

Killing in Ausartung¹ and the Law of Elimination

By Vibka Wallder, 25th October, 2016

A few years ago I read the book '*Dekalog Dodekalog*' (Decalogue, Dodecalogue), in which Billy has recorded twelve recommendations and their explanations that were telepathically transmitted to him from the Petale level. Billy was not able to ask any questions of the Petale level, but the words were dictated very slowly and were repeated if he did not write them down correctly.

Petale is a spiritual level close to Creation and the genderless beings on that level are close to absolutely full development, so they do not require physical bodies anymore for their further evolution. Billy was told that he will never be able to communicate with this level and that it will fall silent again once the explanations around the twelve recommendations have been given to him, unless there would be a need to give further explanations to humanity later on. It is further explained that the recommendations have been handed down to humanity from time immemorial, but have been falsified over time and that now the time has come to transmit them once more so that Billy can write them down truthfully for the benefit of the human beings on this planet.

We are urged to follow the recommendations closely and align our lives to them, so that we make good progress in our evolution. Through considering the words of the '*Dekalog*' deeply and making them part of our lives, we will find peace and happiness and become better human beings. And we have to use our intellect and rationality to understand the recommendations and implement them and not wait for miracles from the 'prophet' before considering them as the truth. Petale explains that the new time demands from us that we think for ourselves and also guide other human beings to independent thinking so that they awaken their own spiritual powers and learn to use them. This is quite in contrast to the religions which teach that we should follow the doctrine blindly and just believe what the religious leaders tell us.

While the recommendations were explained to Billy it was mentioned more than once that they are all interlinked and that breaking one recommendation always means that another one or more are broken as well.

The first ten recommendations sound similar to the Ten Commandments in the Bible, but then there are two additional ones, which have been dropped by the religions, sects and cults on this planet for obvious reasons, because the religions and their followers wanted to promote their god cults. The two recommendations concerned are "Do not curse the Truth" (*Fluche nicht der Wahrheit*) and "Never ever place the recommendations and laws of Creation into unworthy cults" (*Lege die Schöpfungsgebote und Schöpfungsgesetze nie und nie in unwerte Kulte*).

Out of the twelve recommendations from Petale the sixth, "You shall not kill in Ausartung" (*Du sollst nicht töten ins Ausartung*) has stirred me up the most, due to the fact that it is broken so frequently and readily, even when we think we are doing the right thing and do not physically kill anyone, because the deeper meaning of that recommendation is not known widely.

¹ 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 (<http://dict.fiqu.org/node/6170>). In other words, 'a good human nature gone very badly out of control'.

Christianity has adopted this shortened recommendation "You shall not kill/murder", depending on the edition of the Bible. But even so it did not stop the Catholic Church from sanctioning the killing of millions of people during the Inquisition. For example, people who did not follow the church doctrine were murdered, women who used home remedies were considered witches and burnt at the stake, and so forth. In the eyes of the church murdering others for the sake of preserving the word of 'their' god has been acceptable and still today many wars are conducted in the name of god, so the god cults do not even adhere to the 'commandments' in their Bible.

And the governments and citizens of many countries, which have all kinds of religions preaching "Thou shall not kill/murder" have no qualms about carrying out the death sentence or calling for the re-introduction of it. But the death sentence is murder (killing in Ausartung) and everyone, who sentences another human being to death, carries out the death sentence, supports or condones it, breaks the sixth commandment/recommendation. And interestingly enough, in his article 'Das Leiden der Henker' (The Suffering of the Executioners)^[2], FIGU member Achim Wolf refers to a documentary from the US from 2006, in which prison directors, executioners and priests were interviewed, who worked in American prisons in which the death penalty was carried out. Most of them suffered psychologically and had deep regrets about their involvement, which to me may be an indication that their innermost nature, their conscience, was 'telling' them that the death penalty is wrong and in breach of the laws of nature.

The other extreme can be found among followers of the Buddhist philosophy. Most of them are vegetarians, but some also refrain from killing rodents, flies and other pests, which are potentially threatening their life and well-being. Risking disease or even death by not killing pests is irresponsible in view of our evolutionary task. And there are also hypocritical Buddhists, e.g. the Dalai Lama, who preaches non-violence but accepted funding from the CIA to support the bloody guerrilla uprising against the Chinese invaders in 1959, in which many human beings lost their lives.^[3]

So how does Petale, through Billy, explain the recommendation "You shall not kill in Ausartung"? 'Ausartung' means that the good human nature gets very badly out of control, and below are some examples of 'killing in Ausartung'.

Petale:

"371. Hence - you shall try to keep alive everything that has living breath and not kill it in Ausartungen, which are: Hatred, egoism, jealousy, strife, lust, wickedness, revenge, condemnation, greed, vice and many other equally directed unvalues."

(„371. Also – alles das, was lebendigen Odem in sich hat, sollst du dem Leben zu erhalten suchen und es nicht töten in Ausartungen, was da sind: Hass, Egoismus, Eifersucht, Streit, Lust, Bösartigkeit, Rache, Verurteilung, Gier, Laster und viele andere gleichgerichtete Unwerte.“ Dekalog, Seite 48)

So it is quite obvious to most of us that we cannot go around and kill people because we hate them, are jealous of them, they occupy land that we want, out of revenge or because they may have stained the honour of our family.

But there are occasions where killing is necessary and acceptable.

Petale:

"372. However, if you **have** to kill in self-defence of yours or another good life, to protect it and to preserve the living breath, then you do not make yourself guilty of killing in Ausartung.

373. For if compulsion is imposed on you, you will always be without blame."

*(„372. So du aber töten **musst** in Notwehr deines oder eines anderen guten Lebens, um es zu schützen und des lebendigen Odems zu erhalten, dann machst du dich nicht schuldig des Tötens in Ausartung.*

373. Denn da dir Zwang auferlegt wird, wirst du immer ohne Schuld sein." Dekalog, Seite 48.)

We shall try to keep alive everything that breathes, but we may have to kill in self-defence if another person threatens our lives or that of a loved one. Naturally, before killing a human being in self-defence, we should try and disable the one endangering our lives rather than killing him/her, but if that is not possible, then the attacker may have to be killed in self-defence so that our spiritual evolution can continue unhindered.

And as I mentioned above, defending our life also means that we have to kill cockroaches, flies, mice and so forth, because these pests can transmit diseases that could shorten our life, and our life is more 'valuable' due to our evolutionary task. But again, if we have to kill we should do it in a way that causes the least suffering to the creature.

Another situation where killing is not in breach of the sixth recommendation is the following:

Petale:

"374. Also, if you kill lower animal forms and plant forms for the daily procurement of nourishment; you are not guilty of killing in Ausartung, because you have been given various lower life forms that shall serve you as nourishment.

375. However, if you kill at a time of your choosing and according to your free judgement in Ausartung, you make yourself guilty of killing and succumb to the law of elimination."

(374. Auch so du um der täglichen Nahrungsbeschaffung willen niedere Tier- und Pflanzenformen tötest, bist du nicht des Tötens in Ausartung schuldig, denn gegeben sind dir vielerlei niedere Lebensformen, die dir der Nahrung dienen sollen.

375. So du aber tötest zu dir beliebiger Zeit, und nach deinem freien Ermessen in Ausartung, machst du dich des Tötens schuldig und verfällst dem Gesetz der Eliminierung. Dekalog, Seite 48-49)

Plants and animals developed first on this planet to serve as food for the human beings, but killing an animal for fun, as target practice, for a trophy only, and so forth, is in breach of this recommendation. Just to reiterate: 'Killing in Ausartung' means killing out of hatred, egoism, jealousy, strife, lust, wickedness, revenge, condemnation, greed, vice and many other similar unvalues and must be avoided if we want to become better human beings, have a better life and progress on our evolutionary path.

Petale:

"376. Your efforts, human being of the Earth, your action in relation to every life form must be such, that its inherent life is not shortened in any form, not even by your concept of a fraction of a second, unless the laws of protection, self-defence, life preservation and procurement of nourishment demand their values."

(„376. Dein Bemühen, Mensch der Erde, dein Vorgehen gegen eine jede Lebensform muss derart sein, dass das ihr innewohnende Leben in keiner Art auch nur um eine

Sekundeneinheit deines Begriffs verkürzt werde, so nicht die Gesetze des Schutzes, der Notwehr, der Lebenserhaltung und der Nahrungsbeschaffung ihre Werte fordern." Dekalog, Seite 49)

As I have mentioned in another place, this definitely includes euthanasia, because we are not supposed to shorten any life in any form if it is not in self-defence or for food procurement.

After explaining the obvious forms of killing, Petale states that if we understand the above meaning of the recommendation then we will also recognise the value in spiritual form which is inherent in this recommendation. So now we come to the spiritual, deeper meaning of this recommendation, which I had never heard of before reading the 'Decalogue Dodecalogue'.

Petale:

"381. You will recognise it in the truth of its existence, and you will also recognise to what extent you have become a killer of the innermost spiritual² [consciousness-based] powers of the next one, once you have moved beyond the value of this recommendation. 382. Through an unfriendly behaviour you arbitrarily awaken - in someone to whom you show the unfriendliness - feelings and thoughts, which stand in contradiction with the loving desire of the Creation, and precisely these are poison-filled plants, which in big haste overgrow the ground of the senses and threaten to suffocate the creational seed, which is placed in every life form, and soon you yourself are the one who speaks against the love and existence of the Creation, without initially even having any inspiration of the subconsciousness, because first of all you commit this unconsciously, triggered however, through your previous conscious wrong-doing."

(381. Du wirst es erkennen in der Wahrheit seiner Existenz, und du wirst auch erkennen, inwieweit du ein Töter der innersten geistigen [bewusstseinsmässigen] Kräfte deines Nächsten geworden bist, wenn du dich ausserhalb des Wertes dieses Gebotes bewegt hast.

382. Durch ein unfreundliches Benehmen erweckst du willkürlich in demjenigen, dem du die Unfreundlichkeit entgegenbringst, Gefühle und Gedanken, die mit dem Liebebegehren der Schöpfung in Widerspruch stehen, und gerade diese sind giftvolle Pflanzen, die den Sinnesboden in grosser Eile überwuchern und den schöpferischen Samen, der in jede Lebensform eingelegt ist, zu ersticken droht, und schon bald bist du selbst derjenige, der gegen die Liebe und Existenz der Schöpfung spricht, ohne dass du davon erst auch nur eine Ahnung hast, weil du dies in erster Form unbewusst begehst, ausgelöst aber durch dein zuvoriges bewusstes falsches Tun. Dekalog, Seite 49)

So through unfriendly behaviour towards another human being we influence another person negatively and hinder his/her evolutionary progress. Each time we behave in an unfriendly, pushy, impatient, bullying or another similar form towards a fellow human being we feed the poisonous plant that threatens to suffocate the seed of love, or the seed of Creation in that human being and we become guilty of killing in Ausartung.

And when we begin to contemplate this further we can see how all recommendations are interlinked and how breaking one can often mean breaking another one or more. For example, the seventh recommendation "You shall not be robbing and expropriating" (*Du sollst nicht raubend und enteignend sein*). The following sentence is from the section that explains the seventh recommendation.

Petale:

² In the earlier FIGU texts the term 'geistige' (spiritual) was often used instead of the term 'bewusstseinsmässige' (consciousness-based), which is the correct term.

"432. However, if you overstep one of the recommendations given to you, even in the smallest form, you also act against this recommendation according to spiritual values, because above all you thereby rob the recommendation of its determination as well as the Creation itself, because through your lawfully unsound actions you expropriate its offered love, which it has given not only to you, but to ALL, EVERYTHING and EVERYONE."

(432. Übertrittst du aber auch nur in der kleinsten Form eines der dir gegebenen Gebote, so handelst du nach geistigem Werte auch gegen diese Gebot, denn du beraubest dadurch in erster Linie das Gebot seiner Bestimmung sowie die Schöpfung selbst, denn du enteignest ihr durch dein gesetzbrüchiges Handeln ihre dargebrachte Liebe, die sie nicht nur dir, sondern ALLEN, ALLEM und JEDEM gegeben hat. Dekalog, Seite 56)

In other words, if I rob someone of anything, I show unfriendly, hurtful behaviour towards him/her and I am killing off the creational seed within him/her, thus I am breaking the sixth recommendation. Or if I am unfriendly towards another person and throw him/her back in his/her evolutionary progress I am not only killing the seed of love in them (6th recommendation) but I also rob him/her of his/her potential in this life (7th recommendation).

Naturally I pondered the effects of breaking the sixth recommendation (and the others in the course of it), because in sentence 375 Petale explains that "if you kill at a time of your choosing and according to your free judgement in Ausartung, you make yourself guilty of killing and succumb to the law of elimination". This has nothing to do with punishment by Creation, because Creation does not punish anyone. But if we break the laws and recommendations of Creation, the logical consequence is that we 'punish' ourselves due the law of cause and effect. Therefore it is important for everyone to learn about the twelve recommendations and about the effects our actions will cause.

Core group member Bernadette Brand has provided a recent explanation about the law of elimination, confirmed by Billy:

"If a human being kills in Ausartung, thus according to his/her free will and without necessity, then all evolutive progress is eliminated, which he/she had made in the current life. That means that he/she is thrown back to the level which he/she had at birth, and therefore to the level before his/her education and therefore his/her actual evolution began. Therefore he/she must once more begin to build up everything anew at the level which he/she had when he/she came into the world – provided he/she even accomplishes that and finds a new beginning, which is rather uncommon. But even if he/she finds a new beginning it will be difficult for him/her to get back to the level which he/she had reached before he/she became a murderer, which is also connected with the psychical burden of the act. Naturally it is quite different with effective self-defence, whereby of course it is also burdensome and can show some terrible effects if it is dealt with wrongly."

So, in other words, with a murder committed in Ausartung all evolutive progress a human being has made up to the point of the act is eliminated, which means that he/she falls back to the evolutive level which he/she had at the time of his/her birth. And as Bernadette further explained, he/she would certainly have the opportunity to change and to work up his/her evolutive progress again, provided he/she consciously and consistently makes an effort about it. But that is more than questionable, because through the act he/she is negatively burdened and probably will not be able to muster the insight and power to change himself/herself according to the creational and evolutive necessity.

When it comes to mass murder, e.g. a person murdering more than one other person or a politician sending soldiers to war, where they and many civilians are likely to die,

Bernadette explained that it would not eliminate the evolutive progress of previous lives, because the law of elimination only applies to the life where the murder is committed. However, if a human being becomes a mass murderer he/she is so far removed from the creational-natural laws that he/she would need many lifetimes anyway to reach a point where evolution takes place at the 'normal' pace, because the negative murder impulses, that are stored in the storage bank, will affect the next personality in the next life. The next personality may act on those impulses if a similar situation arises or will have to work hard to resist those impulses that could compel it to kill in Ausartung again.

So one can see how important it is for us to study the twelve recommendations in detail and to align our lives with them so that we make good progress on our path of evolution. If we do so we will be able to enjoy a happy and peaceful life and we will be good role models for our fellow human beings.

Bibliography

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