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Gutes Wirken ...

Wenn ich mit Hindernissen aller Art zu ringen hatte, wenn ich mich sehr mühsam meinem Dasein entgegenstemmte, wenn mich die Kräfte meiner Gedanken und Gefühle und die Kräfte meines Willen und des Körpers zu verlassen drohten, die Moral und alle Hoffnung zu sinken begannen und in mir alles sehr und unendlich schwer wurde, um im Leben auszuharren und unbeirrt meine Pflicht zu tun und meine Verantwortung wahrzunehmen, dann suchte ich nach meinen geheimsten Empfindungen und Gefühlen, die mir wie ein leiser Hauch zuflüsterten, dass es hienieden auf Erden unsagbar wenige frohe und zufriedene Menschen gibt, weil sie alle von unermesslichem Gram und Kummer sowie von Problemen und Sorgen verfolgt werden, denen sie nicht Herr zu werden vermögen. Wie sehr viel schlimmer als ich – so wuchs stets die Erkenntnis in mir – müssen doch diese Menschen dran sein. Doch wie ich, können sie alle aus ihrem ganzen Ungemach nur herausfinden, wenn sie in sich Gutes wirken, wenn sie sich der Besinnung und sich durch diese der Quelle der Erkenntnis hingeben, die eine Befreiung von allen Nöten und Übeln, von Gram, Kummer, Problemen und Sorgen schafft. Diese Erkenntnis ruht in der realen Veranschaulichung aller Dinge, dass alles lebenswert ist, und zwar sowohl das Negative wie auch das Positive, und dass erst das Ausleben des Erfreulichen wie Unerfreulichen das Leben lebenswert macht und unermessliche Erfahrungen, Erlebnisse und Werte bringt. Die Mission des Lebens, nämlich im Bewusstsein zu evolutionieren, und die Erfüllung dieser Mission ist die Quelle, aus der der sorgenvolle

Good Work ...

When I had to struggle with hindrances of every kind, when I very arduously confronted my existence, when the powers of my thoughts and feelings and the powers of my will and of the body threatened to leave me, the morale and all hope began to sink and in me everything became very and endlessly difficult for me to persevere in life and to unwaveringly do my duty and fulfil my responsibility, then I searched for my most secret fine-spiritual perceptions and feelings, which whispered to me like a quiet breath, that down here on Earth there are unspeakably few glad and satisfied human beings, because they are all pursued by immeasurable grief and anguish and also problems and worries, which they are not able to master. How very much worse off than I – so the cognition always grew in me – must these human beings be. However, like me, they all can only find their way out of all their hardship if they do good work in themselves, if they devote themselves to reflection and, through this, to the source of cognition, which produces a liberation from all hardships and evils, from grief, anguish, problems and worries. This cognition rests in the real visualisation of all things, that everything is worth living, namely, both the negative and the positive and that only the living of that which is pleasant and also that which is unpleasant makes life worth living and brings immeasurable experiences, living-experiences and values. The mission of life, namely, to evolve in consciousness, and the fulfilment of this mission, is the wellspring from which the sorrowful,

der gramgebeugte sowie der kummergeplagte, der problembedrückte sowie der arbeitsbelastete und sorgenkranke Mensch stetig neue Kräfte, Augenblicke der Ruhe und Erholung, der Freude, Liebe, Harmonie und des Friedens schöpft. Das ist meine Erkenntnis, und diese lehrt mich, dass, wenn bewusst Gutes gewirkt wird, dann das Gute allgegenwärtig wird.

the grief-stricken as well as the anguish-plagued, the problem-afflicted and the work-burdened and worry-sick human being constantly produces new powers, moments of calm and recovery, joy, love, harmony and peace. This is my cognition and it teaches me that, when good is consciously done, then that which is good becomes ever-present.

SSSC, 19. Januar 2005, 00.15 h Billy

SSSC, 19th January 2005, 00:15 Billy

Source: <http://beam.figu.org/artikel/1546407724/gutes-wirken>

Remaining Optimistic

As I sit here without power, because a severe thunderstorm has cut the power to 3741 households in our area and which probably won't be restored for another three hours (it was actually out for almost eight hours), I contemplate the changes on this planet that I have witnessed over the last forty-five years. Growing up in post war Germany, everyone seemed to be optimistic. The economy was recovering and personal wealth was increasing and things seemed to get better and better, at least in materialistic terms. But with the economic boom and the growing population the strain on resources increased and began to show. So when the government proposed to build a nuclear power station 20 km downstream from my parent's place, I joined about 200,000 people in the demonstrations against it and became politically active. Needless to say, the people weren't heard and the 'powers that be' went ahead with their plans anyway. And this has continued over the last forty-five years: the governments bowing to the industry or the rich movers and shakers (parliamentarians thereby often receiving financial and other advantages) and the people either don't care, because they are too busy trying to make ends meet, or are consumed by their consumerism, are pacified by their religions and sectarian beliefs or they try to be heard, but haven't got the power they need.

A couple of years ago, the "*Freidenkerkollektiv*" (Free Thinkers Collective) described how things seem to be at the present:

"1% control the world
4% are controlled puppets on strings
90% are asleep
5% know what's going on and try to waken the 90%
The 1% use their 4% to stop the 5% from waking the 90%."

To me that expresses pretty much the state of affairs on planet Earth. And because of the greed for money and power by the 1%, supported by their puppets, and the ignorance of the 90% of earthlings, who just keep breeding like rabbits and who do not take responsibility for their own lives or for the environment, this planet has suffered immensely and the clock has struck twelve. When I see pictures of the 'Great Pacific Garbage Patch', which dramatically show the pollution of our oceans with rubbish, when I witness severe weather events caused by our exploitation of nature, the extinction of more and more wildlife species, the loss of more and more arable land due to urban sprawl or desertification, etc., I feel down and on the verge of depression. I feel like wanting to drown my sorrows with alcohol or using diversional tactics, like so many others do, namely immersing myself in novels, movies, consumerism, etc., anything to block out those worrying thoughts. But I know that it doesn't help me the long run, that I have to face reality and that alcohol and other diversions will not solve the problem and only make one feel more miserable afterwards. Therefore, I remain among the 5% and keep trying to alert fellow human beings to the fact that it is time to wake up and take responsibility for our lives and our environment. And I keep trying very hard to remain optimistic for the future of our planet, which is very challenging at times. Luckily, I discovered the spiritual teaching, and just when I experienced another low point I found another

issue of the 'Wassermannzeit' (Age of Aquarius magazine, number 189, December 2018) in our mailbox, with this article by Billy, titled 'Being Optimistic': "The human being ought to always be optimistic and knowing that he/she can constantly expect the best and good. In this sense he/she ought to enjoy every minute, every hour and every day of his/her existence and life, whereby he/she must always be conscious that he/she gifts himself/herself all the best and good and looks into the future in hope¹. He/she must constantly be vigilant in terms of his/her negative thoughts and feelings and must not allow them to overshadow his/her perception of that which is good and positive. As a human being conscious of himself/herself, he/she must know about his/her own deep-grounded energy and about his/her unstoppable power resulting from it, as he/she must also perceive and understand realistically all his/her thought-feeling-based and physical impulsations as well as all events, happenings, situations, the fellow human beings and nature. Thereby he/she must constantly remain optimistic in regard to a good outcome and the change of a matter to a good end. In this sense the human being must always create new energies and powers for himself/herself in order to fathom the respective concerns and things and let everything become effective in the best and good and therewith also change bad things and difficulties into something positive."

«Der Mensch soll immer optimistisch und wissend darum sein, dass er stets das Beste und Gute erwarten kann. In diesem Sinne soll er jede Minute, jede Stunde und jeden Tag seines Daseins und Lebens genießen, wobei er sich immer bewusst sein muss, dass er sich selbst alles Beste und Gute schenkt und hoffend in die Zukunft blickt. Er muss stets wachsam sein gegenüber seinen negativen Gedanken und Gefühlen und darf ihnen nicht gestatten, seine Wahrnehmungen des Guten und Positiven zu überschatten. Als sich selbst bewusster Mensch muss er um seine eigene tiefgründende Energie und um seine daraus resultierende unaufhaltsame Kraft wissen, wie er auch alle seine gedanklich-gefühlsmässigen und körperlichen Regungen sowie alle Ereignisse, Geschehen, Situationen, die Mitmenschen und die Natur realistisch wahrnehmen und verstehen muss. Dabei muss er stets optimistisch bleiben in bezug darauf, was einen guten Ausgang und die Veränderung einer Sache zu einem guten Ende betrifft. In diesem Sinn muss sich der Mensch immer neue Energien und Kräfte erschaffen, um in die jeweiligen Angelegenheiten und Dinge einzudringen und alles zum Besten und Guten wirksam werden zu lassen und damit auch Schlechtes und Schwierigkeiten in Positives zu verwandeln.» (Stimme der Wassermannzeit, Nr. 189, December 2018)

How can I be optimistic and knowing and constantly expect the best and good, when I read in the FIGU bulletins and elsewhere how much harder life on Earth is going to be in a few years?

In the book 'Might of the Thoughts', on page 366 it reads: "With that, there are always many critical moments, which must be overcome and conquered. If a danger emerges, then hope must not be lost, while giving up must absolutely not be considered."

«Dabei gibt es immer viele kritische Augenblicke, die überwunden und besiegt werden müssen. Tritt eine Gefahr auf, dann darf die Hoffnung nicht verlorengehen, während ein Sichgeschlagengeben schon gar nicht in Erwägung gezogen werden darf.» (Might of the Thought, p. 365)

Hope here does not mean the kind of hope Billy describes in the book "The Way to Live":

"Through this process one also understands that, as a rule, hope describes a factor which bears within it an extremely negative value and only contains something positive in exceptional cases, and indeed, only when the form of hope is built upon effective knowledge. However, if hope is not based on knowledge, then it has the form of an uncertain expectation which is nourished by doubts and contradictions, and so forth, and in which fear as well as anxiety lodge themselves. However, hope, fear and anxiety are the greatest enemies of the inner peace as well as of the real self-cognition and the self-realisation. Sufficient hopes which are not built upon effective knowledge call forth anxiety and bitterness." (p. 418)

¹ Hope in this context means certainty and confidence, not the wish that things will turn out okay while one has no power to influence the situation. For example, god believers may pray to their god in the hope that he will fix things for them.

«Durch diesen Prozess wird auch verstanden, dass Hoffnung in der Regel einen Faktor darstellt, der einen äusserst negativen Wert in sich birgt und der nur in Ausnahmefällen Positives beinhaltet, und zwar nur dann, wenn sich die Form der Hoffnung auf effektivem Wissen aufbaut. Ist die Hoffnung jedoch nicht auf Wissen begründet, dann hat sie die Form einer unbestimmten Erwartung, die von Zweifeln und Widersprüchen usw. genährt wird und in die sich sowohl Furcht als auch Angst einnisten. Hoffnung, Furcht und Angst jedoch sind die grössten Feinde des inneren Friedens sowie der wirklichen Selbsterkenntnis und der Selbstverwirklichung. Hinlängliche Hoffnungen, die nicht auf effektivem Wissen aufgebaut sind, täuschen und rufen Ängstlichkeit und Verbitterung hervor.» (The Way to Live, p. 417)

Giving up is not in my nature, so I need to build up the neutral positive kind of hope that is “built upon effective knowledge”, which means I need to gain more knowledge about how to turn those hopes into realistic, achievable results. However, at times I really struggle mentally in regard to remaining hopeful for the future. Even if I did manage to maintain a pretty good life for myself for the next 20 years, I am painfully aware that there is so much suffering around me, which will only increase because the governments of this world haven’t heeded Billy’s warnings that he has sent to them since the 1950s and have done nothing about curbing overpopulation, the biggest problem on Earth. And I worry about the future for our grand-children, the challenges they will face with just meeting the essential needs for survival, for example, having enough water to grow food, finding decent housing, etc., but also some luxuries of life that we take for granted now, for example, travelling, going out for dinner, buying more than just clothes to keep us warm, etc.

Recently I spoke with a friend from Germany, who is a farmer. He’s struggling to get a decent crop because geese come in their thousands and eat up the seedlings. Some farmers in the area have walked off their land because they had three successive crops destroyed by geese. Other farmers have problems with the increasing wolf population in Europe, which kills more and more livestock. And the year before, it rained so much in northern Germany that a lot of wheat and corn could not be harvested. These are only a couple of examples of how much harder it gets for farmers every year to try and feed the ever-growing overpopulation. Then there are the droughts, floods, fires, etc., in Australia and other countries, destroying agricultural produce and land, and more and more arable land is lost due to housing developments, bio-fuel production, solar farms, etc.

So how can I be hopeful and what should I be hoping for? Shall I hope that not too many people or none starve from hunger or thirst, that not too many people or none kill each other for food and water? Shall I hope that not too many humans become lawless because of being dissatisfied with the government and the situation we got ourselves into?

In chapter XVI of the book ‘Might of the Thoughts’, we can read the following: “Optimism is a prerequisite for the constancy in life. If the human being is capable of dealing with the often very hard facts, situations and circumstances, and so forth, of his/her existence, in a creative and constructive kind and wise, and not thereby losing his/her conviction about a good end, then he/she can rightly claim that he/she has achieved a good optimism.” (p.238)

«Optimismus ist eine Voraussetzung für die Lebensbeständigkeit. Ist es dem Menschen möglich, mit den manchmal recht harten Tatsachen, Situationen und Umständen usw. seiner Existenz auf kreative und konstruktive Art und Weise umzugehen und dabei seine Überzeugung an ein gutes Ende nicht zu verlieren, dann kann er mit Fug und Recht von sich behaupten, dass er sich einen guten Optimismus erarbeitet hat.» (p.237)

I am hoping that human beings wake up quickly and that scientists will soon find ways to feed the masses with little water and little land, until the population number has been brought down to a sustainable level of 529 million human beings. With that number human beings will have enough space to sustain themselves properly, nature can be restored, habitats for animals that are close to extinction can be secured and so forth. Therefore I am hopeful and optimistic that FIGU’s campaign for a world-wide birth stop and other humane measures to control the overpopulation will find wider support soon. The founding of the Sustainable Australia Party, the only political party that addresses the population issue, is an encouraging sign.

Also, I hope that all human beings who suffer will find meaning in their suffering and find the true teaching, so that they may learn and improve their lives for themselves and the lives of future personalities that will live with their current spirit form. Even if we cannot improve the physical circumstances, we can change our attitude and learn to live with shortcomings, suffering, etc., and we can always work on becoming better human beings, regardless of the physical and

mental challenges.

How do I deal with the “often very hard facts, situations and circumstances, and so forth of my existence, in a creative and constructive kind and wise”?

According to Billy in the above article, “I ought to enjoy every minute, every hour and every day of my existence and life, whereby I must always be conscious that I gift myself all the best and good and look into the future in hope”. To me that means enjoying every minute, hour and day in a meaningful way, not by letting myself be entertained through mass media, chasing the ultimate travel experiences or engaging in all sorts of things to distract my mind. Enjoying life means being grateful for the small things of life, for example, watching things grow in our garden, seeing new born lambs frolicking in the paddock next door or having a gas stove when there is an extended power outage and being able to cook my breakfast and brew a coffee. It also means having empathy for others, which means the ability to understand and share the feelings of another and not feeling pity, which is just the feeling of sorrow caused by the sufferings and misfortunes of others. “Pity arises through uncontrolled emotional impulsions; feelings for others, however, through controlled thoughts and feelings”. (Might of the Thought, p.376 2nd edn.)

What is the ‘best and good’ I should gift myself? Meditation, relaxation, reading the spiritual teaching, gardening, being creative, looking after a bee hive, etc. It is also realising, that I cannot fix everything and that I must let go of brooding about our past or worrying about the future and live in the ‘here and now’. And I need the kind of optimism Billy describes in ‘Might of the Thoughts’:

“Optimism, in connection with this explanation, does not mean behaviour which is, for example, typical of a harlequin or one who fools about, or of an extremely jolly person or a Pollyanna, a carefree person, one bursting with hope, one bursting with confidence, or an enthusiast, and so forth. In fact, that which is meant is that kind of optimistic behaviour which enables a human being to see and acknowledge the clear truth and, even in the rottenest situation, to realistically observe and consider the very worst and nonetheless recognise the best, and direct his/her striving at that in order to allow the good and evolutive things to become reality, and in order also for him/her to make them real himself/herself. Thus an optimist is therefore no clown or other comical figure, rather he/she is a human being who, under the greatest pressure, remains consciously hopeful and happy and who, in defiance of all blows, breakdowns and deplorable states of affairs, and so forth, always retains the upper hand and the sense and the conviction for that which is good and that which is the best.” (p.242)

«Mit Optimismus ist im Zusammenhang mit diesen Ausführungen nicht eine Verhaltensweise gemeint, wie diese z.B. einem Harlekin oder Allotriatreibenden, einem Superlustigen oder einem Schönseher, Sorglosen, Hoffnungsseligen, Vertrauensseligen oder Enthusiasten usw. eigen ist. Tatsächlich ist nämlich damit jene optimistische Verhaltensweise gemeint, die den Menschen dazu befähigt, die klare Wahrheit zu sehen, anzuerkennen und selbst in der miesesten Lage das Allerschlimmste realistisch zu betrachten und dennoch das Beste zu erkennen und sein Streben danach auszurichten, um das Gute und Evolutive Wirklichkeit werden zu lassen und um auch sie selbst zu verwirklichen. So ist also ein Optimist kein Bajazzo oder sonst eine komische Figur, sondern ein Mensch, der selbst bei grösstem Druck bewusst hoffnungsvoll und froh bleibt und trotz aller Niederschläge, Pannen und Missstände usw. immer die Oberhand und den Sinn und die Überzeugung für das Gute und das Beste behält.» (p.241)

Or as Billy states in the above article: we must always create new energies and powers for ourselves in order to penetrate the respective concerns and things and to let everything be effective in the best and good and therewith also change bad things and difficulties to something positive. Meditation and contemplation and studying the spiritual teaching can help create new energies and powers for ourselves.

On that note: let’s soldier on as part of the 5% of human beings who are trying to wake up the 90% and let’s not give up hope that we will succeed. Let’s hope that we will get through the challenging times our planet is facing without too much suffering and that the truth will win sooner rather than later. There’s always a light at the end of every tunnel.

Vibka Wallder

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The Thoroughness of the Creational-Natural Way

Why does turning within to find the real truth of our creational existence bring such things as spiritual wealth, abundance, neighbourly love, compassion, equanimity, spiritual nourishment and responsibility? Why isn't it empty and void as it can seem to a religious believer who craves something external and otherworldly; in the case of a Christian – angels, Jesus and Heaven? And why does religion, with all its supposed richness of spiritual experience, actually take us away from these things? My answer to this is that true reality is complex, endlessly deep and consistently serves the evolution of our spirit and our consciousness. As far as I understand it, the nature of the creational, our study of it and the type of life it inspires us to live is characterised by thoroughness, and that thoroughness is enriching. It is enriching because it allows things to be logically pursued. Thoroughness brings a wealth of experience, a wealth of knowledge, a wealth of love and therefore a wealth of evolution-promoting possibilities that cannot exist in a superimposed ideology. On page 190 of Billy's article, 'Bewusstseinsrevolution' (Consciousness Revolution), which is included in his book *Sinnvolles, Würdevolles, Wertvolles* (Something Sensible, Dignified, Valueful), he writes,

"The schemata of the belief systems cannot comprehend the knowledge of the creational-natural truth of reality and the thereout resulting wealth as well as the manifoldness of the human experience, and consequently cannot create anything useful from it."

„Die Schemata der Glaubenssysteme können das Wissen der schöpferisch-natürlichen Wahrheit der Realität und den daraus resultierenden Reichtum sowie die Vielfalt der menschlichen Erfahrungen niemals erfassen und folglich auch nichts Nutzvolles daraus erschaffen.“

This explains how when we superimpose an ideology or other belief system onto reality it actually obscures it. The superimposition is a schema – something held in front of something, like a road map, in order to try and interpret it. But, because it is a map and not reality itself, it actually prevents us seeing reality properly. It is incapable of giving an accurate view as long as it retains its own structure and nature, which is only built upon handed-down or other beliefs, opinions, ideas and/or dogmas. The reality all around us and within us has to speak to us without those things being in the way and obscuring its comprehensive nature. In Billy's article 'Die Lehre des Lebens' (The teaching of Life), also in the book *Sinnvolles, Würdevolles, Wertvolles* (p.208), he explains the complexity of life, thus how a dogmatic approach to it cannot reveal the truth of it.

"The teaching of life is so manifold that it cannot be understood in its entire extent and in all its variations, and also cannot be foreseen, not to mention predetermined. It includes everything and anything that appears in existence whether it be a tiny iota or something gigantic."

„Die Lehre des Lebens ist derart vielfältig, dass sie im gesamten Umfang und in all ihren Variationen nicht erfasst und auch nicht vorausgesehen, geschweige denn vorausbestimmt werden kann. Sie umfasst alles und jedes, was im Dasein in Erscheinung tritt, sei es nun ein winziges Jota oder etwas Riesenhaftes.“

Religious or other kinds of belief do not allow a thorough examination of the endless reality. Instead belief comprises a story or complex of stories handed over via the religious or political texts and leaders. With his usual thoroughness, Billy explains in his article 'Wahrheit' (Truth), in the same book, on p.108, what to me seems obvious: that truth is not simply what the human being assumes, imagines, reads, believes, hears, sees, feels or otherwise perceives, inwardly or outwardly, because all these things are subject to deceptions, which, as a rule, are not recognised as such, for which reason they lead to mistakes, from which false imaginations result, as do self-deceptions which degenerate into belief and ultimately to delusion. He explains that truth means being in accord with the reality and that which is effective without there being any acceptance, wishes, imaginings, hopes, needs and yearnings, anxieties and fear and so on involved in it. It is not school knowledge or book knowledge. The essence of the effective truth is not based in the reflection of any things which lie outside of the consciousness and push into the consciousness through perceptions that are feeling-based, acoustic or

lie outside of the consciousness and push into the consciousness through perceptions that are feeling-based, acoustic or visual.

So this helps to explain what truth is not. Next I quote quite precisely, from the same section, regarding what truth IS, since I really do not have a good understanding of this explanation (which contains a couple of good examples of untranslatable words making it all the harder to explain).

“Actually the truth is a living emanation of urtümlicher (unspoilt/uncorrupted?) and ursprünglicher (creational?), conscious inner and innermost happenings, a self-evincing of an inner and innermost energy-rich and powerful growth of effective cognition which one lives through experience, (and) which constantly expands, forms and becomes the absolute certainty and thereby the knowledge and thereby in turn becomes recognised, experienced and lived truth. And this then manifests outwardly such that the life is formed and led accordingly as the recognised truth shows one to do. In other words, the human being begins to live with his words, thoughts, feelings, actions and everything he does, as the effective truth from his inner and innermost allow him to recognise.”

„Tatsächlich nämlich ist die Wahrheit ein lebendiges Entspringen urtümlicher und ursprünglicher bewusster innerer und innerster Geschehen, ein Sich-Erweisen eines inneren und innersten energiereichen und kraftvollen Wachstums effektiver erfahrender und erlebender Erkenntnis, die sich stetig erweitert, formt und zur absoluten Sicherheit und damit zum Wissen und damit wiederum zur erkannten, erfahrenen und erlebten Wahrheit wird. Und diese tritt dann auch ins Äusserer in der Weise in Erscheinung, dass das Leben demgemäss gestaltet und geführt wird, wie die erkannte Wahrheit dies vorgibt.“

It certainly seems true to me that actual creational truth is not incomprehensible. It can be recognised and understood by every willing human being as long as that human being is capable of rationality and knows how to use his/her intellect logically and thoroughly. Creational truth can be recognised, to use Billy's exact words,

“...when he/she is capable of rationality and knows how to use his/her intellect in such a logical form that he/she directs his/her thoughts and feelings inwardly and thereby is able to recognise and understand the effectiveness of the truth that results out of his/her deepest innermost creational inner nature.” (p.108)

“... wenn er seiner Vernunft trüchtig ist und seinen Verstand in derweiser logischen Form zu gebrauchen weiss, dass er seine Gedanken und Gefühle nach innen ausrichtet und dadurch in sich selbst die Effektivität der aus seinem tiefsten innersten schöpferischen Wesen resultierenden Wahrheit zu erkennen und zu verstehen vermag.“

I often ask myself why Billy writes the way that he does which I have to admit, here and there I find tediously thorough. In a sentence of explanation, which perhaps already spans more than three lines, he might then list another three lines worth of virtues or ‘unvirtues’ or characteristics, or terrible things that characterise the Earth human being's way of life. I wonder to myself whether listing a few examples wouldn't have been better, especially given our short Earth-human attention spans. But I know he is no fool. One reason I have great respect for this teaching is that each section is presented so thoroughly and stitched so completely to the other sections with endless detailed explanations. There are no wishy washy connections or blank areas. Every gap is filled up with connecting detail which usually demands effort to digest. Always the admonition is to scrutinise everything thoroughly. Getting the gist of something is simply not getting it, although it might serve to get the process started. Contemplating a few qualities and not the others, simply only paints part of a picture. And actually, the striving to contemplate those things that might seem too obvious or too tedious, is always rewarding, in my experience.

This same demonstration of the thoroughness shown in Billy's writing is apparent in his instruction to not only be thorough in meditation and study but to let the spiritual teaching be expressed in our facial expressions, our words, the way we hold our bodies, the things we say and do, the clothes we wear and all the actions we carry out. So, just to reiterate, this thoroughness which is characteristic of Creation and is required for our necessary change doesn't just encompass our study of the teaching, and the way we should approach the required revolution of our own consciousness. It also logically and necessarily extends to what we say and do. And that means that we can effect real change in the world which is based on a thorough, thus relatively realistic, examination of all the facts of a matter.

After giving all of this a lot of thought the other day during a long car journey, I found myself quite spontaneously talking with a man who was collecting money outside a supermarket for a charity. Normally I walk past, muttering something encouraging and that I am already committed to other causes. But this day I stopped and discussed his goal with him which I felt was potentially much more useful in the long run than just handing over some money. The growing understanding of how our consciousness-revolution actually works, being the need for thorough integration into every aspect of our existence, led me to at last go beyond just writing articles for the interested few and actually communicating the principles literally to the man on the street. (No need to mention Billy Meier. The creational-universal principles exist quite without him, even if he gives us the words to start to explore them). We discussed how to actually begin effectively propagating the idea that violence was unacceptable, rather than just taking the band aid approach. (This group organise nice little backpack bags of teddy bears and necessary items for children fleeing family violence.) It's not good enough just to end violence-as-entertainment in our own homes. Talking to our neighbours about what is good and right has to accompany acts, so that the idea becomes stronger and stronger until one fine day it actually penetrates into every home and every parliament of every country.

So the thoroughness of creational truth provides us with nourishment because we can actually follow it on its logical course. But why does thoroughness allow us to find the creational truth within us and not outside of us somewhere? We might discover that this finding within us is actually borne out by our own experience. But again, why would this be the case? According to the spiritual teaching explanation, we are creations of the Creation, with our own spirit which evolves on behalf of Creation. Our material consciousness is the tool that carries out the specific process of gaining love, knowledge and wisdom, the essence of which is taken up into our spirit which itself does not carry out those specific functions. If this explanation of our role as Creation's agents of evolution is true, it makes sense that the place to find creational truth is in our deepest innermost selves, beyond the din of our thoughts and preconceived ideas. It also explains why searching deeply within ourselves is not a selfish act but gives us the real reason to have feelings and compassion for our fellow human beings, having discovered the experience of connectedness through the creational spirit.

The religious teachings that I know about regarding becoming spiritually rich are all to do with looking outside of ourselves. They say, "Listen to the word of God", "sing praises to God", "deny yourself", "give yourself to Jesus", "pray to your father in Heaven". If the truth can be found by looking within, then this is a terrible misdirection. How could we find that spiritual connectedness through the creational spirit within us by getting on our knees awaiting instruction from a supposed god figure? While the believer cannot find the fulfilling truth this way, the real experience that is craved is sought not in 'this' reality, but in 'otherworldly' things such as angels, heaven, miracles, the 'super' natural, the 'extra' sensory, ascension and the 'para' normal. It makes sense that being unable to find and appreciate our true creational selves, and having to lower ourselves before a god or other figure, we are left with a debased self-perception and try to compensate through the specialness of having 'special spiritual gifts' – especially seeing auras and ghosts and getting guidance from Mary, Jesus or assorted guardian angels. But if we start to explore the power and effectiveness of our own material consciousness, through thorough examination and practise, we may start to discover that these things are not spiritual, but manifestations of the material consciousness. True spirituality, according to Billy Meier's teaching, is about interpreting our true innermost creational nature and exercising it in all aspects of daily life whereby, although we are living and interacting with our material consciousness and dealing with the material world, we are not driven by its limits. This is my understanding of what spirituality is, and I quote again from Billy's article 'Bewusstseinsrevolution' p.180.

"If through a revolution of the consciousness the human being directs himself/herself at the creational-natural truth and reality and frees himself/herself from forms of belief, then this change truthfully extends to a spiritual practice, whereby this is of a completely different kind than is professed by religions and so forth.

„Richtet sich der Mensch durch eine Bewusstseinsrevolution auf die schöpferisch-natürliche Wahrheit und Realität aus und befreit er sich von Glaubensformen, dann umfasst diese Wandlung wahrheitlich eine spirituelle, geistige Praxis, wobei diese jedoch völlig anders geartet ist, als dies Religionen usw. vorgegeben ist.“

As mentioned, coming from a religious background, as I recall it, the idea of looking within ourselves for truth, or paying attention to nature seemed limiting and insufficient because I was expecting that 'supernatural', the 'extrasensory', salvation and heaven, etc. Billy's teaching is just about addressing things right before our eyes, and addressing ourselves. It is the most basic looking and finding.

Nonetheless the deepest depths are there, the most profound insights, the things that actually take us beyond space and time, the looking and finding that shows us that our world is both material and non-material and that we are one with our fellow human beings. The deepest love is there, and the most peaceful peace. In it we find a 'spiritual practice', as Billy phrases it, based on creational-natural truth and reality. Again on page 180 we can read the following.

"However, if the human being finds the way to the creational-natural truth of reality, then he/she frees himself/herself from everything illusory, through a revolution of the consciousness and thereby through clear and new thoughts and feelings. Thereby the human being changes himself/herself wherethrough everything is easier for him/her in regard to understanding the spiritual and consciousness-based matters as well as in forming and leading his/her life based on that which is creational."

„Findet jedoch der Mensch den Weg zur schöpferisch-natürlichen Wahrheit der Realität, dann befreit er sich durch eine Bewusstseinsrevolution und damit durch klare und neue Gedanken und Gefühle von allem Illusorischen. Damit ändert sich der Mensch auch selbst, wodurch alles leichter für ihn wird in bezug des Verstehens der geistigen und bewusstseinsmässigen Belange sowie der auf das Schöpferische ausgerichteten Lebensgestaltung und Lebensführung.“

The creationally-aligned thoughts and feelings make us into true human beings. This means that we come to focus on the well-being of every other human being and not just on our own wellbeing.

Then, for our fellow human beings, we find that we have love, peace, happiness, and freedom, true humanity and tolerance, virtues, respect for life especially and respect for all creatures in particular, dignity, honour and reverence and honesty. These values are creational-natural. Billy states that all main religions have these as their own values too, but they are covered over by other things, making them un-understandable and ineffective. I would have to test this assertion more thoroughly, but it is my experience with Christianity.

"The sense of the life of the human being is basically founded in the evolution of his/her material consciousness, that is, his/her personality, and in the evolution of his/her spirit, that is to say, spirit form, which enlivens him/her through creational energy. This is a fact, which, called a creational truth, is universal and limitless and nothing like it can be found in any religions, sects, philosophies and other world-views. In order to do justice to this truth and to fulfil the truthly sense of life it is necessary that the primary interest of the human being must consist of freeing himself/herself from dogmatic teachings which stipulate to him/her that he/she must simply accept the belief-teachings which are brought to him/her without being allowed to contest their sense and truth. If the human being really wants to find inner freedom and turn to the effective truth, then he/she must untiringly search after that and indeed both in his/her self as well as in everything external. But only in oneself can one finally find the actual truth of that which is reality and the essence of the existence." (p.107)

„Der Sinn des Lebens des Menschen fundiert grundsätzlich in der Evolution seines materiellen Bewusstseins resp. seiner Persönlichkeit und in der des Geistes resp. der Geistform, die ihn durch schöpferische Energie belebt. Dies ist eine Tatsache, die als schöpferische Wahrheit bezeichnet universell und grenzenlos ist und nichts ihresgleichen findet in irgendwelchen Religionen, Sekten, Philosophien und sonstigen Weltanschauungen. Um dieser Wahrheit aber Genüge zu tun und damit den wahrheitlichen Sinn des Leben zu erfüllen, ist es notwendig, dass des Menschen hauptsächliches Interesse darin bestehen muss, sich von dogmatischen Lehren freizumachen, die ihm vorschreiben, dass er dargebrachte Glaubenslehren einfach annehmen müsse ohne sie nach deren Sinn und Wahrheit hinterfragen zu dürfen. Will aber der Mensch wirklich zur inneren Freiheit finden und sich der effektiven Wahrheit zuwenden, dann muss er unermüdlich danach suchen, und zwar sowohl in sich selbst wie auch in allem Äusseren. Doch finden kann er letztendlich die tatsächliche Wahrheit dessen, was Wirklichkeit und die Essenz des Bestehenden ist, nur in sich selbst.“

Vivienne Legg

