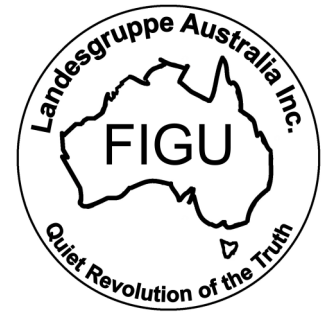




FIGU - LANDESGRUPPE AUSTRALIA



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Ein weiser Rat

Auszug aus FIGU Bulletin Nr. 111, Seiten 7-8

Ein Mann hatte sich viele Sorgen um den Zustand der Welt gemacht, auf der er und seine Familie lebten. Er verzweifelte am Unverstand, der Verbohrtheit, Unbelehrbarkeit, Unvernunft und Gleichgültigkeit vieler seiner Mitmenschen. Und er ärgerte sich über die Verantwortungslosigkeit der Mächtigen, die sehenden Auges nichts gegen die Zerstörung des Klimas, der Umwelt, der Natur des Planeten und nichts gegen die Verrohung und Verblödung der Menschen unternahmen, weil sie – die Mächtigen – nur an Macht, Profit und daran interessiert waren, ihre unersättliche Herrschsucht und ihre krankhafte Selbstsucht zu stillen, was ihnen aber nie gelingen konnte, weil sie zu Sklaven ihrer Begierden geworden waren und sich dem blanken, alles zerstörenden Materialismus verkauft hatten.

Kurz gesagt, der Mann machte sich selbst verrückt, demolierte seine Psyche und war der Verzweiflung und dem psychischen Zusammenbruch nahe, vielleicht sogar auf dem Weg, seine Persönlichkeit resp. sein Bewusstsein dauerhaft zu schädigen oder zu zerstören. Also besann er sich in seiner Not auf den Rat seiner Freunde und besuchte einen weisen Freund, der ihn zu sich eingeladen hatte und der jederzeit ein offenes Ohr für alle jene Menschen hatte, die in Not waren oder einfach wichtige Fragen und Probleme hatten, die sie selbst offenbar nicht aus eigener Kraft und eigenem Vermögen zu lösen in der Lage waren.

Als der problembeladene Mann dem weisen Freund und Ratgeber gegenüber sass und ihm seine Probleme geschildert hatte, gab der Weise ihm folgende Ratschläge:

Wise Advice

Excerpt from FIGU Bulletin no. 111, pages 7-8

A man had been very concerned about the state of the world in which he and his family lived. He despaired at the ununderstanding, the stubbornness, incorrigibility, irrationality and unconcernedness of many of his fellow human beings. And he got angry about the irresponsibility of the mighty ones, who, with their eyes open, undertook nothing about the destruction of the climate, the environment, the planet's nature and nothing about the brutalisation and mental dumbing down of the human beings because they – the mighty ones – were only interested in might, profit and in satisfying their insatiable imperiousness and their pathological selfishness, which, however, they could never succeed in because they had become slaves to their desires and had sold themselves to the sheer, all-destructive materialism.

In a nutshell, the man drove himself crazy, demolished his psyche and was close to despair and a psychical breakdown, perhaps even on the way to permanently damaging or destroying his personality, that is to say, his consciousness. Therefore, in his need, he reflected on the advice of his friends and visited a wise friend who had invited him over and who always had a sympathetic ear for all those human beings who were in need or simply had important questions and problems which they obviously failed to solve by their own efforts and own ability.

Once the problem-burdened man sat across from the wise friend and advisor and had described his problems to him, the wise man gave him the following advice:

«Übe und bewahre in allen Dingen stets völlige Neutralität gegenüber allem und jedem.»

«Konfrontiere dich nicht und niemals mit irgend etwas oder irgend jemandem. Halte und übe stets Abstand und Neutralität sowie gedanklich-gefühlsmässige Freiheit und Lockerheit und bewahre diese Werte in deiner Psyche und in deinem Bewusstsein.»

«Übe, so oft du kannst, die einfache, aber sehr hilfreiche und wohltuende sogenannte Ruhe-Meditation, wie ich sie in einem meiner Bücher beschrieben habe. Sei ganz still und horche in dich hinein, in dein Inneres und Innerstes und schaffe dadurch Ruhe und Frieden in dir.»

«Nimm alle auf dich zukommenden Lebensaufgaben, Probleme und Anforderungen – wie und was immer sie auch sein mögen – ganz neutral an, analysiere sie, bespreche sie mit dem Partner/der Partnerin, mit der Familie, mit Freunden usw. und löse sie logisch und neutral.»

«Lebe im Hier und Jetzt, und mache dich nicht mit Dingen gedanklich-gefühlsmässig verrückt, die nur Möglichkeiten oder von dir selbst erdacht sind, denn das ist nicht real.»

«Übe Lockerheit und halte Abstand und Neutralität gegenüber allen Dingen und auch **gegenüber dir selbst.**»

Der Mann wusste, dass er dem Weisen stets vertrauen konnte, denn er war nicht nur ein Mensch voller Liebe und Weisheit, sondern auch ein wahrer Freund, dessen Türen stets offen standen für Menschen, die seiner Hilfe und seines weisen Rates bedurften.

Er beherzigte den Rat des Weisen, und es gelang ihm, durch die selbsterschaffenen dunklen Täler seiner Psyche langsam nach oben zu wandern und wieder Licht, Freude, Frieden, Harmonie und Glück in sich selbst zu erschaffen. Denn – wie heisst es doch so schön und stets treffend, wenn es um die Macht des Menschen über seine Psyche und sein Bewusstsein geht: **«Des Glückes Schmied ist stets der Mensch selbst!».**

Achim Wolf, Deutschland

“Always practice and maintain complete neutrality in all things towards everything and everyone.”

“Do not and never confront yourself with anything or anyone. Always keep and practice distance and neutrality as well as thought-feeling-based freedom and ease and preserve these values in your psyche and in your consciousness.”

“Practice, as often as you can, the simple, but very helpful and beneficial so-called calmness meditation, as I have described it in one of my books. Be very still and listen to yourself, to your inner self and your innermost self and therethrough create calmness and peace in yourself.”

“Accept all life tasks, problems and demands that come to you – however and whatever they may be – completely neutrally; analyse them, talk about them with your partner, with the family, with friends and so forth, and solve them logically and neutrally.”

“Live in the here and now, and do not drive yourself crazy in a thought-feeling-based form with things that are only possibilities or are thought up by yourself, because that is not real.”

“Practice ease and keep distance and neutrality towards all things and also **towards yourself.**”

The man knew that he could always trust the wise man, because he was not only a human being full of love and wisdom, but also a true friend whose doors were always open to human beings who needed his help and his wise advice.

He took the advice of the wise man to heart and he succeeded in slowly wandering out of the self-created dark valleys of his psyche and creating light, joy, peace, harmony and happiness in himself again. Because – as it is so beautifully and always aptly said when it comes to the might of the human being over his/her psyche and his/her consciousness: **“The human being is always the smith of his/her own fortune!”**

Achim Wolf, Germany
Translation: Vibka Wallder

Electronic books versus Hard Copy Books

Auszug aus dem 542. offiziellen Kontaktbericht vom 7. Juli 2012

FIGU [Sonder-Bulletin Nr. 70](#)

Billy

Letzte Nacht, wie schon verschiedentlich zuvor, hatte ich wieder einen Telephonanruf und wurde zum x-ten Male gefragt, warum wir keine Elektronik-bücher machen. Auch haben wir bei einer GV einmal darüber gesprochen, wobei ich jedoch auch da gemäss dem dagegen stimmte, was Zafenatpaneach, du, Quetzal und euer Gremium dazu zu sagen hatten, was leider auch nur in einem Privatgespräch erörtert und deshalb nicht in einem Kontaktbericht niedergeschrieben wurde. Daher möchte ich dich bitten, einmal von deiner Seite aus etwas offiziell dazu zu sagen, und zwar auch das, was du mir bezüglich der Verbindung zwischen Buch und Leser resp. Leserin gesagt hast.

Ptaah

Was ich dir bezüglich elektronischer Bücher erklärt habe, bezieht sich sowohl auf Zafenatpaneachs, Quetzals wie auch auf unseres Gremiums und meine eigenen Erfahrungen. Elektronische Schriftwerke, die auch bei uns Plejaren gegeben sind, natürlich in viel höher entwickelten Formen, dienen einzig und allein zur Verbreitung von Informationen sowie zur Kommunikation. Gegensätzlich dazu haben wir Buchwerke, die jedoch nicht aus Papier und Karton-einfassungen bestehen, sondern aus unverderb-lichen künstlichen Materialien, die auch nicht in einer Art Druckverfahren, sondern in einer Form beschriftet werden, die Ähnlichkeit mit einer Photo-technik hat. Diese für Buchwerke künstlichen Materialien sind, wie gesagt, unverderblich, und die Buchwerke finden bei unseren Bevölkerungen grosse Beliebtheit und also regen Gebrauch. Insbesondere sind es, seit wir deine Schriften und Bücher haben dürfen, deine lehrrei-chen Werke, die tatsächlich in grossen Massen Verbreitung gefunden haben. Elek-tronische Buchwerke werden nicht daraus gemacht, ausser in der Weise, dass sie bei Belehrungen durch die Geistführer auf zweckdienliche Weise auf geeig-neten grossen Flächen zum Ablesen für alle Zuhörer wiedergegeben und dann den Zuhörenden erläutert werden können. Ansonsten jedoch werden keinerlei elektronische Buch- und Schriftwerke hergestellt und also auch nicht genutzt, denn das Ganze einer elektronischen Buchform wirkt auf die Lesenden

Excerpt from the 542nd Official Contact Report from the 7th of July, 2012

FIGU Special Bulletin No. 70

Billy

Last night, as on various occasions before, I had another phone call and was asked for the umpteenth time why we do not produce electronic books. We also talked about it once at a general meeting, whereby, however, I also voted against it then according to what Zafenatpaneach, you, Quetzal and your committee had to say about it, which unfortunately was also discussed only during a private talk and thus was not written down in a contact report. Therefore, I would like to ask you to say something about it officially from your point of view; namely, also what you told me in regard to the connection between book and reader.

Ptaah

What I have explained to you regarding electronic books refers to experiences of Zafenatpaneach, Quetzal, as well as our committee and experiences of my own. Electronic publications, which are also available to us, the Plejaren – naturally in much higher developed forms – are used solely and exclusively for dissemination of information as well as for communication. Contrasting to that we have books, which however do not consist of paper and cardboard bindings, but of durable artificial materials which are also not inscribed in a kind of printing process, but in a form that is similar to a photo technique. As mentioned, these artificial materials for books are durable and these books find great popularity and thus active use among our populations. Especially since we are allowed to have your publications and books, your instructional works have indeed been disseminated to a great extent. They are not turned into electronic books, except for when they are used during instructions from our spirit leaders, when in a purposeful form they can be shown on suitable large surfaces for the audience to read from, and then be explained to the audience. However, apart from that, no electronic books or written works are produced at all and therefore are also not used, because the entire electronic form of books has a cold and impersonal effect on the readers, consequently no valuable connection to the contents of the book can be established. And with that

kalt und unpersönlich, folglich keine wertvolle Verbindung zum Buchinhalt und damit auch kein eventuelles Mitleben mit dem Inhalt hergestellt werden kann. Das Ganze wirkt auf die den elektronischen Inhalt Lesenden also unpersönlich und unregsam, folglich tiefgreifende Regungen ausbleiben. Der elektronische Buch- oder Schrifteninhalt wirkt wie banale Phrasen, Steifheiten, ohne Wärme und wie Gezwungenheiten, Störungen, Unvertrautheiten, Verschrobenheiten und gar wie Albernheiten usw., weil keine innere Verbindung daraus hervorgehen kann und alles wie ein kalter Fremdkörper wirkt. Im Gegenteil dazu steht ein richtiges Buchwerk, das in den Händen gehalten werden kann und mit dem der lesende Mensch als Besitzer desselben eine Besitzverbindung eingeht. Dabei aber geht das Ganze noch tiefer und schafft durch den Buch- oder Schrifteninhalt in dem diesen Inhalt lesenden Menschen eine tiefgreifende Wärme und Verbindung sowie ein Mitleben mit dem Stoff, den er liest. Durch die Art und Weise dieser inneren persönlichen Verbindung wird auch das Interesse geweckt, wodurch sowohl ein Mitdenken und Mitleben sowie auch ein Miterleben entsteht, wodurch die Gedanken und Gefühle angeregt werden und damit auch ein Hinterfragen und Lernen entsteht, was bei elektronischen Buch- und Schriftwerken nur schwerlich oder überhaupt nicht erreicht werden kann. Dies eben darum, weil elektronische Bücher und Schriften nur kalte Informationen wiedergeben, die keine persönliche innere Regungen ansprechen und keine tiefe Verbindung zu Verstand und Vernunft sowie zur inneren Wärme schaffen können. Wird ein Buch benutzt, dann wird mit diesem und dessen Inhalt eine persönliche Beziehung verbunden, so es auch immer wieder in die Hand genommen, wieder gelesen oder studiert wird, wobei damit auch Gedanken und Gefühle verbunden werden. Elektronische Geräte, Bücher und Schriften sowie deren Inhalt jedoch, bleiben kalt, unpersönlich, beziehungs- und verbindungslos, denn die Geräte sind für den Menschen nur ein Stück lebloses Material, und der Inhalt erlöscht, sobald das Gerät ausgeschaltet wird. Ein Buch hingegen wirkt auf den Menschen als etwas, mit dem und dessen Inhalt er sich auch dann noch auseinandersetzt, wenn es weggelegt wird, denn es ist einerseits jederzeit wieder greifbar, und andererseits kann der Inhalt durch neuerliches Lesen oder Nachdenken immer wieder verinnerlicht und nachvollzogen werden. Ein elektronisches Gerät hinterlässt zudem in keinem Fall eine solche Vielfalt von bleibenden Eindrücken, wie

also no possible co-living with the content can be established. The whole thing has an impersonal and inactive effect on the reader who reads the electronic content; consequently profound impulsations fail to materialise. The content of electronic books or writings seems like banal phrases, rigidnesses, without warmth and as something forced, like disturbances, unfamiliarity, eccentricities and even as absurdities and so forth, because no inner connection can come forth from it and all of it appears as a cold foreign body. Contrary to that stands a real book that one can hold in one's hands and with which the reader, as the owner, enters into an ownership connection. In addition, however, the whole thing goes even deeper and, through the content of the book or writing, creates a profound warmth in the human being reading this content, as well as a co-living with the material that he/she reads. Through the form and mode of this inner personal connection the interest is also awakened, through which arises both a co-thinking and co-living as well as also a coexperiencing, where through the thoughts and the feelings are encouraged and therewith also a questioning and learning arises, which can only be achieved with difficulty or not at all with electronic books and writings. The reason being that electronic books and writings only display cold information, which does not speak to any personal inner impulsations and which cannot create a deep connection to the intellect and rationality as well as to the inner warmth. If a book is used, then a personal relationship is connected with it and its contents, therefore it is also picked up again and again, is read again or studied, in which case also thoughts and feelings are connected with it. However, electronic devices, books and writings as well as their content remain cold, impersonal, without relationship and connection, because the devices are just a piece of lifeless material to the human being and the content disappears as soon as the device is turned off. On the contrary, a book has the effect on the human being as something with which and whose content he/she continues to concern himself/herself, even when it has been put down, because on one hand, it can be picked up again any time, and on the other hand, through further reading and consideration, it can be internalised and fathomed again and again. Additionally, in any case, an electronic device does not leave such a diversity of lasting impressions like the ones a book imparts, which can be held in one's hands and can be picked up again at any time, when it has been put away and with which the human being establishes a thought-feeling-based relationship and connection.

diese ein Buch vermitteln, das in den Händen gehalten werden kann und auch jederzeit wieder greifbar ist, wenn es weggelegt wird und mit dem der Mensch gedanklich-gefühlsmässig eine Beziehung und Verbindung eingeht.

Billy

Danke, das einmal offen zu erklären, kann wirklich zum Verständnis führen, dass Elektronikbücher zum Lernen wirklich ungeeignet sind, weil sie rein nur zur Information und vielleicht noch zur Unterhaltung dienen, ansonsten jedoch nicht als wertvoll in Bezug auf das Lernen bezeichnet werden können. Wenn ich so darüber nachdenke, dann erscheint mir das Ganze wie bei Zeitungen, die Nachrichten und sonstige Informationen bringen, die von der Leserschaft aufgesogen und dann sehr schnell wieder vergessen werden, weil das ganze Informativ ja nur oberflächlich, nicht persönlich bezogen und ohne persönliche Beziehung und Verbindung ist. Das ist der springende Punkt.

Ptaah

Was zu bestätigen ist.

Billy

Thank you; to explain this openly this time can really lead to understanding that electronic books are really unsuitable for learning, because they are purely designed for information and perhaps also for entertainment, but otherwise however cannot be called valuable in regard to learning. When I think about it then it seems to me that it is the same as with the newspapers, which bring news and other information that is absorbed by the readers and then very quickly forgotten again, because all the information is superficial, one does not relate to it personally and it is without any personal involvement or connection. That is the salient point.

Ptaah

Which I can affirm.

Translation: Vibka Wallder

Is this dog more logical thus more retrainable than an Earth human being?

Quite suddenly, and seemingly by coincidence around the time of some discussions our FIGU Australia group were having about the controversial topic of keeping pets, I recently acquired a dog, not as a pet but as a 'useful' animal for the farm. This acquisition is for the purpose of protecting our precious nut crops which are intended as a source of income for us, from animal predators. So I have taken upon myself the quite ambitious task of avoiding the destructive and inappropriate forms of keeping an animal (i.e. indoors, unnecessarily and as a substitute for human relationships). But I have also taken on the task of training a second-hand Kelpie puppy – that is, a highly energetic and intelligent dog (with baggage) which has been bred to herd sheep and cattle – to chase away the hundreds of parrots and a few possums that will otherwise totally destroy my nut crop each year. Meanwhile, this still somewhat overwhelmed little dog has to also learn *not* to chase away my flock of ducks, but to gently nudge them here and there as required. Given that by all accounts these dogs thrive on big mental and physical challenges and stimulation, I think it is a relatively appropriate life for this high performance dog, and the challenge will provide a lot of intense learning for me as well!

But now I will get to the real point of this article, which not surprisingly attempts to look at the nature of the consciousness once again. Sure, this is a dog, not a human being. But there are some interesting comparisons which can be made, and I really feel that my confidence about successfully training him comes largely from my increased understanding of how the consciousness works, thanks to Billy Meier's teaching.

I have to say that this dog's logical nature is downright refreshing. I think I can be quite sure that all of his behaviour is based on logical unconscious conclusions and connections he has made. So if I can see what they are I can address

them with retraining or reinforcement. I don't have to worry that he will get resentful or disheartened due to a low, overly negative self-perception. I don't have to worry that he will get distracted by a delusional ambition whereby he dreams he is becoming a dog hero or super-talent, to compensate for a low self-esteem. Naturally, I have been somewhat anxious on discovering that Kippy actually is frightened of the sulphur-crested cockatoos and totally obsessed with chasing the ducks. What would I do if we got stuck with an untrainable non-pet and he got stuck with us? But I reasoned that I only need to gently and patiently introduce the fun of chasing the parrots and the discipline of being gentle with the ducks for him to come around. After almost 3 weeks of doing just that I have been immensely relieved to find that he took it upon himself a couple of times, under certain conditions, to chase the parrots during particularly big and noisy invasions, and seemed to enjoy it. (I only wish I could have let him off the lead so he did not have to wait for me! He does not yet know not to leave the property and go chase the sheep/cattle/horses on the adjoining farms!)

Of course, this consciousness-retraining task is simple in some ways because he is a dog bred to be trained to work and who largely wishes to please me by following my direction, and, as I said, he is quite logical. But I am required to think everything through very thoroughly and consistently and exercise a lot of patience. But a help with the necessary patience has been knowing that new information takes a while to stick. It is only after many, many repetitions of the new instructions that I will start to see a significant change. It means that what first may appear as significant failure or naughtiness in the dog is likely nothing more than insufficient establishment in the consciousness of the new idea. But that does not mean that all those attempts to teach so far were wasted. On the contrary, they could not accumulate in the dog's consciousness to the point of shifting his behaviour had they not been laid down all those times already. Even in a dog bred to herd livestock, sufficient training can turn him into a dog that does not chase anything much at all including cars and children – although he would like to – provided he is adequately stimulated and exercised in another form. How similar that is to our situation of inheriting all sorts of traits such as being inclined to obesity or being overly teacherly or stand-over artists, etc. With big efforts we can engage in thorough self-training to avoid any inherited inclinations if appropriate.

Another teaching that comes to mind while I attempt this training is to avoid the use of Gewalt, or illogical force. Fortunately dog trainers these days seem to be in agreement that getting a dog to choose to do as you require through seeing benefits to itself is the right way to go. Getting the dog to act due to fear does not lead to the beneficial understanding nor to the necessary harmony and peace for a healthy consciousness. This takes me back to the teaching of Billy's about the harmful Gewalt employed by religion on Earth whereby the believer acts out of fear of punishment from a god or fear of not going to Heaven or similar. This does not promote development of the consciousness because its enslavement does not allow self-thinking and learning through cause and effect. No self-confidence can build up if that experience is not allowed, and the individual is always nursing a state of anxiety at the back of his/her mind due to not having established his/her own basis of understanding and trust in his or her own judgement.

I could perhaps go too far with dog/human comparisons. But my question really is, can we train ourselves as well as we can train a dog, where say, rather than chasing parrots instead of ducks we train ourselves to pursue evolutionary, healthy ideals rather than superficial short-term, destructive or selfish pleasures? There is a whole world of unconscious thoughts surrounding our habitual preferences that need to be over-ridden by thoughts that spell out and support the benefits of the new choices. Again this demands thoroughness, deep rethinking, imagining, re-evaluating and reinforcement. A great obstacle to our progress with ourselves is likely the deeply ingrained fear that there is nothing substantial at our core to replace the space left by those superficial, material pleasures. As I understand it, that fear is based on the religiously introduced habit of never looking within and thus never actually consciously experiencing the inner wealth and stability – our true creational nature.

“The not knowing about the true innermost nature of the human being is the root of all his/her torment. To fathom and to experience the inner and innermost as self-cognition is the human being's highest duty, in order through the self-realisation, to make himself/herself into a true human being in accord with the innermost, creational values. – The consciousness must not be diverted from the emanation of the innermost, creational

nature, by the external material wishes, desires, happenings and false hopes, and so forth, because this means to pass by the effective life itself.” (no. 486, p.438. The Way to Live.)

I suspect that a dog being never trained away from (unconsciously) sensing his inner nature doesn't have such insecurity about change and thus his resistance is only down to inertia. Clearly a dog is free of so many of the issues that we suffer from. For instance, you do not see a dog with this problem:

55. “You do not recognise the truth, rather you strive against it, which is why you also envy those who are righteous (conscientious) and fair (responsible) as well as connected to fairness.” (Goblet of the Truth, Chapter 19.)

Or this:

279) “You do not want to listen and act, but with childish defiance you demand fairness and forgiveness, even though you do not know who shall give them to you; and if you assume that the Creation Universal Consciousness shall give you fairness and forgiveness and you then intend to accept it in its greatness and truth, then you are on an evil irrational way, because truly, you alone are responsible for the fairness and forgiveness, because in your life you yourselves must give them to you, since you alone are responsible for all and everything for which you need fairness and forgiveness.” (Goblet of the Truth, Chapter 28)

Kippy does not want to learn out of egotistical reasons, to be a better seeming dog than all the others. He does not seek to shine. He does not get despondent when he does not understand. He just carries on trying or has a rest.

So I am training the dog, and the dog is also training me to be more consistent, logical, patient, thorough, observant and understanding. (No doubt children would have done this for me too!) No step can be skipped. Everything I do with him is teaching him something – good or bad. How quick we are to get discouraged when we do not see quick results, be it in dogs or ourselves! But when we understand how it works, then we can be patient and enjoy the journey with a sense of wonder and fascination.

Vivienne Legg



Bewusstseinsverfassung beim Sterben *Condition of Consciousness During Dying*

Für jeden Menschen ist es wichtig, zum Zeitpunkt seines Sterbens eine friedvolle und harmonische Bewusstseinsverfassung zu haben, wobei es keine Rolle spielt, ob ein Glaube an irgend etwas, wie an einen Gott, an Engel oder an ein himmlisches Paradies gegeben ist oder nicht, oder ob der effektiven Wirklichkeit und der daraus resultierenden Wahrheit nachgelebt wird. Wichtig ist beim Sterben, dass kein Ärger, kein Hass sowie sonstwie keine negative, böse und schlimme Gedanken, Gefühle und Emotionen gegeben sind. Auch wenn der Mensch nicht gemäss der Wirklichkeit und deren Wahrheit seine Gedanken und Gefühle pflegt, sondern in irgendeinem religiösen, sektiererischen, falsch-philosophischen oder atheistischen Glauben lebt, muss es für ihn verständlich sein, dass es sehr viel besser ist, in Frieden, Ruhe und Harmonie zu sterben als mit bösen, negativen und schlimmen Gedanken und Gefühlen. Daher sollen beim Sterben die Gedanken- und Gefühlsregungen auf Frieden und Liebe sowie auf Harmonie und Freude ausgerichtet sein, denn in dieser Weise lässt sich leichter vom Leben Abschied nehmen. Ein guter und friedlicher Bewusstseinszustand beim Sterben ist sehr heilsam und also sehr förderlich, um den letzten Weg zu beschreiten. Und wenn sich der Mensch seines Sterbens und des auf ihn zutretenden Todes in einem guten Bewusstseinszustand bewusst ist, dann tritt er dem Unausweichlichen mit grosser Gelassenheit und mit der Gewissheit entgegen, dass er sich davor nicht zu ängstigen hat. Alles erscheint in den Gedanken und Gefühlen derart als Gewissheit, dass es sich wie um einen Traum handelt, aus dem nach dem Todesleben ein neues Leben mit einem neuen Bewusstsein und einer neuen Persönlichkeit hervorgeht. Und ist der Mensch beim Sterben in der Lage, seine bewusstseinsmässige Gelassenheit zu wahren, dann tritt er losgelöst und frei von allen Ängsten und Sorgen in die Arme des Todes.

SSSC, 16. Januar 2012, 00.58 h Billy

It is important for each human being to have a peaceful and harmonious condition of consciousness during his/her dying, whereby it plays no role whether or not there is a belief in something such as a god, an angel or in a heavenly paradise, or whether he/she lives according to the effective reality and the truth resulting from it. During dying, it is important that there is no anger, no hate or otherwise no negative, evil and bad thoughts, feelings and emotions. Even if a human being does not care for his/her thoughts and feelings according to the reality and its truth, but rather lives in any religious, sectarian, false-philosophic or atheistic belief, it must be comprehensible to him/her that it is much better to die in peace, calm and harmony than with evil, negative and bad thoughts and feelings. Therefore, during dying, the impulsations of the thoughts and feelings should be directed towards peace and love as well as harmony and joy, because in this form it is easier to say goodbye to life. A good and peaceful condition of consciousness during dying is very healing and therefore very conducive in going the final way. And if, in a good condition of consciousness, the human being is aware of his/her dying and his/her death approaching him/her, then he/she faces the inevitable with great equanimity and with the certainty that he/she does not have to be afraid of it. Everything appears in the thoughts and feelings as certainty in such a form that it is like a dream, out of which, after the death-life, a new life with a new consciousness and a new personality arises. And if, during dying, the human being is capable of keeping his/her consciousness-based equanimity, then he/she steps into the arms of death detached and free of all anxieties and worries.

SSSC, 16th January 2012, 00:58 Billy

Translation: Adam Dei Rocini