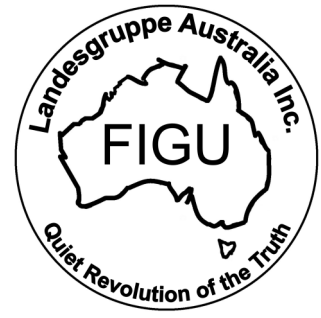




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Number 28 May 2022

“Lebensfreude” Life Struggle and Self-finding...

Recently I spoke at length with a childhood friend from Germany and one thing in particular she mentioned during our conversation stuck with me. When we talked about all the Covid restrictions and keeping ourselves healthy during these challenging times, she said, “the main thing to strengthen your immune system is ‘Lebensfreude’”.

In the FIGU dictionary online, ‘Lebensfreude’ is translated as ‘joy of living’, and in the online dictionary ‘dict.cc’ we can also find ‘vitality’, ‘soulfulness’, ‘high spirits’, ‘enjoyment of life’, or ‘zest for life’ as translations for *Lebensfreude*. And this friend seems to have a great zest for life regardless of the many tragedies she encountered in her life. However, how can one develop joy of living or a zest for life when one feels overwhelmed with the struggles of life?

In the article, ‘Thoughts and feelings have an effect on health’ (‘*Gedanken und Gefühle wirken sich auf die Gesundheit aus*’), from BEAM Portal, Billy writes, “... Thus anxiety, illness, suffering, pain as well as joy of life, health, dignity and confidence are life circumstances as well as profound states that are specifically also rooted in one’s thoughts and their feelings”.

«So sind Angst, Krankheit, Leiden, Schmerz sowie Lebensfreude, Gesundheit, Würde und Zuversicht Lebensumstände sowie tiefgreifende Zustände, die speziell auch in den Gedanken und deren Gefühlen verwurzelt sind.»

Therefore, if one does not have any joy in life or a zest for life, one needs to change one’s thinking and feeling. That is probably easier said than done when one feels life is a constant fight or struggle. So how can one go about changing one’s thinking and the feelings arising from it? First of all, one must become clear about where those life- negating feelings may stem from.

In the book, ‘If the Human Being Wants to Become Happy and Content...’ (*Wenn der Mensch glücklich und zufrieden werden will...*), Billy has published a number of articles that could be helpful to raise one’s enjoyment of life, for example, ‘The human being, his/her life struggle and his/her self-finding’ (‘*Der Mensch, sein Lebenskampf und seine Selbstfindung*’).

One of the laws of Creation is the law of cause and effect, which means that a certain cause brings about a certain effect. “Accordingly, if the human being considers his/her existence and life to be strenuous and troublesome, he/she calls forth the causes that bring him/her correspondingly evil, bad and negative effects.” (page 60)

«Demgemäss ergibt sich, dass wenn der Mensch sein Dasein und Leben als anstrengend und plagenreich erachtet, er dadurch dann Ursachen hervorruft, die ihm dementsprechend böse, schlechte und negative Wirkungen bringen.»

Due to the might of our thought, what we think, we become, so if we keep thinking that our life is burdensome and a constant struggle, then we make it so by going about life wrongly and not understanding the law of cause and effect and the might of our thoughts.

The thought that life is a struggle may originate in our upbringing, something we have learned from our parents, grand-parents, friends and so forth. So the first thing we need to do is, "... not be a herd animal and simply allow oneself to be swept along in the tremendous stream of those who fail in their life struggle and miserably get lost in the shuffle." (page 61)

«Also darf er kein Herdentier sein und sich nicht einfach im gewaltigen Strom derer mitreißen lassen, die in ihrem Lebenskampf versagen und kläglich in der Masse untergehen.»

We need to observe where we have allowed ourselves to be swept along by the herd and subconsciously have developed the wrong thinking that life is always a struggle. These thoughts may have been hammered into us during our upbringing by parents, teachers, preachers and so forth, or we have adopted them unconsciously by observing the human beings in our immediate environment. Now is the time to change those thoughts and develop a zest for life. In order to do so "...it is necessary to turn effectively towards life, to welcome it and to free oneself from the life struggle, because it is directed against life itself and never brings anything good, but only anxiety and vexation, pressure, arduousness, hardship, dejectedness, unhappiness and sorrow and so forth. The human being must therefore realise and understand that he/she must get away from the life struggle in order to turn towards the effective life, which is truthfully not exhausting and not a sad affair, but a constant evolutionary striving forward towards joy, inner peace, inner freedom and harmony and therewith also towards happiness and satisfaction." (page 62)

«Also ist es notwendig, sich effektiv dem Leben zuzuwenden, es willkommen zu heißen und sich vom Lebenskampf zu befreien, weil dieser nämlich gegen das Leben selbst gerichtet ist und niemals etwas Gutes bringt, sondern nur Angst und Ärger, Druck, Mühsal, Not, Niedergeschlagenheit, Unglücklichsein und Trauer usw. Der Mensch muss also begreifen und verstehen, dass er vom Lebenskampf wegkommen muss, um sich dem effektiven Leben zuzuwenden, das wahrheitlich nicht anstrengend und keine traurige Angelegenheit ist, sondern ein stetes evolutives Vorwärtstreben hin zur Freude, zum inneren Frieden, zur inneren Freiheit und Harmonie und damit auch zum Glücklichsein und zur Zufriedenheit.»

To get away from the attitude that a life struggle is an inevitable part of life, for example, we can begin by changing our attitude towards work. Even if we have to spend much time working in order to survive, we can see it as an opportunity to contribute to society and to be financially independent to some extent and not see it as a burden and drudgery. And another important factor is that one must also not allow oneself to be influenced by all the evil, bad and negative things happening around the world right now. Sometimes it is challenging not to be dragged down by so much information and misinformation, with which we are bombarded via the mainstream media, social media feeds to our phones and computers, links in emails and so forth. But it is important that we overcome our addiction to the media and think about what we want for ourselves. As Billy says, "Fundamentally, he/she must learn to find himself/herself and to develop himself/herself, whereby he/she must not allow himself/herself to be prevented from doing so by illnesses, wars and rampantly spreading diseases as well as by oppression through religions and sects, by power-hungry rulers and by all kinds of evil happenings, manipulations and situations and so forth." (page 62)

«Grundsätzlich muss er lernen, sich selbst zu finden und sich selbst zu entwickeln, wobei er sich nicht durch Krankheiten, Kriege und Seuchen sowie durch Unterdrückung durch Religionen und Sekten, durch machtgierige Herrschende und durch allerlei böse Geschehen, Manipulationen und Situationen usw. davon abhalten lassen darf.»

So when we think about who we are and how we want to develop we must not use illnesses, wars, rampantly spreading diseases and so forth as an excuse to slow down in our striving, rather we have to learn how to overcome our own wrong attitude that life is a struggle. In order to change ones thinking towards life being joyful

instead of a struggle, Billy explains, "For example, one can simply begin by searching within oneself for simple things that are desired and which, if only a slight change of attitude takes place, will suddenly be fulfilled and become reality. For this, it is only necessary to finally erase the image deeply anchored in the consciousness that erroneously conveys that life is only a struggle and that life can only be lived if this inevitable life struggle is won." (page 63)

«Es kann dabei z.B. einfach damit begonnen werden, in sich selbst nach einfachen Dingen zu forschen, die gewünscht werden und die sich, wenn nur eine geringe Gesinnungsumstellung erfolgt, plötzlich erfüllen und Wirklichkeit werden. Dazu ist es nur notwendig, dass endlich das tief im Bewusstsein alt-verankerte Bild ausgelöscht wird, das irrig vermittelt, dass das Leben nur ein Kampf sei und dass nur gelebt werden könne, wenn dieser unausweichliche Lebenskampf gewonnen werde.»

Here and now, no matter how old we are, we can decide to change our thoughts about life being a struggle and we can begin searching for the simple things in life and for what we personally want to achieve instead of following the herd. As Billy writes, "Presently he/she is at the point in his/her life where he/she is designing his/her own flag and letting it fly high and blow in the wind of self-development, and he/she is doing this by making the exit from the dogmas that have been forcefully imposed upon him/her, but which he/she has also made his/her own because he/she failed to resist them." (page 64)

«Er steht gegenwärtig an der Stelle seines Lebens, an der er seine eigene Flagge entwirft und sie hochschwingen und im Winde der Selbstentwicklung wehen lässt, und zwar, indem er den Ausstieg aus den ihm aufgezwungenen Glaubenssätzen schafft, die er sich aber auch selbst zu eigen gemacht hat, weil er versäumte, sich dagegen zu wehren.»

Designing one's own flag and flying it high is the start that ought to be followed by a serious effort to let go of the old dogmas hammered into us from childhood that life is a struggle. This means that we must be very attentive and watch our thoughts and if the old thought patterns come up again, we need to let go of them and free ourselves from them by replacing those thoughts with better ones. In Billy's words, "... he/she must start today to wake up his/her creational power in order to master his/her life with new thoughts and feelings and to open himself/herself to all that which life itself offers him/her in terms of the good, the best, the uplifting, the joyful and in terms of happiness and satisfaction." (page 67)

«... doch er muss heute damit beginnen, seine Schöpferkraft aufzuwecken, um mit neuen Gedanken und Gefühlen sein Leben zu meistern und sich für all das zu öffnen, was ihm das Leben selbst an Gutem, Bestem, Erbaulichem, Freudigem und an Glücklichein und Zufriedenheit bietet.»

Once we wake up our creational power and open ourselves to the good, realign our consciousnesses and world of thoughts and feelings towards the positive and joyful things life has to offer, then our lives will take turns for the better in accordance with the law of cause and effect. For it to happen we must become clearly conscious of our thoughts and feelings and not just think that everything will get better without having to work towards it. Therefore we must learn to assess our thoughts and feelings in a neutral form and be prepared to repeatedly do something to change them.

"Quite clearly it must thereby also be understood that the whole procedure is not an esoteric-psychological procedure in which the human being has to repeat nonsensically to himself/herself over and over again, quietly or in his/her thoughts, that life is easy, beautiful and splendid and so forth, because with such nonsense, something is only auto-suggestively presented as an illusion that corresponds neither to reality nor to its truth. Fundamentally the right thing to do is simply to change the nature of thoughts and feelings for the better, the good and the positive and to see reality and its truth as they effectively are." (page 67)

«Ganz klar muss dabei auch verstanden werden, dass es sich beim ganzen Prozedere nicht um ein esoterisch-psychologisches Vorgehen handelt, bei dem sich der Mensch immer und immer wieder unsinnig leise oder in

Gedanken vorsagen muss, dass das Leben leicht, schön und prachtvoll usw. sei, denn mit solchen Unsinnigkeiten wird nur autosuggestiv etwas vorgegaukelt, das weder der Wirklichkeit noch deren Wahrheit entspricht. Richtigerweise müssen grundlegend einfach die Art der Gedanken und Gefühle zum Besseren, Guten und Positiven umgeformt und die Wirklichkeit und deren Wahrheit so gesehen werden, wie sie effectiv sind.»

Just telling oneself auto-suggestively that life is not a struggle but a joy, will not bring the desired result. One has to work on changing the kind of thoughts and feelings one might maintain due to formed habits, and these habits cannot simply be talked away. One has to become conscious of them and then let them go and replace them with positive thoughts and feelings. One has to make a conscious effort of finding oneself and giving one's own life a new direction. "Thereby it must simply be seen that human habits, such as the maintenance of wrong thoughts and views and so forth, leave behind deep grooves in the consciousness which must be slowly repaired again and be made to disappear." (Might of the Thought, 3rd edn., page 252)

In order to make those grooves disappear we have to observe our thoughts and feelings that come up, assess them against the reality and its truth and realise that life is not a struggle because life is neutral. It gives us an opportunity to evolve and to create a new reality with neutral-positive thoughts. That will slowly erase the old grooves and form new ones in the consciousness that will give life a new direction.

For more details the translation of the complete article can be found here: <http://au.figu.org/self-finding.html>

Vibka Wallder

Wahre innere Fülle

*Zweifellos wird der
Mensch stets zu dem,
was ihm seine wahre
innere Fülle vorgibt zu
sein oder was er in
sich sein will.*

*SSSC, 16. September 2013,
17.21 h, Billy*

True Inner Fullness

*Undoubtedly the human
being always becomes that
which his/her true inner fullness
lays down for him/her to be, or
which he/she wants to be
in himself/herself.*

*SSSC, 16th September 2013,
5:21 pm, Billy*

Source: BEAM Portal 2022, <http://beam.figu.org/node?page=2>

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Expectations and how they obstruct a reality-based, neutral tackling of life.

In his book, *Gesetze und Gebote des Verhaltes* (The Laws and Recommendations of Behaviour) Billy writes that we should avoid having expectations about things. While reading this section I keep thinking about the advice in *Might of the Thoughts* about constructing wish dreams that are intended to become real and how we should

maintain them as Ziele¹ in the IT IS SO form. So, how is that different from an expectation? If you trust that method and have seen it work for yourself, don't you *expect* the dream to become real? Judging from the broader explanation about expectations in Billy's article, it seems to me that Billy is referring to a rigid construct that obstructs progress because of its very rigidity.

Billy's article explains that by holding onto expectations you make demands, on one hand, and on the other hand you impose limits on yourself that prevent you from bringing yourself to fruition (selbst verwirklichen).

„It is also the case that you consciously claim something as soon as you assume that you have a right to what you demand and expect. This, however, leads to the fact that everything else that comes your way seems meaningless to you, consequently you do not pay attention to it or only halfway and do not really perceive its value. If, however, you do not expose yourself to expectations, then everything that you receive without expectation becomes a good gift for you, and it is also able to put you in joy and wonder and give you new thoughts and feelings again and again. Otherwise, however, you fall into joylessness, disappointment and frustration when you create expectations with ideas because they are not fulfilled. In addition, uncontrollable anger arises when something does not turn out as you expect and as it should be according to your expectant imagination.“

„Ausserdem ist es so, dass du bewusst etwas forderst, sobald du davon ausgehst, ein Recht darauf zu haben, was du verlangst und erwartest. Das jedoch führt dazu, dass dir alles andere, das auf dich zukommt, bedeutungslos erscheint, folgedessen du es nicht oder nur halbwegs beachtest und nicht wirklich dessen Wert wahrnimmst. Setz du dich aber keinen Erwartungen aus, dann wird all das für dich zum guten Geschenk, was du erwartungslos erhältst, und ausserdem vermag es dich in Freude und Staunen zu versetzen und dich mit immer wieder neuen Gedanken und Gefühlen zu beschenken. Anderweitig aber verfällst du in Freudlosigkeit, Enttäuschung und Frustration, wenn du dir Erwartungen mit Vorstellungen machst, weil sich diese nicht erfüllen. Dazu kommt dann auch noch unkontrollierbar Ärger auf, wenn sich etwas nicht so ergibt, wie du erwartest und wie es gemäss deiner erwartungsvollen Vorstellung sein sollte.“

This book of Billy's is very much about relationships, and so, for examples of our expectations we can surely look at not only the expectations we have of ourselves and the expectations others have of us, but also what we expect of others. We might consider, for instance, whether it is right to expect a partner to adopt the behaviours we think we ourselves adhere to. (In fact these are perhaps behaviours we expect of ourselves.) Shouldn't we ourselves and our partner behave in a certain way? If not an expectation then what should it be?

Well, we can recognise that such behaviours are desirable, beneficial and conducive to a harmonious cohabitation, and they should be adhered to if those things are to be achieved. We can express that to ourselves and the others. But it is not constructive to put the idea of these being fulfilled in concrete and demand them of ourselves and others. Demanding and expectations – these things that Billy describes here around the term 'Erwartungen' – must surely be examples of a form of Gewalt, where one attempts to force an idea or desire into reality by holding firm to it. Gewalt² is not just physical and legal impositions of one's will on another, but includes persuasion, for instance. (You can read more on this here: https://au.figu.org/coercion_pressure.html)

"The truth about expectations is that you get much less, nothing at all, or only wrong and opposite things in return for what you expect. Expectations can be compared to a time bomb that explodes at its appointed time and causes damage, disaster and destruction. Expectations are just as wrong as the imaginations from which they result. Expectations and imaginations cannot buy you material things, love, happiness, peace, friendship, freedom, harmony and good interpersonal or other relationships of any kind...".

„Die Wahrheit in bezug auf Erwartungen beruht darin, dass du sehr viel weniger, überhaupt nichts oder nur Falsches und Gegenteilig es dafür erhältst von dem, was du erwartest. Erwartungen kannst du mit einer Zeitbombe vergleichen, die zu ihrer festgelegten Zeit explodiert und Schaden, Unheil und Zerstörungen anrichtet. Erwartungen sind gleichermassen falsch wie deine Vorstellungen, aus denen sie resultieren. Mit Erwartungen und Vorstellungen kannst du dir weder materielle Dinge erkaufen noch Liebe, Glück, Frieden, Freundschaft, Freiheit, Harmonie und gute zwischenmenschliche oder sonstige Beziehungen irgendwelcher Art...“

It seems that Billy is explaining that an expectation is like an illogical shortcut to success, because it contradicts the fact that all good things come from logical, gradual effort and working through the problems that prevent an outcome. Demands and expectations artificially impose something that does not correspond to reality.

"... All these high values cannot simply be demanded; not by expectations, ideas, nor by Gewalt; not even when a situation arises that seems favourable. In truth, you have to create everything from within yourself, from your inner being, which has to adjust itself to the actual truth, correctness and reality and leave aside what is expected and imagined. ..."

"... All diese hohen Werte lassen sich nämlich nicht einfach einfordern, weder durch Erwartungen, Vorstellungen noch durch Gewalt, und zwar auch dann nicht, wenn sich eine Situation ergibt, die günstig erscheint. In Wahrheit musst du nämlich alles aus dir selbst heraus erschaffen, aus deinem Innern, das sich auf die tatsächliche Wahrheit, Richtigkeit und Wirklichkeit einrichten und das Erwartende und Vorstellende beiseite lassen muss. ..."

At the end of page 79 it is explained that if you don't let the expectations and imaginations go, they prevent you from having the clear sight to recognise what your requirements are and so you make out that the expectations and imaginations and inadequacies [of thinking] have nothing to do with yourself. Then you lie to yourself and the others and this leads to Auseinandersetzungen (which here means fights) and might struggles. Then in conversation you have to talk about trivial things so that there is no question and answer to be confronted with. Joyful expectation, he explains, is also not good and inevitably ends in disaster.

So when we tackle something, we need to do it neutrally and with equalisation to avoid disaster.

"... Set yourself a Ziel which you want to achieve through your own efforts, without having any expectations or imaginations about the Ziel, but make it clear to yourself that you only want to achieve your Ziel, and work towards it so that you know that you will also achieve it. ..."

„... Nimm dir ein Ziel vor, das du durch deine ureigenen Bemühungen erreichen willst, ohne dass du dir in bezug des Zieles Erwartungen und Vorstellungen machst, sonder mach dir eigens klar, dass du lediglich dein Ziel erreichen willst, und darauf hinarbeitest, so du weisst, dass du es auch erreichen wirst. ..."

A further problem caused by expectations is that they cause stress and strain and pressure. The extent of our expectations is significant in the stress it causes and often it is more than we can bear. The expectations come from inadequate thoughts. The thought of having to do this and that, based on the expectations, removes from us the ability to think freely, clearly and logically and thus from the ability to succeed. The many expectations lead us to work in a stressed and difficult form and require great effort regarding interpersonal relationships where you can gain nothing or very little for yourself because, "you connect everything with expectations which in the end are nothing but smoke and mirrors. (sich letztes Endes in Schall und Rauch auflösen.)"

interestingly, Billy explains, there is in fact more and more resistance which arises in us as it appears to us that we are getting closer and closer to our expectation. In contrast to that, as we approach a Ziel which is without expectations then we connect with it more and more with our thoughts and feelings, because it is based on reality. If you have resistance against something material or another human being it prevents you from beginning or tackling something. And this can lead back to an expectation.

On page 83 Billy says, drop the expectations and set new but small Ziele.

"And when you get into a situation where everything seems to be formed largely according to your expectations that you make for yourself, then your needs are not fulfilled and they are still far from what you expect them to be. Your expectation and idea of how your experience and the experiencing of that should look like and be formed, you turn into a ritual, whereby you kill the ability of your inspiration in which you can experience and live new and valuable ideas".

„Und wenn du in eine Situation kommst, in der sich alles scheinbar weitgehend nach deinen Erwartungen formt, die du dir machst, dann ist es doch so, dass deine Bedürfnisse sich nicht erfüllen und diese noch weit von dem entfernt sind, was du dir erwartend wünschst. Deine Erwartung und Vorstellung, wie deine Erfahrung und deren Erleben auszusehen und sich zu gestalten habe, machst du zu eine Ritual, wodurch du die Fähigkeit deiner Inspiration abtötest, dass du neue und wertvolle Eingebungen erfahren und erleben kannst.“

“And because the whole thing is a natural law, that expectations and ideas are not fulfilled, but only set and reasonably and logically pursued Ziele are [fulfilled], it happens that you are hard on yourself and others and lose confidence in yourself as well as in other human beings, your partner, friend, acquaintance or other fellow human beings. This, however, blocks you in your constant progress and breeds in you new false expectations and ideas, which in turn never come true according to your wishes.”

„Und weil das Ganze eine natürliches Gesetz ist, dass sich Erwartungen und Vorstellungen nicht erfüllen, sondern nur gesetzte und vernünftig und logisch angestrebte Ziele, so kommt es, dass du mit dir selbst und mit anderen hart ins Gericht gehst und das Vertrauen in dich selbst ebenso verlierst wie auch in die andern Menschen, deinen Partner, Freund, Bekannten oder sonstigen Mitmenschen. Das aber blockiert dich in deinem konstruktiven Voranschreiten und züchtet in dir neue falsche Erwartungen und Vorstellungen, die sich wiederum niemals nach deinen Wünschen erfüllen.“

So, we are advised not to expect things of our partner or other one we are in a relationship with. We don't even completely know them. How could we when we do not even know ourselves and how we would react in different situations that often only arise many years down the track? We typically show our best sides when we enter a relationship and only the bad ones more when there is a disagreement. What qualities and possibilities another human being has are hidden and are usually less than we assume. So we should drop our expectations and imaginings and concentrate on the real truth of who they are. We can then form logical Ziele relating to the relationship, based on that.

“And the more you consciously and understandingly (with intellect) deal with the real truth in relation to all things connected with it, the easier and more natural the whole thing becomes for you. And it is also a fact that in the end you no longer have to make any special effort, because everything comes about as if by itself and brings you progress and success, so you can relax and enjoy what you are striving for and what leads you to the Ziel.”

„Und je mehr du dich mit der wirklichen Wahrheit in bezug auf alle damit zusammenhängenden Dinge bewusst und verstehend auseinandersetzt, desto leichter und selbstverständlicher wird dir das Ganze. Und Tatsache ist dabei auch, dass du letztlich keine besondere Anstrengungen mehr aufbringen musst, weil sich alles wie von selbst ergibt und dir Fortschritt und Erfolg bringt, so du dich entspannen und das geniessen kannst, was du anstrebst und dich zum Ziel führt.“

There is a lot in this explanation that needs contemplating to come to understand it fully. But already I take away from it a few main points. Firstly I am prompted by it to even notice some of my current expectations and realise what obstructions they are to my happy progress in life. Then I understand that I can joyously construct Ziele to replace them and work to make sure that those Ziele are based on my best possible perception of reality. Then I can pursue those Ziele with the understanding that persistent, logical striving will produce the desired outcome in time. I am then free of the stress that accompanies expectations and am open to inspiration and intuition about all that I strive for.

For Billy¹, the English terms “aim” or “goal” are simply not acceptable as translations for Ziel. Translations such as “end” or “culmination point” describe it better, but these are still inadequate, and so the German has been carried into the English translation.

² There is no English word that conveys the true meaning of the German word “Gewalt”. Gewalt is the brutal execution of elemental might and force, but it is far above all might and all force. Gewalt exists in different and relative forms, one example being a “gewalttätige Gesinnung” – expression from the character, personality, thoughts, feelings and emotions that shows the inclination to act with Gewalt. When human beings possess or carry out acts of Gewalt and it is not based in logic, then this usually involves violence, brutality, degradation and is terribly destructive.

Vivienne Legg

Gedanken und Gefühle wirken sich auf die Gesundheit aus

Die Gedanken sowie die aus diesen resultierenden Gefühle sind Vorgänge, die aus dem Wirken des Bewusstseins entstehen, und zwar ganz gleich, ob sie nun bewusst gewählt und gewollt sind oder ob sie ganz einfach automatisch und unbewusst zum Ausdruck kommen. Sind die Gedanken und Gefühle negativ, falsch und < ungesund >, dann sinkt das Wohlbefinden der Psyche ab und das hat zur Folge, dass auch der Körper davon in Mitleidenschaft gezogen und dessen Gesundheit durch Krankheit, Angst, Leiden, Schmerz und Zerfall beeinträchtigt wird. Werden jedoch gute, positive und aufbauende Gedanken und Gefühle gepflegt, dann umhüllen diese den Körper mit Wohlbefinden. Natürlich ist es unbestreitbar, dass durch irgendwelche gemässigt oder äussere Einflüsse bedingte Krankheiten, Leiden und Schmerzen den Körper gesundheitlich stark beeinträchtigen können; doch können diese mit guten, positiven und gesunden Gedanken und Gefühlen sowie ohne Angst, sondern mit Würde und Zuversicht getragen werden. So sind Angst, Krankheit, Leiden, Schmerz sowie Lebensfreude, Gesundheit, Würde und Zuversicht Lebensumstände sowie tiefgreifende Zustände, die speziell auch in den Gedanken und deren Gefühlen verwurzelt sind. Sind die Gedanken und die daraus hervorgehenden Gefühle angst- und furchtvoll, leidend, schmerzlich, würdelos, zuversichtslos und krankhaft, dann drücken sie sich durch den Zustand einer schwer beeinträchtigten Psyche und durch eine Bewusstseinsbeeinträchtigung sowie durch einen daraus hervorgerufenen kranken, leidenden und schmerzenden Körper aus. Und bestehen bereits Krankheiten, Leiden und Schmerzen rein körperlicher Art, dann werden diese durch negative Gedanken und Gefühle nicht selten bis zur Unerträglichkeit verstärkt. Werden allein durch falsche und krankhafte Angst, Furcht, Gedanken und Gefühle an der Psyche und am

Thoughts and Feelings Affect One's Health

The thoughts, as well as the feelings resulting from them, are processes which arise from the activities of the consciousness, namely, regardless of whether or not they are consciously chosen and wanted or simply automatically and unconsciously expressed. If the thoughts and feelings are negative, wrong and ‘unhealthy’, then the wellbeing of the psyche declines and this has the consequence that also the body becomes affected by it and its health becomes impaired by illness, anxiety, suffering, pain and decay. However, if good, positive and upbuilding thoughts and feelings are cultivated, then they envelop the body with wellbeing. Of course, it is undeniable that any illnesses, sufferings and pains caused by genetic or external influences can severely affect the health of the body; however these can be borne with good, positive and healthy thoughts and feelings and without anxiety, rather with dignity and confidence. So anxiety, illness, suffering, pain as well as joy of living, health, dignity and confidence are circumstances of life as well as profound states which are rooted in the thoughts and their feelings. If the thoughts and the feelings resulting from them are filled with anxiety and fear, suffering, pain, are without dignity and without confidence and are morbid, then they are expressed through the state of a severely impaired psyche and through a consciousness impairment and also through a resulting sick, suffering and aching body. And if illnesses, sufferings and pains of purely physical nature already exist, then these are not seldom intensified up to the point of intolerability through negative thoughts and feelings. If real or psychosomatic illnesses, sufferings and pains are caused in the psyche and in the body solely by wrong and morbid anxiety, fear, thoughts and feelings, then these can be as deadly as a knife thrust into the heart.

Körper reale oder psychosomatische Krankheiten, Leiden und Schmerzen hervorgerufen, dann können diese so tödlich sein wie ein Messerstich ins Herz. Und Tatsache ist, dass ständig Tausende von Menschen daran sterben, wenn sie durch ihre angst- und furchtvollen Gedanken und Gefühle ihre Psyche demolieren und ihren Körper durch reale oder psychosomatische Krankheiten, Leiden und Schmerzen zerstören oder durch Suizid ihr Leben beenden. Angst- und furchtvolle sowie negative, falsche und unreine Gedanken und Gefühle demoralisieren in erster Linie die Psyche und danach schnell den ganzen Körper, weil sich beide für reale oder psychosomatische Krankheiten, Leiden und Schmerzen öffnen, wodurch dann sehr schnell das gesamte Nervensystem angegriffen und erschüttert wird.

Reine, frohe, glückliche, starke und gesunde Gedanken und Gefühle bauen die Psyche auf und damit auch die Vitalität des Körpers. Dieser ist ein feines, zartes Instrument, das auf Gedanken und Gefühle umgehend sehr sensibel reagiert, folglich auch gewohnheitsmäßige Faktoren der Gedanken- und Gefühlswelt dementsprechend gute oder schlechte Wirkungen auf ihn haben. Durch unsaubere gedankliche und gefühlsmässige Einflüsse wird sogar das Blut beeinträchtigt, so unter anderem der Blutdruck. Tatsache ist, dass nur aus guten, sauberen und positiven Gedanken und Gefühlen Gutes und Wertvolles hervorgeht und auch dementsprechend der Körper und alle seine Funktionen beeinflusst werden. Sind das Bewusstsein und die Psyche jedoch durch verdorbene, negative und schlechte Gedanken und Gefühle beeinträchtigt, dann ergibt sich daraus auch Schaden für den Körper, wie aber auch für das Leben selbst sowie für die Lebensführung und die Verhaltensweisen in jeder Beziehung. In bezug auf die Lebensführung und Verhaltensweisen ist die Gedanken- und Gefühlswelt die Quelle allen Handelns und aller Tatenbegehung, folglich ist sie auch die Quelle der Verwirklichung des Guten und Bösen sowie hinsichtlich allem, was sich im Leben durch eigene gedanklich-gefühlsmässige Kräfte ergibt. Auch hinsichtlich des Abnehmens von Körpergewicht spielen die Gedanken und Gefühle eine ausnehmend wichtige Rolle, denn wenn diese nicht auf das Ganze einer motivierten und willentlichen Gewichtsabnahme ausgerichtet sind, dann bringen auch eine Diät und Veränderung der Ernährungsweise keinen Erfolg.

And the fact is that constantly thousands of human beings die when they demolish their psyche through their thoughts and feelings filled with anxiety and fear and destroy their body through real or psychosomatic illnesses, sufferings and pains or end their life through suicide. Thoughts and feelings filled with anxiety and fear and also negative, wrong and impure thoughts and feelings first and foremost demoralise the psyche and thereafter quickly the whole body, because both open themselves to real or psychosomatic illnesses, sufferings and pains, whereby then very quickly the entire nervous system is attacked and shaken.

Pure, joyful, happy, strong and healthy thoughts and feelings build up the psyche and therewith also the vitality of the body. This is a fine, delicate instrument which immediately responds very sensitively to thoughts and feelings, thus also habitual factors of the world of thoughts and feelings have a good or bad effect on it accordingly. Through unclean influences of the thoughts and feelings, even the blood is affected, thus including the blood pressure. The fact is that only from good, clean and positive thoughts and feelings, that which is good and positive emerges and also the body and all its functions are influenced accordingly. If the consciousness and the psyche are affected by depraved, negative and bad thoughts and feelings however, then this also results in damage to the body and also to life itself and the life-conduct as well as the modes of behaviour in every respect. With regard to life-conduct and modes of behaviour, the world of thoughts and feelings is the source of all actions and commission of deeds, thus it is also the source of the realisation of that which is good and evil as well as concerning everything which arises in life through one's thought-feeling-based powers. Also, with regard to losing body weight, the thoughts and feelings play an exceptionally important role, because if they are not directed towards the whole of a motivated and willing weight loss, then a diet and change of nutrition will not be successful either.

Tatsache ist, dass eine saubere, gute und positive Gedanken- und Gefühlswelt zu gleichartigen Verhaltens- und Handlungsweisen und zu ebensolchen Gewohnheiten führen. Werden so also die Gedanken und Gefühle in positiver, guter und gesunder Weise gereinigt, gestärkt und gepflegt, dann muss auf Böswilliges, Negatives und Schlechtes keine Rücksicht mehr genommen, sondern dieses nur noch eliminiert werden. Will so der Mensch seinen Körper und die Psyche gesundheitlich rein halten, dann muss er sein Bewusstsein sowie seine Gedanken und Gefühle in guter, gesunder und positiver Weise pflegen. Gleichermassen gilt dies, wenn alles neu aufgebaut und in die richtigen Formen gelenkt werden will. Werden jedoch Gedanken und Gefühle der Böswilligkeit, des Neides, der Verzagttheit, der Enttäuschung und Mutlosigkeit usw. betrieben, dann zerren diese an der psychischen, bewusstseinsmässigen und körperlichen Gesundheit. Wenn daher ein missmutiges Gesicht entsteht und Kummerfalten usw. in Erscheinung treten, dann beruht das auf einer Fügung, die sich durch falschen Stolz, schlechtes, böses, törichtes, leidvolles, schmerzliches und negatives Gedankengut und durch daraus resultierende gleichartige Gefühl ergeben.

Starke, positive, gute und gesunde Gedanken und Gefühle schaffen ein starkes Bewusstsein, eine starke und gesunde Psyche und beeinflussen den gesamten Körper in positiver Weise, wie aber auch das Glücklichein und die Heiterkeit, wenn die Freude, der Frieden, die Harmonie und das Wohlwollen darin eingelassen werden.

Wahrheitlich gibt es keinen besseren Arzt als gute, gesunde, freudige und positive Gedanken und Gefühle, denn diese zerstreuen die Gefahr von Krankheiten, die das Bewusstsein und die Psyche befallen und damit auch böartigen Einfluss auf den Körper nehmen könnten. Wahrheit ist auch, dass es keinen besseren Tröster gibt als gesunde, gute und positive Gedanken und Gefühle, und zwar auch dann, wenn Schatten der Trauer, des Kummers, Ärgers und des Grames in Erscheinung treten. Werden aber ständig Gedanken und Gefühle des bösen Willens, des Hasses und Misstrauens sowie des Neides, der Angst und Furcht, der Eifersucht, der Rache und Vergeltung gehegt, dann knechtet und versklavt sich der Mensch selbst damit und wird sein eigener Gefangener in einem eigenen Kerker.

The fact is that a clean, good and positive world of thoughts and feelings leads to the same kind of modes of behaviour and modes of action and to the same habits. So therefore if the thoughts and feelings are purified, strengthened and cultivated in a positive, good and healthy form, then that which is malicious, negative and bad no longer has to be taken into account, rather it only has to be eliminated. So if the human being wants to keep his/her body and psyche pure healthwise, then he/she has to cultivate his/her consciousness as well as his/her thoughts and feelings in a good, healthy and positive form. This holds true if one wants to build up everything anew and direct it into the right forms. However, if thoughts and feelings of maliciousness, of envy, of trepidation, of disappointment and couragelessness and so forth, are pursued, then they tug at the health of the psyche, consciousness and body. Therefore, when a sullen face emerges and worry wrinkles and so forth appear, then it is due to a causal foreordination, which arises from false pride, a body of thoughts which is bad, evil, foolish, sorrowful, painful and negative and from the resulting same kind of feeling.

Strong, positive, good and healthy thoughts and feelings create a strong consciousness, a strong and healthy psyche and influence the whole body in a positive form, as well as the happiness and the merriment, if joy, peace, harmony and benevolence are let in.

In truth, there is no better doctor than good, healthy, joyful and positive thoughts and feelings, because they disperse the danger of illnesses which could befall the consciousness and the psyche and therewith could also have a malicious influence on the body. It is also true that there is no better comforter than healthy, good and positive thoughts and feelings, and indeed even if shadows of sorrow, of grief, anger and of affliction appear. However, if thoughts and feelings of evil will, of hatred and mistrust and also of envy, of anxiety and fear, of jealousy, of revenge and retaliation are constantly harboured, then the human being subjugates and enslaves himself/herself with them and becomes his/her own prisoner in his/her own dungeon.

Wird aber gedanklich-gefühlsmässig Gutes, Gesundes, Positives, Erfreuliches und Wohlwollendes usw. gepflegt, und wird auch von den Mitmenschen Gutes gedacht und ihnen Freundlichkeit entgegengebracht, und wird geduldig gelernt, um in allen Dingen das Gute und Positive und nicht nur das Schlechte, Böse und Negative zu finden, dann öffnet sich das Tor zur Selbstlosigkeit, zur Liebe, zum Frieden und Mitgefühl sowie zur inneren Freiheit, Harmonie und zur Weisheit. Und wenn der Mensch in guter, gesunder, freundlicher, wohlwollender und positiver Art und Weise nicht nur an sich selbst, sondern auch an die Mitmenschen und an die sonstigen Kreaturen und Lebensformen denkt, wird er in sich selbst wahre Liebe, Frieden, Freiheit, Freude, Erfüllung, Glück und Harmonie in Fülle finden.

SSSC, 18. April 2012, 15.48 h, Billy

Translation by Adam Dei Rocini

But if that which is good, healthy, positive, pleasant and benevolent and so forth is cultivated, and if that which is good is thought of fellow human beings and they are met with friendliness, and if, in all things, one patiently learns to find that which is good and positive and not only that which is bad, evil and negative, then the door to selflessness, to love, to peace and feelings for others as well as to inner freedom, harmony and to wisdom opens itself. And if the human being thinks in a good, healthy, friendly, benevolent and positive form not only of himself/herself, rather also of fellow human beings and of the other creatures and life forms, he/she will find true love, peace, freedom, joy, inner fulfillment, happiness and harmony in full.

SSSC, 18th April 2012, 15:48, Billy

