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Contemplating Pain and Suffering

Vivienne Legg

“Even the wisest human being experiences joy and pain, but he/she perceives all manifestations of these, as with all other forms, in their natural and original state, without allowing himself/herself to be uncontrollably overpowered by them. This is in contrast to the usual, unwise human being who accepts or rejects everything instinctively, whereby attachment or aversion is characteristic of him/her, which leads to the accumulation of negative thoughts and feelings as well as to unequalled reactions and to emotions.” (No. 472, The Way to Live)

In his texts Billy discusses the erroneous attitudes about pain and difficulty that the Earth human being has, including how we tend to regard death and even life itself, including its striving, as suffering. Of course many see suffering as deserved punishment from a god. The Buddhist teaching meanwhile stresses how we should free ourselves from suffering altogether by transcending it. But Billy explains that this is the wrong way. Firstly, life and death and striving are not themselves suffering, and secondly, suffering that occurs in our lives provides necessary learning and we must have difficulty and pain in order to progress on our evolutionary path. However, we need to be aware that, as is taught in the book, ‘Might of the Thoughts’, negative states of the psyche, triggered by difficulty and pain, are caused by our own thoughts.

“The circumstances from which suffering [Leid, ie. a negative state of the psyche] grows in the human being are the product of the might of his/her thoughts and are thereby also the product of his/her own mental disharmony, which is expressed through his/her thoughts and feelings.” (Chapter 10)

So, how are we supposed to understand concepts such as suffering and affliction and pain? As I read Billy’s texts, such as ‘Might of the Thoughts’ and ‘The Way to Live’, I find myself confused by the terms in sections of the teaching about learning to overcome suffering and pain or referring to the ongoing pain and negative occurrences experienced by a wise human being. I get lost in an attempt to work out the difference between ‘Schmerz’ (pain) and ‘Leid’ which has been typically but incorrectly translated as ‘suffering’ which can misleadingly imply a negative physical state. I puzzle over the differing statements about them. For instance, Billy says it is irrational to think of the pain of birth as Leid, which we translated as ‘suffering’ but he also says that the human being must remain violable in order to be able to be befallen by pain and Leid, because this is a section on the way of progress.

Here it is important to clarify that Billy has in recent years explained that ‘Leid’ is a psychical-morale negative state and ‘Leiden’ are ununderstanding and misunderstanding and so forth which affect the morale and psyche and these terms should actually not be translated as ‘suffering’ or ‘affliction’ which pertain more to the physical body. I do find that if I replace uses of ‘suffering’ and ‘affliction’ throughout those texts where they correspond to ‘Leiden’ and ‘Leid’ with those above descriptions, the meaning does usually become clearer. But it doesn’t always work. I think the trick is not to get too bogged

down by those terms, because none can describe it all perfectly. Rather it is important to study and contemplate each relevant explanation thoroughly and of course notice how it really is in one's own life.

The following excerpt from the book 'Goblet of the Truth' further addresses that which for me is the most clarifying teaching about this.

"133) Also while learning the real truth, joy and affliction are permanent companions, but you human-kind of Earth, you shall not let yourselves be saddened through the affliction [Leid] and shall not fall into over-courage through the joy, because you shall use joy and affliction to shake up and encourage yourselves to really awaken in your consciousness as well as in your thoughts and feelings. 134) And if you do so, you will be freed from all daily nothingnesses, and thus you feel in the joy and also in the affliction as well as in the wellbeing and in the pain, the well-doing connection with the energy and power of the Creation and all its love, which streams through everything living, also you, you humankind of Earth." (p.443)

So it seems that pain teaches us what life is and it is not something to try to be totally without. Because of this it is recommended that we never remain pain-free and inviolable. During an occurrence of pain we can turn our attention to the bigger picture. Once again it means paying full attention to what is behind it and not being driven by our prejudices, beliefs and negative thought-patterns. This paying attention replaces being distracted by anxieties and other learned reactions concerning the pain. Logically, a neutral observing and perceiving of the pain will bring us closer to seeing and understanding it in its natural state and no longer as an imposition or punishment.

'Might of the Thoughts' tells us that, "When an instance of suffering [Leiden] is nourished with negative thoughts, then it grows beyond measure and brings harm, affliction, and misery. But when an instance of suffering [Leiden] is approached with positive, good, fostering and constructive thoughts, then the suffering [Leiden] is reduced and becomes the evolutive factor." (p.53)

Clearly, pain in its true state, seen positive-neutrally, is just a natural part of our existence. That would seem obvious if we consider the natural world in which animals in nature obviously have to deal with pain – and Leiden, according to Billy – in everyday life and nonetheless they have not been confused by irrational, illogical religious teachings which distract us Earth human beings from viewing our existence as it truly is. Where the human being is concerned, The Way to Live tells us:

"495) If the consciousness remains open during all practical and living experience, it can fathom the actual truth, which is hidden behind everything. Thus also the pain can become the teaching if the truth behind the suffering [Leid] is fathomed. Therefore pain can become the best ally on one's life-long way on the search for knowledge, love, wisdom and harmony."

That section further clarifies that pain can bring "a progressive gift: cognition, cognisance, knowledge, practical experience, living experience, wisdom, love, peace and harmony. ... Regardless of how despairing one may be in pain and suffering, it must all be accepted as it is, in order to learn from it and to overcome it so that one is not suffocated by it and is not psychically ruined."

It should be remembered in the context of all this that there are times when we must focus on something other than our pain, in order to find a neutral-positive state of mind to deal with it. So that all the negative things don't have an overburdening effect we have to steer our minds sometimes onto something neutral. To what extent then should we focus on our pains, troubles and difficulties, given that we need to pay thorough attention to them in order to learn as part of our reality? How much attention is too much? Well it seems to me the answer is simply that in order not to actually be defeated by the negatives we must turn away from them sometimes. But if we are able to regard them without being overcome – thanks to having achieved a more neutral basis of thoughts and feelings – then we can turn our attention to scrutinising them once again and, by and by, like the wise human being, we can gradually come to understand and recognise all manifestations of joy and pain in their natural and original state!

‘Fügung’ Another Piece in the Jigsaw Puzzle

Vibka Wallder

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

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

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

The German Duden Online describes ‘Fügung’ as this: “fateful happening; a linking of the events behind which a divine, supernatural might stands”. The ‘linking of events’ is close to the real meaning of ‘Fügung’, but it is assumed that a divine or supernatural might is behind that. But as you will learn later on, this is not the case and the reader may understand why we have since chosen the translation ‘causal foreordination’ for ‘Fügung’.

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

‘Fügung’ or causal foreordination rules the life of the human being as well as that of all creatures, and it governs the Earth, the planets, stars, comets and galaxies, and it steers the entire universe. Along with the greatest and immeasurable spirit energy and power of the Creation, that is to say, the universal consciousness, it (Fügung) is the most determining energy and power of the universe – in regard to cause and effect as well as becoming and passing – and so far it is unfathomable and unpredictable for the human being of Earth. ‘Fügung’ is not chance – which is illusory anyway and does not exist –, rather it is a system of creational order and principles, billions of years old, and which leads back to the coming into being of the universe.” (Teaching Text, p. 152)

«Die Fügung beherrscht das Leben des Menschen sowie aller Kreatur, und sie regiert die Erde, die Planeten, Gestirne, Kometen und Galaxien, und sie lenkt das ganze Weltall. Sie ist – nebst der grössten und unermesslichen Geistenergie und Kraft der Schöpfung resp. Des Universalbewusstseins – die massgebendste Energie und Kraft des Universums in bezug auf Ursache und Wirkung sowie auf Werden und Vergehen und für den Menschen der Erde bis anhin unergründbar und unberechenbar. Die Fügung ist kein Zufall – der sowieso illusorisch ist und nicht existiert –, sondern ein Milliarden Jahre altes System schöpferischer Ordnung und Gesetzmässigkeit, das bis zum Entstehen des Universums zurückführt.» (Lehrschrift, S. 152)

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

“The Fügung is a creational principle, which gives a deeper sense (meaning) to all Fügung-based events. It is an energy and a power of that which – through a connection of facts, data, situations, happenings or events, and so forth – brings about, that is to say, puts together a quite certain result.” (Teaching Text, p. 152)

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

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

Here are some examples:

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

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

Through knowledge we can reduce risks, because if we can calculate the possible results of certain factors coming together, then we can prevent an illness or an experiment going wrong. But unfortunately we still lack the knowledge to recognise how things come together and create an effect. Sometimes we can calculate a risk through possibility calculations. For example, the possibility to be killed by lightning strike is very low. However, the more the population grows or the more humans come together in one place, the higher the possibility that a person is killed by lightning strike. For example, in Singapore more human beings are struck by lightning than in Melbourne because geographically

Singapore is in a region that has as a greater occurrence of thunderstorms. And the population density in Singapore is 8358 persons per square kilometre, compared to Melbourne's population density of about 500 residents living per square kilometre.

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

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

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

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

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

To understand how it is not chance, a bit more on chance...

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

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

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

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

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

Already in 1958 Billy warned all the governments in the world about the effects that overpopulation would have on this planet, if we did not agree on a worldwide birth stop. Natural catastrophes on this planet are becoming more frequent and more severe, because when a planet is overpopulated many factors come together that destroy and exploit the natural environment which has dire consequences for us.

Mistakes also do not come about by chance, because it is a universal law that we must make mistakes in order to learn. When we make a mistake, we cause a process to be put in motion through which certain factors come together (Fügung) and which create an effect from which we can learn. Therefore, if we want to master our life better, we need to consider many factors. If we want to achieve something, we cannot just dream about it. We must also consider all possible factors that could help us reach our Ziel and put our secondary Ziele together (putting something together means <zusammenfügen>).

Reference:

1. Meier, BEA 1975/2012, *Lehrschrift für die Lehre der Wahrheit, Lehre des Geistes, Lehre des Lebens*, Wassermannzeit Publishing House, CH-8495 Schmidrüti, Switzerland, (pp. 152-163). [Available in German only]
2. Lipton, Bruce H. 2005, *The Biology of Belief*, Authors Pub Corp.

No need to agree, just understand

Vivienne Legg

Isn't it easy to feel defeated and hopeless when confronted by views that are different or opposite to ours, held by someone we are in some type of relationship with, be it an acquaintance, family member, friend or partner? It can be that the cherished dream we nurture is thought to be flawed or rubbish, the noble plans silly, or the 'great' ideas ridiculous or unimportant. But instead of feeling defeated we can do something constructive with it. As Billy advises in no.53 in his book, 'Gesetze und Gebote des Verhaltens' ('Laws and Recommendations of Behaviour') we need to "accept the position of the other one with whom we are in a relationship and integrate it in our own to the extent that we understand the whole of the views, opinions, life-attitudes and mode of life and so forth of the other".

"Also ist es notwendig, dass du in einer Beziehung mit einem anderen Menschen dessen Position aufnimmst und so weit in deine eigene integrierst, dass du das Ganze der Ansichten, Meinungen, Lebenseinstellungen und der Lebensführung usw. des anderen verstehst."

A constructing of a union of both positions needs to take place, which does not lead to an adoption of any negative views, but an understanding of them. An analytical acceptance – Billy says – gives energy and power to both parties. For this to work we cannot appraise ourselves as being more than the other person because both parties embody what they live in terms of views, attitude, conduct and opinions. Only by appreciating the other this way as we appreciate ourselves can the understanding come about. Of course, that comes from a diligent observation of the other person.

As ever, working with the truth of the matter – including the truth of the existence of their perhaps wrong mind-set – is always the way forward.

Der Mensch ist verantwortlich für sein Wohl und Wehe

The Human Being is Responsible for his/her Prosperity and Adversity

Der Mensch ist allein verantwortlich für sein eigenes Wohl und Wehe. Durch die schöpferisch-natürlichen Gesetze und Gebote gibt es keine äussere Blockade oder Bestimmung, die ihm das Wohl verwehren oder ihm das Weh aufzwingen würde. Grundsätzlich liegt alles diesbezügliche im Sinnen, Trachten und Wollen des Menschen selbst, folglich es kein äusseres schöpferisch-natürlich bestimmtes Ereignis, keine Situation und kein Unglück gibt, wodurch sein Wohl und Wehe bestimmt würde.

The human being alone is responsible for his/her own prosperity and adversity. Through the creation-natural laws and recommendations, there is no external blockade or determination which would deny him/her prosperity or forcefully impose adversity on him/her. Fundamentally everything in this respect lies in the reflecting, striving and volition of the human being himself/herself, consequently there is no external creation-naturally determined event, no situation and no mishappening where-through his/her prosperity

Die schöpferisch-natürlichen Gesetze und Gebote sind darauf ausgerichtet, dass nichts aus ihnen hervorgeht, wodurch der innere Zufluss des Guten in bezug auf die Gedanken und Gefühle aufgehalten würde, doch wenn dies trotzdem geschieht, dann erfolgt es einzig und allein aus der ureigenen Motivation und dem Willen des Menschen heraus. Also ist er in sich selbst in jedem Fall immer der eigene Urheber aller Dinge und Regungen usw., und zwar ganz gleich, was in ihm, um ihn und ausserhalb von ihm auch immer in Erscheinung tritt und geschieht. Und demgemäss muss der Mensch in sich das Gute selbst erschaffen und dessen Zufluss in sein Inneres gewähren lassen und zulassen.

Das bedeutet, dass er alle Regungen seiner Gedanken und Gefühle sowie seine inneren Verhaltensweisen auf das Gute und Positive in sich hinarbeiten lassen muss, folglich er in angemessener Weise die innere Liebe zu sich selbst erschaffen und gewähren lassen muss, um seine wahre innere Natur resp. sein wahres inneres schöpferisch-natürliches Wesen zu erfüllen. So bedingt es, dass der Mensch selbst verantwortlich ist für sein Wohl und Wehe, je gemäss dem, wie er in sich seine gedanklich-gefühlsmässigen Regungen und inneren Verhaltensweisen formt.

So ist ihm geboten, auf seine innere Stimme seines schöpferisch-natürlichen Wesens zu hören und wahrzunehmen, dass alles Innere auf ein Blühen und Wachstum ausgerichtet sein muss, das in Liebe wahrheitliche Nahrung für das wahre innere Wesen ist. Dies alles ist vom Menschen anzunehmen und zu pflegen in allen erdenklich notwendigen Formen, wobei die allesumfassende Liebe alles gestaltet, wenn sie nur erst einmal bewusst wahrgenommen und ihr wunderbares Wirken in allem und jedem und in jeder Art und Weise zugelassen wird.

and adversity would be determined. The creational-natural laws and recommendations are directed towards the fact that nothing comes out of them wherethrough the inner inflow of that which is good in relation to the thoughts and feelings would be held back, how-ever, if this nevertheless occurs, then it happens solely and exclusively out of the very own motivation and will of the human being. Therefore, in himself/herself, he/she is in every case always his/her own former of all things and impulsations and so forth, namely, no matter what emerges and occurs in him/her, around him/her and outside of him/her. And accordingly, the human being must create that which is good in himself/herself and permit and allow the inflow of this into his/her inner nature. This means that he/she must allow all the impulsations of his/her thoughts and feelings as well as his/her inner modes of behaviour to work towards that which is good and positive in himself/herself, consequently, in an appropriate form, he/she must create and permit inner love for himself/herself in order to fulfil his/her true inner nature, that is to say his/her creational-natural nature. So this entails that the human being is responsible himself/herself for his/her prosperity and adversity, depending on how he/she forms his/her thought-feeling-based impulsations and inner modes of behaviour. So it is recommended to him/her to listen to his/her inner voice of his/her creational-natural nature and perceive that everything inside must be directed towards a blossoming and growth which, in love, is truthly nourishment for the true inner nature. All of this is to be accepted and nurtured by the human being in every conceivably necessary form, whereby the all-encompassing love forms everything, only once it has been consciously perceived and its wonderful work in everything and everyone and in every form is allowed.

Billy, SSSC, 9. September 2013, 23.45 h

Billy, SSSC, 9th September 2013, 23:45

