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Der Mensch braucht innere Wärme

Jeder Mensch braucht innere Wärme, was besagt, dass jeder eine Psyche, ein Bewusstsein sowie Gedanken und Gefühle haben muss, die durch eine liebevolle Hinwendung rundum von gesunder, erfreulicher, harmonischer, freiheitlicher und friedlicher Natur sind. Nur so, wenn diese Werte gegeben sind, kann eine innere Atmosphäre der Geborgenheit geschaffen werden, durch die sich der Mensch auch geliebt und angenommen fühlt. Leider gibt es aber viele Menschen, die diese inneren Werte nicht aufweisen, weshalb sich auch die Mitmenschen nicht um sie kümmern. Das führt dann leider dazu, dass viele nicht in diesem Zustand leben wollen, verzweifeln und ihrem Leben selbst ein Ende setzen. In der Regel beginnt das Ganze bereits schon in sehr jungen Jahren im Elternhaus, in dem nie die Erfahrung und das Erleben wahrer Liebe, Freiheit, Harmonie und Freude sowie des Friedens gemacht werden können. Folgedem können schon die Kinder nie erfahren und erleben, wie kostbar diese Werte sind und wie wertvoll und sinnvoll das Leben überhaupt ist, das sie einfach wegwerfen, weil sie nie gelehrt bekommen und nie gelernt haben, es zu beherrschen.

Für den Menschen bedeutet innere Wärme also eine ihm entgegengebrachte liebevolle Hinwendung, was für ihn schon von Notwendigkeit ist im frühesten und späteren Kindes- und Jugendlichenalter, wie aber auch im Erwachsensein. Diese innere Wärme ist eine grundlegende Voraussetzung, dass sich der Mensch schon von früher Kindheit an bewusstseinsmässig, psychisch sowie gedanklich und gefühlsmässig richtig entwickeln kann.

The Human Being Needs Inner Warmth

Each human being requires inner warmth, which means that each one must have a psyche, a consciousness as well as thoughts and feelings, which, through a loving attention, are all-round of healthy, pleasant, harmonious, free and peaceable nature. Only thus, if these values are present, can an inner atmosphere of protection be created, through which the human being also feels loved and accepted. Unfortunately however, there are many human beings who do not exhibit these inner values, wherefore also the fellow human beings do not care about them. This then unfortunately leads to the fact that many do not want to live in this state, fall into despair and put an end to their lives. Usually the whole thing already begins at a very young age in the family home, in which the experience and the living-experience of true love, freedom, harmony and joy as well as peace is never able to be had. Consequently the children already can never experience and live-experience how precious these values are and how valuable and sensible life is at all, which they simply throw away, because they have never been taught and have never learnt to master life.

For the human being, inner warmth therefore means a loving attention shown to him/her, which is already of necessity for him/her at the earliest childhood and youth, as well as in maturity. This inner warmth is a fundamental prerequisite for the human being to be able to correctly develop in consciousness, in the psyche as well as in the thoughts and feelings.

Grundsätzlich ist diese innere Wärme durch eine liebevolle Hinwendung bereits beim Säugling von grösster Wichtigkeit, auch wenn er die Bedeutung der zu ihm gesprochenen Worte noch nicht versteht und sie also nicht nachvollziehen kann. Diese Tatsache muss verstanden werden, auch wenn die Meinung vorherrscht, dass es nicht wichtig sei, was einem so kleinen Menschen gesagt werde, weil dieser ja sowieso nicht verstehe, was gesagt wird. Das aber ist grundfalsch, denn wenn zu ihm gesprochen wird, vermag das kleine Wesen allein am Tonfall der Stimme zu erkennen und zu erfassen, ob positive oder negative Formen auf es eindringen. So sind ganz besonders die ersten Tage und Wochen nach der Geburt sehr entscheidend für das richtige Funktionieren des Gehirns des Säuglings, denn was in dieser Zeit als Positiv oder Negativ aufgenommen wird, prägt bereits die Entwicklung des kleinen menschlichen Gehirns. So ist es also von enormer Bedeutung, dass bereits im Säugling liebevolle Hinwendungen eine innere Wärme erschaffen, indem ihm gute, positive und wertvolle Worte sowie Liebkosungen und spürbare Liebe und Zuneigung entgegengebracht werden.

Liebevolle und positive Hinwendungen zu Säuglingen, Kindern und Jugendlichen formen diese positiv und gewährleisten, dass dies auch ins Erwachsenenalter hineingetragen und erhalten wird. So prägt sich also das Ganze auf die bewusstseinsmässige und psychische Entwicklung aus, die dann auch eine gesunde Lebensbejahung und Lebensgestaltung mit einer guten Gedanken- und Gefühlswelt formt. Bereits als Säugling spürt der Mensch, wie sehr wichtig positive und liebevolle Worte und gleichgerichtete Hinwendungen sind, und dies ist dann erst recht der Fall im Kindes-, Jugendlichen- und Erwachsenenalter. So spürt der Mensch zum Beginn seines Daseins in der materiellen Welt, ob ihm innere Wärme durch eine liebevolle Hinwendung sowie durch Mitgefühl und Zuneigung usw. entgegengebracht wird oder nicht. Und tatsächlich sind diese Werte die Quelle eines guten und gesunden Lebens und als Kostbarkeiten für den Menschen so ungeheuer wichtig wie die Luft zum Atmen.

SSSC, 9. August 2011, 00.40 h Billy

Fundamentally, this inner warmth, through a loving attention, is already of great importance with the baby, even if he/she cannot yet understand the meaning of the words spoken to him/her and therefore cannot logically follow them. This fact must be understood, even if the opinion prevails that it is not important what is said to such a small human being, because he/she does not understand what is said anyway. This is completely wrong, because when one speaks to him/her, the small individual is able to recognise and comprehend whether positive or negative forms close in on him/her by the tone of the voice alone. Thus the first days and weeks after the birth are very decisive for the correct functioning of the brain of the baby, because what is taken in as positive or negative at this time already forms the development of the small human brain. Thus it is of enormous importance that already in the baby loving attention creates an inner warmth, by good, positive and valuable words as well as caresses and perceptible love and affection being shown to him/her.

Loving and positive attention towards babies, children and young ones form them positively and ensure that this is also carried into and maintained in one's maturity. So therefore the whole thing precisely forms the consciousness-based and psyche-based development, which then also forms a healthy life-affirming and life-conduct with a good world of thoughts and feelings. Already as a baby, the human being feels how very important positive and loving words and corresponding attention are, and this is then all the more the case in childhood, youth and maturity. Thus at the beginning of his/her existence in the material world, the human being feels whether or not he/she is met with inner warmth through loving attention as well as feelings for him/her and affection, etc. And actually these values are the source of a good and healthy life and, as precious things for the human being, as tremendously important as the air he/she breathes.

SSSC, 9th August 2011, 00:40 Billy

Errors Made when Turning Away from Religious Belief

Turning to the good and finding the truth is not going to be without confusion itself for those coming from a world of religious belief in which finding the truth is presented as a mere matter of passively ingesting dogma or passively listening to the words of the teacher or passively giving oneself over to a supposedly real god, or, on the other hand, flogging oneself, tormenting oneself and depriving oneself. And, just because someone might recognise some over-all negatives associated with religions and religious belief, doesn't mean that they no longer adhere to *any* of the teachings, even if only subconsciously.

Billy's view, as expressed in his book, *Sinnvolles, Würdevolles, Wertvolles, (Something Sensible, Dignified, Valuable)*, is that the human being on Earth at the current time is not the result of a search for the truth, which would have led to uncovering and achieving something new within, with independent thoughts, but, he says, the Earth human of the current time is the product of uncountable false influences of all kinds, the worst pertaining to religions, sects, various ideologies, fanatics and state powers. He further explains in one article of that book, '*Des Menschen Suche ... Höhere Realität resp. höhere Wirklichkeit und Wahrheit*' ('*The Human Being's Searching...; Higher Reality and Truth*') p.125., that Earth's humankind lacks the very thing it needs to recognise *how* to search for the truth. There is nothing new around, only wrongly passed-down stories, only partly right book-knowledge and lots of lies. He says that we, the Earth human being in general, are left dulled and disorientated. Inevitably then, there are mistakes on the way to finding the truth and anyone moving away from religion needs to be aware and notice what is happening. I find this a very important topic to examine given that I myself have experienced and have come to recognise a form of this awful confusion, and although many have never been raised in religion as such, I doubt anyone much could really claim to be quite free of it in a more general sense, since it pervades our culture such that we don't even recognise it for what it is.

So what are the common errors? As ever, Billy explains these at length. A common error is to get out of one particular system of belief only to head straight into another. Billy puts this down to not getting free of the religious and state norms, which we, Earth humankind generally, don't recognise for what they are. These religious and state-directed norms make the search for truth a farce because as long as they are adhered to mindlessly they are not recognised as also being forms of dogma. It is no good to only think of specific religions and their hold on their followers. If we are going to think this over properly in regard to ourselves or others we have to consider our specific societal norms, which are also a mixture of pre-moulded ideas, ideologies and religious beliefs. For instance, we forget that our society is moulded by political 'isms' such as conservatism, capitalism, socialism, feminism and liberalism. We forget that popular views about how to behave conform to these as well as the dominant religious views. In Australia the 'man on the street' tends to be for 'the Aussie battler' or for *lesse faire* capitalism, for example. Then there are lots of variations to this. A whole lot of behaviours and opinions are attached to each of those labels. Each is a package that we can pick up and carry around without even realising that we believe in it rather than know it and that we dare not stray from that path. And do we realise how successfully politicians use their Church affiliations to win over voters? Why is that? How many people vote for someone because they are from the same denomination or religion? Do we even realise that our whole political system is made up of dogmas? A member of one party or another has to stick with the party line, and so do we, if we don't want to find ourselves shunned. So many of us follow our leaders mindlessly, too afraid to be independents in the politics of life.

Looking to leaders to tell us what is right and wrong, we Earth human beings generally are still so stuck with the idea that the source of truth is somehow external to us. Listing places we might search for the truth, Billy mentions a pope, a despot, a president and a fanatic. Just because a religion might be swapped for an ideology or philosophy does not mean we are no longer religious believers. If the new ideology is presented by the leader of the country, for instance, and swallowed and followed as a package, without thinking through each part of it, then the 'believer' is no closer to the truth than before.

Another reason one belief might be swapped for another is because the believer may be merely fleeing something he or she finds objectionable, rather than wanting to search out what is ultimately real. So in the new philosophy or dogma from the state leaders, for instance, refuge is sought, again without independent thinking and searching. It just feels so comforting for most of us to be told that by following this or that movement or philosophy or political party we will be saved from all the things that trouble us. Billy writes, on page 138 of the same book, about how the Earth human being does not find the way to the true higher inner reality, nor the way to the true outer reality which would reveal the right

modes of behaviour to him/her in nature-based form. He writes that by reaching for false teachers and false teaching, and thus not knowing the true inner and outer reality, the Earth human being fears reality and seeks refuge in the mendacious, deceitful and swindle-based promises of salvation of a political, state-based, religious, sectarian, ideological and philosophical kind. He/she thereby believes to have found a possibility of being able to escape all terrible things and insanity.

„... Und da der Mensch nur Irrlehrern und Irrlehren anstatt der effectiven Wahrheit seine Hände reicht und nicht die höherer innere Wirklichkeit und nicht die äusserer Realität in ihrer Effectivität kennt, fürchtet er sich davor und flüchtet sich einfach in verlogene, betrügerische und schwindlerische Heilsversprechen politischer, staatlicher, religiöser, sektiererischer, ideologischer und philosophischer Art. Und damit glaubt er dann, eine Möglichkeit gefunden zu haben, um allem Übel und Wahnsinn entrinnen zu können ...“.

We just need to contemplate the horrors and stresses and troubles that are experienced as a result of our religions and sects and politics and so on, to understand why the idea of salvation is so appealing. Not only that: our society has been so thoroughly drenched in the notion of salvation through an external source, such as through materialism, for example, that we can hardly think our way out of it and do not even realise that there is nothing about that which remotely serves the evolution of the individual. If you think it does not go beyond religious believers, take the time to consider the way salvation is sought through materialism. And when I use the word ‘salvation’ here I mean in the more general sense of our ‘preservation or deliverance from destruction, difficulty or evil’ (as the Oxford dictionary describes it), which is accompanied by a residual belief that this salvation can and should come from outside of us. This can take the form of the idea that troubles will be over if there is enough money. The materialist seeks to be ‘saved’ from all negatives by the acquisition of wealth, not even realising that we require negatives in order to live a balanced life and evolve and we need to determine the course of our own lives and save *ourselves* from needless suffering.

So, someone can be mistaken into thinking they have ceased being a believer when they dump their religion for an ‘ism’ such as environmentalism which they may think can only be good considering the importance of respecting nature and caring for it. But any ‘ism’ is only another form of dogmatic acceptance of rigid, limited, pre-moulded ideas. Why not just be a human being who is good to the environment in all logical ways? Why be an ‘environmentalist’ whose knowledge has perhaps not been made his or her own and is directed with a specific bias – say, of a political party, or perhaps a false -humanitarian ideology or even simply by something such as the desire to be immersed in nature, in order to avoid the troubles associated with dealing with other human beings.

Another big reason believers don’t look for the truth where it can be found is because religions have drenched their followers in the idea that spirituality is altered states of consciousness and otherworldly spiritual planes and levels, and so the search for truth in those supposed exalted levels can prevent our search within ourselves since ‘within’ is seen as too ordinary and inadequate. But, as Billy points out, the higher reality, that which is on the other side of the physical life, is simply the higher development of the consciousness, as he explains on page 132.

What he is saying in this section of his article is that all that higher reality has nothing to do with divinities or higher planes and spheres. It is just the powers and energies of the consciousness that create all higher values “and which make possible that which seems impossible to the human being”. He goes on to explain that all so-called supernatural, extrasensory manifestations and powers are not coming from higher planes and spheres but are nothing more than products of the powers and energies of the material consciousness.

„Das nämlich, was über das normale materielle Leben hinausgeht, das Etwas jenseits des materiellen Lebens, eben die höheren Realität, die höhere Wirklichkeit, entspricht allein der höheren Entwicklung des Bewusstseins und hat nichts mit einer Gottheit oder himmlischen Ebenen und Sphären zu tun. Allein die Kraft und Energie des Bewusstseins sind es, die alle höheren Werte schaffen und das scheinbar Menschenunmögliche möglich machen.“

If we can recognise that the norms of our Earth human society, set in train by our political and religious leaders, are themselves only a form of dogma, then we can start to look within ourselves to find the real truth and then form a new truth-based set of norms which come from understanding and examining everything. If we can recognise that expectations regarding supernatural planes and entities have been very useful in keeping Earth human beings from recognising the reality in front of our noses, and thus useful in leading us around by the nose, we can begin exploring and

appreciating the true and wonderful nature of that which is right in front of us.

While looking out for common mistakes such as those mentioned above, those of us moving away from religion need also to be prepared for the mistakes of those who are still in the grip of *their* religious belief when, in following our own path of truth, we find ourselves no longer respected by the community at large and outcast or a second-class citizen because of it.

When recently reading Billy's explanations regarding this, I started out by again thinking that this could not be true in this day and age. But then I think of my own life. I forget that when I started to realise that peace, love and neutral, creative power for my life were things to find within me I got verbally slapped down as arrogant by god-believers close to me. I know that talking about the power of thoughts and following my inner voice to choose my life-direction made me strange to my school peers and put me very much on the fringe of society. My attempts to try to actually fix the problems of the world led to me *not* choosing a respectable career path because I could see that the norms of society prevented most respectable paths from being effective at actually fixing the fundamental problems. My views have set me apart from my family and I just now take it for granted that I can't talk freely to anyone much at all. But the point is not to be fearful or self-pitying, but to be aware that logically it can only be like this until Earth humanity as a whole is capable of changing.

Until the mass of Earth humanity is ready to change it has to react strongly against anyone who makes change toward the truth because it is absolutely threatened by that. This is worth remembering when we question why it is that Billy Meier is almost universally shunned and ridiculed on Earth and is off the media radar. Why is it that he is condemned as a fraud? It's not because, as some would have us *believe*, he *is* some sort of crazy fraud with no adequate evidence. It's because what he tells and shows us threatens the very basis of our religions and politics. If he is right, then they are wrong. And religious and political leaders and followers fear him greatly, not because of the power of his personality, but because of the truth itself which he delivers by the bucket load and which is far more powerful than him, because, by its nature, it finds its true home deep within us if we only let it, like a river flowing into the ocean.

Billy doesn't list false humanitarianism in that article, but I want to deal with that at length next because I have personal experience of how that can be the 'ism' that someone leaving a religious background can fall into to a greater or lesser degree as an overreaction to the condemning, judgemental, restrictive system of their particular former belief. Billy and Ptaah clearly consider that topic worth revisiting throughout the contact notes. It is also clearly a very major factor in why we do not address our most urgent problem of overpopulation with all its dire effects.

So, looking closely at false humanitarianism: our history and genetic inheritance, as described by Billy and the Plejaren, brings a double-edged sword, with a negative barbarism on the one hand always ready to be brought to the surface and then – equally irrational – an un-neutral positive which leads to such things as the delusional approach to the overpopulation whereby the right of the individual to procreate is valued over the good of the people and planet as a whole.

False humanitarianism is just what it sounds like. It presents as kindness and goodness and love (contrasting with meanness and inhumanity), but actually it is cowardness, thoughtlessness and irresponsibility. In my thinking, the following are all examples. To start with, in an attempt to get away from the condemning, judgemental behaviour of some religious upbringings, there is over-permissiveness, allowing all kinds of behaviours that really should be stopped. On a mundane level, it is feeding the cat a second time because it looks unhappy. It's having a cat or dog at all because it is supposedly good for the children, even though the planet can't handle any more meat-consuming creatures. It's having children to make your husband or wife happy when there are way too many people on the planet anyway which is going to increasingly make us all unhappy. It's not quarantining someone with a communicable disease because they need the 'love' of physical contact. It's letting a 'reformed' abuser out of prison where he or she can access more children. It's letting our children play war games because they enjoy it. It's not actually describing the facts of a situation truthfully because the truth would make someone cross or unhappy. In every case it is an action taken due to not addressing the facts logically and thoroughly which is the only way to actually act humanely.

Billy and Ptaah frequently refer to examples of false humanitarianism throughout the contact notes. In book seven alone (Plejadische-plejarische Kontaktberichte Block 7) they include the following as examples: providing aid to warring countries, providing food aid to starving, overpopulated peoples (preventing them having to address the cause of the

the problem), how AIDS has been dealt with largely only with medicines rather than changes to behaviour, the uncontrolled mixing of different peoples and even, as mentioned, some of the opposition to genetic engineering (p.287). Finally, and most significantly, they focus on our allowing the ever increasing overpopulation. Regarding the overpopulation, Billy has the following to say (p.269):

“Another thing that is bad about the whole overpopulation problem is the fact that all those who can bring themselves to talk or write about the Earth humanity getting out of control do it with words and expressions that play it down, which are impractical, mollycoddling and false-humanitarian, which trivialise the really roaring seriousness of the situation, such that hardly anyone has serious thoughts about it or they wrongly understand and wrongly assess the life-endangering situation. These days everything is simply so trivialisingly circumscribed with nice words and false humanitarian expressions that the reality is no longer recognised. But then if someone like me comes along who goes to town with it and names the facts by the right names, then he is abused for it. But exactly this is required if one wants to get through to the human being. Only by going to town and using the hard words of open language, which are powerful in their expression, is one heard today, and that is because the human being feels attacked by the open words and consequently is upset because of them. However, with that the purpose of the exercise is fulfilled because the human being begins to think and concern himself/herself with the facts which one has thrown at his or her stubborn skull with open words.”

„...Schlimm beim ganzen Überbevölkerungsproblem ist noch die Tatsache, dass alle jene, welche sich schon aufraffen können, um gegen die Überhandnahme der Erdenmenschheit zu reden oder zu schreiben, dies mit verharmlosenden, sachundienlichen, verweichlichten und falschhumanen Worten und Aussprüchen tun, die den wirklich brüllenden Ernst der Lage derart bagatellisieren, dass sich kaum jemand ernsthaft Gedanken darum macht oder die lebensgefährdende Sachlage falsch versteht und falsch beurteilt. Alles wird heutzutage einfach mit schönen Worten und falschhumanen Ausdrücken derart verweichlicht umschrieben, dass die Wirklichkeit nicht mehr erkannt wird. Kommt dann aber jemand, wie z.B. ich, der auf den Putz haut und die Fakten beim richtigen Namen nennt, dann wird er als Unflat beschimpft. Aber genau dies ist ja erforderlich, wenn man bei den Menschen durchdringen will: Nur dadurch nämlich, dass man den Putz herunterhaut und die harten und wahrheitlich aussagekräftigen Worte der offenen Rede gebraucht, nur dadurch wird man heute noch gehört, eben darum, weil sich die Menschen durch die offene Sprache angegriffen fühlen und sich folglich deswegen aufregen. Damit aber erfüllt sich der Zweck der Übung, weil nämlich die Menschen zu denken und sich mit den Fakten zu beschäftigen beginnen, die man ihnen mit offenen Worten an den sturen Schädel geschmissen hat.“

I will also include some commentary regarding the mixing of races, because it is a perfect example of a position taken by Billy and the Plejaren which superficially makes them look hard and inhumane because we typically take a different view based on our misunderstanding that humaneness is softness. It is important to explain that, according to the histories and explanations of Billy and the Plejaren extraterrestrials, our peoples and theirs have for millennia been made up of a broad range of races of different colours, with the inevitable understanding that no race or colour is inherently superior to another, making our terrestrial view of race-differences and our xenophobia seem extremely narrow. However, I can already hear the voices of opposition screaming that we should be able to ‘love’ whoever we want to and love is what it is all about. It’s similar to the screams that insist we should *all* be able to have our own baby or babies, even intellectually disabled and those with inheritable diseases. But surely true love is not restricted to a mere act of begetting or the sharing of our genes, or even to bringing another human being into the world, but actually allows us to rise above such narrow interpretations of it and do the best thing for ourselves and everyone overall? Don’t foster children and adopted children require love of the highest quality? Do people who have no children at all have no opportunities for love, for example, towards other adults who have never had much of it and are badly in need of it? Isn’t it time we tried to learn how to turn our truest love towards the planet that we still expect to sustain us? So on page 200 of block seven of the contact notes we read the following:

“The mixing of peoples is still to mention, whereby also genetic factors bring about changes through which the human being becomes more and more susceptible to any kind of disease-causes/pathogens and therefore to diseases. The mixing of peoples is not as harmless as is assumed by the normal citizen, those in positions of responsibility and the scientists. This is never spoken of, not even when the problem of the mixing of peoples – which happens more and more through the rampant growth of the overpopulation – is addressed. That the immune system is reduced in its power when human beings of different peoples mix, is very broadly unknown by the normal citizen, the responsibility-bearing ones and the scientists. If a mixing occurs on a small scale, for example, if here and there just a couple of human beings from genetic-

ally different peoples – that is to say, races – mix through a marriage, it is not of great significance, even if there is already a weakness in the immune system which is recognisable when one precisely investigates. But if it occurs to a greater extent, such as it has for decades with seasonal workers, other foreign workers, asylum seekers, refugees, migrants and tourists, and so on, then the problem has already become a farce because from it not only do immune system weaknesses come about, but also false humanitarianism and many other terrible states of affairs – not to mention the incessantly increasing mass of the overpopulation which is an increasingly growing and increasingly fertile ground for all terrible states of affairs, destructions, eliminations, all kinds of things that get very badly out of the control of the good human nature, and for every kind of disease. It is hardly surprising – when all the associated aspects are exactly examined and are viewed and considered – that allergies, tuberculosis, the plague, malaria, AIDS and other sexual diseases as well as cholera and many other plagues, illnesses and rampantly spreading diseases have, after a long time, arisen again in an increased and epidemic form. ...”

„Die Vermischung der Völker is aber auch noch zu erwähnen, wobei dabei auch erbgutliche Faktoren Veränderungen hervorrufen, durch die der Mensch immer anfälliger für jegliche Art von Krankheitserregern und also für Krankheiten wird. Völkervermischung ist nicht so harmlos, wie der Normalbürger sowie die Verantwortlichen und Wissenschaftler usw. annehmen. Davon ist daher auch nie die Sprache, auch nicht dann, wenn das Problem Völkervermischung angesprochen wird, das durch die rasante Zunahme der Überbevölkerung immer mehr in Erscheinung tritt. Dass das Immunsystem in seiner Kraft vermindert wird, wenn sich Menschen verschiedener Völker vermischen, das ist weitestgehend bei den irdischen Verantwortlichen und Wissenschaftlern sowie beim normalen Volke unbekannt. Wenn die Vermischung in kleinem Rahmen betrieben wird, wenn sich z.B. hie and da einmal zwei Menschen genetisch verschiedenen Völker resp. Rassen vermischen, wie eben durch eine Heirat usw., dann fällt dies nicht sehr ins Gewicht, auch wenn bereits da Immunsystemschwächen erkennbar sind, wenn man genau nachforscht. Findet die Vermischung aber in grösserem Rahmen statt, wie z.B. seit Jahrzehnten durch das Wesen der Saisonarbeiter und sonstigen Fremdarbeiter sowie durch Flüchtlinge, Asylanten, Einwanderer und Touristen usw., dann wird das Problem bereits zu einer Farce, weil daraus nicht nur Immunsystemschwäche, sondern auch Falschhumanismus und viele andere Übel entstehen – einmal ganz abgesehen von der unaufhaltsam steigenden Masse der Übervölkerung, die ein steigend wachsender und immer nahrhafter werdender Boden für alle Übel, Zerstörungen, Vernichtungen, Ausartungen aller Art und für jegliche Art von Krankheiten ist. Dass Allergien, Tuberkulose, Pest, Malaria, AIDS und sonstige Geschlechtskrankheiten sowie Cholera und viele andere Plagen, Seuchen und Krankheiten seit längerer Zeit wieder vermehrt und epidemienhaft auftreten, ist also weiter nicht verwunderlich, wenn alle damit verbundenen Aspekte genau druchleuchtet und betrachtet werden.“

With confused, false-humanitarian minds, some of us indignantly race to the defence of ‘nice’ mixed race couples, as if niceness is the deciding factor for the rightness of us having children. Then there is the totally illogical defence that, “after-all, I am in a mixed race relationship” (and actually I am), “and we have a child together”, as if one’s own involvement in something means that it automatically must be good.

While we are on the topic of diseases, do we ever consider how travel, especially international travel, is another massive factor in the spreading of diseases, not to mention increasing greenhouse gasses? Or do we instead think that it is simply good for us to have a holiday, and leave it at that? And how do we want to deal with drug addicts? When Billy mentions moves at one time in Switzerland to provide drug addicts with free drugs, specifically the idea that providing drugs to addicts in a controlled manner would solve the drug problem, Ptaah, (who approves of the idea of the provision of places for drug addicts to get off their drugs under the supervision of doctors or other trained people, and with appropriate ongoing help) responds,

“244. That is a fundamental error, but one that is typical for the confused and illogical thinking and feeling of the Earth human being ... 245. The supporters of a free giving-out of drugs and the provision of places and so forth for the addicts to stay are so imprisoned in their false humanitarianism that they are no longer able to grasp reality.”(p.271 Plejadische-plejarische Kontaktberichte Block 7)

„244. Das ist ein grundlegender Irrtum, der aber typisch ist für das verworrene und unlogische Denken und Fühlen der Erdenmenschen,...245. Die Befürworter einer freien Drogenabgabe und der Zurverfügungstellung von Aufenthaltsstätten usw. für Drogensüchtige sind derart gefangen in ihrer Falschhumanität, dass sie die Wirklichkeit nicht

mehr zu erfassen vermögen.“

So turning to the good is not about becoming soft. It is about becoming neutral-positive. We should provide help where the help is appropriate, but not where it just adds to the problem. We provide that help by removing all prejudices and just seeing and dealing with things as they actually are. The idea could not be simpler even if implementing it seems very difficult. Seeing things as they actually are is a meditation that anyone can practise in small disciplined doses. Start anywhere with anything. A small object like a flower is a good one. But for it to be effective we must be conscientious and persistent and never lose sight of the goal. And then we can also start to look inside without fear of any confusing self-suggestion and a haze of prejudice. Then, when it is our rationality and understanding that leads us to breaking out of the old way, we can actually find true inner peace and freedom.

Vivienne Legg

Indifference, a Menace of the Digital Age

In Block 15 of the Plejaren Contact reports, on page 18 and 19, Billy speaks to Ptaah about the dangers of *Gleichgültigkeit*. It can be translated as 'indifference' and means being unconcerned, unmoved, insensible, languid, apathetic, not caring, disregarding, etc.

Billy has noticed what many of us have already observed too, namely that many human beings no longer do well in company, because they spend too much time online and not enough time maintaining personal, face to face communication. Countless human beings do not know any more how to look into the face or eyes of another person, how to speak with them, hear their voice, define their facial expression and perceive their feelings. Also, in many cases, living together doesn't work out anymore because most of the communication happens online and if not, it's fragmented and cheap. As Billy states, every day human beings sit or stand together in a group or in pairs, hold mobile phones in their hands or to their ears and they toggle senselessly on them or jabber into them, instead of talking and interacting with others in the group. Due to this lack of communication the interpersonal relationships decline and the indifference and lack of understanding of the fellow human beings increase, as well as a lack of feeling for others.

Superficially viewed the term indifference does not sound so bad and many would perhaps even call it 'not-interfering' when it comes to being indifferent towards the behaviour of others. But if we consider the term more closely and thoroughly we will notice that it has become one of the greatest evils of the modern world. It is a human weakness with significant consequences, capable of causing great damage. For example, many human beings can see their own weaknesses and shortcomings but they simply ignore them and continue on their damaging path of indifference. As Billy says,

"I call indifference an evil, negative and bad characteristic of those human beings who simply consciencelessly and thoughtlessly and without feelings for others accept happenings and events, without evaluating it by one iota or being interested in it. Consequently, they are also absolutely incapable of forming a moral judgement about it."

«Gleichgültigkeit bezeichne ich als einen bösen, negativen und schlechten Wesenszug jener Menschen, die Gegebenheiten und Ereignisse einfach bedenken- und gedanken- sowie gefühllos hinnehmen, ohne dabei auch nur einen Jota daran zu werten oder sich dafür zu interessieren. Folglich sind sie auch absolut unfähig, sich ein moralisches Urteil darüber zu bilden.»

Of course, sentences like that always get me thinking about my own life. If I want to become a better person and live according to the fundamental laws of nature in order for my life to become more loving, peaceful, harmonious, equalised and so on, I must not be indifferent and must not accept happenings and events in my family, circle of friends or in the neighbourhood if they are hurting another life form. Due to the law of cause and effect, being indifferent would not only be detrimental to another being but also have repercussions for me and put up hurdles on my evolutionary path. That means that I have to speak up in certain situations and not shrug my evolutionary path. That means that I have to speak up in certain situations and not shrug my shoulders thinking that I must not interfere. Especially when it comes to the welfare of another living being, for example, in the case of domestic violence, child abuse or animal neglect.

For example, our neighbour's goat is tethered in a paddock by herself. During the summer holidays we were asked to look after her and ensure that she had access to water. During those two weeks the thermometer climbed up to 40 degrees Celsius for a few days and the goat had no access to shelter, not even the shade of a tree. Thus, my husband took it upon himself to shift the goat, enabling her to be under a tree during the hottest part of the day. My husband was unable to pull the stake out of the ground; therefore, he retrieved a new stake from home, cut the chain and re-tethered the goat. Next time we checked on her, she was resting under the shade of the tree. However, when our neighbour came back we perceived that the husband was not happy about it, but nothing was said directly. So we let it go, but after reading about indifference I realised that I am indifferent if I do not take it further and try to improve the conditions for the goat. The goat relies on its owners for her welfare; in the wild she could seek shelter under a tree and find water in creeks, and so forth. Therefore, I read some information on the internet about how to look after goats, published by the RSPCA.

For a short moment I considered just emailing the info to our neighbours like so many people do these days. Many people sit on their high horse behind their computer, tablet or smart phone screens and – on social media as well as in reviews of restaurants, hotels, businesses and so forth – they personally attack another person or write scathing reviews about a business or a service provided. But have they ever stopped to think if they would say the same thing to the face of the person concerned? Would they choose the same words or tone it down a little? Have those writers behind their electronic gadgets ever put themselves in the shoes of the other person and asked themselves how they would feel if they read something unkind being written in a public space like Facebook, Trip Advisor, and so forth about themselves or their business or a service they provide and not being able to explain themselves? It takes courage to face another person and tell him or her what may be wrong with their treatment of animals, with how they perform or the service they provide and so on. But if we do not want to be indifferent and if we really care about another person then that is exactly what we have to do, namely talk to the person concerned face to face and offer constructive criticism. Therefore, I printed out the information about keeping goats, took it to our neighbour and talked with the wife about it, because I do not want our relationship to deteriorate to an indifferent email exchange.

It is not always this straightforward. In the case of domestic violence or child abuse it can be a lot more difficult not to be indifferent and instigate an improvement of the condition for the woman or child concerned, but we have to try, because it is our duty as a human being to take care of our fellow human beings and not let them suffer unduly. If we cannot change the situation ourselves, we could at least report it and instigate a change.

According to Billy (and I paraphrase over the next two paragraphs), these days indifference is widespread among human beings in all human institutions and presently it cannot be stemmed and keeps growing. Therefore it is no wonder that uncountable human beings, as a rule the younger ones, engage in all that which is evil, bad and terrible. Additionally, they usually have no conscience about it and do not react when their wrong behaviour is pointed out to them. That is also the reason why so many people favour the death penalty and war and take part in anarchistic riots and even in wars. Due to their indifference they cannot see any meaning in their lives and do not value it. Out of their indifference they do everything to create human-hostile systems, through which life becomes hell for many, the correct state¹ is destroyed and the actions and behaviours of countless many human beings become charades. Due to the indifference of all the indifferent ones, uncountable human beings are manipulated and pulled into the same 'ship' in order to row with the ones that have gotten very badly out of the control of the good human nature, are hostile to life and incapable of leading a decent life.

Billy calls all of this the modern slavery of indifference, whereby these slaves of indifference can no longer free themselves from their *Ausartung*² and increasingly sink deeper into their own captivity of slavery and decay. All of these human beings cause crises in the world and slowly but surely tread on all good societal norms and destroy correct state, which however is denied by know-it-alls, false humanitarians, do-gooders and starry-eyed idealists. And the fact that nowadays a person can be battered or even killed in public and the by-standers just look the other way due to their indifference is just a sad sign of where indifference can lead to in the future. As long as it happens to others, many people bask in their indifference. However, one day this will cause humanity great sorrow, because at some point in time every-

¹This is the term chosen by Billy instead of 'order'.

²Ausartung = a very bad get-out of the control of the good human nature. (<http://dict.figu.org/node/6170>)

body will be in a beaten skin, either as victim of a brutal fellow human being, as a hurt family member, as a victim of society, a war, the politics or of a religious-sectarian deluded belief.

“It is the seemingly harmless indifference which opens the space for all Ausartung and all that which is evil, negative, bad and depraved, in which everything that brings misery, hardship, damage, downfall and destruction can freely develop. And that arises because the majority of the human beings of Earth in their indifference look away where they ought to look closely and act. However, if those human beings, who have fallen to the indifference, are in general spoken to rationally, as a rule, they only bring forth a cheap personal excuse, like, ‘What could I do all by myself?’ or ‘How would I be able to do anything about it on my own?’” (page 19)

«Es ist die harmlos scheinende Gleichgültigkeit, die den Raum für alles Ausgeartete, Böse, Negative, Schelchte und Verkommen öffnet, in dem sich all das frei entwickeln kann, was Elend, Not, Schaden, Untergang und Zerstörung bringt. Und all das ergibt sich darum, weil das Gros der Menschen der Erde in seiner Gleichgültigkeit überall dort wegschaut, wo es hinschauen und handeln müsste. Werden jedoch allgemein die Menschen vernünftig angesprochen, die der Gleichgültigkeit verfallen sind, bringen sie in der Regel nur eine billige persönliche Entschuldigung hervor, wie: «Was soll ich denn schon alleine tun können?», oder «Was soll ich allein bloss dagegen ausrichten können?»

Any change begins with me. If I want to change things for the better I have to take the first step and be a role model for others. To improve communication, we could implement the rule that phones, electronic tablets etc. are banned from the dinner table and that the television is turned off so that all participants can talk with each other, look at each other, learn to read facial expressions and so on, which is especially important in the education of our children. And if we speak with one another and speak up against things that are bad and negative it will have a ripple effect, because others may then be encouraged to speak up against situations that are harmful to other human beings or animals. However, where do we draw the line between not being indifferent and interfering or proselytising? If I notice someone leading a seemingly unhealthy lifestyle, do I have the right to tell that person, because he/she is doing harm to himself/herself and perhaps even to his/her family, or would that be interfering, proselytising or missionising? I would say as long as the person does not ask me for dietary advice I cannot give it, because all of us have free will to nourish our bodies as we see it fit. I can only be a role model for my family and friends and hope that they will adopt a healthy lifestyle. My understanding is that in such a case I should give them advice only when they ask for it or it comes up in conversation, but without pushing my viewpoint.

Billy closes his discourse about ‘indifference’ with the following words (Block 15, Plejaren Contact Reports, page 19):

“The indifference that is shown by the earthlings these days however, is very dangerous, and if all of us who know about this danger keep our mouths shut, then we give the reins to the indifferent ones and let them do what they like.”

«Die Gleichgültigkeit, die die Erdling heute an den Tage legen, ist aber ungeheuer gefährlich, und wenn wir alle, die um diese Gefährlichkeit wissen, den Mund halten, dann geben wir den Gleichgültigen die Zügel in die Hand und lassen sie schalten und walten wie sie wollen.»

In the book ‘Goblet of the Truth’ I found some pointers in regard to making a change and not being indifferent:

“209. Truly, you will all be tested by the appearance (nature) with anxiety and fear, hunger and loss of your goods and chattels and life and all that which is of nourishment, but when you are connected to patience then you will surely overcome all tests, because it is part and parcel of the life for things to go up and down, for good to alternate with bad, of which there can be no doubt; the message to the patient ones is, however, that all strivings yield good fruits and time will ultimately change everything to the good.” (Chapter 2, page 31)

“13. Consider that each new day and the entire time to come (future) will not bring any fewer terrible things and calamities with it for all people of your kind (humankind) than all the days and the time before you (past), because truly you are not better than your forefathers and foremothers (ancestors/forebears) who brought terrible things and calamity down upon your worlds and all people of your kind (humankind); therefore, in order for everything to change (alter) to the better, you must start in the moment (now) with yourselves and turn the terrible things and the calamity away from yourselves, otherwise everything will stay as it was in all the time before you (in the past).” (Chapter 20, page 373)

“15. And truly, the volition never comes from nothing, because in truth you must search for what you want as human beings in your own inner nature, find it and motivate it to the will, but to do this, thought-impulses are needed, through which then the will is built up and through which then the life is changed, if you only let yourselves be touched and guided by your true inner nature; therefore you shall involve yourselves in things which you recognise to be really valuable and of which you think, that it can stimulate you.” (Chapter 21, page 381)

If we can give at least one other person ‘thought-impulses’ about a situation that needs improving then there will be two pulling in the right direction and it can snowball if we persevere.

Vibka Wallder

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