtig angestrebt und alles ebenso bewusst und willentlich sowie umsichtig selbst erarbeitet wird, ergibt sich, dass ein Erfolg zustande kommt, der in der Umsicht ruhend zur Verwirklichung einlädt. So kann sich nur durch ein Umsichtig-Sein etwas Gutes, Neues, Wahres und Wertvolles entwickeln, entfalten und gestalten, und es muss sich dadurch auch nichts im Hintergrund halten, um ungenutzt zu vergammeln.

Durch Umsicht kann nicht nur ein neues Ziel angestrebt und erreicht werden, sondern es kann dadurch auch das menschliche Streben und der Wille sowie die ersehnte Ruhe und Stille zum Tragen und Wirken kommen, wodurch sich der Mensch im unfassbaren Dasein froh und frei bewegen und sonnen kann, ohne dass er sich deswegen ein schlechtes Gewissen zu machen braucht. Fürwahr bedarf der Mensch also im Dasein und in seinem Leben immer wieder eines neuen Zieles, das es mit allem notwendigen Einsatz und in massgebender Umsicht anzustreben gilt. Dies vor allem darum, weil der Mensch einem ständigen Wandel der Evolution eingeordnet ist, stetig neue Erkenntnisse und neues Wissen gewinnt und er sich dadurch fortschrittlich

of that which is old, then he/she feels, with the arrival of the success, not only to have arrived at his/her new determination, rather also feels accepted and fulfilled by that which is new. In this mode, everything can be removed from that which is old seamlessly and harmlessly and prudently turned to that which is new, whereby a consonance arises, which has an effect on being glad with that which is newly achieved. And if everything is attended to with prudence, then all thoughts and feelings as well as all actions and modes of behaviour are directed towards that which is newly acquired, whereby one does not look back in order to want to change that which is old and past, which is impossible in any case, because that which has moved into the past remains past and unchangeable for all time. Hence one can and must look only prudently at the present and onwards as well as into the future, because only there can something be changed and changed for the better. However this is possible only if, prudently and knowingly, the consciousness is created that everything is to be predetermined and arranged, be it the achieving of a new determination, be it love, happiness or peace, freedom and harmony. Thereby it has to be clear that there is no pre-determined destiny which is heteronomously determined through a higher power or otherwise, rather by the human being himself/herself alone, who, in any case and without exception, is the smith of his/her own destiny. Only if a new determination is consciously and prudently striven for and everything also consciously and willingly as well as prudently acquired himself/herself, does it happen that a success comes about, which, in the prudence, is quiescently invited into realisation. Thus, only through being prudent can something good, new, true and valuable develop, unfold and form itself and thereby also nothing must remain in the background to go to seed unused.

Through prudence not only can a new determination be striven for and achieved, rather by means of it the human striving and the will as well as the longed-for calm and quiet can be brought to bear and effect, whereby the human being moves about and basks gladly and freely in the incomprehensible existence, without needing to have a bad conscience on account of it. Verily, time and again the human being, hence in the existence and in his/her life, needs a new determination which has to be striven for with all necessary effort and in decisive prudence. Above all, this is because the human being is integrated into a constant change of evolution,

wandelt, verändert Handlungs- und Verhaltensweisen hingibt. Und wenn er dies umsichtig tut, dann kann er sich fortschrittlich immer wieder neue Ziele setzen, Erfolge gewinnen und sich stets selbst neu wiederentdecken, wiederfinden und Wiedererleben. Dies aber bedingt, dass er Umsicht walten lässt und sich nicht im Alten derart verkrampft, dass er sich nicht davon zu lösen oder dieses nicht mit Neuem und Fortschrittlichem zu kombinieren vermag. Das Leben ist der Evolution und dem Fortschritt eingeordnet, weshalb auch Altbewährtes nicht reicht, um in die Zukunft zu gehen. Folglich kann der Mensch nur dann beständig sein, wenn er sich umsichtig darum bemüht, das Alte mit dem Neuen zu koordinieren und zu verbinden, um dadurch fortschrittlicher, wissender und evolutiver zu werden. Dies aber gelingt ihm nur, wenn er umsichtig ist und den Reichtum des Lebens bestmöglich begreift.

constantly gains new cognitions and new knowledge and he/she thereby progressively transforms, changes and devotes himself/herself to new insights, modes of thought, modes of feeling, modes of action and modes of behaviour. And if he/she does this prudently, then time and again he/she can set new determinations for himself/herself, gain success and constantly rediscover, recover and re-experience himself/herself anew. This entails that he/she exercises prudence and does not tense up so much in that which is old that he/she is not able to free himself/herself of it or is not able to combine it with that which is new and progressive. Life is integrated into the evolution and the progress, wherefore even that which is tried and trusted is not enough in order to go into the future. Thus the human being can be consistent only if he/she prudently attempts to coordinate and connect that which is old with that which is new, in order to thereby become more progressive, more knowing and more evolutive. However he/she succeeds only if he/she is prudent and comprehends the wealth of life in the best possible form.

SSSC, 25 Februar 2013, 00.20h Billy

SSSC, 25<sup>th</sup> February 2013, 00:20 Billy

### *The Birkenbihl Approach to Learning a Language*

Recently a friend sent me a link to a YouTube video in which Vera F. Birkenbihl explained how laughing for sixty seconds can change your mood considerably. Her explanations were fascinating, and watching that short video made me grin for days. It also motivated me to check out other videos by her and to find out more about this remarkable person.

Vera F. Birkenbihl was born on the 26<sup>th</sup> of April 1946 in Munich and died on the 3<sup>rd</sup> of December 2011 in Osterholz-Scharmbeck. Since the end of the 1960s, this German psychologist, management trainer, non-fiction author and publisher developed extraordinary learning, communication and behavioural strategies, which made her one of the most sought-after teachers and trainers in the German-speaking world.

In the mid-1980s, Vera F. Birkenbihl gained greater prominence through a self-developed method of language learning, the Birkenbihl method. (A short introduction to it can be viewed here: <https://www.youtube.com/watch?v=2sa0b2ieZMo>) However, I was unable to find a more detailed explanation in English, so I will attempt to do it in this article. And the reason that I would like to see more FIGU members make another effort to learn more German is twofold.

Firstly, a paragraph from the statutes for FIGU-Landesgruppen asks the FL members to be more proactive in promoting the German language. In paragraph 5 a) we can read the following: "The members of the FL [FIGU Landesgruppe] in foreign-language countries learn and promote the German language in every way possible to them."

Secondly, if you have bought any of Billy's books that have been translated into English you may remember these important words that you will find in the front of every book translated:

"...it is impossible to translate our 'Lehrschriften'<sup>1</sup> from the German original into other terrestrial languages in a comprehensively correct way and in accordance with the true meaning. Since our Plejaren friends have come to the same conclusion, based on their linguists' studies, FIGU Switzerland (Mother Center/Headquarters) has decided to neither translate nor print any further books after that of the 'Goblet of the Truth'. We will concentrate our efforts on the preservation and dissemination of the original texts. We cannot, and will not take any responsibility for the misunderstandings and mistranslations that inevitably will result from translations."

And just to refresh your memory, here is an explanation by Ptaah regarding the German language (487th contact of February 3, 2010):

Ptaah: "We have really made the effort; we – the committee who deals with your affairs – came to the conclusion to get together with our linguists, to discuss everything with them and to get their advice. In doing so, we examined altogether all present translations that were made of the 'Goblet of Truth' into English, as well as all the other small and large works that were translated into English and also into other terrestrial languages. Unfortunately, everything turned out to be extremely inadequate because none of the translations from the German original texts correspond with them in a valuable way. Many times, the real original sense is lost in the translations because the necessary accurate expressions, terms and words do not exist in the languages in question. Very often even synonyms do not exist that could be used as absolutely equal meaning of words and, therefore, could be exchanged or replaced in a text without changing the information being conveyed or its sense. Countless terms and words that are given in the German language do not exist in all other terrestrial languages, and besides, the true sense and value of many terms and words are not correctly recognized, and, therefore, absolutely falsely interpreted. On the one hand, this occurs because the origin of terms and words is entirely unknown, or because a false origin is assumed, which is even the case with linguists of the German language, i.e. the Germanists, and which leads to fundamentally false presentations and explanations of terms and words."

So, if you have made some attempts to learn German or to increase your knowledge of the language, and you have been disheartened and frustrated because you were not making the desired progress, you may like to give it another go and try this method. As Vera F. Birkenbihl explains in the prologue of the video 'Sprachen lernen' (Learning languages), our known method of learning a language was developed in the Middle Ages by people who went somewhere, e.g. Africa, to tell the people there, as Vera says, how to wreck their culture. They used the school-method, because they had no means of producing a recording. Today we have modern electronic equipment and therefore we should behave differently when it comes to learning a language.

There is one major problem with the normal method of learning a language, namely that we talk about it, e.g. the vocabulary and the grammar, but we do not practice it. In the Birkenbihl method learning vocabulary is forbidden. She gives ten good reasons for it, but it is not necessary to recount them here. Instead, I want to explain her method of learning a language.

The Birkenbihl method to learn a language comprises four steps:

## 1) DECODING

In this step, we just want to understand the meaning of the words of the language to be learned, nothing else. In this step, the text is translated word by word, which Birkenbihl reckons is 'brain-friendly'. For example, you see the sentence:

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<sup>1</sup>Lehrschriften = writings/texts which have instructive and teaching/didactic contents

“Ein alter Mann, eine junge Frau”, which you would translate as follows:

One old man, one young woman.

You do not have to worry about the endings, just get the meaning of the words. If we write the meaning of the words below the sentence (preferably in another colour) we become aware of many things. We have a neuro-mechanism that Birkenbihl calls ‘abstraction’, which is the capability of the subconsciousness to abstract rules, something we cannot do consciously. An example would be if you wanted to learn bowling. You learn the rules, e.g. what the lines are for, how close to them you are allowed to be, etc. Those are the official rules. But unofficially you learn what works best, which angle to use when you throw the ball, etc. Those rules are not verbalised, your brain does that independently. And if you were asked why you were throwing the ball a certain way you probably could not answer that, because it is done subconsciously. This is the mechanism used when learning a language the Birkenbihl way. When we decode we show the brain the structure of the foreign language, but we do not talk about the rules. The brain does it automatically if, by means of decoding, we constantly show our brain what the other language does. And if the other language has something that ours does not, we must not worry about it. For example, Japanese has very many particles (in English: any of the class of words such as ‘in, up, off, over’, etc. used with verbs to make phrasal verbs). If I was decoding Japanese and did not know the meaning of the particles, I would just write it as I hear it and circle it. For example, if I decoded a Japanese sentence and saw ‘va’ and ‘o’, my decoded sentence could look like this: Japanese (va) Japanese language (o) speak do. It does not matter that we do not understand ‘va’ and ‘o’, therefore we just circle them in a colour specifically for the terms we ‘adopt’ from that language. That means we learn Japanese like a child, we know where to put the ‘va’ and ‘o’, but we do not know why. That way we get a feel for the language and do not need to learn rules. Schools try to make rules and then it becomes difficult. Thus, in this step of learning a language we decode a text, or if we are lucky, we can use a text that is already decoded. This is a crutch that can be tossed later.

## 2) Active listening

The old way to learn a language is ‘table=Tisch’ and you are forever translating ‘table=Tisch’ or ‘Tisch=table’, so you are always going back and forth between the two terms. With Birkenbihl’s approach you hear ‘Tisch’ but you read ‘table’. Thus, your ear and eye are separated and the brain understands that ‘Tisch’ is a synonym for ‘table’. In this second step, while listening to a recording of the text we have decoded, we read our ‘code’. Decoding finishes when you have found the meaning of most words and active listening finishes when we can understand the audio without reading along. Initially we read along to the recording and use the pause button as much as we need to. Or if we are ‘tech-savvy’ we can slow down the recording, so we would hear each word on its own. Or we could ‘double click’ to repeat difficult words.

## 3) Passive listening

This can be done while engaging in another activity, e.g. reading, writing, watching TV, studying, working, etc. Passive listening helps to build up the nerve tracks that enable us to speak a language, because we cannot pronounce what we have not heard before. That is why deaf persons cannot learn to speak. They can create approximation, but they cannot really master a language. For us they are always hard to understand. During passive listening (a child begins with it in the womb and continues to listen passively until it is about 12 to 18 months old) we ‘polish’ the nerve tracks and that is why we can do unrelated things. And we actually have to do other things during this phase, otherwise it would not be ‘passive listening’.

## 4) Activities

This step depends on what you want to do. Do you want to learn to speak the language? Then, and only then, the time has come for practising speaking. If you want to read the language, again, only now the time has come for you to read

the text in that language and not to rely on your decoded words. Only after practising the first three steps for a while should we begin to speak, read or write the language we want to master. According to Vera F. Birkenbihl, if we want to translate from the other language we are learning, that should be step 5.

In the introduction, I mentioned two reasons why everyone should make another effort to learn German or improve their German language skills. But another good reason for learning German, or increasing your German language skills, would be your storage banks. As you may have read in the teaching, every thought we have, every word we say and everything we do is stored in our storage banks. When we die our spirit goes into the other world and our personality, material consciousness, ego, etc. are dissolved and the energy is stored in the overall consciousness-block, which resides in its own realm. Once it is time for the spirit to re-incarnate it will do so with a new personality in a new body. During its life, this new personality will receive impulses from our storage bank and if we have 'stored' a lot of German language skills it is likely that the impulses from our storage banks 'hit' the new personality and may motivate him/her to learn German and/or it may make it easier for him/her to learn German. And seeing that German is the language of the 'Teaching of the Spirit, Teaching of the Truth, Teaching of the Life', wouldn't it be nice if the next personality had it a little easier to gain access to it?

*Vibka Wallder*

### *The 'Kingdom of the Spirit'*

#### **Experiencing the spiritual means that we must be active with our consciousness.**

This obviously contradicts the religious view that we should passively give ourselves over to a god and just be led by that god. That way is expressed more vaguely in the New Age movement where we believe that we should give ourselves over to the universe, or to a more nebulous notion of god/Creation. But as well as contradicting these entrenched ideas, being active with the consciousness also may seem to contradict the generally accepted understanding that meditation, for instance, requires that the mind is made still. But isn't even the stillness of a good meditation active in the sense that we are engaging in the methodical control of our consciousness so that in its stillness it actually pays attention to our deeper and greater reality? This is really an active, conscious engagement in which we disengage from the noise of our thoughts and feelings.

As explained in '*Ein Quentchen Wissen Sinn und Weisheit*' (A Little Bit of Knowledge, Sense and Wisdom) in an article\* about the material consciousness and the spirit (that is, the spirit form, being the part-piece of the spirit of Creation) the creational process is an active one, with honest searching bringing about the experience of the creational in us. It is not a passive process, and we are advised that the material consciousness does the specific work while the spirit itself only provides the energy and power for this process. In his article, Billy teaches that consciously gathering and searching for knowledge and truth doesn't just make our knowledge and truth grow, but it accelerates the entire process on the way to the experience of the spiritual. From this and other reading and experience it appears to me that the consciousness is just as reliable a tool in bringing spiritual development as any tool that cuts, drills or drives in nails brings about its results, as long as it is respected, well maintained and used logically. But if we just don't use it, we will get no results and we will not move forward.



“Every human being carries the kingdom of the spirit in himself/herself, however this is only visible to he/she who honestly searches/looks out for it.”

*“Jeder Mensch trägt das Königreich des Geistes in sich, doch ist dieses nur dem sichtbar, der effektiv und ehrlich danach Ausschau hält.“ (P.150)*

Where have we heard something like that before? Those who do not search and look out for it are forever seeking satisfaction in material things which can never provide it.

A whole range of troublesome things plague us when we do not search for and listen to the creational in us – things that could be avoided by doing so – unknowledge, limitations of every kind and errors that could otherwise be prevented. These negatives, which are the result of a wrong conception of reality, can only be changed into their opposites when we have a recognition and acceptance of the truth through our observation of it. That brings about conditions which allow the change. But it does not happen without our effort because, by means of the truth that we discover through our searching, “all terrible things must be raised out of the sea bed [ie., as an anchor is] and be resolved/dissolved, because only then can abilities and possibilities be developed which lead to a neutral-positive balance and which are set against all that which has very badly fallen out of the control of the good human nature.”

*“Durch die Wahrheit müssen alle Übel gelichtet und aufgelöst werden, und erst dann können Fähigkeiten und Möglichkeiten entwickelt werden, die allem Ausgearteten entgegengesetzt sind und zu einem neutral-positiven Ausgleich führen.“*

So again, this is all an active process – raising things ‘out of the sea bed’, resolving them and developing abilities and possibilities.

Billy advises us to treat the entire realm of our daily life as creational, being conscious that we can be creators of our circumstances, thoughts, deeds and feelings and so on. We are the actual formers in all things, he says. Again, this is an active process in which we are actively perceiving and actively creationally doing.

Being creational means perceiving our oneness.

“In this kingdom of the spirit the human being is one with everything in the Creation, therewith also in the true love, in the truth and wisdom.”

*“In diesem Königreich des Geistes ist der Mensch eins mit allem in der Schöpfung, somit auch in der wahren Liebe, in der Wahrheit und Weisheit.“*

But, we read in this article that understanding oneness comes through our development of love and wisdom which is achieved through “the determining activity” of our material consciousness.

Developing, determining, searching, recognising and resolving: all this is the activity of the material consciousness, not of the spirit, but it brings about the experience of the spiritual. We read that we overcome the separation from Creation – which is caused by space, time and our body – by means of the spirit in us, through the creational in us, by bringing love, knowledge, truth and wisdom to the fore. Again, a very active process.

“It is love and wisdom which unite the impulses of the deepest material consciousness with the part-piece of creational spirit, that is, with the true spiritual existence, just as the true knowledge and the truth do.”

*“Liebe und Weisheit nämlich vereinigen die Impulse des tiefsten materiellen Bewusstseins mit dem Teilstück Schöpfungsgeist resp. mit der wahren Geistexistenz ebenso wie auch wahres Wissen und Wahrheit.“*

This is why it is so important that we understand that religions, sects, philosophies and so on, which impose a pre-formed world view on us, enslave the consciousness, making it impossible for us to do this searching, determining, recognising, resolving and developing. They make it impossible to have the necessary practical and living experience that we need for gaining the love, truth, knowledge and wisdom which lead to oneness and therefore to the Creation itself.

The article explains that, to identify with the material consciousness and our spiritual, with the spirit form, it is only necessary that we see ourselves just as we are in reality in our innermost, in our spiritual realm and in the deepest material consciousness. So, this again implies active looking and paying attention.

“One’s looking into the innermost of oneself is fundamentally an evolutive duty which however is barely performed by the human being, whereby he/she is not able to recognise or accomplish the creational in himself/herself.”

*“Dieses Sich-im-Innersten-Sehen ist grundsätzlich eine evolutive Pflicht, der jedoch vom Menschen kaum Folge geleistet wird, wodurch er das Schöpferische in sich nicht zu erkennen und nicht zu vollziehen vermag.“*

In other words, we don’t fulfil our natural function of evolution if we don’t look. And so this explains the mess we are in here now on Earth, with all our destructive disproportionate errors caused by not understanding and not perceiving the creational in us, by not recognising that the evolutive process is active and it naturally and logically involves striving – not just passively absorbing a doctrine.

We are advised to study nature for its lessons about the creational laws and recommendations. Even plants strive, by pushing down roots to find nourishment and moisture and by stretching out their leaves and branches to capture sunlight. Even baby birds tap and push their way out of their shells. Yet we tend to expect to be able to just remain passive in spirituality and get along without it, or somehow have all that we spiritually need fall out of the sky – presumably from ‘God’.

But all this activity of searching does not just mean effort, it means sure, deeply satisfying results, as our perception deepens. Then, from the experience of the Creation and the oneness, “... there arise universal joy, might and relative absolutely full development”.

“Liebe, Wahrheit, Wissen und Weisheit führen durch das Erfahren und Erleben zur Einheit und damit zur Schöpfung selbst. Daraus entstehen universelle Freude, Macht und relative Vollkommenheit”.

I can try to apply this lesson more specifically to our approach to the huge library of texts which make up the renewed teaching. Once we can access them we read or listen to one after another after another, delighted by the rich, meaty contents – so refreshed by what we think we recognise as their truth-content. As translators, our group often hears, “Can you translate this one?! Can you translate that one?!” Of course, this is completely understandable. We have been just as eager. But how many of the texts that we read or hear or translate do we methodically work through, point by point, carefully considering each part until it stimulates a deeper understanding in us? One of the great benefits of taking the trouble to write articles for each other or prepare presentations of one kind or another is that the process of presenting makes us methodically come to a more complete understanding of some point of interest to us. Otherwise, how easy it is to just gloss over the tricky bits! We gloss over the tricky bits and move on to another article – “Can you translate this one!” – which contains more, which can perhaps be just partially understood, and then we quickly abandon it for another.

I know how that goes because I have done that over and over, especially in my haste to simply try to get a handle on the depth and breadth of this mass of learning. But when my patience allows me the time to methodically and logically work through dense and difficult sections, I am ALWAYS rewarded for the effort with a new, satisfying



deeper understanding of something which has practical benefits as it influences how I go about my life. And I am also sure that the greater degree of effort – tackling the bits I find *very* difficult or tedious – brings about proportionately greater rewards. And, it has to be said also that taking the time to learn German brings the proportionate reward of understanding better the importance of precision and logic in our thoughts – given their causal role in our lives – and in our in language, and the ability of a language to express truth. It brings this reward as we use that greater precision in our own thoughts and words and observe the results.

I see all of the above-mentioned as exceptionally good news because it all really describes the fact of our self-responsibility, meaning that the control and the power for this whole process of experiencing spirituality and universal oneness lies fairly and squarely in our own hands. We only have to take hold of it.

\* Materielles Bewusstsein, Geist resp. Geistform resp. Teilstück Schöpfungsgeist, p. 132 of Ein Quentchen Wissen, Sinn und Weisheit.

*Vivienne Legg*

