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Bewusstseinsgesundheit

Die Bewusstseinsgesundheit des Menschen ist seine Kraft und Macht gegen alles Böse.

SSSC, 28. Februar 2015, 22.38 h

Billy

Consciousness Health

The consciousness health of the human being is his/her power and might against all evil.

SSSC, 28th February 2015, 22:38

Billy

The Global Climate Strike

The global awareness of a climate in crisis is creating ripples around our planet and people are taking notice because of the dramatic weather repercussions that we are experiencing. Every human being, every animal and all plant life are affected due to extreme weather changes. In the northern parts of this vast and dry continent wild fires have been burning for weeks and it is not summer time yet, while in the southern parts of Australia the weather is erratic with some hot days followed by cold spells all in one week.

When I heard that a global strike is being planned I wanted to participate to bring awareness to our own country. I invited my friend Vibka to join me in this march around the city of Melbourne, Australia.

When we arrived at the park grounds, we were met by many people who welcomed us with applause and gave us the signs of approval. I felt a feeling of being welcome precisely because of our clear messages on our placards especially regarding the overpopulation. That feeling of approval of our messages reinforced our resolve to speak to anyone who approached us with questions. In fact we were both interviewed and filmed and I am hoping that these clips of us explaining the reasons of why we were there, will be shared and create many more ripples not just in social media but in fact amongst the young and old who would rather speak face to face in order to help create the understanding about the reasons of climate changes.

We listened to many speeches given by the young people who expressed strong feelings of discontent about the carelessness and neglect by our political leaders who refuse to take the correct and right measures to help our ailing natural world. The leaders of the polluting industries refuse to bring in renewables technologies now but instead choose to wait for another 20 years before they will implement any changes. This is an absurd way of thinking!

All the speakers were passionate about their concerns for climate change but none expressed the real reason, being **overpopulation**. Not one speaker spoke with an understanding that **overpopulation** is the prime reason and direct cause behind our terrible global woes. So with our placards held high, we meandered through the crowds so that our messages could be read clearly by as many people as possible. I live in hope that many readers will have realised that life

must be lived with eyes wide open and that solutions are easier to achieve if only we individually and carefully examine our own thoughts and actions.

Bianca Recht



"The world as we have created it, is a product of our thinking. It cannot be changed without changing our thinking."

Albert Einstein

Why it is Important to Contemplate Nature.

Lessons in Becoming and Passing, Negative and Positive

Billy teaches the importance of us coming to terms with becoming and passing; in other words, the understanding of the fact of things coming into being and passing away – how everything is constantly changing for the purpose of evolution. As I have contemplated that from time to time, the easy example comes to mind in the form of how we cope with the passing of a loved one. We have dealt with that example before and it is not hard to see that we have a hang-up about 'passingness' when we deal with human death as if it is a tragedy in and of itself that we are also not prepared for. But it's not just the passing of the human body and consciousness that we have trouble with.

I want to focus on a form of this inability to cope with passingness that might seem trivial by comparison but it in fact encapsulates the whole deficit in our perception. It concerns flowers. Flowers are probably a relatively easy example for all of us to think about and, at the moment, especially for me because my current income depends on my garden looking its best, and my garden is full of flowers. This isn't a discussion about the importance of flowers per se to secure my income. It's really about how short-sighted I am as expressed in my own feelings about it.

Vasily and I were fortunate enough to buy a property which – along with the desired house, sheds and orchards – also has a quite extravagant ornamental garden which makes it perfect for running a B&B. The former owner had clearly focussed on planting everything to maximise flowers and colours. There are all kinds of plants here that have quite spectacular, impressive flowers that have been positioned for maximum effect. To my eyes, a lot of these flowering plants however spend a lot of the rest of their time in the garden looking really trashy or dead or like some clump of grass or other weed that I might have neglected to pull out. In fact it seems like the more showy the flowers, the more messy the post-

flowering phase of the plant. But, given the show they provide when they are in full flower, I find myself begrudgingly putting up with their 'untidiness', 'shabbiness', 'deadness' and hoping other plants will draw the eye away from them during that awkward phase. I don't think I am alone in this kind of thinking. It's probably the usual attitude in our culture anyway. I doubt that many of my guests would enjoy seeing a row of yellowed-off tulip leaves or a bush absolutely full of spectacularly dead flowers.

While we focus only on those showy fresh flowers, which have evolved or been bred to draw attention to themselves, we neglect to enjoy and appreciate the entire wondrous life-cycle that they are part of.

I am not trying to argue that we should necessarily showpiece dead and dying flowering plants. My point is to simply draw attention to the fact that we generally do not appreciate the process that brings that flowering into being – an appreciation that would automatically bring enjoyment with it. And of course I am thinking of how this applies in the broader context of life. We don't appreciate rest phases, dormant phases or transition phases much, except perhaps for those that precede peak performance. And yet, a dead flower means that the pollination opportunity had been created and then that flower passes to allow energy to go into another flower or fruit or into leaf growth or, with the leaves dying off, to growth of a bulb where energy is stored. But in our minds, do we associate that dead flower with the production of new ones and with the plant's ability to continue growing and storing energy and of course the all-important seed production as the plant fruits? Or do we merely think of that flower as something unsightly that needs removing?

Reading about it, even in biology books, doesn't do the trick, although it is an important start. It takes direct contemplation of the truth of the matter. It's a perfect opportunity to practise greater awareness of the processes of life, without biases and prejudices. In my experience, any significant degree of such proper contemplation brings about great enjoyment and satisfaction due to a deeper appreciation of the thing. With that kind of greater appreciation, any garden or natural landscape in any phase is a wondrous and satisfying thing. The enjoyment does not have to depend on the tulips being in bloom or the leaves being on the trees. It comes from an appreciation of the life-cycle in general and specifically.

In this life cycle of course we can also see a great example of the neutral negative and positive of life. The flowering is the positive, the dying back is the negative – not good and bad, but opposite phases. I know that, like a spoilt child, I have neglected to appreciate the importance of the negative in all of life – the rest phase, the dormant phase, the dying off – and have wanted to have only the positive, the productive, fruitful, active, obvious growth. I have to laugh at myself as I still show the same lack of appreciation of reality with the growth of my business. I tend to only react to and appreciate the most obvious superficial highs and lows. A string of guests will come, over a couple of weeks, and I will be on a high, thinking I have made it! Then a patch of no guests at all will occur and I will get depressed and think the business is doomed. I simply wouldn't do that if I stopped to pay attention to the whole reality of the thing, recognising, for instance, that those low periods allow the very necessary catching up with garden maintenance that has yet to become efficient. I laugh because this is as short sighted and superficial – as *incomplete* – as my attitude towards my high performance flowering plants which delight me when they bloom and disappoint me when they yellow off. I fail to appreciate that all these phases are necessary and valuable.

Billy's teaching is all about appreciating reality and that is what gets us over these disturbing habits of seeing things incorrectly, and the destructive results that come with it. The meditation exercises are all about paying attention to the whole thing, to the whole process. His talk about honouring the truth is all about this, and honouring the truth yields results that help us live appropriately. Nature shows us, but only if we are paying attention. However if we don't pay attention, sometimes the issue is forced in a way that is very disruptive. Lawns are caterpillar food, made of grasses that have to constantly compete with a host of weeds and cope with drought and flood, etc., even if I delude myself into thinking they are purely outdoor, permanent green carpets for my endless, carefree enjoyment. An army of caterpillars eats massive bald patches into my fancy garden lawn and I am rudely made aware that my faith in its permanence was delusional and based on ignorance. Just some thorough attention to its reality would have warned me long ago to take more care.

I'm sure we can come up with other examples of our resistance to becoming and passing. For instance, the need for Earth's human beings to stop the over-population means that we have to enter a phase of non-procreation. If it is undertaken thoroughly it should lead to a secured future. It would be like a rest phase, or a phase of hibernation and restoration where this procreation ceased and other aspects of life would be given the energy and attention that would

have gone into that. But how we resist that not procreating! How it offends us and puts us out! How also we resist other necessary change where high productivity has to be forsaken for a long-term survival. How we want to carry out high intensity farming to meet the food needs, not being willing to appreciate that land needs time to regenerate. How we resist taking the time to meditate where we would gain the all-important perspective for life that we deny ourselves in the hectic noise of our busy lives.

Why didn't we learn this lesson as small children? We need to regenerate, land needs to regenerate, plants need to. Phases of high productivity have to come to an end. Death is the beginning of life. Instead, in this culture we were predominantly taught "Jesus died on the cross to give us eternal life", meaning no evolving through effort and change. According to that, we escape death when we pass, as Jesus supposedly did, and therefore there is no need to come to terms with it.

Billy's meditation exercises and teaching don't only deal with our inability to deal with passingness indirectly, but also quite specifically. In *'Einführung in die Meditation' (Introduction to Meditation)*, sentence 378, Billy explains, *"The breath is the major representative of all body functions and mirrors the becoming and passing, the life and the death of a life-form."*

„Der Atem ist der Hauptrepräsentant aller Körperfunktionen, und in ihm spiegelt sich das Werden und Vergehen, das Leben und der Tod einer Lebensform.“

In sentences 379 to 382 we read: *"Thus, the passingness of the body is perceived, understood and logically comprehended in the fleetingness of the breaths; the perceiving, understanding and logical following about the manifold conditions of the body result from the dependence of the breath on certain body organs and furthermore from the dependence of the living body on the breath. In the breathing disturbance or heavy breathing, the Leid and suffering of the body is perceivable, comprehensible and can be logically followed. The impersonal nature of the body is perceivable in the breath as a manifestation of the elements of movement and wind. Therefore, the above-mentioned makes it quite clear that the breathing attentiveness serves one's cognition relating to the body and the resulting estrangement from it."*

„So wird erfasst in der Flüchtigkeit der Atemzüge die Vergänglichkeit des Körpers; in der Abhängigkeit des Atems von bestimmten Körperorganen und weiter der Abhängigkeit des lebenden Körpers von der Atmung ergibt sich das Erfassen um die mannigfache Bedingtheit des Körpers. In der Atmungsstörung oder im schweren Atem ist die Leidhaftigkeit des Körpers erfassbar. Im Atem als einer Manifestation des Bewegungs- und Windelementes ist die unpersönliche Natur des Körpers erfassbar. Das Vorgenannte also macht eindeutig klar, dass die Atmungs-Achtsamkeit der Erkenntnis des Körpers dient und der sich dadurch einstellenden Entfremdung von ihm.“

Billy then explains how this meditation is carried out, and then, in sentence 485, he goes on.

"This lived experience – from instant to instant, from moment to moment – of the becoming and passing, especially of the disappearing and passing, of the momentary death of these single processes, becomes very deeply fixed in the consciousness of the human being, actually shaking it deeply, because here the existence-characteristic of passingness becomes an immediate experience."

„Dieses von Augenblick zu Augenblick, von Moment zu Moment erfahrende Erlebnis des Werdens und Vergehens, besonders des Schwindens und Vergehens, des momentanen Todes dieser Einzelvorgänge, prägt sich dem Bewusstsein des Menschen sehr tief ein, ja geradezu erschütternd, denn hier wird das Daseinsmerkmal der Vergänglichkeit zur unmittelbaren Erfahrung.“

An academic understanding of this is just not adequate to create the appreciation. We simply have to do those exercises to appreciate this truth.

As we age, we 'flowers' begin to fade too and we generally see ourselves as less somehow. Yes. The 'floweriness' has perhaps passed, but we are much more than mere flowers. The energy after the main phase of procreation goes into gathering knowledge, love and wisdom and sharing it with others, preparing the way for future seedlings or shoots which should be better due to our different phases of life after flowering. We want to look young as a society because deep down inside we think it is better, thinking foolishly and deludedly that ideally we should remain flowers forever – a delusion which is simply based on inattentiveness and lack of will to perceive the whole of our reality.

Vivienne Legg

Ghost in the House,

or, How Subconsciousnesses Connect

Many years ago, a friend confided in me that she and her partner had a “ghost” in their home, which was rather annoying and unsettling for them, especially since it usually involved water. Her partner had built the house from second hand bricks that he had reclaimed from an old jail, and after they had moved in, some peculiar things began to happen. For example, my friend started running a bath for herself and walked away to fetch a book. When she came back the water was black. Another day she walked into the formal lounge room, where nobody had been for a while, and she found a patch of wet carpet in front of the bar. And another time, when she went to fetch a windcheater from her wardrobe, one was hanging up soaking wet. My friend thought that a ghost from the jail must have come with the bricks and was now trapped in this world, thus playing tricks on her and her family. One day, as she walked down the hallway, she had the distinct feeling that someone or something was following her and she thought it must have been the ghost. She turned around but could not see anyone or anything. However, with a firm voice she still told the “ghost” to go away, that it did not belong in the house anymore and to leave her and her family alone. After that it stopped and no peculiar things happened anymore.

Since studying some books by Billy, and in particular the book ‘About the Fluidal Energies, that is to say, Fluidal Powers and Other Things’ (*Rund um die Fluidalenergie resp. Fluidalkräfte und andere Dinge*), I have come to a different conclusion, namely that fluidal energies are involved. On page eleven of the book, Billy explains that the mental fluidal powers of the mental block are based on bio-electromagnetic swinging waves and energies that have certain powers and certain frequencies, depending on the personality. They are called mental fluidal powers or bio-electromagnetic swinging waves because they are of a fine-fluidal form and cannot be measured like normal electromagnetic waves. For example, normal electromagnetic waves can settle in metal and thus create a magnet. However, even though mental fluidal energies are also absorbed by metal, they have no magnetic effect and are purely made up of swinging waves. That means that sensitive human beings can perceive them or that a person whose fluidal energies are stored in an item, can use them for his/her evolution by means of reconnecting with them at a later stage in this life. For example, if one was to designate a corner in one’s house for meditation and sat there every day, one’s fluidal energies would build up or accumulate. Then, with the help of the positive fluidal energies and not just because of the continuous effort, the meditation would become easier and better over time. Or, if one studied a book thoroughly and kept going back to it to revise and read sections again, the book would be “saturated” or “infused” with one’s fluidal energies and over time the content would become clearer and make more sense. Therefore books of the spiritual teaching should not be lent to other persons, because their fluidal energies would “mingle” with the ones of the owner and basically “dilute” them and they would become less effective. If the other reader had negative thoughts about the text while reading, his/her negative fluidal energies would make it even harder for the owner to reconnect to his/her own fluidal energies and that could make it a little harder to continue developing from that particular book.

One can also reconnect with fluidal energies from a previous life by means of impulses. For example, if one ponders a problem that may be similar to one pondered in a previous life, one can subconsciously pick up on the fluidal energies of the previous skeleton and thus receive some helping impulses from it.

And just as every magnet has two poles, namely a north pole and a south pole, fluidal energies also have two poles, namely a positive and a negative, which means a sensitive person can perceive them as sympathy or antipathy. The character and personality of a person are responsible for the negative or positive effect of his/her fluidal powers. The power of the mental fluidal energies or bio-electromagnetic swinging waves is based on the size and strength of the vector field or carrier field, but because it is of fine-fluidal nature, it cannot be measured by any technical measuring devices on Earth yet.

When I asked Bernadette Brand about the cause of my friend’s ghost experience, she gave the following explanation: many bricks from the jail must have stored the fluidal energies of an inmate who had resided there for a long time and the spirit form of that person had reincarnated. Now the new personality with that particular spirit form was subconsciously activating those fluidal energies and they were manifesting around those bricks. Bernadette explained that it is very likely that when my friend told the “ghost” to go away, that it didn’t belong in the house anymore and to leave her and her family alone, her subconsciousness connected with the subconsciousness of the person who activated those fluidal powers and therefore caused the phenomena to stop.

In the book about the fluidal energies, on page 25, Billy writes:

“Furthermore, the subconsciousness of each individual human being is connected to the collective subconsciousness of all humankind, whereby subconsciously the entire humanity is in exchange of learning and knowledge in an interchanging and evolution-furthering form.”

«Weiter ist das Unterbewusstsein jedes einzelnen Menschen mit dem Kollektivunterbewusstsein der gesamten Menschheit verbunden, wobei unterbewusstseinsmässig die ganze Menschheit in einem austauschenden und evolutionsfördernden Lern und Wissenswechsel steht.»

Even though I have no explanation for the details of the process, except for knowing that fine-fluidal swinging waves are involved, I think that I myself have experienced how one subconsciousness connects with another. One day, in December 2004, I got news from Germany that my mother, after suffering from ill health for a long time, had been admitted to the intensive care unit of the local hospital and that her condition had deteriorated. Frantically I organised a flight home for the next day and by midnight everything was settled and I fell into a restless sleep. At 5 am I woke again and decided to do a meditation for my mother since I could no longer sleep anyway. Thus I sat in front of my little Buddhist altar and meditated for about 20 minutes. During that time I focussed intensely on my mother and via my thoughts I told her that, even though I would like to see her again, if she could no longer hold on and was tired of fighting for life, she could let go and that I wished her a peaceful death. At 6.30 am a family member called me with the sad news that my mother had died, but even though nobody had been present she appeared to have died peacefully. When I asked about the time of her death, I found out that it had happened exactly during the time of my meditation. Therefore I am convinced that my subconsciousness connected with hers and that she perceived the loving impulses from me.

Recently I was reminded about it while reading an article by Bernadette in her new book ‘Learning Steps’ (*Lernschritte*). It contains her articles and thoughts about the spiritual teaching and some observations relating to Billy. In the article ‘Impulse guidance’ (*Impulslenkung*), Bernadette describes how, one day, she left work at the usual time, but as she was driving home, she felt a strong impulse to take a different route to her usual one. She followed her impulse and as she was driving along, suddenly she felt the strong impulse to turn her head to her right, where unexpectedly she saw Billy and his young son standing beside the road. She stopped to say hello and told Billy that she was surprised to see him and that she would not normally take this route. Billy smiled and told her that he knew what time she normally finished work and that he had concentrated on sending her impulses in order to direct her to him, because he needed to get to an appointment in Zurich, and Jacobus, who was supposed to take him, was running late. So in that instance Billy had consciously sent impulses to Bernadette’s subconsciousness.

In another article titled ‘Chocolate and Eagle Owl’, Bernadette relays how Billy had “heard” her thoughts. One day, Bernadette received a letter from her mother and just dropped it into her handbag. As she was sitting in the lounge with Billy, she remembered the letter and got it out. She was wondering why it was so thick because she had only expected a couple of bills. As she was feeling the envelope, Billy said, “It’s chocolate”. Bernadette was surprised and asked him, “How do you know? Can you see through the envelope?” Billy smiled and said, “No, you were thinking too loud.” The following night Bernadette was driving home in the dark and in the beam of the head lights she spotted an Eagle Owl. She was very excited about it and as she was going to Billy to tell him about it, she reminded herself to be very careful about her thoughts, just in case Billy had been right the night before and could “hear” her thinking. As soon as she got home, she dashed up to the main house and while still in the doorway she asked Billy, “Do you know what I just saw?” He answered immediately, “A large Eagle Owl. I already told you yesterday that you must not think so loud.” He then explained to Bernadette that she had subconsciously thought about the bird while asking the question and thus Billy had been able to perceive what she was thinking. Bernadette stated that she learned a valuable lesson from those incidents, namely to be aware of her thoughts and never allow her self-control to slip.

Was I thinking too loud one day while working at the Berry Farm? Was my subconsciousness communicating with another without me realising? It was a very busy day during peak season and many customers came to the shop to purchase products or order something from the menu. I was serving a lady who kept going back and forth and chopping and changing her order and I was starting to grow impatient. Finally, she settled on a few items from the menu, paid and left the shop. I went into the kitchen to prepare her order and in my thoughts I still grumbled about this “fussy” customer. I may have even whispered a scathing remark to my colleague, but it would not have been audible to any customer outside.

However, once the order was completed, I called the customer to the shop to pick up the tray. As she did so our eyes met and I will never forget the look she gave me: it made me feel very small, like a child being caught out by the teacher for doing something wrong. Her eyes looked sad and disapproving and made me feel guilty and ashamed. Had she picked up on my thoughts via her subconsciousness? Or was I imagining things because I was feeling bad for having had those negative thoughts in the first place? I will never know for certain, but after everything I have learned from studying the spiritual teaching, I think it is possible for the customer to have picked up on my negative thoughts. So that experience served me as a reminder to be more attentive to my thoughts and to control them, because they are hindering my own evolution and they could hurt another person.

To prevent negative thoughts from coming up, or when I catch myself having a negative thought, I now regularly recite this affirmation from Billy's article "Friendliness, Kind-heartedness, Feeling for Others, Warm-heartedness and Love":

"Friendliness, feeling for others, kind-heartedness and love prevail in me, and these values fulfil me all around and make me peaceful, calm, harmonious and allow me to be happy."

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

While reciting that affirmation, for example, in the car on my way to work, I visualise all these values arising in myself and I begin to feel peaceful, calm, harmonious and happy. This practice has helped me immensely when dealing with challenging customers, or with clients at the aged care hostel where I work now. If I continue to deepen these positive 'grooves' in my subconsciousness, it will not only benefit my own evolution but of course it will also have a beneficial effect on others, because if I do not allow negative thoughts from coming up, none can be picked up by someone else's subconsciousness.

Some of you may also have experienced moments of connecting with the subconsciousness of another person, for example, thinking of another person and then the phone rings with that person on the other end of the line. However, the challenge is learning to make these connections consciously. We have to learn to send impulses on purpose, like Billy did with Bernadette and I did with my mother that time. Improving one's concentration and meditation can make it possible. And once we improve our concentration and meditation, we will also become more receptive to the impulses that our material consciousness receives from our own subconsciousness or from the subconsciousness of another person, which could help immensely with solving problems and learning.

Vibka Wallder

Das Leben meistern

Nur ein Mensch, der glücklich ist und das Dasein in Liebe lebt, vermag wirklich zu leben und auch sein Schicksal zu meistern.

SSSC, 14. Januar 2011
17.28h, Billy

Mastering Life

Only a human being who is happy and lives his/her existence in love, is able to really live and also to master his/her destiny.

SSSC, 14th of January, 2011
17.28, Billy

