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STILLE REVOLUTION DER WAHRHEIT

QUIET REVOLUTION OF THE TRUTH

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Goblet of the Truth: Chapter 23, verse 98

As human beings which you are, you live in a monstrous world that you have created with ugly laws, ordinances and regulations, etc. that are directed towards a society of the brutality, of the anxiety and fear, of the terror, of the acts of Gewalt and of the dishonest competition; and this monstrous world with you as humankind cannot come to rest and cannot become a world of love, peace and harmony as well as of true freedom for as long as you do not form everything amply to the good and according to the creational laws and recommendations, and indeed not only as an imagination and as a hope, but in truth and reality.

Als Menschen, die ihr seid, lebt ihr in einer von euch selbst geschaffenen monströsen Welt mit hässlichen Gesetzen, Verordnungen und Vorschriften usw., die auf eine Gesellschaft der Brutalität, der Angst und Furcht, des Terrors, der Gewalttätigkeit und des unlauteren Wettbewerbs ausgerichtet ist; und diese monströse Welt mit euch als Menschheit kann so lange nicht zur Ruhe kommen und zu einer Welt der Liebe, des Friedens und der Harmonie sowie der wahren Freiheit werden, ehe ihr nicht umfänglich alles zum Guten und nach den schöpferischen Gesetzen und Geboten gestaltet, und zwar nicht nur in einer Vorstellung und nicht als Hoffnung, sondern in Wahrheit und Wirklichkeit.

Und es sei Frieden auf Erden

And there shall be Peace on Earth

Y habrá paz en la tierra

Why does Progress mean Destruction?

Bianca Recht

Recently I was asked to participate in a market research discussion. We were ushered to a comfortable room monitored with a camera while a secretary typed every word said.

In Melbourne, Australia, there has been an ongoing debate for the last few decades - yes decades - about the viability of public transport versus the expansion of freeways because of increasing congestion in the inner city and suburbs. The media and its outlets have been supporting every successive government in its efforts to obscure the obvious mounting problems, but now people have realised that a change is unavoidable. Still people's hopes to implement a 21st century public transport system have been soured continually by broken promises. Our environment is in trouble. Being a country whose economy is based on the coal industry and mining, the industry bosses are feared by our leaders and scientists, and great degradation of the environment is mounting, not only because of air pollution, but also due to the destruction of agricultural land from the over use of the Roundup herbicide and many other dangerous pesticides.

The public rail system was built some 150 years ago with foresight, and in the late 1930s it received the great title, 'The Spirit of Progress', however, today I can only see stagnation in our public infrastructure development. I wonder why that is so. Amazing advancements and technologies have been available for decades but this never leads to appropriate transport solutions being developed and implemented. Why? If we can reach the moon and start to understand the physics of black holes, if we are mapping the human genome, and most educated and rational people reason that UFO / IFO visit our blue planet and that other civilisations live in the vast expanse of the Milky Way, then I have no doubt that the means for building advanced, engineered structures are at hand - not only for transport, but for medicine and health also. So what are we waiting for? We need to promote the creation of these appropriate technologies now, and more importantly, acknowledge the dire necessity of a halt to the over-population which, even here in Australia, exceeds the limits of our resources. Stagnation and greed will only keep us from progress. Is that the aim of our elected leaders?

In Contact 371, January 7th, 2005, Ptaah speaks with Billy in the context of the tsunami at that time, in Southeast Asia. He describes how various, worse natural disasters are to come in the future and he even uses the term "apocalyptic" to describe their size, explaining that, "world-wide monstrous storms of every kind increasingly take the upper hand". ("weltweit ungeheure Unwetter aller Art immer mehr überhandnehmen").

He explains that, in the future, 67 percent of natural disasters will no longer be of purely natural causes because the people of Earth are responsible for them, with the overpopulation being the fundamental factor. Because of the overpopulation, " ...immeasurable environmental destruction will be evoked, like catastrophic air pollution and natural destruction through which the atmosphere is driven into a greenhouse effect, and the ozone layer will also be destroyed." (... "unermessliche Umweltzerstörungen hervorgerufen werden, wie eine katastrophale Luftverschmutzung und Naturzerstörung, wodurch die Atmosphäre in einen Treibhauseffekt getrieben sowie die Ozonschicht zerstört wird.)

Ptaah goes on to explain how, of course, overpopulation demands more and more resources and infrastructure – energy, work places, housing possibilities, roads and other traffic areas which lead to the clearing of forests and the concreting of fertile land or to their destruction in other ways. Ptaah also explains the reality, which all rational human beings should understand, being that, as long as we do not deal with the overpopulation, if a problem is taken on and solved, that problem simply appears again because during that time, the overpopulation has grown so much.

The aim of the market research discussion was to gage the people's sentiments towards a nominated road expansion rather than exploring the possibilities of a true future progress, such as a sound and fast rail system.

We were asked: "What is the most pressing agenda you as consumers feel should be addressed for the city"? Everyone responded that public transport is in need of an urgent overhaul. Personally, I would like to steer the rudder of the "education boat", but transport seemed the most pressing matter to those there so I felt that I could voice some views in favour of our ailing environment.

Of the 8.4 billion (according to the Plejaren) hungry mouths the Mother Earth has to feed, Melbourne has a little over 4 million. It may be a small part in the scope of the large global population but it is a significant number nonetheless.

Without first telling us what the project is, we were asked if we knew what the local government's plan is for the city? Everyone was aware of the idea of upgrading the roads around Melbourne to ease congestion. And as the discussion progressed with questions that were only directed in favour of upgrading roads, never towards upgrading public transport, I pointed out that upgrading roads and building a tunnel will put more cars on the roads and create more pollution. After all, cars were built to be thirsty machines instead of being economically and environmentally efficient. Somehow this notion fell on deaf ears at the start because some believed that easing their pain in the daily traffic will get them to work faster and back home again. But when asked whether we prefer faster roads or better public transport, the answer was again in favor of public transport.

Still, the questions were steered towards road expansion and tunneling. The idea of environmental destruction caused by that didn't seem to be of concern to the other people, even though this would also disrupt and demolish hundreds of businesses and homes. Garden areas will be partly destroyed and even the animals in the zoo will be disturbed to a greater degree. People thought that these are necessary measures for the good outcome at the end.

But I was of the opinion that public transport must be a priority rather than road construction, yet not everyone saw the detrimental chain reaction that this so-called development would encourage: more roads encourage more cars that create more pollution as well as expensive toll ways, rising fees and taxes that end up serving the coffers of overseas companies.

But, in time, as the discussion progressed, people came to a logical realisation and expressed their honest views. They said that governments are here to steer debates in their favour and do whatever they want regardless of what people want. Is this a democracy, I thought? Well, democracy is when people decide what is best for them as a progressive society rather than being told what should be done without a just referendum.

So then came the last question in the hope that most in the group would see what leaders are hoping to achieve, and the proposition was that the government would build roads and give a "sweetener" such as an improvement to the public transport system. Now, everyone knew that the sweetener would be a mask only and wanted to know the cost of both. Expansion would cost around 8 billion dollars and the "sweetener" would cost maybe 10 million dollars. At this point the "shutters fell down" and everyone realised that the leaders are not interested in facilitating better transport, instead they wanted to collect more revenues for themselves and pay the overseas companies vying for a lucrative project. I then said: "I have the right to know how my tax money is spent".

As I understand it, every country must stand on its feet and develop progress from its own merits for its people, and Billy and Ptaah explained many times that an ever-expanding population is creating huge weight on the Earth. Again, in contact 371, Ptaah explained that, as well as war activities, heavy machines bring the Earth into uproar through their vibrations and disturb the tectonics and that also happens as a result of big cities. He lists the weight of the people, buildings, machines and transport as factors which burden the tectonic plates very severely and lead to earthquakes.



Ptaah concludes, "However, all these facts will be just as disregarded, disputed and ridiculed by the competent scientists and by the responsible governments, as they also will generally by the majority of the terrestrial humanity, which, like dumb mutton, allows itself to be led by incapable lead rams into error, misery and ruin." ("All diese Tatsachen werden jedoch von den zuständigen Wissenschaftlern und von den verantwortlichen Regierenden ebenso missachtet, bestritten und lächerlich gemacht, wie auch allgemein vom Gros der irdischen Menschheit, das sich wie dumme Hammel durch unfähige Leitböcke in die Irre, ins Elend und Verderben führen lässt.")

With that in mind, construction of roads and tunneling in the belly of Earth, surely cannot be a 21st century progressive outcome. But creating a public transport surely would ease the burden, especially when advanced technologies, were they developed and applied, would truly further our society instead of us continually polluting with coal and gas and cars that are deliberately designed to guzzle petrol. And how about progressing with safe geo-thermal energy, as the Plejaren advise, (as can be read in contact 516, which concerns the Japanese nuclear disaster caused by their tsunami) instead of gas-fracking which also creates problems of ground water pollution and disturbs the tectonic plates, leading to earthquakes.

The problem of the ever-expanding population must never be seen as a good enough reason for expansion of endless exploitation of Earth's resources and greed. This illogical idea belongs in the history books, just like all religions belong in the archives of human feebleness and chosen ignorance. We must become smarter and educate ourselves in population reduction as a priority above all else.

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The mentioned section of contact 371 can be found by scrolling down on the following page.

http://www.futureofmankind.co.uk/Billy_Meier/FIGU_Special_Bulletin_016

You can read more of contact 516 here.

http://www.futureofmankind.co.uk/Billy_Meier/Contact_Report_516



ALWAYS RETAIN THE CONSCIOUSNESS OF YOUR OWN HUMAN DIGNITY

Vivienne Legg

This advice from Billy's book, "Die Art zu Leben" (The Way to Live), is not just some nice idea for an ideal world, but an actual necessity for being a responsible human being.

As explained in section 52, (p.19), fulfilling our duty to ourselves is of utmost importance because only by doing that can we fulfil our duty to our fellow human beings and to all life-forms and the environment. There is never a good reason not to fulfil that which is referred to as one's "self-duty" and one's "own duty". It means respecting ourselves, along with all other life-forms, as creations of the Creation. Why, in respecting other aspects of Creation, would we neglect to do this?

"Will daher ein Mensch wahrlich und gerecht leben, dann hat er zu erachten und zu erfassen, dass die Erfüllung der Pflichten gegen sich selbst stets und immer die wichtigsten und allerersten sind. Nebst dem, dass der richtige und gerechte Umgang mit sich selbst ganz gewiss nicht unnütz und nicht un-in-ter-es-sant ist, gewährleistet er auch, dass auch der Umgang mit den Mitmenschen und allem übrigen Mitleben aller Art richtig gehandhabt wird."

"If a human being therefore wants to live truly and fairly, then he/she has to consider and understand that the fulfilment of the duties to himself/herself is constantly and always the most important and foremost. As well as the right and fair dealing with oneself quite certainly being neither useless nor uninteresting, it also guarantees that the dealing with the fellow human beings and all other co-life of all kinds is also rightly handled." (p.20)

In trying to understand the connection between self-respect and respect for others, I have to think of my Christian upbringing in which we were more or less taught to forget ourselves and love others. But it is not possible to respect and love others if we do not respect and love ourselves. I can see that the Christian teaching of humility – that is to say, lowering ourselves – leads to an incapacity to truly respect and love others.

The answer to all this seems to be in simply developing the will to pay attention to what we really are, not what some sort of imposed dogma tells us we are. As long as we accept the taught and entrenched dogma, we will not bother to practise pure observation of ourselves – and, therefore, respect for ourselves. And if we are in the entrenched habit of not respecting ourselves, where do we turn for comfort when outside comforts are not there, when we need to feel at home in our own skin?

Billy describes certain behaviours which are symptomatic of someone who does not know how to be a good friend to himself or herself. One is hanging around in public places to shine in front of others. In other words, due to one's neglect and lack of respect for oneself, one feels a need to shine to get that respect from others. But it cannot work that way because that is not respect based on personal experience and understanding oneself.

"Ein solches Brillierenwollen und Sich-in-Positur-stellen beim Mitmenschen stellt wahrheitlich nichts anderes dar als eine Flucht vor sich selbst, weil das eigene Ego nicht kultiviert genug gemacht werden kann, um die Eigenpflichten und Selbstpflichten erfüllen zu können. Aus diesem Grunde kümmert sich ein solcher Mensch auch stets lieber um fremde Händel, anstatt um die zweckmässige und erforderliche Bildung des eigenen Charakters, der Eigen- und Selbstpflichten und deren Erfüllung."

"Wanting to shine in such a form and posturing with the fellow human beings represents truthly nothing other than a flight from oneself, because one's own ego cannot be made sufficiently cultivated in order to be able to fulfil one's duty to oneself and one's own duty. For this reason, such a human being always rather concerns himself/herself about the deeds of others instead of about the appropriate and required formation of his/her own character, duty to himself/herself, of his/her own duty, and their fulfilment." (p.20)

When, for our happiness, we indulge more and more in external distractions and external admiration, becoming more and more removed from a correct path, we want less and less to listen to our conscience which tells us to give up those distractions (that we have become addicted to) because they are stopping us from appreciating ourselves and our true function. They stop us from paying attention to ourselves and honouring and loving ourselves. In order to make sure we do not hear our own conscience we make sure it is shouted down by all the continuing distractions.

Billy explains that we need ourselves as friends and therefore must never abandon ourselves. How bad is it if, when we need someone, we are not even there for ourselves? This practise of self-care logically necessitates that we must care for the health of our bodies, consciousnesses and psyches. In "Die Art zu Leben" it is also explained that even when alone we should practise good manners and dress in a self-respecting way. For me, with a little practise, it becomes apparent that in doing this I can start to perceive what self-respect actually is and what it is not. It is not conceit and is not vanity, but an acknowledgement and attentive love for what IS - which I suspect most of us have probably never really adequately perceived before in relation to ourselves.

"Wer immer du bist, Mensch, der du diese Zeilen liest: Willst du mit dir selbst zufrieden sein in wahrlicher Form und willst du im Umgange mit dir selbst Frieden, Heiterkeit, Freude und Liebe, Trost, Glück und Ruhe finden, dann musst du ebenso offen, ehrlich, redlich, vorsichtig, gerecht, zart und fein mit dir selbst umgehen, wie du dies in den besten Minuten und Zeiten bei jenen Mitmenschen tust, bei denen du dich von deiner besten Glanzseite und Zuvorkommenheit zeigst."

"Whoever you are, you human being who reads these lines: if you want to be satisfied with yourself in true form and if you want to find peace, cheerfulness, joy and love, comfort, happiness and calmness in the dealings with yourself, then you must deal with yourself just as openly, honestly, decently, carefully, justly, gently and finely as you do in the best minutes and times with those fellow human beings with whom you show your best side and courteousness." [p.22]

And so I have to realise that I have been missing out all this time on a wonderful experience of true self-respect and have been operating far under capacity to everyone else's detriment simply because I was taught that having such positive, reality-based thoughts and feelings about myself (as opposed to delusion-based, compensatory self-flattery) was un-Christian and conceited. I sometimes listen to the hymns that my father likes to hear on TV where they sing such familiar lines as "we are not worthy of his forgiveness", "we do not deserve his love", and I remember my gentle mother singing me bedtime songs and teaching me to be humble, not modest – lowering myself beneath my dignity, not simply recognising my equal worth to others as an evolving creature of the Creation.

My understanding from the renewed teaching is that we can actually begin to feel and perceive what we really are, by simply continuing to pay attention without prejudice. A meditation for this specific purpose seems essential for the required thoroughness. Once we perceive what we really are we can start to know how to nurture it – and then we can understand how to care for all human beings and life-forms around us. In fact, I find that after working a little bit at practising self-respect and honouring my duty to myself quite conscientiously, I find myself quite spontaneously behaving far better with the people around me – being less preoccupied with myself, not more. It is as if, for a while, I have finally found the creationally-based operation centre for this thing I know as "me", and only by finding it can I at last recognise how it should function in relation to all other life and the Creation.

We should not base our self-esteem on what someone else is, or thinks, but on what we are. But, again, have we ever let ourselves notice what we actually are?

Die Art zu leben / The way to Live

Verse 52

Unfortunately the human being generally pays too little attention or no attention at all to his/her duties to himself/herself and to his/her own duties; and many human beings may ask, in total unknowledge, what one's duty to oneself and one's own duty actually are. This question is to be answered thus: it deals with those duties which every human being has in regard to himself/herself, thus, for example, that he/she practises and uses honesty, or that he/she nurtures true benevolence, modesty and humanity in himself/herself and towards all life, and so forth.

Leider achtet der Mensch im allgemeinen viel zu wenig oder überhaupt nicht auf seine Eigen- und Selbstpflichten; und so mancher Mensch mag sich in völliger Unkenntnis fragen, was Eigenpflicht und Selbstpflicht überhaupt sei. Diese Frage ist damit zu beantworten, dass es sich dabei um jene Pflichten handelt, die jeder Mensch gegenüber sich selbst hat, so z.B., dass er Ehrlichkeit übt und anwendet oder dass er wahrliche Barmherzigkeit, Bescheidenheit und Menschlichkeit in sich und gegenüber allem Leben pflegt
usw.

Love Is...

Love is the absolute certainty of oneself living together and coexisting with everything in everything, thus, in all that exists; in fauna and flora, in the fellow human being, in every material and spiritual life form irrespective of its kind, and in the existence of the entire universe and much more (laws and recommendations).

Liebe ist ...

Liebe ist absolute Gewissheit dessen,
selbst in allem mitzuleben und
mitzuexistieren, so in allem Existenten: In Fauna und Flora,
im Mitmenschen, in jeglicher materiellen und geistigen Lebensform gleich welcher Art,
und im Bestehen des gesamten Universums
und darüber hinaus.

FLAU Activities in Melbourne

Vibka Wallder

Early December, Bianca and I held our first talk in Melbourne. Through the internet online service "Meetup" we had created the group "Billy Meier and his contact with the Plejaren", and the topic of our talk was the evidence surrounding the Billy Meier case.

Six guests came, and it appeared that one man had come to tell us what he thought about the extraterrestrials' visits, and from the moment he and his wife had arrived he bombarded us with his ideas. And like so many others he did not think that overpopulation had anything to do with the problems here on our planet. However, they left a little earlier, and then the remaining guests were able to learn more about the evidence that we had regarding Billy's contacts, and what his message is.

Encouraged by the response of the others and by a request from one of the guests to meet during an evening, we scheduled a second talk for early February. The topic this time was the book 'Might of the Thoughts', and those attending were very interested to learn about how to use the might of the thoughts as taught by Billy. We also pointed out the difference to the concept of the law of attraction as taught by Rhonda Byrne. One young man seemed a little confused about alien activity here on Earth, and we hope that we have helped him to get through the jungle of disinformation that is available on the internet and through other groups, e.g. the 'Truth Cinema'.

Every time we give a talk, I learn new things myself, and I hope that the knowledge Bianca and I have shared has fallen on fertile ground. The number of participants was low, but it is not crucial how many persons come, rather whether they come with an open mind and are prepared to investigate further.

In February, on the day after our talk, we held an information stand in front of the state library. A few people took some of our free brochures home, which was better than we had experienced early December. Anthony, who had come down from Adelaide for our talk dropped by for some brochures before heading home. And then there's usually the one person who stops to tell us about their world-view. This time it was a homeless lady who told us about her woes and what needs to be done to make this world a better place.

But, despite that, understanding the nature of the thinking, as Billy describes it, we can look forward with healthy optimism to these tiny seeds that we are planting now, some day sprouting and growing into some healthy plants.

And some seeds seem to have fallen on fertile ground: Early April we held another information stand, and one gentleman, who had picked up a brochure from an earlier info stand, stopped and asked questions for about an hour. It was pointed out to him, that he has to use his logic and reason to figure out for himself whether the information presented is true. In the end he gave his name and phone number to us and asked to be notified when we have set the date for our next talk and stand, because he wants to meet with us again and learn more.

In April we also held a public talk about reincarnation, life, dying and death, entitled, "Dying to Know", which attracted a few guests and generated some good discussions. In the sea of confusion our task is arduous, but nevertheless we are encouraged and glad to see those who return and ask further questions.

One very enthusiastic participant who came from interstate



From Arahata Athersata, pps. 158 – 164 A summary by Robyn Foley

On Neutral Positive Thought:

Liberation from the suffering of a psychically ill human being can only be achieved by the use of neutral-positive thinking. This does not mean to be thinking of something opposite to the suffering, but instead the thinking must deal with real neutral-positive thinking that has nothing indirectly or directly to do with the complaint that the human being is suffering from.

Thoughts can be divided into only two forms - positives or negatives.

Negatives means in this case bad, ungood, denying and doubting thoughts, which undermine the morality, the psyche and one's advancement. Like magnets, these negative thoughts attract bad people, all evil and everything that is bad. In this way every form of failure and disharmony is brought into the human being's life. Power and health are weakened, and unconcernedness emerges, and eventually, everything is propelled into self-destruction.

On the other hand, positive thoughts build up one's attitude towards life to be well and healthy.

These positive thoughts build and strengthen good character and virtues, pull towards one those desirable to have around them, as well as things and assistants and true friends. Success and happiness become the constant companion.

What needs to be understood is that the human being needs the negatives, just as he or she needs the positives - that is, the negatives and the positives need to be equalised, otherwise the positive can become too big, or top-heavy and lead to the human nature being very badly out of control. The negatives in life have to be experienced and acknowledged and dealt with neutrally. But of course, this in no way means that one should try to cause negatives.

So, the negative pulls near to it all bad and terrible things, while the positive-normal or neutral-positive equalisedness, attracts all the best and life-affirming to it.

If a human being thinks only with a positive view, with excessive 'goodness', this can lead to disadvantage through being exploited by third parties, mostly through humility created by religions. However, with healthy normal thinking positive-negative is equalised, and attracts to it all that is best and life affirming. So, just as many positive as negative thoughts must be present, but without any being out of control of the good human nature. (Ausartung)

Truly neutral-positive thinking means that truly completely neutral material must be used to think, something that in no way is related to bad things.

But, how does one think truly neutral-positively?

Although the answer is very simple, a certain gravity lies in the fact that the bad must be brought under control in the subconscious and be neutralised. This means that the consciousness must begin to rule over the battered psyche via the subconscious, so that the subconscious recognises the thought processes of the consciousness as knowledge or facts. To achieve this can be difficult, as the subconscious constantly tries to break through the heavy load of bad things. Therefore, it is imperative that there are continuous attempts to push them away and replace them with neutral thought or a neutral-positive wish-dream, which slowly but surely superimposes and neutralises the bad that arises in the subconscious.

A wish-dream provides the best neutral-positive thinking, but also other ideas can be used. The wish-dream for most human beings, is simpler and easier to use than any other neutral-positive thinking material. Neutral-positive thinking material should also not address the current bad thing happening or complaint. This must not be thought about, for the subconscious must not be reminded of the current bad situation or complaint – that is, the subconscious must not have its attention drawn to the bad situation or complaint, and in this way it can recover slowly. It is in this way that the subconscious is slowly neutralised.

This also applies if a human being is suffering from the effects of religion. As long as human beings do not position themselves neutrally, they will never find the truth – as long as they do not liberate themselves in the subconscious, from all learnings and irrational teachings of religion and do not go against it by being neutral, the human beings will remain dependent and misguided. It is only neutrality to all things and factors that guarantees a free thinking process without prejudice, which leads to the truth. If however, the thinking material is influenced by some doubts, prejudices or religious views, etc., it is not able to be thought of neutrally, therefore no uninfluenced end-target can be found. It is only the absolutely neutral thinking form that guarantees unbiased finding of the reality and the truth. This is so with all things, and always without exception that a neutral form of thinking must be worked out to lead to the reality, the truth.

And to close, from **Might of the Thoughts/Macht der Gedanken**, First edition:

p.xxv

“The consciousness does not think all by itself, for which reason the human being must learn to school and educate it by means of right thinking. And right thinking, in the creational-natural sense, means to think in a neutral-positive-equalised way. But the human being only begins to neutralise himself/herself when he/she recognises and accepts the fact that everything and anything which is encountered, and which happens to one, which one lives as practical experience and with which one is, in oneself, confronted, has two sides – namely, a positive and a negative, which together form an equalisedness.”

“Das Bewusstsein denkt nicht von allein, weshalb der Mensch lernen muss, dieses durch richtiges Denken zu schulen und zu erziehen. Und richtiges Denken im schöpferisch-naturmässigen Sinne bedeutet, neutral-positiv-ausgeglichen zu denken. Aber erst wenn der Mensch die Tatsache erkennt und akzeptiert, dass alles und jedes, was ihm begegnet und widerfährt, was er erfahrend erlebt und womit er in sich selbst konfrontiert wird, zwei Seiten aufweist – nämlich eine positive und eine negative, die zusammen eine Aus-geglichenheit bilden –, dann beginnt er sich selbst zu neutralisieren.”

Arahat Athersata – (Billy) Eduard Albert Meier, Freie Interessengemeinschaft für Grenz und Geisteswissenschaften und Ufologiestudien, 1975/2004

Might of the Thoughts/Macht der Gedanken – (Billy) Eduard Albert Meier, FIGU-Landesgruppe Australia Inc., 2012



Alles ist Eins

Everything is One