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Zuneigung

The German term '*Zuneigung*' is usually translated with affection, fondness, devotion, attachment, inclination, liking or endearment.

In the Goblet of the Truth, chapter 2, page 43, it is translated as 'inclination' or as 'love':

262) "And it is not permitted that parents promise their children to other children in a bond of marriage at an earlier or later date; and it is not permitted for parents to force their children through Gewalt and compulsion into concluding a bond of marriage, because woman and man are free to determine (make decisions) and are free in their opinion and inclination as to entering a bond of marriage; and it is also not permitted for siblings to force their siblings into a bond of marriage through Gewalt and compulsion if this is not in accordance with the free volition of the pressed sibling; and it is not permitted for relations or non-relations to force a woman or a man into a marital bond in any wise; therefore it is also not permitted for children to enter into a marital bond with one another before the time when they have grown out of childhood and have therefore reached their full swelling (growth/ adulthood) and it is not permitted for a woman or a man to be purchased in order to enter a bond of marriage."

266) "The woman is not the man's property of sensuality (sexuality) which he may approach when and how he will, because the woman's volition and need are preconditions in order to complete the sexual intercourse, therefore a willing mutuality shall be given so that the woman and man share the same volition, so that no compulsion is exerted; and if woman and man sleep together willingly then it shall be given that love and goodness are granted in advance so that both may meet one another in dignity and love and fulfil their act of love in the same wise." (page 45)

Therefore the FIGU dictionary has 'love', 'inclination' or 'affection (for)' as translations for *Zuneigung*, depending on the context.

The Online Etymology Dictionary describes 'inclination' as a "condition of being mentally disposed" (to do something), "natural disposition due to a humor or the influence of planets at one's birth," from Old French *inclination* (14c.) and directly from Latin *inclinationem* (nominative *inclinatio*) "a leaning, bending, " figuratively " tendency, bias, favour," noun of action from past-participle stem of *inclinare* "to bend, turn; cause to lean" (see incline (v.)). Meaning "action of bending toward" (something) is from early 15c. That of "amount of a slope" is from 1799. (https://www.etymonline.com/word/inclination#etymonline_v_30008)

A beautiful explanation with regard to the meaning of 'Zuneigung' was given by 9-year-old Eduard, published in the book, *'Ein Leben'* (A Life) by Bernadette Brand, page 105:

Zuneigung

Niederflachs, 3. Februar 1946, 10,23 h, Eduard

Zuneigung ist ein sehr schönes Wort und in seinem Begriff die Bedeutung einer umarmenden Verbundenheit. Durch Zuneigung verbindet sich ein Mensch mit einem andern, er neigt sich ihm gedanklich, gefühlsmässig und empfindsam entgegen und zu ihm hin. In dieser Form drückt sich eine Beziehung und Verknüpfung aus, die in einer andauernden harmonischen Bewegung ankert. Dabei ist es dem einzelnen Menschen freigestellt, ob er in dieser Bewegung verbleiben und also auf seinem Standpunkt beharren will oder nicht. Wo aber eine Zuneigung entsteht, da entsteht auch eine bestimmte Form der Liebe, die wiederum Bewegung bedeutet, weil sich Empfindungen oder Gefühle eines Menschen auf den Weg zu einem andern machen. So neigen sich Gefühle und Empfindungen je nach ihrer Art der Liebe einem andern Menschen zu. Und in dieser Bewegung, wenn sich 2 Menschen einander zuneigen, dann können sie sich sowohl in ihren Empfindungen wie auch in ihren Gedanken und Gefühlen finden, und zwar irgendwo, in der Mitte oder an den Punkten des Ausgangs. Und erst wenn eine wirkliche Zuneigung zustande gekommen und eine wahre Bewegung stattgefunden hat, kann eine wirkliche Begegnung in Verbundenheit erfolgen, weil nur durch die Zuneigung ein Verstehen für den anderen Menschen entsteht, indem sich der eine auf den Weg zum andern hin aufmacht.

Vibka Wallder

Affection/Inclination

Niederflachs, 3 February 1946, 10:23 am, Eduard

Affection/inclination is a very beautiful word and, in its meaning, means an embracing connectedness. Through affection/inclination, a human being connects with another, he/she inclines towards and to him/her in terms of thoughts, feelings and fine-spiritual perception. This form expresses a relationship and connection that is anchored in a continuous harmonious motion. With that the individual human being is free to decide whether he or she wants to remain in this motion and thus insist on his or her point of view or not. But where an affection/inclination arises, there also arises a distinct form of love, which in turn means motion, because fine-spiritual perceptions or feelings of one human being start on their way to another human being. Thus feelings and fine-spiritual perceptions incline towards another human being according to their form of love. And in this motion, when two human beings are inclined towards one another, they can find each other both in their fine-spiritual perceptions and in their thoughts and feelings, namely somewhere in the middle or at the points of origin. And only when a real inclination/affection has come about and a true motion has taken place, can a real coming together in connectedness occur, because it is only through inclination/affection that an understanding for the other human being arises by one starting on their way to the other.

Pity versus Feeling for Others

"It can be said with a clear conscience that to date the present generations are living in the darkest, most dangerous, inhuman epochs – which are very badly out of the control of the good human nature – in relation to the whole terrestrial history of humankind." (Billy 2012)

«Es kann mit gutem Gewissen gesagt werden, dass die heutigen Generationen in den bisher dunkelsten, gefährlichsten, unmenschlichsten und ausgeartetsten Epochen in bezug auf die ganze irdische Menschheitsgeschichte leben.» (BEAM Portal, 2012)

The above quote is from the article, 'The Striving for Happiness and Feeling for Others' *(‹Das Streben nach Glück und Mitgefühl›)*, which Billy published in 2012, and which is so relevant today. So many humans on Earth are suffering physically and mentally as a result of overpopulation, wars, environmental destruction, new and old diseases, and so forth. When one reads or hears about the suffering of others in newspapers or other media, it can be shrugged off, because emotionally one is removed. However, when illness or death strikes oneself or close to home, within the family or circle of friends, it is a different story. Feelings of sadness, helplessness, anger and so forth, arise and it takes some skill not to wallow in pity or self-pity.

In the above-mentioned article Billy explains that pity (*Mitleid*) has nothing to do with feeling for others (*Mitgefühl;* conventionally translated with empathy):

"However, what is feeling for others that plays such a big role? It has nothing to do with pity, which is fundamentally wrong and creates Leid [1]/suffering and pain, because the thoughts and feelings are very badly out of the control of the good human nature and directed at making the Leid and pain of others one's own Leid and pain and living the experience of everything in the same form, which corresponds to nothing other than a weakness of life and self-indulgence. This is completely in contrast to feeling for others, where the thoughts and the resulting feelings are focused on the Leid and pain of others in such a form that a thinking and feeling along with them emerges from it, without a co-experiencing or co-leiden occurring."

«Was aber ist das Mitgefühl, das eine so grosse Rolle spielt? Es hat nichts mit Mitleid zu tun, das grundsätzlich falsch ist und Leid und Schmerz schafft, weil die Gedanken und Gefühle ausartend darauf ausgerichtet werden, das Leid und den Schmerz anderer zum eigenen Leid und Schmerz zu machen und alles in gleicher Form mitzuerleben, was nichts anderem als einer Lebensschwäche und einem Selbstgenuss entspricht. Dies ganz im Gegensatz zum Mitgefühl, bei dem die Gedanken und die daraus resultierenden Gefühle derart auf das Leid und den Schmerz anderer fokussiert werden, dass ein Mitdenken und Mitfühlen daraus hervorgeht, ohne dass ein Miterleben resp. Mitleiden entsteht.»

In other words, one ought to remain neutral, even though one may be concerned about the plight of the other. Instead of being self-indulgent by wallowing in pity, one could think of a practical way to help the fellow human being.

From studying the spiritual teaching it can be recognised that the true purpose of life is the perception, cognition, learning and following of the laws and recommendations of Creation, which then leads to gaining true love, knowledge, wisdom, contentment, satisfaction, peace, freedom, confidence and harmony as well as other good values of life, including the feeling for other human beings, the flora and the fauna.

As Billy states in the above-mentioned article, "Therefore feeling for others (Mitgefühl) and true love, as well as all other high values, are necessary to attain happiness, equanimity and a healthy affirmation of life, which together are also the key and the very source of good, positive and righteous thoughts and the feelings resulting from them. Feeling for others, by its nature, is very deep-feeling and gentle, very loving, peaceful and supple. And once it is present, it is never harsh, and it cannot be easily destroyed, because it is extremely powerful and also very important for the human being who possesses it."

«Mitgefühl und wahre Liebe sowie alle sonstig hohen Werte sind also notwendig, um Glück, Gelassenheit und eine gesunde Lebensbejahung zu erlangen, die zusammen auch der Schlüssel und die eigentliche Quelle guter, positiver und rechtschaffener Gedanken und den daraus resultierenden Gefühlen sind. Mitgefühl ist seiner Natur gemäss sehr einfühlsam und sanft, sehr liebevoll, friedlich und geschmeidig. Und ist es einmal vorhanden, dann ist es niemals schroff, und es kann nicht leicht zerstört werden, weil es äusserst machtvoll und zudem für den Menschen sehr wichtig ist, der es besitzt.»

Billy further explains how feelings for others develop in the human being:

"If human nature is observed and considered, then it becomes understandable that feeling for others and all the high values of true love, knowledge, wisdom, contentment, satisfaction, peace, freedom, confidence and harmony, and so forth, are the foundations of human existence and that the foetus in the womb already perceives these in fine-spiritual form. This happens through the state of consciousness and psyche of the mother, whose thoughts and feelings create the corresponding valueful impulses, which are then also of enormous importance for the brain development of the child in the first weeks after birth."

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[1] **Leid, Leiden**, nouns. According to Billy, 'Leid' has the meaning of a 'psychical-morale, negative state' and 'Leiden' means 'ununderstanding, misunderstanding and so on, which affects the morale and psyche'. 'Leid' and 'Leiden' means that the event affects the psyche and therefore is not to be translated with 'suffering' or 'affliction' which pertain more to the physical body. The verb is "leiden" which means to be psychically-morally in a negative state.

«Wird die menschliche Natur betrachtet, dann wird verständlich, dass das Mitgefühl und all die hohen Werte wahre Liebe, Wissen, Weisheit, Zufriedenheit, Befriedigung, Frieden, Freiheit, Zuversicht und Harmonie usw. die Grundlagen des menschlichen Daseins sind und dass diese bereits der Fötus im Mutterschoss empfindungsmässig wahrnimmt. Dies geschieht durch den Bewusstseins- und Psychezustand der Mutter, deren Gedanken und Gefühle die entsprechend wertvollen Impulse erschaffen, die dann auch in den ersten Wochen nach der Geburt des Kindes für dessen Gehirnentwicklung von enormer Bedeutung sind.»

Billy also explains that the development of feeling for others is further unconsciously encouraged in the newborn due to breast feeding and the maternal affection shown. Therefore, through upbringing a child can learn to develop feeling for others. Once grown up, the self-education continues, and adults can still learn to let go of pity and develop feeling for others. As with all things in life, there are different ways to learn this.

Here is one affirmation among several others that Billy suggested and shared in his article 'Friendship, Kind-heartedness, Feeling for Others, Warm-heartedness and Love' (*‹Freundlichkeit, Güte, Mitgefühl, Mitgefühlswärme und Liebe›,* BEAM Portal), which can help to increase one's feelings for others:

"Friendship, feeling for others, kind-heartedness and love prevail in me,
and these values fulfil me all around and make me
peaceful, equanimous, harmonious and make me happy."

*«In mir walten Freundlichkeit, Mitgefühl, Güte und Liebe,
und diese Werte erfüllen mich rundum und machen mich
friedlich, gelassen, harmonisch und lassen mich glücklich sein.»*

In daily life it often happens that one forgets to have feelings for oneself or others, as Billy writes here:

"The fact is that human beings immediately focus their attention on all the unpleasant things that arise in their daily lives, disregarding all other and pleasant things and simply forgetting the feeling for themselves as well as for their fellow human beings."

«Tatsache ist, dass der Mensch sofort seine Aufmerksamkeit auf all die unerfreulichen Dinge richtet, die sich in seinem Alltagsleben ergeben, wobei er alle anderen und erfreulichen Dinge ausser acht lässt und das Mitgefühl für sich selbst sowie für seine Mitmenschen einfach vergisst.»

In moments like that it can be beneficial to remember the above quoted affirmation or similar ones in order to build up true feelings for others.

Vibka Wallder

BEAM Portal 2012, *Das Streben nach Glück und Mitgefühl.* Retrieved 03 June 2023, from https://beam.figu.org/artikel/1340164800/das-streben-nach-glück-und-mitgefühl?page=0,0

Disorderliness in the Way of Nokodemion's Creation-energy Teaching

One morning recently I disappointed myself due to a classic case of me neglecting to maintain sufficient order in my life. As I went to open the door of the back porch on this rainy morning, I encountered not one but two pairs of my boots, full of water, covered in mud, sitting outside in the rain. This telling picture triggered in me not only a feeling of frustration, but also shame and regret. Straight away I had an extra, unnecessary obstacle on my full day which I had totally caused myself through lack of discipline. Of course the "if only I had brought those boots in when I first saw the rain coming" thought shouted inside my head, and "Why did I leave them like that in the first place?" But then those thoughts were soon displaced by the immediate distracting confusion of thoughts caused by the state of my boots.

What was I going to wear out in the rain and mud now to attend to my routine outdoor jobs? How would I contain the mud from the then total of three pairs of muddy boots? How was I going to get them all dry without bringing mud into the porch, and so on. More self-rebuking followed.

The wet boots incident is of course fairly trivial but I know it to be symptomatic of a fairly profound error in my thinking whereby I think 'small' things can be left in the short term to allow me to attend to more important things in a timely manner. How funny that I fail to recognise that if an 'important' thing happened right then, like some burst plumbing or runaway dog that required me to race off and take action wearing my waterproof boots, I would fail to deal with it. And since I claim to value the might of the thoughts so much, it is a wonder I do not also recognise how hindered it is if it is diffused by a degree of needless disorder.

Of course there are various reasons we let ourselves think such things don't matter very much. I remember how in my childhood I was somehow led to admire the eccentric inventor or artist or thinker who is so engrossed in his work that his home is utter chaos and he can't even remember what he ate for lunch or whether he owns a cat? This chaos was at least a source of humour and was forgiven because this was such a great mind who brought this or that great thing into the world. Perhaps it would have been even greater if he had integrated the creation process logically into the rest of his life. Perhaps. And on the other side, haven't we all been exposed to someone who maintains order to the point of illogicality and is not willing to be adaptable at all? There are always reasons for our faulty thinking. But it pretty much comes down to a lack of discipline in examining the reality of the matter.

I remember from time to time an incident a FIGU member reported after visiting the Semjase Silver Star Centre in Switzerland. They recalled how someone there had neglected to roll up a garden hose after using it, leaving it stretched across the driveway, and how Billy had railed at length and angrily about that, burning the ears of all involved. To some it had seemed like an overreaction given that, "It was only a hose!" And I remember how, when I was visiting the Centre years ago Billy himself had repositioned, with remarkable exactness, the drink bottles and other things which remain in the middle of the kitchen table there used by everyone. I wondered why he found the precision to be so necessary which he clearly did given his serious demeanour and investment of time – using a ruler, as I recall – despite being an extremely busy person surrounded by numerous members who see to the housework around the place.

Well, after some quiet contemplation I think I do understand it really, and actually I think that if Billy had come across my two pairs of muddy boots sitting out in the rain my ears would rightly also be ringing for a long time to come. Why? Because, as it was with the garden hose, I am needlessly and illogically impeding myself and at a time when all efforts to improve our effectiveness on this planet are urgent. Billy's reproach would be all the more deserved if my spirit form is one of those whose personality in one of the Nokodemion periods voluntarily took on the task of assisting him in the spreading of the teaching to universally bring human beings back to living in line with the natural-creational laws and recommendations. And all this for the purpose of bringing an end to wars, destruction, hatred and all associated [1]Ausartungen everywhere! If I can't even maintain my work gear, is there any hope!?

Imagine the hugeness of that program undertaken by Nokodemion and those who have assisted him and continue to assist him. The 2nd part of the great plan to teach the Creation-energy teaching right across the universe to any peoples who had the necessary rationality and intellect to understand it and the voluntary interest to do so began as far back as 1.2 thousand-million years ago. It was necessitated by a long-underway massive move away from the teaching by the distant descendants of Nokodemion's original peoples, leading to terrible wars and Gewalt and even their extermination of entire peoples. According to the account compiled and written up by Core Group member Bernadette Brand, in her book 'Nokodemion, seine Folgepersönlichkeiten und die seibenfache Prophetenreihe auf der Erde' (Nokodemion, his Following Personalities and the Sevenfold Line of Prophets on the Earth), personalities connected to the same spirit forms that undertook to assist in that mission 1.2 thousand-million years ago are still active today.

Explanation of the Plejaren language scientists, given to Billy August 27, 2010: Ausartung = a very bad get-out of the control of the good human nature.

We have learned that Nokodemion's spirit form in the form of Billy Meier has been able to function among Earth human beings in order to carry out his task due to the 'downgrading' (Rückstufung) of his consciousness brought about by the Arahat Athersata level and Petale level so that he is now only utilising 27.2% of his capacity. But what about those assisting him? Bernadette explains:

"A similar reduction factor exists also with all those spirit forms which 1.2 thousand-million years ago voluntarily declared themselves ready to support the Nokodemion spirit form in his task. However the 'downgrading' with this large group of human beings occurred in the form that their spirit forms remained capable of reincarnation over millions of years and they again and again could appear as new personalities whereby their duty was and is to always apply themselves for the mission and to work for it and indeed whenever the old Nokodemion-Henok-Henoch spirit form was at work or is at work as a proclaimer-personality."

«Ein ähnlicher Drosselungsfaktor besteht auch bei all jenen Geistformen, die sich vor 1,2 Milliarden Jahren freiwillig bereiterklärten, die Nokodemion-Geistform in ihrer Aufgabe zu unterstützen. Allerdings erfolgte die ‹Rückstufung› bei dieser grosse Gruppe Menschen in der Art, dass ihre Geistformen über Millionen von Jahren reinkarnationsfähig blieben und sie immer wieder als neue Persönlichkeiten in Erscheinung treten konnten, wobei ihre Verpflichtung war und ist, sich immer wieder für die Mission einzusetzen und für diese zu arbeiten, und zwar immer dann, wenn die alte Nokodemion-Henok-Henoch-Geistform in einer Künderpersönlichkeit am Wirken war oder ist.»

While such individuals reportedly have these very old spirit forms and by necessity are also 'downgraded' to adapt to living with and teaching their fellow Earth human beings, they also, along with all human beings on planet Earth, regardless of their origin, are affected by the genes of peoples from the Sirius system who also came here in ancient times – also distant descendants of the Nokodemion peoples – who had been genetically modified to be aggressive, barbaric and short lived. I think this explains some of the discrepancy between their noble purpose and their negative habits but also explaining it is the importance of them being only just a little bit more advanced than the human beings they are supposed to teach. Bernadette continues:

"That is of great importance because they not only must understand the 'teaching of the truth, teaching of the creational-energy, teaching of life' in its principles, rather also because they have to directly teach the human beings of the peoples with whom they work and must therefore also be an example and model for them so that the human beings who are being taught can experience and recognise in daily life that the Creation-energy teaching is implementable, can be practically lived and actually leads to a better and more progressive way which enriches all members of the particular people or of the particular planet for the good."

«Das ist deshalb von grosser Wichtigkeit, weil sie nicht nur die ‹Lehre der Wahrheit, Lehre des Geistes, Lehre des Lebens›, in ihren Grundzügen verstehen müssen, sondern auch deshalb, weil sie die Menschen der Völker, bei denen sie wirken, direkt zu belehren haben und ihnen deshalb auch Beispiel und Vorbild sein müssen, damit die zu belehrenden Menschen im täglichen Leben erleben und erkennen können, dass die Geisteslehre umsetzbar ist, praktisch gelebt werden kann und tatsächlich auf einen besseren und forschrittlicheren Weg führt, der allen Angehörigen des betreffenden Volkes oder des betreffenden Planeten zum Wohle gereicht.»

I juxtapose this great story and this great agenda against my wet boots story and all comparable things pertaining to my personality and wonder. Is it any surprise that I am preoccupied with the importance of maintaining order in view of the reported Ausartung occurring time and time again, of the Nokodemion-Henok peoples when they turned away from the teaching of the Prophets, the teaching of the Truth, the teaching of the Creation-energy, the Teaching of Life. Bernadette explains that the reason for this can be found in a lack of self-control. She says that the actual evil lies:

"… in the lacking self-control and in the neglected initiative to not only recognise the right thing, rather also to implement it and follow it through. The turning away from the self-responsibility is the basis of all getting very badly out of the control of the good human nature because this turning away leads to a wrong tolerance which is based in indifference and in an inner comfortableness which searches for the way of least resistance."

«... in der mangelneden Selbstkontrolle und in der vernachlässigten Initiative, das Richtige nicht nur zu erkennen, sondern auch um- und durchzusetzen. Das Abwenden von der Selbstverantwortung ist die Basis aller Ausartung, denn dieses Abwenden führt zu einer falschen Toleranz, die auf Gleichgültigkeit und auf einer inneren Bequemlichkeit beruht, die den Weg des geringsten Widerstandes sucht.»

Of course, I *CAN* keep my boots in order, and that is the point. I just didn't. That's why a rebuke from Billy would have been deserved. Had I been like my mentally deficient 24 year old niece who can barely remember or understand how to keep her boots in order or even how to tell if they are on the right feet, it would not have been right to rebuke me. But no, I am capable of all kinds of complex thinking. I can drive a car. I can read and write. I can manage my finances. What's with the boots? It is a perfect example of classic irrationality and illogicality that thinks the way of least resistance is preferable. I can find many, many examples in my own life.

While Billy is no doubt trying to teach us the importance of system and order in our material lives, he also teaches how that should also apply to our thoughts. If we let muddy thoughts into our 'house', carelessly and indifferently – in other words, through not wanting to logically consider the impact of their effect – then they sooner or later spread through our world of thoughts and affect our feelings and these, in turn, affect the state of our psyche. The state of our psyche then influences new thoughts, the effect of which flows through to the feelings again and then help form the state of the psyche, and so on. If not put in check it can ultimately lead to our former noble agenda being hijacked by the reinforcement of the invasive, muddy thoughts.

But what constitutes a 'muddy' thought? Well the classic 'muddy' thought for me would surely be that it doesn't really matter if I don't keep my material world in order. It is ignoring the need for self-maintenance and thinking I can skip bits without ill effect. I have to realise that even if there is no logistical reason why these things matter in the short term (and there usually is, at least cumulatively) then they do matter to the extent that good order facilitates thought. A disorderly home creates disorderly thoughts. We can test it.

If we can maintain an orderly world of thoughts and orderly habits which serve our evolutionary journey, then imagine how much more efficiently we could trigger those impulses that come from the storage banks which are associated with our spirit forms and their innumerable personalities which, for group members, are likely those that, lifetime after lifetime, have played a role in forwarding the mission. There must be a tremendous power of resources there just ready to transmit to us if, rather than just taking the path of least resistance, we only push logically forward on our evolutionary way.

Vivienne Legg

Das «liebe» Geld und die Arbeit

Viel Geld zu haben ist für viele Menschen der grösste Traum ihres Lebens, folglich sie von ihren diesbezüglichen Gedanken und Gefühlen manisch beherrscht werden und für Geld alles tun, und zwar vom Geizigsein über Diebstahl, Betrug und Raub bis hin zum Mord, Totschlag und Verrat. In diesem Sinn wird von vielen selbst der eigene Körper verkauft, sei es für Prostitution oder für Transplantationsorgane usw.

Wahrheitlich ist Geld jedoch nicht mehr als ein Mittel zum Zweck, also ein Mittel zur Lebensunterhaltsführung, zum Erwerb von allerlei notwendigen oder luxusmässigen Gütern, wie auch um sich eine Heimstätte und Fortbewegungsmittel leisten und notwendige Versicherungen usw. bezahlen zu können.

'Beloved' Money and Work

For many human beings having a lot of money is the biggest dream of their lives, thus, regarding this, they are manically controlled by their thoughts and feelings and do everything for money, namely, from being stingy to theft, cheating and robbery right up to murder, manslaughter and betrayal. In this sense, many will sell even their own bodies, be it for prostitution or for organ transplantation and so forth.

However, truthly, money is nothing more than a means to an end, that is, a means of subsistence, for the purchase of all kinds of necessary and luxurious goods, as well as for being able to afford a homestead and means of transportation and to be able to pay for necessary insurance and so forth.

Geld ist also nur ein Diener des Menschen, der richtig eingeteilt und zur Anwendung gebracht werden muss, um damit auszukommen und rechtschaffen alle finanziellen Pflichten erfüllen zu können. Um jedoch in den Besitz von Geld zu gelangen, ist es notwendig, ein tägliches Pensum einer bezahlten Arbeit zu verrichten. Sich jedoch unrechtmässig in den Besitz von Geld zu bringen, wie durch kriminelle Machenschaften wie Unehrlichkeit, Diebstahl, Lug und Betrug oder gar schwerverbrecherisch durch Raub, Mord und Totschlag, ist gesellschaftsverachtend und niemals ein Weg, der zum Erfolg und zu einem guten Gewissen führt.

Therefore money is only a servant of the human being, which must be rightly managed and applied in order to be able to make ends meet and righteously fulfil all financial duties. However, in order to enter into possession of money it is necessary to carry out a daily workload of paid work. However, unrightfully getting into possession of money as through criminal machinations such as dishonesty, theft, lies and deception or even seriously feloniously through robbery, murder and manslaughter, is contemptuous of society and never a way which leads to success and to a good conscience.

Wenn Geld gebraucht wird, dann besteht die Richtigkeit und Rechtschaffenheit darin, dieses durch eigener Hände Arbeit zu verdienen und es dann auch richtig zu verwalten. Wenn also Geld benötigt wird, um rundum die Versorgung in bezug auf alle Dinge der Lebensbedürfnisse zu gewährleisten, dann muss in redlicher Art und Weise dafür gearbeitet werden. Natürlich können die Lebensversorgung und alle Lebensbedürfnisse nicht nur durch Geld, sondern auch in anderer Weise, wie durch Naturalien, gewährleistet werden, doch auch dafür bedingt es einer bestimmten ehrlichen Arbeitsleistung, die vielerlei Formen aufweisen kann. Dafür muss der Mensch für viele Gestaltungen wach sein und alles in der Art wahrnehmen und annehmen, wie sich die Möglichkeit für die notwendige Versorgung in untadeliger und rechtschaffener Weise bietet. Für das erarbeitete Geld muss planmässig alles budgetiert werden, um alle finanziellen Verpflichtungen erfüllen zu können, wie auch, dass ein Scherflein zur Seite gelegt werden kann.

When money is needed, then that which is of rightness and of righteousness is to earn it through the work of one's own hands and then administer it rightly. Therefore if money is needed to guarantee provision in regard to all things of the necessities of life all round, then it must be worked for in an honest form. Of course life provision and all life's necessities can be guaranteed not only through money, rather also in other forms such as natural produce, however even for this a certain honest amount of work is required, which can take many kinds of forms. For this, the human being must be awake to many formations and perceive and take on everything in the way the opportunity for the necessary provision presents itself in irreproachable and righteous form. For the money earned, everything must be budgeted according to plan in order to be able to meet all financial obligations and also so that a small amount can be put aside.

Geld ist und bleibt immer nur ein Mittel zum Zweck, wobei dieser auch in einer Sicherheit besteht, dass nicht in Not und Elend und auch nicht in Schulden verfallen wird. Indem das Geld als eine Form angenommen und genutzt wird, die in jeder Beziehung nur zweckbedingt ist, sichert sich der Mensch seine Lebensversorgung und seine Sicherheit, dass er immer seinen finanziellen Verpflichtungen problemlos nachkommen kann und von niemandem abhängig und auch bei niemandem zum Schuldner wird.

Money is and will always remain only a means to an end, whereby this also consists in a security that one will not fall into hardship and misery and also not into debt. By accepting and using money as a form that is only purposive in every respect, the human being secures his/her life provision and his/her security that he/she will always be able to meet his/her financial obligations without any problems and will not become dependent on anyone and also not a debtor to anyone.

Haushaltet der Mensch mit seinem ehrlich verdienten Geld in richtiger Art und Weise, dann ist er immer reichlich damit versorgt, und zwar auch dann, wenn er wenig verdient. Die Notwendigkeit dafür besteht nur darin, das Geld nach den wirklich nur notwendigen Bedürfnissen sehr genau einzuteilen und es nicht nutzlos und sinnlos für Dinge auszugeben, die nicht der

If the human being economises his/her honestly earned money in the right form, then he/she is provided with it abundantly, indeed, even if he/she earns little. The necessity for this is only to divide the money very precisely according to really only necessary needs and not spend it uselessly and senselessly on things which do not meet the necessity of a real need.

Notwendigkeit eines wirklichen Bedürfnisses entsprechen. Und nur wenn ehrlich für das Geld gearbeitet wird, fliesst es dem Menschen mit gutem Gewissen zu, folglich er dann auch froh und zufrieden danach greifen und es richtig sowie mit gutem Gewissen verwalten kann. Wird dabei mit dem Geld richtig umgegangen, dann gibt es keinen Mangel, wie aber auch kein Zögern, es in richtiger Art und Weise zu verwenden, um alles problemlos finanziell in richtiger Weise zu handhaben. Der richtige Umgang mit dem Geld ermöglicht dem Menschen, alle seine wirklich notwendigen Bedürfnisse zu befriedigen, finanziell unabhängig zu sein und seine Wünsche zu erfüllen, wenn diese im Rahmen des Vernünftigen bleiben und nicht das Budget des Möglichen übersteigen. Richtig umzugehen mit dem Geld schafft stetig Zuversicht, weil das Wissen damit verbunden ist, dass mit der richtigen Handhabung in bezug auf die finanziellen Mittel keine Schuldenprobleme und weder Armut und Not, noch Elend und ein Darbenmüssen usw. entstehen.

And only if money is worked for honestly does it flow to the human being with a good conscience, thus he/she can reach for it gladly and in satisfaction and can administer it rightly as well as with a good conscience. In so doing, if money is handled rightly, then there will be no shortage as well as no hesitation to use it in the right form in order to manage everything financially in the right form without any problems. The right handling of money enables the human being to meet all his/her really necessary needs, to be financially independent and to fulfil his/her wishes, if these remain within reason and do not exceed the budget of possibility. The correct handling of money builds continual confidence, because it is connected with the knowledge that with the right dealing in relation to financial means, no debt problems and neither poverty and hardship nor misery and having to starve arise.

Geld

Geld ist ein Stoff,
der dauernd in Bewegung ist
und der oft wie ein goldener Strom fliesst,
der aber des Menschen
Lebensenergie und die Vernunft beeinträchtigt.

SSSC, 4. November 2013, 23.28 h, Billy

Money

Money is a substance
which is permanently in motion
and which often flows like a golden stream, which,
however, impairs the life energy and rationality of the
human being.

SSSC, 4th November 2013, 23:28, Billy