



## FIGU - LANDESGRUPPE AUSTRALIA FLAU BULLETIN



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### *Finding Security and Direction*

I love meditation because it increases my cognition of reality and with that comes an increased sense of direction, increased certainty and increased appreciation and love of everything. I am aware that as our world is increasingly plagued by the various predicted troubles – not the least being Covid virus and the conflict flaring up between Russia and the West – people around me are becoming more anxious and troubled and are not sure what to do. Of course I also feel stressed and troubled to see things getting further out of hand everywhere, but fortunately there is a way to stay balanced and optimistic and with a sense of direction even through this, whereby of course a true understanding of the term optimistic is necessary. I include the definition as given in *Might of the Thoughts* (chapter 16, p.247).

“ In fact, that which is meant is that kind of optimistic behaviour which enables a human being to see and acknowledge the clear truth and, even in the rottenest situation, to realistically observe and consider the very worst and nonetheless recognise the best, and direct his/her striving at that in order to allow the good and evolutive things to become reality, and in order also for him/her to make them real himself/herself.”

So, as I understand it, optimism is not about denying the troubles and strife in the world, but, based on a true acknowledgement of the reality – good and bad – optimising the goodness, always optimising the potential for evolutive, constructive change.

So meditation strengthens one's healthy optimism. However, simply describing the benefits of pure observation which is practised in meditation, as taught by BEAM, is only good for potentially getting someone interested in trying it and giving an idea of what to expect. Then the individual simply has to make the personal effort to experience the effect for themselves which goes beyond words. However, I can describe in words why it is that I need to work much harder on this.

I was out on my property as usual the other morning, hoeing weeds and contemplating the interdependency of things – the nuts, the dog which chases away the parrots which eat the nuts that feed us and the ducks which de-slug the mushrooms and make fertiliser for the nuts, and so on and so forth. When my projects seem to be moving along painfully slowly or perhaps in the wrong direction I am forced to try to re-evaluate to make sure I am still on the right track. So much energy goes into all of it and I wrestle with myself to test the value and the logic of it all in the context of the need to have a back-up money-earning plan, among other things. My thoughts go around and around and around. I work it all out in my head like a big equation, trying to make sure that my plan is not some sort of pie in the sky detached from reality.

Again and again I run all those thoughts around and around my head intellectually, scrutinising each part over and over again and looking to see if I have misevaluated anything. Around and around I go and, although somewhat satisfying if my equation finally seems to come out right, it actually usually ends up making my head hurt and then I have to admit that I am still left with an irritating, worrying doubt about everything because none of that intellectual thinking is certain and it never can take all the potential environmental, economic and social problems of the world into account, and it cannot grasp the implications of my own might of thoughts.

Nor can it take into account the rest of the nature of the non-material reality and 'the characteristics of all existence' which Billy explains one can access through the clear view of meditation.

On p.250 of Introduction to Meditation, in the section, Freeing of the Consciousness, it says the following:

"184. The pure observation is the direct access to the cognition of the reality and its truth, which brings the final clear-view to the human being, and precisely herein lies the main value of the meditation and the highest of all forms of its function that frees the material consciousness.

185. The clear-view is the direct and deep-reaching insight into the characteristics of all existence, namely into its passingness, enduring of Leiden and egolessness and substancelessness.

186. The clear-view, however, does not just exist in a conceptual-abstract cognisance of these truths or in the purely intellectual recognition of them, which remains non-binding for one's personal life-attitude, but it is rather a more empirical knowledge of the truth, which is acquired by means of the repeated, clearly and distinctly observing confrontation with one's own physical and psychical processes.

187. Therefore, it belongs to the efficacious knowledge that transforms the human being".

It's no wonder then that intellectual thinking alone is tiring and unsatisfactory. Burdened by that intellectual weariness, eventually I remember that I need to listen to my innermost self in regard to my projects, and that it is the consciousness working in BOTH the spiritual and material that bears fruit and provides certainty. The spiritual consciousness – that is, the consciousness which listens to the innermost spiritual self – tells me facts with confidence and without hesitation. I only need to pay attention. And then I need to integrate this process and all that is learned from it into my daily thought processes.

In Might of the Thoughts in which Billy addresses the relevant thought processes and application of this inner listening in great detail, we read the following in chapter 34 (p.388):

"Therefore, the more the human being learns to pay attention to his/her innermost nature and to listen to it, the more the ability is developed to contemplate everything and to integrate it into his/her inner nature as well as into his/her actual life, whereby the impulses of his/her innermost nature have an increasingly lasting effect, and the innate wisdom of the creational nature can be conveyed into the inner nature which one must form."

Despite my aforementioned realisation and all my investment in studying the spiritual teaching, a few days after the previously described intellectualising about the interrelatedness of the ducks, mushrooms, dog, and so on, I caught myself doing exactly the same material-only approach in the context of listing priorities. So, in order to now work out which of the chosen projects should be first priority I took my brain on yet another excursion through my tangle of thoughts to try to work it out. I went around and around and around again with the trail of apparent logic there, only to become exhausted again and unsatisfied and unconvinced, despite having what might conventionally be seen as a good or even very good plan. So I reminded myself again that I needed to look at it all with my spiritual consciousness which can see beyond time and space and take inspiration from the storage banks and so forth. Interestingly it told me a quite different order of priority than the one my 'rational' consciousness told me. What this seemed to mean was not that I would not attend to the things that were previously first on my list, but that they would be tended as secondary Ziele to make possible the ultimate spiritual Ziel which I had put last on my list as some sort of luxury that I could indulge in when everything else was done. How wrong that was considering the supremacy of the spiritual reality. I had forgotten in two significant examples that the inner self of the human being, when it takes direction from the innermost spiritual self, successfully directs the agenda. I caught myself stuck in the material view of life – as I said – despite all my supposed commitment to the spiritual teaching.

In Canon 49 of OM, (also repeated in large part in contact 11), Semjase teaches the following:

"19. In the un-creational thinking human being the material intellect, with all its given restrictions, takes the highest-most place and through this has to result a monstrously slow development of the spirit and the consciousness.

20. The spiritual intellect must be quite consciously developed through the consciousness, because it is not sufficient to think that it moves in higher forms of its own volition.

21. The material intellect of the human being may only move in a perfect circle of possibilities.

22. Always it remains stuck on the surface of the objects and may not impress into them and become one with them because without a complete identity with the object the knowledge of it is absolutely impossible."

19. „Im ungeistigen Menschen nimmt der materielle Intellekt mit all seinen gegebenen Grenzen den allerhöchsten Platz ein und hat dadurch eine ungeheuer langsame Entwicklung des Geistes zur Folge.

20. Der geistige Intellekt muss ganz bewusst entwickelt werden, denn es genügt nicht, zu denken, dass er sich von selbst in höhere Formen bewege.

21. Der menschlich-materielle Intellekt vermag sich nur in einem in sich vollkommenen Kreis von Möglichkeiten zu bewegen.

22. Immer bleibt er an der Oberfläche des Objektes stecken und vermag nicht in dasselbe einzudringen und eins mit ihm zu werden, denn ohne eine vollständige Identität mit dem Objekt ist dessen Kenntnis absolut unmöglich.“

“25. The material intellect takes on the testimony of the material mind and the resulting deduced logical conclusions, but rejects the deepest subjective inspiration.

26. Deep-grounded cognition reveals to the human being the understanding that yet something more is in him/her than that which is transmitted by his/her usual consciousness, something that is the origin of all thoughts, fine-spiritual perceptions and feelings, a finer consciousness and spiritual presence, that always leaves him/her unsatisfied with bare material striving.”

*“25. Der materielle Intellekt nimmt das Zeugnis der materiellen Sinne und deren daraus abgeleiteten Schlussfolgerungen an, weist aber die tiefste subjektiven Eingebungen zurück.*

*26. Tiefgründige Einsicht enthüllt dem Menschen die Erkenntnis, dass noch etwas mehr in ihm ist als was ihm sein gewöhnliches Bewusstsein vermittelt, etwas, das der Ursprung aller Gedanken, Empfindungen und Gefühle ist, eine feinere geistige Gegenwart, die ihn bei bloss materiellen Bestrebungen immer unbefriedigt lässt.“*

Until we make meditation-concentration a habit and also the integration of all that comes from it we also deny ourselves all the knowledge that is stored from our previous lives in the storage banks that comes out of our spirit form's previous lives.

Semjase continues:

“51. But for this it is required that he/she fight his/her own low intelligentum and acknowledge that the material intellect constitutes no human being, if it does not also, in the same measure, work together with the spiritual intellect.

52. If that happens, and the human being recognises his/her spirit, the entire abundance of knowledge, wisdom, ability, freedom, love and peace collected in earlier lives comes about again and extensively benefits him/her.”

*51. Dazu aber ist es erforderlich, seine eigene Dummheit zu bekämpfen, und anzuerkennen, dass der materielle Intellekt keinen Menschen ausmacht, wenn er nicht auch in gleichen Massen mit dem geistigen Intellekt zusammenarbeitet.*

*52. Wenn das geschieht und der Mensch seinen Geist erkennt, wird die ganze, in früheren Leben gesammelte Fülle von Wissen und Weisheit, Können, Freiheit, Liebe und Frieden wieder erstehen und ihm reichlich zugute kommen.“*

It really is foolishness. I have seen the evidence before of the superior perspective and influence of the spiritual on the material existence, and yet irrationally I fall back again and again into the habit of acting as if it is not the case. Here is a good reason to create new habits and work specifically to integrate the knowledge we gain into our daily lives so it can all finally make sense and so that we and those around us can benefit from that profound spiritual wealth. As Semjase says in Canon 49, line 60, “The human being only gets to know his/her spirit through meditation, through conscious inner contemplation, through the deepest sinking into the stillest chambers of the consciousness and of the spiritual self and by looking directly in the reflection of the inner and innermost life.”

*60. “Der Mensch lernt seinen Geist nur durch Meditation, durch bewusste innere Einkehr kennen, durch tiefes Versinken in die stillsten Kammern des Bewusstseins und des geistigen Selbst und indem er den Spiegel des innerern und innersten Lebens direkt in Augenschein nimmt.“*

The advice could not be clearer. What are we waiting for?

Vivienne Legg

## *Die Zeit will genutzt sein – das Wort der Lehre des Nokodemion und das Wort der 'Lehre der Wahrheit, Lehre der Schöpfungsenergie, Lehre des Lebens'*

Sei des Menschen Leben und dessen Zeit kurz oder lang, flexibel und sehr weit, so muss er aus sich selbst heraus angehalten sein, sie auch richtig, vernünftig und verantwortungsvoll zu nutzen. Wie kurz oder lang sein Leben auch immer sein mag, hat er immer genug Zeit, ja mehr als genug Zeit, seine Lebensweise gut, positiv, richtig und rechtschaffen gemäss den schöpferisch-natürlichen Gesetzen und Geboten zu gestalten. Dies ist ihm möglich, weil er selbst darüber bestimmt, wie und was er sein will und was seine Bedürfnisse, Träume, Wünsche und Ziele sind. Er hat aber zu lernen und zu verstehen, was der Fluss der Zeit ist, und diese hat er klug, richtig, vernünftig und verantwortungsvoll zu nutzen. Dabei hat er entspannt durch die Zeit zu gehen, wie er auch Anspruch auf sein Recht zu erheben hat, in allem und jedem seines Handelns, Tuns und Verhaltens, seinen eigenen Rhythmus zu bestimmen und in einer ihm eigenen Geschwindigkeit seinen Weg durch das Leben zu gehen. Er hat die Zeit für seine bewusstseinsmässige Evolution zu nutzen, um sich Liebe, Wissen und Weisheit zu erschaffen. Und er hat in dieser Weise die Zeit zu beherrschen, auf dass sie nicht ihn beherrscht. Also darf ihn die Zeit nicht dominieren, sondern er hat mit ihr zu arbeiten als ein flexibles Werkzeug, das er nach seinem eigenen freien Willen einsetzt, verwendet und nutzt, und das in einer Weise, die er geniessen kann.

Die Zeit ist in gewissem Sinn eine Reise durch das Leben, durch die unzählige wichtige und wertvolle Dinge in jeder erdenklichen Beziehung erforscht und getan werden können. Der Mensch hat sich nur selbst einzuladen, um die Zeit als Entdeckungsreise richtig zu nutzen, wie im Sinne einer wissenschaftlichen Expedition. In dieser Weise hat er einfach mit der Wirklichkeit und deren Wahrheit einherzugehen, alles und jedes zu hinterfragen und notwendigerweise mit vielen, ihm gegebenen Fähigkeiten und Möglichkeiten sowie mit vielerlei Dingen zu experimentieren, um für sich selbst die gewonnenen Ergebnisse in wertvoller und fortschrittlicher Weise zu nutzen. So will die Zeit richtig genutzt sein, um alles zu grossen Dingen und Erfolgen zu führen, die das Leben wertvoll machen. Und wenn die Zeit als eine Reise durch das Leben bewusst und erforschend sowie erkennend, erfahrend und erlebend genutzt wird, dann bildet sich das Bewusstsein und erschafft Liebe, Wissen, Weisheit, Frieden, Freiheit

## *Time has to be used – the word of the teaching of Nokodemion and the word of the 'teaching of the truth, teaching of the Creation-energy, teaching of life'*

Whether the life of the human being and its time is short or long, flexible and very extensive, he/she has to be encouraged on his/her own accord to use it rightly, rationally and responsibly. No matter how short or long his/her life may be, he/she always has enough time, indeed more than enough time, to shape his/her mode of life positively, rightly and righteously according to the creational-natural laws and recommendations. This is possible for him/her because he/she determines how and what he/she wants to be and what his/her needs, dreams and wishes and fulfilments are. However he/she has to learn and understand what the flow of time is, and he/she has to use this cleverly, rightly, rationally and responsibly. In doing so, he/she has to go through time relaxedly, just as he/she also has to claim his/her right to determine his/her own rhythm in every and any actions, deeds and behaviours and to make his/her way through life at his/her own speed. He/she has to use time for his/her consciousness-based evolution, in order to bring forth love, knowledge and wisdom for himself/herself. And he/she has to control time in this form, so that it does not control him/her. Therefore time must not dominate him/her, rather he/she has to work with it as a flexible tool which he/she puts into place, applies and uses according to his/her own free will, and does this in a form which he/she can enjoy.

Time is, in a certain sense, a journey through life, through which uncountable important and valuable things can be explored and done in every conceivable form. The human being only has to invite himself/herself to rightly use time as a journey of discovery, as in the sense of a scientific expedition. In this form he/she simply has to be accompanied by the reality and its truth, scrutinising everything and anything and necessarily experimenting with many capabilities and possibilities existing in him/her as well as many kinds of things, in order to use the outcomes gained for himself/herself in a valuable and progressive form. Thus time has to be used rightly in order to lead everything to great things and successes, which make life valuable. And when time is used as a journey through life consciously and in a form which is exploring as well as recognising, experiencing and living-experiencing, then the consciousness forms and brings forth love, knowledge, wisdom, peace, freedom and harmony, out of which

und Harmonie, woraus auch Glücklichkeit, Mitgefühl und Gerechtigkeit hervorgehen. Die Zeit als Reise durch das Leben zu nutzen, gründet sich auf eine uralte, weise Tradition, die den Menschen auffordert, die Zeit unumschränkt gemäss den schöpferisch-natürlichen Gesetzen und Geboten zu nutzen. Dies, um in jeder Beziehung sich selbst zu sein, fernab einem unwirklichen Glauben an eine imaginäre Gottheit, wie Religionen und Sekten diese nutzen, um den Menschen davon abhängig zu machen, zu versklaven und arbeitsmässig, finanziell sowie u.U. sexuell auszubeuten und zu missbrauchen. Die Wahrheit über alle Zeit hinweg fordert den Menschen auf, der Wirklichkeit und der Wahrheit ins Auge zu sehen, sie wahrzunehmen, zu erkennen und nach ihr zu leben, indem die Zeit zum Lernen genutzt wird, nicht jedoch um einfach alles oberflächlich aufzunehmen und wieder zu vergessen, denn nur was bewusst und klar als Wirklichkeit und Wahrheit wahrgenommen, erkannt, verstanden und nachvollzogen wird, erweist sich letztendlich als wahres Wissen und bildet sich als Essenz zur Weisheit.

Schon sehr früh verkündete der universelle Prophet Nokodemion das Wort der frühen 'Lehre der Wahrheit, Lehre der Schöpfungsenergie, Lehre des Lebens', wodurch mit diesem Anfang das Wort der Wahrheit gegeben war. Dadurch entstand die Kraft des Wortes in bezug auf die schöpferisch-natürlichen Gesetze und Gebote, die seit rund neun Milliarden Jahren gelehrt werden. Und seit Anbeginn dieser einmaligen Lehre durchziehen ihre Worte das ganze Universum, und sie haben für die Wahrheitssuchenden einen Klang, der ihnen einen sicheren Hafen bietet. Die Lehre des Nokodemion ist auch eine besondere Sprache, die zu einer Treppe zu einem höheren Bewusstsein führt, wenn damit im Bereich der Wirklichkeit und Wahrheit suchend, wahrnehmend, erkennend, verstehend und umsetzend experimentiert wird. Und effektiv kann die daraus entstehende Wahrheit allein zur Erkenntnis dessen führen, was wirklich wahr ist. Dies und der feste, manchmal harte, jedoch sehr sichere Klang der Worte der Wahrheit mögen wohl manchen Menschen überraschen oder ihm gar missfallen, doch die Wahrheit lässt sich nicht immer mit feinen und schon gar nicht mit schmeichelnden Worten sagen und niemals je nach Lust und Laune biegen. Die Wirklichkeit und Wahrheit lehren nicht bettelnde Gebete, wie auch nicht Hilfe von einer imaginären Gottheit der Religionen und Sekten, sondern sie setzen die Freiheit und den eigenen Willen des Menschen voraus sowie seine absolute Eigenständigkeit in jeder Beziehung, wie auch die absolute Unabhängigkeit von einer höheren Macht, weil er in jeder Hinsicht allein sein eigener Herr und Meister ist. Wenn er so ganz allein sich selbst ist und das Wort eigens an sich richtet, dann verrichtet er nicht unterwürfig Gebete als eine sündige, gefallene Natur, die hündisch

also happiness, feelings for others and fairness come. Using time as a journey through life is based on an ancient, wise tradition which calls upon the human being to use time sovereignly according to the creational-natural laws and recommendations. This is done in order to be himself/herself in every respect, far away from an unreal belief in an imaginary godhead, as religions and sects use them in order to make human beings dependent upon them, to enslave them and exploit and abuse them work-wise, financially and also in some cases sexually. Throughout all of time, the truth calls upon the human being to face up to the reality and the truth, perceive them, recognise them and live according to them, by using time for learning, not however in order to simply accept everything superficially and forget it again, because only what is consciously and clearly perceived, recognised, understood and logically followed as reality and truth, ultimately proves to be true knowledge and forms as essence to wisdom.

Very early on, the universal prophet Nokodemion proclaimed the word of the early 'teaching of the truth, teaching of the Creation-energy, teaching of life', wherethrough, with this beginning, the truth was given. As a result, the power of the word emerged in relation to the creational-natural laws and recommendations, which have been taught for around nine thousand million years. And since the beginning of this unique teaching, its words have permeated the entire universe and they have a sound for those searching for the truth, which offers them a safe harbour. The teaching of Nokodemion is also a special language, which leads to a stairway to a higher consciousness if one experiments with it in the realm of reality and truth in a form which is searching, perceiving, recognising, understanding and implementing. And effectively the truth arising from this alone can lead to the cognition of that which is really true. This, and the firm, sometimes harsh, however very safe sound of the word of truth, may well surprise or even displease some human beings, however the truth cannot always be told with fine words and much less with flattering words and it can never be bent according to desire and mood. The reality and truth do not teach begging prayers, and also not help from an imaginary godhead of religions and sects, rather they require the freedom of the human being and the human being's own will as well as his/her absolute individuality in every respect, and also the absolute independence from a higher might, because in every respect he/she alone is his/her own lord and master. Thus when he/she is all alone and specifically addresses himself/herself, then he/she does not say submissive prayers as a sinful fallen nature who begs doglike and servilely for salvation, help and blessing, rather he/she trustfully



und sklavisch um Erlösung, Hilfe und Segen bittet, sondern er richtet das Wort vertrauensvoll an sich selbst und weiss, dass nur er sich selbst helfen kann, weil er allein Macht über sich hat und er der eigene Herr und Meister über sich ist. Diese Tatsache fordert auch des Menschen Geburtsrecht ein, und sie anerkennt und erweitert auch die schöpferisch-natürliche Kraft, die real in ihm existiert und ihn von jedem Glauben und von Irrlehren bezüglich einem imaginären Gott und gleichartigen höheren Mächten unabhängig macht.

Das Wort der 'Lehre der Wahrheit, Lehre der Schöpfungsenergie, Lehre des Lebens' ist sehr machtvoll, denn es ist ein Wort der Erneuerung und der Vereinigung mit den schöpferisch-natürlichen Gesetzen und Geboten, die nicht abwesend und nicht tot sind, denn sie existieren auch in der materiellen Welt des Menschen und im gesamten Universum, wo sie allgegenwärtig sind. Was dem Menschen fehlt, ist nur sein Bewusstsein in bezug auf sie sowie der bewusste Kontakt mit ihnen, um sie wahrzunehmen, zu erkennen, zu verstehen und nachzuvollziehen, und darum geht es beim Wort in bezug auf die Lehre des Nokodemion. Diese Lehre macht dem Menschen den Weg frei, damit er in Freiheit, Frieden, Liebe und im Froh- und Glückseligkeit sowie in Harmonie sein Leben gestalten und es in Ehre und Würde in umfassend rechtschaffener Weise führen kann. Das ist vom Menschen nur zu erfassen und zu begreifen, und wenn er wirklich daran arbeitet, dies zu tun, und er dabei enorme Energie und Kraft aufbringt, dann hat er diese umfänglich für sich selbst einzusetzen. Wenn er aber nur einen Teil seiner Energie und Kräfte nutzt, dann liegt der Rest völlig brach und nutzlos da, folglich es also gilt, in jeder Beziehung immer alles einzusetzen, was an Energie und Kraft vorhanden ist. Nur dann, wenn immer das Beste und Ganze gegeben wird, kann ein wirklicher Erfolg entstehen und das gesetzte Ziel erreicht werden. Wird nach dieser Weisheit gehandelt, dann wird dadurch im Menschen eine Revolution ausgelöst, durch die Zuversicht und Gewissheit geschaffen werden. Das alles bedeutet jedoch, dass sich der Mensch persönlich zutiefst und bewusst für sein Dasein und Leben zu interessieren hat, weil er am Dasein und Leben selbst ein Beteiligter ist. Also ist ihm geboten, das positive Wort in sich zu formen und auszusprechen, das ihm die Tür zu sich selbst und zu seiner richtigen Lebensführung öffnet, durch die er dann eintritt und mit der Kraft des positiven Wortes arbeitet und alles zum Besten und Guten gestaltet. Und wird in dieser Weise gehandelt, dann wird schnell erkennbar, dass das Ganze nicht einfach belebend und stärkend ist, sondern effektiv heilend in bezug auf alles der ganzen negativen

addresses himself/herself and knows that only he/she can help himself/herself, because he/she alone has might over himself/herself and is his/her own lord and master over himself/herself. This fact is also claimed by the birth right of the human being and it also acknowledges and expands the creational-natural power, which actually exists in him/her and makes him/her independent from all beliefs and from irrational teachings regarding an imaginary god and higher mighty ones of the same kind.

The word of the 'teaching of the truth, teaching of the Creation-energy, teaching of life' is very mighty, because it is a word of renewal and of union with the creational-natural laws and recommendations, which are not absent and not dead, because they exist also in the material world of the human being and in the entire universe, where they are ever-present. What the human being lacks is only his/her consciousness in relation to them as well as the conscious contact with them, in order to perceive, to recognise, to understand and logically follow them, and this is what the word is about in relation to the teaching of Nokodemion. This teaching clears the way for the human being so that he/she can form his/her life in freedom, peace, love and in being glad and happy as well as in harmony and lead it in honour and dignity in a comprehensively righteous form. This is only to be understood and comprehended by the human being, and when he/she really works at doing this, and he/she musters enormous energy and power on his/her own behalf, then he/she has to apply this amply for himself/herself. But if he/she uses only a part of his/her energy and powers, then the rest lies completely idle and useless, consequently therefore, in every respect, it is necessary to always apply all that which is available in terms of energy and power. Only when that which is best and entire is given can a real success arise and the determination which is set be achieved. If this wisdom is acted upon, then a revolution is triggered in the human being as a result, through which confidence and certainty are created. However, all of this means that the human being has to take a profound and conscious interest in his/her existence and life, because he/she is a participant in existence and life itself. Therefore it is recommended to him/her to form and to pronounce the positive word in himself/herself, which opens the door to himself/herself and to his/her right life conduct, through which he/she then enters and works with the power of the positive word and forms everything into that which is the best and good. And if one acts in this form, then it quickly becomes apparent that the whole thing is not simply animating and strengthening, rather effectively healing in regard

Lebensgestaltung und Lebensführung.

to the whole negative life forming process and life conduct.

SSSC, 16. Oktober 2013, 16.22 h Billy

SSSC, 16<sup>th</sup> October 2013, 16:22 Billy

Wahrheitliches Leben  
So mancher Mensch hat Angst  
vor seinen eigenen Gedanken  
und Gefühlen, weil er in seinem  
Leben nicht wirklich lebt und er  
daher auf der Suche nach der  
wahren Wahrheit des wirklichen  
und wahrheitlichen Lebens ist.

Truthly Life  
Many a human being is  
afraid of his/her own thoughts  
and feelings, because he/she  
is not really living his/her life  
and therefore he/she is  
searching for the true truth  
of the real and truthly life.

SSSC, 16. Oktober 2013, 16. 23 h, Billy

SSSC, 16<sup>th</sup> October 2013, 16:23 Billy

*How long is a piece of string?*

*Or, how long does it take to get a reasonable understanding of the teaching?*

Sometimes, when we have a conversation with a friend or acquaintance, we cannot take everything in and process it right there and then, so sometimes snippets come back some time down the track, for example, whilst doing house work or weeding the garden. The following is one example of those moments.

While speaking with a friend who I met through FIGU about 16 years ago, this friend expressed their amazement at my progress in terms of understanding the spiritual teaching. It came out of the blue and I wasn't prepared for it and didn't really know how to respond. And as it happens sometimes, the flow of the conversation is such that one does not get a chance to say, "Hang on a minute, what makes you say that?"

So since then I have been wondering why they had said that? Just to give me a compliment? Or was that person genuinely surprised that someone can have a decent understanding of the teaching after "only" 16 years when they had studied the teaching for about 40 years?

Just to make one thing clear: I am by no means a shining light when it comes to understanding and practising the teaching of the Creation-energy. All of us are in the school of life and we have a vast number of subjects to study and practice, for example, love, compassion, harmony, peace, equalisedness, patience, thoroughness, preciseness, and so on and so forth. And just like it is with all subjects at school, in the 'school of life' one student may be at the top of the class when it comes to compassion, but then this very same student may struggle with patience and thus sits at the bottom of the class when it comes to that subject. So I think this friend may have thought of one particular thing that I do reasonably well, but I know there are quite a few subjects in which I need some tutoring and much more practice, so there is no reason for me to feel any more advanced than my fellow human beings. We all have our strengths and weaknesses and there is no need to elevate one person, or put them on a pedestal because they seem to have a great understanding of the teaching, because they too have areas that require improvement. However, if that person does a particular thing well, one can use this as an inspiration and try improving in that particular area as well.

It does not matter for how long a person has studied the teaching, whether it is 40 years or 15 years, the decisive factor is how the teaching is applied and whatever life experience a person may have.

Goblet of the Truth, chapter 22:

"1) You human beings, you are part of the universe with its immutable, eternal laws and recommendations of

the Creation in which a purpose for existence is also determined for you, the sense of life which is given in the relatively highest possible evolution of the consciousness.”

When I discovered the FIGU and Billy in 2005 it felt like I had come home, that I had finally found what I had been looking for all my life. I recognised the purpose of my existence and the sense of my life, and since then I have given up meaningless hobbies in order to have time to study and lead my consciousness to the relatively highest possible evolution. My Ziel is to become the lord and master over myself as it is written here:

“2) And if you recognise this life-purpose and life-sense and bring it into relationship with your own existence at every hour, every day and at all times, then you will unavoidably recognise yourselves and be lord and master over yourselves.

3) And if you are lord and master of yourselves, then you will be able to arrange your surroundings in a favourable wise through your knowledge and your wisdom, in order to do things that are right, of fairness and of progress as well as of the evolution of the consciousness.”

In Billy’s book, ‘The Way to Live’, the ‘7 Steps of the Education’ are listed and if we follow those, we will eventually get to the point where it will be a continual joy for us to learn the things of life that will further our evolution and help us to become knowing and wise. And how long it will take cannot be answered, just as little as the question, “How long is a piece of string?” Perseverance and tireless effort are required and the success depends on it, not on a certain time spent with it:

### **The Seven Steps of the Education**

The happenings of the world depend on the thoughts.

I) As the first step, the human being must search for and find the truth and, out of that, learn and widen the knowledge.

II) As the second step, the human being must correct his/her thoughts using control and direct them to the truth of his/her attained knowledge.

III) As the third step, the human being must create his/her inner harmony by means of his/her knowledge and by means of his/her thoughts

IV) As the fourth step, the human being must – proceeding out of his/her inner harmony – correct, order, form and harmonise his/her own personality.

V) As the fifth step, the human being must correct, order, form and harmonise his/her direct surroundings and his/her family life and life with his/her relatives.

VI) As the sixth step, the human being must correct, order, form and harmonise his/her closer environment of the friends, comrades and acquaintances.

VII) As the seventh step, the human being is then capable of correcting, ordering, forming, harmonising and leading a group of human beings, the mass of humanity, the country and the world in a form which is wise, which is fair to the human being and which is creational-natural-law-based.”

So to me it is no big deal that I am making an effort to follow the inner urge and striving to become a better person, and I found the compliment from the friend unfounded. In my eyes everyone ought to strive and follow the teaching after coming across it and recognising the purpose of life, namely to work on one’s own evolution. Thereby supporting the FIGU mission in spreading the truth anew is also part of the task. Some people have had the privilege to be told by Billy what their role has been in a previous life time with regard to the mission, and what they had promised some thousands of years ago with regard to their self-determined task, which they would carry out at the time when the proclaimer of the new age spreads the teaching again. To me that is not important. The most important thing is to listen to “one’s calling” and make the most of the opportunities in this life, because no matter how wonderful or not one may have been in the past, at the present time the decisive factors for one’s evolution are the thoughts, words and deeds in the here and now. They determine whether one stagnates or keeps moving along on the evolutionary path.

At the end of the day, I often reflect on this advice from the book, “The Way to Live”:



9) A true human being assesses himself/herself daily according to at least three questions and answers, which are, 'Have I expanded my knowledge sufficiently today? Have I sufficiently corrected, ordered, formed and harmonised my personality today? Have I done the right thing with all human beings with whom I came into contact?'" (page 6)

Those questions are very helpful when it comes to assessing the progress one has made. I am very grateful that I have access to Billy's vast teaching and that I can pick the brains of some FIGU members who seem to live the teaching and seem to be on top of the class in some areas. When they are able to answer my questions to an issue that I cannot figure out even after due consideration, I can expand my knowledge. As it is with all of us, my Creation-energy form still has millions of years of evolution ahead of it and there is no reason to get proud or conceited because of a compliment with regard to one's progress.

There are many factors with regard to understanding the teaching, and one could be age. In contact report 418 (Plejadisch-plejarische Kontaktberichte, Block 10, page 411), Ptaah states:

"31. As is unfortunately common with many young human beings, they believe themselves to be misunderstood by the older semesters and think that they themselves, as young ones, are more mature and forward-thinking than the older ones who have already lived many years longer and have had many experiences and lived through them."

*«31. Wie es leider bei vielen jungen Menschen üblich ist, glauben sie sich von den älteren Semestern missverstanden und sind der Ansicht, dass sie selbst als Jugendliche reifer und weiterdenkender seien als die Alten, die bereits viele Jahre länger gelebt und viele Erfahrungen gemacht und diese erlebt haben.»*

Ptaah further explains that this is not only common on Earth, but also on Erra and with other humans in the universe.

"35. Many young human beings as a whole lack the necessary perception, recognition and cognisance of the facts and their reality, as well as the necessary knowledge and the experience resulting from it and the necessary living of the experience; consequently, the necessary essence of the whole, namely wisdom, is also lacking.

36. Life experience, however, as well as its lived experience, is of enormous importance, because only through it does the valuable wisdom of life emerge.

37. And only when this is present can intellect and rationality really be used in a valuable form and thus progress and appropriate development can also be achieved."

*«35. Es fehlt vielen jungen Menschen gesamthaft an der notwendigen Wahrnehmung, an der Erkenntnis und Kenntnis der Tatsachen und deren Wirklichkeit sowie am erforderlichen Wissen und der daraus resultierenden Erfahrung und an deren notwendigem Erleben, folglich es auch an der erforderlichen Essenz des Ganzen mangelt, eben an der Weisheit.*

*36. Lebenserfahrung ist aber, wie auch deren Erleben, von enormer Wichtigkeit, denn nur dadurch entsteht die wertvolle Lebensweisheit.*

*37. Und nur wenn diese gegeben ist, können Verstand und Vernunft wirklich in wertvoller Weise genutzt und dadurch auch Fortschritte und eine angemessene Entwicklung erzielt werden.»*

Therefore, if a person discovers the teaching at an advanced age, they could have the advantage of life-experience and thus it may be easier for them to understand parts of the teaching, whereas a person at a young age may not have the lived experience to fully understand the teaching and thus need a little longer to fully comprehend it and put it into practice. As Billy has explained in many books and texts, it is important to not just understand the teaching intellectually but to experience it by living it, and again, the time it takes depends on the individual, their circumstances, life experience, etc., and cannot be measured, just like a piece of string.

Vibka Wallder

Ich war einst verblendet,  
irrte umher und fiel,  
doch zur Wahrheit gewendet,  
erkenne ich nun mein Ziel.

I was once blinded,  
wandered about and fell,  
but turned towards the truth  
now I recognise my Ziel.

Ich weiss nun wo ich stehe,  
jetzt weiss ich, wer ich bin,  
was mir daher auch geschehe,  
es ist stetig mein Gewinn.

I know now where I stand,  
now I know who I am,  
therefore, whatever happens to me,  
it is always my gain.

Meine Lasten will ich tragen,  
so schwer mir jede ist,  
und niemals will ich verzagen,  
und nie etwas tun mit List.

My burdens I will carry,  
no matter how heavy each is for me,  
and I will never be faint-hearted,  
and never do anything with cunning.

Ich erkenne die Verkettung  
von Schicksal und von Schuld,  
doch ich seh' auch die Rettung  
und die daraus entstehn'de Huld.

I recognise the concatenation  
of destiny and of fault,  
but I also see the rescue  
and the grace arising from it.

Wissen wird mich erlösen,  
aus Irrtum, aus Not und Leid,  
daher entsag ich allem Bösen  
und bin für die Ewigkeit bereit.

Knowledge will release me  
from error, from hardship and suffering,  
therefore I renounce all that is evil  
and I am ready for eternity.

*Quelle/Source:*

Meier, BEA 1979/1994, *Leben und Tod*, FIGU Semjase Silver Star Center, 8495 Schmidrüti, Schweiz. (Seite 12)

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**Ziel** [tsi:l] (*pl* Ziele, Zielen): For Billy, the English terms 'aim' or 'goal' are simply not acceptable as translations for 'Ziel'. Translations such as 'end', 'highest level', 'fulfilment', 'determination' or 'culmination point' describe it better, but these are still inadequate, and so the German 'Ziel' has been carried into the English translation.

