

A Split Second

By Vibka Wallder, Australia

Recently I was riding my push bike along our quiet country road and a car was passing me, going the other direction. A few seconds after that I heard a four-wheel drive car coming from behind and suddenly I got a shock: The rear vision mirror of the Landcruiser struck my hand on the handle bar – that's how close the car had passed me! I will not repeat here what I yelled out when I shook my fist in the air and I quickly began memorising the number plate of the car, which kept going. I was going to report the driver to the police. However, a little further down the road the driver pulled up, turned around and drove back, passing me in the other direction. So I pulled up and watched. A little further back behind me he turned around again and when he came back, I flagged the car down. A man, in his sixties, pulled up and when I asked him whether he knew what he had just done, he answered that he did not know what he had struck and for that reason he had turned around. When I told him that the rear vision mirror of his vehicle had hit my hand on the handle bar he began making excuses: "I had the sun in my eyes". It was 12.30 pm, the sun was high in the sky, he was wearing sunglasses and the sunshade in his car was down, so I answered that I did not think the sun had been the problem. So the next excuse was that he had come too close because of the other car that had gone in the other direction. No, sorry, that car had gone well before he came too close to me, so there would have been sufficient space to pass me safely. Then he took his sunglasses off, began rubbing his eyes and told me he had lost his wife six months ago and that life wasn't the same anymore. I expressed my sympathy, but at the same time told him that it was still no excuse not to be mindful on the road. I told him what I thought would have happened, that he had been distracted and simply had not watched where he was going. And the fact that he did not even know what he had hit confirmed it for me. Finally he apologised. I accepted his apology and after reminding him to be mindful I went on my merry way into town.

This incident has been a good wake-up call for the driver and myself to be mindful, not only when we are trying to meditate, but in every moment of our life, especially whilst engaging in a dangerous activity like driving a vehicle. How often do we read in the paper or hear on the news about a fatal car accident because of driver distraction? So it is important for every one of us to remind ourselves daily to be mindful behind the wheel of a vehicle, or on a bicycle.

This incident also showed a behaviour that unfortunately is quite common, namely somebody trying to make excuses for his own mistake/error and blaming other things for the mishap instead of his own lack of concentration. As we all know from the teaching, it is important that we take responsibility for our thoughts, words and actions. The driver's initial reaction to his distraction was to make excuses, but when I did not accept them he finally apologised for his careless driving. If we do something that inadvertently endangers the life of another person we must accept responsibility, own up to it and accept the consequences. To his credit the driver of the vehicle had turned around and looked to see what he had struck, because if I had ended up lying injured by the roadside he would have found me and hopefully done the right thing and called an ambulance.

In a split second my life as I know it could have been changed. If the vehicle had been driven another 20 cm further to the left (in Australia we drive on the left hand side) I could have sustained serious injuries that could have changed my life forever with having to endure significant physical, emotional, psychological, social and financial hardship, and so forth. And it is quite possible that I would not have been able to continue doing the things that I take for granted every day.

All of a sudden it became very clear to me that in a split second my life could have ended and that I still have not done what I have been thinking about for quite some time, namely putting a submission forward to the Shire Council about providing a natural burial ground.

Years ago I attended a palliative care expo titled 'Dying to Know' where I learned that a natural burial would reduce my carbon footprint by 140%. A natural burial means that the body is buried in a shroud or in a coffin made from recycled cardboard, bamboo or corn starch, etc. The body is not embalmed, which means it is not filled with chemicals to make it look pretty for the viewing before the funeral. And there is no head stone or plaque placed on the grave, rather it is left with natural growth, or a shrub or small tree is planted on it, which means it does not require ongoing care. For towns or shires that are short of space there would be an even better solution, namely an upright burial. About 200 km west of Melbourne is a cemetery where bodies are buried upright, in a biodegradable body bag.^[1] The name of the deceased person is recorded in perpetuity on a memorial wall near the entrance, and the next of kin can receive an exact location of the individual grave site. To offset the carbon emissions produced in the holding, transportation, and burial process a tree is planted at Mt. Elephant, which is a bare hill nearby of volcanic origin. And the life stock can continue to graze the paddock.

Up until then I had liked the idea of having my body cremated and the ashes scattered on Mt. Buffalo, which is a beautiful high plateau nearby and which used to be a spiritual meeting place for the Aborigines of this area. However, a body has to be cremated at a temperature of 900 degrees for the bones to turn to ash, which means it creates a great amount of CO2 and contributes immensely to our environmental problems, therefore a natural burial is a better option for our environment.

In the meantime I have also learned that it is quite an advantage for our evolution that our body, in particular our skeleton, remains intact when we die and is buried rather than burned. In the book 'About the Fluidal Energies, that is to say, Fluidal Powers and Other Things', Billy answers many questions to do with our mental fluidal powers, which are to be understood as "the personal mental radiation, that is to say, the swinging wave and energy as well as the powers of the mental-block¹ of the human being with regard to his/her thoughts, feelings, the psyche and the consciousness, therefore that which radiates from the human being in a mental-swinging-wave-based form and fixes itself in things as well as in places and in the skeleton, etc." (Page 28)

("Die mentale Fluidalkraft, um diese geht es grundsätzlich, sind die persönliche mentale Ausstrahlung resp. die Schwingung und Energie sowie die Kräfte des Mentalblocks des Menschen hinsichtlich seiner Gedanken, Gefühle, der Psyche und des Bewusstseins, also das, was mental-schwingungsmässig vom Menschen ausgestrahlt wird und sich in Gegenständen sowie an Orten und im Skelett usw. festsetzt." Seite 28)

The swinging waves of our thoughts, feelings, psyche and consciousness settle in our clothes, jewellery, house, furniture, books, trees and so forth, simply in everything that surrounds us, and the longer we are in contact with those things the more they become 'saturated' by our fluidal energy, thus they become 'charged' like a battery. Given that our skeleton is with us all our life, it naturally has the greatest 'charge' of fluidal energy. This stored fluidal energy serves us as 're-connection' (*Rückverbindung*) into the past of this life and to former lives, and also as protection that holds back powers from others. The more equalised/balanced our mental state, our thoughts, feelings, psyche and consciousness are, the stronger the actual fluidal powers and their protection for us (Page 30).

The function of the mental fluidal powers after a person has died is explained in the aforementioned book as follows:

Die mentalen Fluidalenergien resp. Fluidalkräfte sind da, um der neuen Persönlichkeit unbewusste,	The mental fluidal energies, that is to say, fluidal powers, are existent to make unconscious,
---	--

¹ 'block' in this context means a group of things and is not to be confused with a blockage.

bewusste und unterbewusste Rückverbindungen in frühere Leben zu ermöglichen, oder einfach Erinnerungsverbindungen in die Vergangenheit des gegenwärtigen Lebens zu schaffen. Solche aktuellen fluidalen Rückverbindungen kommen bewusst, unbewusst und unterbewusst dann zustande, wenn der Mensch z.B. in tiefsten Erinnerungen schwelgt oder irgend-welche mentale Problem wälzt, die er in der Vergangenheit seines gegenwärtigen Lebens aufwies und diese nicht zu lösen vermochte und die durch Impulse aus den Speicherbänken oder durch Erscheinungen im täglichen Leben wieder aktuell werden. Das kann aber auch dadurch sein, dass es sich auf mentale Probleme bezieht, die bereits in früheren Leben existierten und nicht gelöst wurden, wie es aber auch möglich ist, dass solche Rückverbindungen, wie gesagt, durch aus den Speicherbänken freigesetzte Impulse und via das Unterbewusstsein herbeigeführte Kräfte hervorgerufen werden, und zwar aufgrund aktueller Erlebnisse oder Erinnerungen usw.

Die Impulse aus den Speicherbänken werden vom Unterbewusstsein aufgenommen, wenn sie nicht aus dem Unterbewusstsein selbst stammen und dieses dann Verbindung aufnimmt mit den Gegenständen oder im Skelett abgelagerten Fluidalenergien resp. Fluidalkräften, die sich dann auf irgendeine Art und Weise manifestieren. Dies bedeutet für den Menschen eine verarbeitungsmässige und also auch evolutive Hilfe, durch die der Mensch noch unverarbeitete Probleme usw. langsam in den Griff bekommt. Auf diese Art der Rückverbindung kann er praktisch unbewusst oder unterbewusst Informationen aus der Vergangenheit oder aus früheren Leben beziehen und sich seine damaligen Fluidalkräfte nutzbar machen, die von einem bis zu Hunderten Leben zurückreichen können. Je nachdem, wie intensiv er auf diese Art an alten Erinnerungen oder Problemen usw. arbeitet, werden diese dann auch gelöst, was in der Regel viele Jahre oder gar Jahrhunderte oder Jahrtausende in Anspruch nehmen kann, eben je nach der intensiven Bemühung des Unterbewusstseins und des Bewusstseins. Sobald das Problem oder die Erinnerung gelöst ist, beendet der Mensch die betreffende Rückverbindung (oder mehrere gleichzeitig, die dasselbe beinhalten). (Seite 31-32)

In a skeleton the fluidal energies can last for thousands of years, depending on the ground or place where the body was buried. As the body decays the fluidal energies from the soft tissues retreat more and more

conscious and subconscious re-connections to former lives possible for the new personality, or simply create memory connections into the past of the current life. Such current fluidal re-connections come about consciously, unconsciously and subconsciously when the human being, for example, deeply reminisces or turns over any problems in his/her mind, which he/she had in the past of his/her current life and which he/she was not able to solve and which, through impulses from the storage banks, or through things that appear in the daily life, become current again. However, thereby it can also be the case that it relates to mental problems that already existed in former lives and were not solved, as it is also possible however that such re-connections, as said, are called forth through impulses released from the storage banks and through powers prompted via the subconsciousness, in fact due to current experiences or memories and so forth.

The impulses from the storage banks are taken in by the subconsciousness, if they do not originate from the subconsciousness itself, and it [the subconsciousness] then establishes contact with the fluidal energies, that is to say, fluidal powers, which are stored in objects or in the skeleton and which then manifest in one form or another. For the human being this means help with processing and also evolutive help, through which the human being can slowly get a grip on problems and so forth that have not been processed yet. Through this form of re-connection he/she can practically unconsciously or subconsciously receive information from the past or from earlier lives and use his/her fluidal powers of that time, which can date back to one life or up to hundreds of lives. Depending on how intensively he/she works in this form on old memories or problems and so forth, these are then solved, which as a rule can take many years or even centuries or millennia, just depending on the intensive effort of the subconsciousness and the consciousness. As soon as the problem or the memory is resolved the human being ends the relevant re-connection (or several simultaneously, which contain the same thing). (Page 31-32)

into the bones, where they accumulate. The fluidal powers accumulated in the skeleton will remain there until they are being activated by the human being to whom they belong. They cannot activate independently or be activated by another person, because they have a unique frequency and therefore can only be activated by the subconsciousness of the person to whom they belong, even from the other side of the globe, which means that our spirit form does not have to be reborn in the same area for the new personality to make use of the fluidal powers of the last body. They can be activated in a form that they appear as a ghost. Billy gives an example from the USA (page 35): "In an old house every afternoon at 4 pm the 'ghost' of a young girl, about 10 years old, would run down the stairs whilst singing and then move about the house and garden. With parapsychological and journalistic investigations it was established that the child had grown to an old woman who lived in a nursing home in the same town. Every afternoon the old woman would fall asleep in her chair and strong memories about her childhood in the house would come up and unconsciously she would thereby activate the fluidal powers, which had accumulated in the house, and through which the manifestation of a child came about."

Our fluidal powers are only stored in the skeleton, in the house and things, from where they can be received, via impulses, by the next personality that is enlivened by our spirit form. Billy compares the impulses from the body with low-voltage current whereas the impulses from the fluidal energies stored in a skeleton could be compared to high-voltage currents, which means they can be perceived a little easier by our subconsciousness.

If a body is cremated it will impair the evolution of the future personality, because he/she cannot re-connect with the former fluidal energies and use them to develop further. It is like a piece of a puzzle is missing, which means the next personalities will have to work a lot harder to evolve. Or, in other words, from the very beginning, until our current life, the fluidal powers connect all reincarnations as if it were a red thread, or a chain, which links and intertwines all lives. If one body is burned the 'thread' is broken or a 'link' of the chain is missing which will have an impairing effect in the mental evolution. A broken thread or chain can somehow be repaired, but it means more work for the next personality. And the information that is lost with the burning of a body can never be retrieved.

However, if a body is buried it decays slowly and the fluidal powers accumulate in the skeleton, from where they can, via impulses, serve the new personality as evolutionary help. Over time though the fluidal powers slowly diminish, because in each consequent life the new personality receives impulses from there. Thus the fluidal powers from ten life-times ago would be weaker than the ones from only one or two life-times ago. Therefore it would be advantageous for the fluidal energies not to diminish before the body is buried and it is best for the body to remain intact and not have organs or bones removed. An autopsy to determine the cause of death would be acceptable, as long as all body tissue is put back into the body and it is buried complete. If a body is accidentally burned in a house fire or in a car, the skeleton usually remains intact and therewith many of the fluidal powers are saved, as long as the bones are then buried.

As we can see from my 'brush with death' we can never become complacent and think that we have many years of life ahead of us and that we do not really need to start making changes for the better today. Our lives could be over in a split second, and it is important that we make the most of every moment and not procrastinate with the things that are important for our consciousness-based evolution, e.g. the meditation. And it is important, that we make arrangements for our deaths, which will sooner or later get hold of us, and that we leave precise instructions for our relatives regarding what to do with our bodies after our deaths, so that the new personalities have the best chances to use that which we have learned in this life.

Bibliography:

- Upright Burials 2012-2016, *Welcome to Upright Burials*. Retrieved 3 June 2016 from <http://www.uprightburials.com.au/>
- Meier, BEA 2007, *Rund um die Fluidalenergie resp. Fluidalkräfte und andere Dinge*, Wassermannzeit Publishing House, CH-8495 Schmidrüti [available in German only].