



## FIGU - LANDESGRUPPE AUSTRALIA FLAU BULLETIN



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### *Der beste Weg*

Der beste Weg, um mit anderen Menschen auszukommen, ist der, sich nicht darum zu kümmern, was die anderen tun, sondern in guter Manier sich um alle eigenen Belange zu bemühen und selbst Wertiges zu leisten.

SSSC, 12. Januar 2005, 16.45 h, Billy

### *The Best Way*

The best way to get along with other human beings is not to worry about what others do, but to make an effort about all of one's own concerns in good form and to accomplish that which is valuable oneself.

SSSC, 12th of January 2005, 4:45 pm, Billy

### *Conscious and Sub-conscious Symbolic Triggers*

Recently Billy and the Plejaren sent out important explanations dealing more thoroughly with how we on Earth are using the wrong symbol for peace in our peace marches. They tell the story of how this symbol is in fact the Death rune but was erroneously put into use as the peace symbol by Gerald Holtom in 1958 and has been used that way world-wide ever since. While many of us may find that quite interesting and intriguing, how many of us can understand the advice to us that this wrong use has also been extremely damaging and counterproductive? How many of us can appreciate the importance of informing people of the damaging effect, as a matter of quite some urgency?

The spreading of the right peace symbol is of singular importance according to the recent flier from FIGU Switzerland, "because the false peace symbol, the so-called Death rune, that is, the inverted Algiz or Elhaz Rune is still absolutely wrongly interpreted in its actual meaning and is totally underestimated and misunderstood in its effects." The flier explains how that symbol embodies the absolute opposite of peace and life. It explains that, although symbols are actually neutral, they have effects on the unconscious, uncontrolled and unguided behaviour of human beings. It explains that the human being triggers negative and destructive swinging waves and impulsations himself/herself based on the symbolism of the death rune.

Should we find that so hard to understand? Clearly we do. Despite my study of the might of the thoughts, I am one who only partly understands how great the power of symbols is to us consciously and subconsciously. Because of that I find myself hesitant to spread the message of its wrongness. But, like anything else I try to tackle in this teaching, the understanding does start to come after a concerted and thorough effort on my part. But we have to develop the will and then actually strive to find the answer.

Students of the Geisteslehre only have to remember what we have demonstrated to ourselves concerning the power of the thoughts and the importance and power of visual imagery to change our own thinking; say, in the form of directed wish-dreams which, once established in our consciousness, instantaneously bring about a neutral state of

mind. Then we only have to remind ourselves of the reality demonstrated to ourselves of how thoughts travel beyond space and time to understand how an ancient symbol, charged with negative meaning, can be having a tremendously negative effect on us now – given that our worlds of thoughts are generally labile – just through its historic association with Ausartungen. Then we can observe the effect on ourselves of various of the spirit symbols provided by Billy as we have contemplated them. How – when we are observing as neutrally as possible for us – does the symbol for hate strike us compared to the one for love? Is it just that we have been told what they mean and we suggest that meaning to ourselves, or does it have an actual quite independent effect on us due to the form and composition of the symbol itself? If it is not just a matter of opinion that discordant forms of music put us into a negative state of mind, why should it not be the same with visual forms?

Certainly, with more and more personal experience with testing the power of my thoughts and the power of my visual imagination in strengthening those thoughts, I can't help but to gain a growing appreciation of the importance of external visual thought-triggers in general. Clearly this is no obscure science and is well understood by advertising experts, for instance. Pictures of people enjoying drinking Coke excite people to go and buy more Coke. It's not rocket science. Mere colours are known to have psychological effects. That's why we have 'green rooms' in the back of theatres to calm nerves. Clearly we are also very suggestable. If we see a smiling baby it's hard not to also smile. If we see a distressed face it's hard not to feel distressed as well.

Symbols enable us to recall thoughts and principles quick as a flash, by association. They remove the need for long explanations to bring that about. Some symbols are taught and reinforced consciously throughout our lives. Others are seemingly unconsciously understood. Either way they are apparently a highly efficient way of triggering something in us instantly. A powerful, negative thought or principle - triggered instantly in thousands of us who then broadcast it, just as we broadcast any thought we seriously absorb, say at a public gathering - is clearly a highly destructive thing.

This brings me to think more precisely about the destructive symbolism that is around us in general and the lack of neutral-positive symbolism. What are we using in our personal and public environments, consciously or otherwise, to bring about constructive or destructive thoughts? What decorates our homes and public places? What does our modern art symbolise?

How different would it be if we were surrounded by images depicting all the virtues we neglect to develop? What if parks and public squares contained sculptures depicting carefulness, benevolence, patience, joy, love, compassion, controlledness, empathy and conscientiousness? How different would everything feel then? What if people wore symbols of those qualities as jewellery and on t-shirts? What if we decorated our homes with them? And why not? Why don't we?

As I see it, our consideration and experience of the reality of the monstrous might of the thoughts leads to a logical understanding of the subconscious power of symbols. A symbol triggers negative and positive reactions in us. We take a meaning from symbols and we charge them with a meaning. The more that meaning is reinforced by ourselves and others, the more it accumulates strength. We give it that strength and let ourselves react accordingly, mostly unconsciously. If we accept that thoughts can accumulate in solid objects, because we have tested and experienced it, and that thoughts can be transmitted across space and time, because we have tested that too, then it is logical to think that historically strong symbols will affect us when we see them, even if we have never seen them before. If, for instance, the horrors of the NAZI era are partly strongly symbolised by the inverted peace symbol, which was used by the NAZIs to indicate death, then those horrors will take on a kind of life of their own with the repeated and prominent use of that symbol. It will unconsciously and consciously excite thoughts of destruction in many.

Most of us would be disturbed to enter a home or building and find a NAZI Swastika on the wall, surrounded by red. It would probably arouse extreme anxiety. Not many people would argue otherwise. But we doubt the effect on us of symbols that we don't know about. If symbols aid thought and thought accumulates in relation to symbols, then a symbol becomes a very powerful thing despite our lack of knowledge about it. Without having to accept Billy's advice about the historic meaning of the symbol now used as the peace symbol, we can do our research and see that that use for it is rather brief compared to the period over which the death rune has been used as such.

One clear task is obviously to give all of this topic our serious attention so that we can understand more. But not only that. We need also to turn the images and visual prompts that surround us into something beneficial and not have something that keeps us in a depressed, unknowledgeable, negative state of consciousness.

Vivienne Legg

### *Bewusstseinsgesundheit*

Die Bewusstseinsgesundheit des Menschen  
ist seine Kraft und Macht gegen alles Böse.

SSSC, 28. Februar 2015, 22.38 h Billy

### *Consciousness health*

The consciousness health of the human being  
is his/her power and might against all evil.

SSSC, 28th February 2015, 22:38 Billy

### *Bushfires, Blame Shifting and Causal Foreordination*

A bush fire or other natural catastrophe, like a cyclone or flood, which may be threatening our lives and livelihoods, are great opportunities for reality checks. Dealing with catastrophes brings out the best and the worst in human beings and they are great opportunities to assess where we stand in our evolution and spiritual development.

This spring and summer, while the horrific fires around Australia, our “lucky country”, unfolded their fury and caused great suffering to fellow human beings, their pets and life stock and to our beautiful wildlife and nature, voices could be heard blaming “the greenies” for not allowing fuel reduction burns. And since then conspiracy theories have emerged too, blaming the global elite for the bush fires, and I am certain that some people blame god or the universe for it.

From personal experience and hearing from others who have faced the threat of a fire or other emergencies and who have had to make the decision whether to fight or flee – which causes great stress and anxiety – I can only say that such finger pointing does not help at a time when someone is dealing with the adrenalin from the fight and flight response and the great uncertainty of their future. It is not helpful because in order to save my life I do not need to know how the fire started, I just need to know how to deal with it and how to save my skin and that of my loved ones and the animals in my care. Later we can sit down together and debrief and talk about how it started and what can be done in the future to mitigate the risks of those natural and human made catastrophes.

After evacuating three times and finally getting some rain and cool weather, I can stop worrying and take the time to think about the whole scenario, and I wonder whether the “greenies”, the “global elite”, god or some other super natural forces are to blame? Who is to blame for our collective fortune and misfortune or my personal fortune or misfortune?

The “greenies” are human beings like you and me, concerned about the environment and in particular fuel reduction burning, as that creates more CO2 emissions. They have the best interest of our planet at heart and try to develop policies that make this world a better place. The only problem though is that hardly any of them address overpopulation, the root cause of our environmental woes. If the world was not so badly overpopulated and damaged by all of us human beings, and if we had not thrown nature totally out of balance by polluting, exploiting, ravaging and damaging this planet, we would not have so many severe weather events. Instead of using our brilliant minds to invent vehicles powered by free energy, to develop measures to control weather events and nature, to manipulate our genes in order to stamp out diseases and extend our lives and so forth, we build war machines and kill each other and let our greed for material things take over and rule our lives. We indulge in buying luxury items that consume many precious resources while being produced and transported to the shops for us to purchase, we travel to exotic places with large fuel burning airplanes and cruise ships, we trample upon fragile eco systems in remote places to satisfy our hunger for distraction and, because we keep multiplying like rabbits and guinea pigs, our towns and cities sprawl across arable land and encroach on natural bush, etc. We cannot point the finger at the “greenies”, who are not in political power anyway, as being responsible for the terrible fires. All of us have contributed to global warming and climate change.

The “global elite” comprises about 1% of the population and they use about 4% of the population (politicians, church leaders, media bosses, business leaders, etc.) as puppets to help them with fulfilling their greed for power and wealth by exploiting and manipulating the rest of the populace and the natural resources. And about 90% of that populace needs to wake up and remember why we are on this planet and they need to stand up against being manipulated and brainwashed by mass media, church leaders and others. They need to wake up from their consumerism and take responsibility for their own lives and not blame authorities when things go wrong. However, to think that the global elite is responsible for each of our bushfires seems a little far-fetched to me.

There is no god manipulating the environment or nature in order to give us lessons. It is totally illogical to believe that a being standing above Creation could punish some human beings for their errors and reward others for being obedient and obsequious. And neither does the universe actively dish out punishments or rewards. The universe is governed by certain laws and one of them is the law of cause and effect. So collectively we are reaping the results of our erroneous behaviour that we have engaged in for millennia, namely by going forth and multiplying without regard for Earth’s capacity for human beings.

However, many times I have been puzzled by certain events, because when applying the law of cause and effect I was wondering what I or another person had done to reap a certain effect. When I asked a core group member about it, she explained that it has to do with ‘Fügung’, which means that some factors just come together to create an effect. In the book ‘Might of the Thoughts’ we translated ‘Fügung’ with fate and foreordination, but, as with many other German terms, it seems that this translation is insufficient.

‘Fate’ according to the Merriam Webster dictionary means “a power that is believed to control what happens in the future” or “the things that will happen to a person or thing: the future that someone or something will have”. But where or what is this power that controls what happens in the future? And how do the things that will happen, or the future that we will have, come about?

‘Foreordination’ according to The Free Dictionary online means “being determined in advance; especially the doctrine (usually associated with Calvin) that God has foreordained every event throughout eternity (including the final salvation of mankind)”. If we do not believe that an imaginary god has foreordained every moment of our lives, where does it leave us with ‘Fügung’?

The German Duden Online describes ‘Fügung’ as this: a fateful happening; a linking of the events behind which a divine, supernatural might stands (*schicksalhafter Geschehen, Verknüpfung von Ereignissen, hinter der eine göttliche, übernatürliche Macht steht*). The ‘linking of events’ is close to the real meaning of ‘Fügung’, but it is assumed that a divine or supernatural might is behind that. But as we consider the following, reason may lead us to think differently about this.

Some time ago, I came across an article titled, “Is there a universal ‘Fügung’ or chance?” (*Gibt es eine universale Fügung oder ‘Zufall’?*), which Billy published in his book ‘Teaching Text for the Teaching of the Truth, Teaching of the Spirit, Teaching of Life’ (*Lehrschrift für die Lehre der Wahrheit, Lehre des Geistes, Lehre des Lebens*). Below I will give some excerpts and summaries that might help us understand ‘Fügung’ better:

«Die Fügung beherrscht das Leben des Menschen sowie aller Kreatur, und sie regiert die Erde, die Planeten, Gestirne, Kometen und Galaxien, und sie lenkt das ganze Weltall. Sie ist – nebst der grössten und unermesslichen Geistenergie und Kraft der Schöpfung resp. Des Universalbewusstseins – die massgebendste Energie und Kraft des Universums in bezug auf Ursache und Wirkung sowie auf Werden und Vergehen und für den Menschen der Erde bis anhin unergründbar und unberechenbar.

“Fügung rules the life of the human being as well as that of all creatures, and it governs the Earth, the planets, stars, comets and galaxies, and it steers the entire universe. Along with the greatest and immeasurable spirit energy and power of the Creation, that is to say the universal consciousness, Fügung is the most determining energy and power of the universe – in regard to cause and effect as well as becoming and passing – and so far it is unfathomable and unpredictable for the human being of Earth.

Die Fügung ist kein Zufall – der sowieso illusorisch ist und nicht existiert –, sondern ein Milliarden Jahre altes System schöpferischer Ordnung und Gesetzmässigkeit, das bis zum Entstehen des Universums zurückführt.» (Lehrschrift, S. 152)

Here is a more detailed explanation of 'chance':

Seit der Begriff 'Zufall' erfunden wurde, der alles in dem Sinn beschreiben soll, was nicht als notwendig oder beabsichtigt erscheint und für dessen unvermutetes Eintreffen der Mensch keinen Grund angeben kann, haben sich daraus drei Bedeutungen ergeben, und zwar das Nichtwesentliche, Nichtnotwendige und Nichtbeabsichtigte. Wird so unter 'Zufall' das Nichtnotwendige verstanden, dann ist damit ein sogenannter 'absoluter Zufall' gemeint. In diesem Sinn bedeutet 'Zufall' eine Durchbrechung des Kausalgesetzes und setzt die Möglichkeit eines teilweise freien, willkürlichen Geschehens voraus. Das Gesetz der Kausalität jedoch ist das Gesetz von Ursache und Wirkung, was bedeutet, dass sich aus einer Ursache folgerichtige Abläufe ergeben, die sich nahtlos zusammenfügen und folglich zur Fügung werden, die sich dann zur Wirkung bildet. (Lehrschrift, S. 156)

This means that cause, 'Fügung' and effect cannot be separated because they are closely connected and dependent on each other, and that there is no room for chance, because it would not be in line with the creational laws and principles. Thus we must not think only about the causality law, but rather about the causality nexus, a combination of causal things that come together.

On page 157 Billy explains that, if all things and processes of life were based on 'chance', then the whole of the existence, all progress, all recognitions and all development of the human beings – as well as of the nature, the planet and even the universe – would be a tremendous risk and on top of that it would be an incomparable chaos, which could not lead to evolution. All creational laws are intended for evolution and thus Creation has left nothing to chance. The Big Bang did not happen by chance, neither has anything happened by chance since. The problem is that we just have not learned yet to discover the cause and the Fügung that lead to a certain effect, and therefore we like to dismiss it as chance or fate.

Even global warming did not happen by chance. If we think about it and look at all the factors coming together, we will see that we, the human beings of this planet, are responsible for global warming because of overpopulation and the harmful gases we manufacture and use, to name only some factors.

Billy further explains that 'Fügung' permeates all of the universe and has an effect on everything that exists.

Die Fügung ist eine schöpferische Gesetzmässigkeit, die allen fügungsmässigen Ereignissen einen tieferen Sinn verleiht. Sie ist eine Energie und eine Kraft dessen, die durch eine Verknüpfung von Fakten, Daten, Situationen,

The 'Fügung' is not chance – which is illusory anyway and does not exist –, rather it is a system of creational order and principles, billions of years old, and which leads back to the coming into being of the universe." (Teaching Text, p. 152)

Since the term 'chance' was invented – which is supposed to describe everything that does not appear to be necessary or intended, and when the human being cannot give a reason for its unexpected occurrence – three meanings have arisen from it, which are that which is 'unimportant', 'unnecessary' and 'unintended'. Thus if 'chance' is understood to be that which is unnecessary, then a so-called 'absolute chance' is thereby meant. In this sense, 'chance' means a breach in the causal law and it requires the possibility of a partly free, arbitrary event. However, the law of causality is the law of cause and effect, which means that from a cause, logical processes arise which come together seamlessly and consequently become Fügung, which in turn becomes the effect. (Teaching Text, p. 156)

The Fügung is a creational principle, which gives a deeper sense (meaning) to all Fügung-based events. It is an energy and a power through which a connection of facts, data, situations, happenings or events, and so forth,



Geschehen oder Ereignissen usw. ein ganz bestimmtes Resultat ergibt, resp. zusammenfügt. (Lehrschrift, S. 152)

brings about, that is to say puts together, a quite certain result. (Teaching Text, p. 152)

Alles und jedes Geschehen, alle und jegliche Ereignisse entstehen immer dadurch, indem sich aus bestimmten entstehenden Faktoren neue ergeben, die sich wieder mit anderen Faktoren zusammenschliessen und dadurch eine bestimmte Reaktion, eine Bestimmte Situation, ein bestimmtes Geschehen, ein bestimmtes Ereignis, etwas bestimmtes Vollständiges resp. ein Ganzes ergeben. Also wirkt bei der Fügung das Gesetz der Kausalität mit, wie aber auch das Gesetz von Werden und Vergehen, denn damit sich eine Ursache bilden und diese Wirkung werden kann muss erst ein Werden und letztlich das Vergehen stattfinden, wobei das Vergehen sich im Resultat als Wirkung des Vergangenen bildet. Dieser Wirkung geht jedoch die unumgängliche Fügung voraus, die sich selbstbildend oder aus einer bewussten Steuerung des Menschen aus der selbständig entstandenen oder bewusst hervorgerufenen Ursache ergibt. (Lehrschrift, S. 152-153)

Each and every happening, each and every event always emerges because from certain arising factors new ones come about, which in turn connect with other factors and thereby result in a distinct reaction, a distinct situation, a distinct happening, a distinct event, something distinctly complete, that is to say, a whole. Thus the law of causality co-operates with Fügung, as does, however, also the law of becoming and passing, because in order for a cause to form and its effect to take place, first a becoming and lastly the passing must occur, whereby the result of the passing forms the effect of that which has passed. However, this effect is preceded by the unavoidable Fügung, which comes about through forming itself, or through a conscious steering by the human being, out of the cause that arose by itself or was brought about consciously. (Teaching Text, pp. 152-153)

As Billy explains in the book, in science 'Fügung' plays a very important role. The results of experiments only come about because distinct factors come into being as causes, connect with other factors, develop further and thus achieve a result. So the results of experiments never come about by chance. The problem though is that, due to Fügung, the results of experiments can sometimes be fatal if the factors that come together cannot be predicted or calculated. And very often Fügung is still something unpredictable and unfathomable for the human beings on this planet, therefore, if the result of a cause cannot be explained, we put it down to chance. However, in the whole of the universe no law of chance exists, because everything comes about in good order and through the law of Fügung.

As we have heard many times over, smoking causes lung cancer. But then everyone who smokes should inevitably develop lung cancer. Why is that not so? Because so many factors come together to cause lung cancer. One person may have inherited genes that make him/her predisposed to lung cancer, another one may have a very poor diet and thus a low immune system, the next one may be overloaded with parasites that weaken the lung, or another person may live in an area with high levels of toxins in the air. In all these cases the cigarettes may be a contributing factor, but not the single cause of lung cancer. And then, when someone who has never smoked develops lung cancer because of certain unknown factors coming together, everyone is baffled and cannot figure out why this person developed lung cancer and they call it bad luck or fate.

Through knowledge we can reduce risks, because if we can calculate the possible results of certain factors coming together, then we can prevent an illness or an experiment going wrong. But unfortunately, we still lack the knowledge to recognise how things come together and create an effect. Sometimes we can calculate a risk through probability calculations. For example, the possibility of being killed by lightning strike is very low. However, the more the population grows or the more humans come together in one place, the higher the possibility that a person is killed by lightning strike. For example, in Singapore more human beings are struck by lightning than in Melbourne because geographically Singapore is in a region that has a greater occurrence of thunderstorms. And the population density in Singapore is 8358 persons per square kilometre, compared to Melbourne's population density of about 500 persons per square kilometre.

Swinging wave-based connections can also increase the possibility of factors coming together to form a similar result in two persons. For example, twins share certain genetic factors and structures and because they grow up so close together, they often develop the same behaviours and habits, etc., which means that very similar factors come together that cause both of them to experience the same or similar effect, for example, falling ill, pain, happiness, or dying, which they can experience at the same time, even though they may be miles apart.

The same applies to a couple that has lived together for many years and in whom the genes begin to form in similar ways due to the mental swinging waves between the two partners, causing them to experience the same event at the same time, just as twins sometimes do.

When three persons were killed by a falling wall in Melbourne in 2013, two factors came together: a wall fell just at that moment when those people were near it. But I asked myself, if there is no such thing as chance, then why were these three young people hit and not any other person that had walked past the wall just moments before? I thought perhaps these young people were not meant to have a longer life, maybe they had to make up some time from a life cut short last time around? But as Elisabeth Gruber explained to me, that would mean there would be some kind of higher power actively regulating this, which there is not. And to think 'why me and not someone else?' when we are struck by disaster would be just as futile, because really, we are all one. And to even consider that it should not be me but that it would be acceptable if it happened to someone else, is rather mean and selfish. In Melbourne, on a windy day, three people died because an unstable wall irresponsibly had not been secured and got pushed over by a strong gust of wind. These three persons were in the wrong place at the wrong time. If they had been further evolved spiritually, perhaps they could have avoided being caught under a ton of bricks by foreseeing the danger. If we knew how to calculate how things come together, or sometimes even if we observe our environment better, we can avoid being hurt in an accident.

For example, some of us know that on a hot summer's day it is risky to camp under old gum trees, because they have the tendency to drop big branches when the thermometer climbs to the high thirties and early forties. Or if we were evolved further, we would listen our intuition and to our dreams and know that a situation could potentially harm us and we could implement preventative measures. For example, in the early 1980s I was trying to hitch a ride from Mildura to Adelaide. A truck pulled up and one of the two drivers offered me a lift. Something in me urged me to decline and I did. And after hearing or reading about bad reports from hitch hikers since then, I wonder what could have happened to me if I had accepted. I am glad my subconsciousness warned me about a potential danger to my health and well-being. Another example is Billy's dream about an assassination attempt on him, which prompted him to wear a book and a plate under his shirt the following day. Sure enough, somebody tried to shoot him and the bullet lodged in the book/plate and Billy's life was spared.

Even our genetic make-up is subject to 'Fügung'. At the time of conception, it is not by chance how genes combine to create a new person and a new personality. Certain personality traits are inherited from the parents, whereas others come with the overall consciousness-block that incarnates into the embryo on day 21 after conception. Then environmental influences, like the food and drinks the mother consumes, the father's health at the time of conception and so forth, play a role in the development of the genetic make-up of the foetus. Thus all these factors, and perhaps some more that we do not know yet, combine to have an effect on the new person that is growing. And once the baby is born, factors like the star sign, the number of the day it was born, the environment, self-education and so forth play a role in shaping a certain personality. But the good news is that we can change certain traits that we may have inherited from our parents as is explained in the book 'Might of the Thoughts', for example. Also, Bruce Lipton in his book 'The Biology of Belief', describes how we can change the way our genes express themselves.

Back to shifting the blame: already in 1958 Billy warned all the governments in the world about the effects that over-

population would have on this planet if we did not agree on a worldwide stop to births. He warned that natural catastrophes on this planet would become more frequent and more severe, because when a planet is overpopulated many factors come together that destroy and exploit the natural environment, which in turn has dire consequences for us.

Therefore, if we chose to live in an area that may be prone to bushfires or flooding, we must take measures to reduce the risk of losing our houses or lives, and we cannot blame anyone else or a higher power if we are unsuccessful. We have either caused the loss by being neglectful or careless, or it could be due to causal foreordination, which means that too many unfavourable factors have come together.

So if we want to reduce the risks to our lives due to bushfires or other catastrophes, we must make a greater effort to reduce overpopulation and restore the balance on this planet.

*Vibka Wallder*

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2. Lipton, Bruce H. 2005, *The Biology of Belief*, Authors Pub Corp.

### *Das Leben meistern*

Nur ein Mensch, der glücklich ist und das  
Dasein in Liebe lebt,  
vermag wirklich zu  
leben und auch sein  
Schicksal zu meistern.

SSSC, 14. Januar 2011 17.28 h, Billy

### *Mastering Life*

Only a human being who is happy and lives  
his/her existence in love,  
is able to really  
live and also to  
master his/her destiny.

SSSC, 14<sup>th</sup> of January, 2011 5:28 pm, Billy

### *Letterbox Action of the Peace Flyer – Yes or No?*

If I am not mistaken, it was at the FIGU passive member assembly in May 2015, when all of us were given a peace flyer with the appeal to distribute that flyer as much as possible. Therefore, we began the task of producing that flyer as a bilingual brochure (German/English) and published it on our internet page and made it available at our information stands. From our information stands in the city of Melbourne, each time about 5-20 different brochures are taken and when a passer-by asks what we would recommend, we point them to the peace flyer or the more comprehensive brochure, “And there shall be PEACE on Earth...” plus one brochure on the topic of overpopulation.

In the meantime, all of us received the appeal from FIGU to also drop this flyer into letter boxes, so that the peace symbol will become widely known and spread. In the beginning there was some resistance in our group to this, because it seems to border on missionising and it is a great effort, connected with high costs and perhaps no success. However, the group nevertheless began to produce an English-only version of this flyer, which only comprises four A5 pages (two DIN A4 pages) and thus reduced the costs of printing to a minimum. And this flyer can now also be printed at home by every passive member without great effort.



In September 2019, my friend and I finally began our first letter box action, namely in a suburb of Melbourne, where we distributed 800 flyers over two days. The result surprised even us: The statistics of our internet page showed that we roughly had a 20% increase of visitors/hits on the following day! Then in October almost 500 flyers were distributed in Wangaratta, a smaller city in the country and on the following day again a rise in visitors/hits on our website was noted, however, not quite as big as the previous one.

The results showed us that the letter box actions are worthwhile, because through them we have reached many more human beings than we do with our information stands. Sure, there would be quite a number of persons who would have thrown the flyers straight into the bin, but nevertheless they would have seen the peace symbol and we hope that they have absorbed it via their subconsciousnesses and will recognise it again one day when they spot it on our cars, on the posters at our information stands or at other opportunities.

Vibka Wallder

### *Der Mensch ist nicht der Spielball anderer, sondern sein eigener*

Der Mensch, der als ‹Normalmensch› in Unglücklichkeit und Unzufriedenheit sehr oft niedergeschlagen dahingeht, lebt nicht als effektiv normaler Mensch gemäss seinem durch die schöpferisch-natürlich bestimmten Gesetze und Gebote geformten innersten Wesen, sondern er müht sich ab, nach seinem von ihm selbst geprägten äusseren Wesen sein Leben mehr schlecht als recht zu fristen. Und er lässt seiner Gedankenwelt nicht zu, zu erkennen, dass er es selbst ist, der sich das Leben zur Unerfreulichkeit und nicht selten zur psychischen Hölle macht. Nun ist aber die Zeit angebrochen, da er sich mit dieser Tatsache befassen und sich eingestehen muss, dass er allein die Macht über sich selbst hat, dass allein er über sich selbst, sein eigenes Leben, seine Lebensgestaltung, Lebensweise und sein ganzes Lebensverhalten bestimmt, folglich auch er ganz allein die Verantwortung dafür trägt. Er muss nunmehr bewusst erkennen, dass er in allen Situationen des Daseins und damit auch in seinem Leben nicht der Spielball irgendwelcher Mitmenschen ist, denn er behandelt sich selbst als solchen und kickt sich unbedacht und sinnlos von einer Situation der Unannehmlichkeit sowie der Niedergeschlagenheit und des Leides und Schmerzes in eine andere. In dieser Weise tragen also nicht seine Mitmenschen oder ein ungerechtes Leben die Schuld an all seiner Unglücklichkeit und Unzufriedenheit sowie an seinen Problemen und Sorgen usw., sondern nur er allein, folglich er derjenige ist, der alles zum Besseren verändern, beheben und richten kann. Er macht sich selbst nicht nur zum Spielball seiner selbst, sondern sogar

### *The Human Being is Not the Plaything of Others, rather his/her Own*

The human being who, as an ‹ordinary human being›, very often passes time depressed in unhappiness and dissatisfaction, does not live as an effective ordinary human being according to his/her innermost nature formed through the creational-natural determined laws and recommendations, rather he/she labours to eke out his/her life, but not very well, according to his/her outer nature formed by himself/herself. And he/she does not allow his/her world of thoughts to recognise that it is he himself/she herself who turns his/her life into one of unpleasurableness and frequently into a psyche-based hell. However, the time has now come when he/she must attend to this fact and admit to himself/herself that he/she alone has the might over himself/herself, that he/she alone is in charge of himself/herself, his/her own life, his/her life-forming-process, mode of life and his/her entire life-behaviour, thus he/she also bears the responsibility for it entirely alone. Henceforth he/she must consciously recognise that he/she is never the plaything of any fellow human beings in any situations of existence and therewith also not in his/her life, because he/she treats himself/herself as such and inconsiderately and senselessly kicks himself/herself from one situation of inconvenience and also glumness and of Leid and pain into another. In this form, therefore his/her fellow human beings or an unfair life do not bear the blame for all his/her unhappiness and dissatisfaction and also not for his/her problems and worries, etc., rather only he/she alone, thus he/she is the one who can change, resolve and fix everything for the better.

zum eigenen Opfer, und zwar so lange, bis er seine Wut, sein Leiden, seine Schmerzen sowie das Unglücklichsein, die Unzufriedenheit und seine Sorgen und Probleme endlich als selbstgemacht erkennt und behebt. Einzig muss er sich dabei klar sein, dass er selbst es ist, der sich das ganze Leid zufügt, und zwar durch seine falschen und zerrütteten seiner selbst, sondern sogar zum eigenen Opfer, und zwar so lange, bis er seine Wut, sein Leiden, seine Schmerzen sowie das Unglücklichsein, die Unzufriedenheit und seine Sorgen und Probleme endlich als selbstgemacht erkennt und behebt. Einzig muss er sich dabei klar sein, dass er selbst es ist, der sich das ganze Leid zufügt, und zwar durch seine falschen und zerrütteten Gedanken und Gefühle, die seine Psyche in die Niedergeschlagenheit und in Not und Elend drücken.

Tatsache ist dabei aber, dass er das nicht erkennt und erst lernen muss, alles in wahrheitlicher Weise zu erkennen. Wenn er aber alles nur vordergründig betrachtet, statt es gründlich zu durchdenken, dann nützt das nichts, denn er muss effektiv erkennen, dass er nur an sich selbst und an all dem leidet, was er in bezug auf seine Gedanken und Gefühle, seine psychischen Regungen sowie seine Handlungen und Verhaltensweisen gegenüber sich selbst falsch macht. Er muss alle alten Dinge auflösen und vergessen und nicht in alten und vergangenen unerfreulichen Dingen herumwühlen, die ihn in seinen unerfreulichen Zustand gebracht haben und die ihn haben unglücklich und unzufrieden werden lassen. Also soll er auch nicht die alten Dinge verurteilen und sich nicht darüber beschweren, sondern sie sich einfach in der Weise bewusst sein lassen und aufarbeiten, indem er sie geschehen sein lässt und sie vergisst. Und wenn er dabei ist, sich aus dem «Normalleben» hinauszuarbeiten, um sich ins effektive glückliche und zuversichtliche Normalleben einer gesunden Lebenseinstellung, Lebensgestaltung und Lebensführung hineinzuarbeiten, dann muss er sich auch selbst Liebe und Mitgefühl entgegenbringen. Dabei gilt es auch, dass er nicht Vergleiche in bezug auf andere lieblose, unglückliche und unzufriedene Menschen zieht, nicht über sie und ihre Verhaltensweisen und nicht über die Welt und die Ungerechtigkeit der Menschen, der Politiker und der

Not only does he/she turn himself/herself into his/her own plaything, but as a matter of fact into his/her own victim, indeed, so long until he/she finally recognises his/her anger, his/her Leiden, his/her pain and also the unhappiness, the unsatisfaction and his/her worries and problems as self-made and fixes them. In doing so, solely he/she must be clear to himself/herself that it is he himself/she herself who inflicts all the Leid, namely, through his/her wrong and dysfunctional thoughts and feelings, which push his/her psyche into glumness and into affliction and misery.

In doing so, the fact is that he/she does not recognise this and must first learn to recognise everything in a truthfully form. However if he/she observes and considers everything only superficially, instead of thoroughly thinking it through, then this is of no use, because he/she must effectively recognise that no one is affected negatively in the psyche-morale but himself/herself and in everything he/she does wrong in regard to all his/her thoughts and feelings, his/her psyche-based impulsations as well as his/her deeds and modes of behaviour. He/She must dissolve and forget all old things and not rummage around in old and past unpleasurable things, which have brought him/her into his/her unpleasurable state, and which have caused him/her to be unhappy and unsatisfied. Hence he/she must also not condemn the old things and not complain about them, rather simply allow himself/herself to be conscious of them and look back on and reappraise them, whilst he/she allows them to have happened and forgets them. And whilst he/she is working his/her way out of the 'ordinary life' in order to work himself/herself into the effective happy and confident ordinary life of a healthy life-attitude, life-forming-process and life-conduct, then he/she must also show himself/herself love and deep feeling. In so doing, it also holds true that he/she does not make comparisons in regard to other loveless, unhappy and unsatisfied human beings, does not pass judgement about them and their

Wirtschaftsbosse oder über schlechte Freund- und Partnerschaften usw. urteilt. Erstens ist das für ihn und seine Entwicklung nicht gut, sondern schadet ihm sehr, und zweitens ist das ganze falsche Verhalten der andern deren eigene Sache, die ihm in keiner Art und Weise bei seinen Bemühungen hilft, damit er selbst glücklich und zufrieden wird. Wenn er die andern aber wütend verurteilt, dann leidet er selbst und wird zum eigenen Opfer seiner eigenen Gedanken und Gefühle. Also sind niemals irgendwelche Mitmenschen die Ursache für seine psychischen Leiden, seine Unzulänglichkeit, seine Unglücklichkeit und Unzufriedenheit, sondern einzig und allein er selbst. Nimmt er etwas anderes an, dann schafft er sich einen gewaltigen Irrtum, denn allein er entscheidet Tag für Tag und in jeder Minute seines Daseins aufs Neue, was sein soll, und das tut er sowohl in unbewusster als auch in bewusster Weise, was er aber sehr oft nicht realisiert, weil er nicht bewusst darauf achtet, was er entscheidet und welche Entschlüsse er fasst. In dieser Weise, meistens unbewusst, fasst er immer und immer wieder Entschlüsse und Entscheidungen, die er zur Ausführung bringt und dadurch Schaden erleidet, was ihm nicht selten Elend, Leiden, Not, Schmerzen, Ungemach und viel Ärger bringt. Verurteilt er dabei andere Menschen, dann macht er sich zwangsläufig in bezug auf seine Gedanken und Gefühle zu deren Spielball, den er jedoch selbst dermassen herumkickt, dass er sich immer selbst wieder sehr empfindlich trifft.

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modes of behaviour and about the world and the unfairness of human beings, politics and economic bosses, or about bad friendships and partnerships. For one thing, this is not good for him/her and his/her development, rather it harms him/her very much, and secondly, all the wrong behaviour of others is their own business, which does not help him/her in any form with his/her efforts of becoming happy and satisfied himself/herself. However, if he/she furiously condemns others, then he/she suffers himself/herself and becomes his/her own victim of his/her own thoughts and feelings. Therefore, any fellow human beings are never the cause for his/her psyche-based Leiden, his/her inadequacy, his/her unhappiness and unsatisfaction, rather solely and exclusively he himself/she herself. If he/she assumes otherwise, then he/she makes a terrible erroneous assumption, because he/she alone decides day after day and in every minute of his/her existence afresh what has to be, and he/she does this both in unconscious as well as in conscious form, which however he/she very often does not realise, because he/she does not consciously pay attention to what he/she decides and which resolutions he/she makes. In this form, mostly unconsciously, he/she repeatedly makes resolutions and decisions which he/she carries into effect and thereby causes harm which frequently brings him/her misery, Leiden, affliction, pain, hardship and much vexation. Thereby if he/she condemns other human beings, then in regard to his/her thoughts and feelings, he/she inevitably turns himself/herself into their plaything, which however he/she kicks around insomuch that he/she strikes himself/herself repeatedly very sharply.

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*Adam Dei Rocini*