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What is Neutrality in the Face of Horror and Aggression?

In discussions among friends who study the renewed teaching of the truth, the topic of neutrality repeatedly arises. Is it the same as positive-neutral thinking? There is often a struggle to understand what exactly is meant by it. Meanwhile, in some circles of 'humane' thinkers it is common to assume that it means that no appraisal should be made at all regarding a world issue and one should just not have a view at all and should not engage in case one feeds the trouble by acknowledging it. But how can that be constructive neutrality and fairness, because, with such a stance, neutral-positive actions that is to say, acts of *Gewaltsame Gewaltlosigkeit* – are not supported? Instead, the good values, with their corresponding actions, are neglected along with the bad. As clarification of how neutrality is seen by Billy, I include a quote from a recent conversation (28th Feb, 2023) between him and Ptaah, which does not state that there should be no thoughts about who is in the right and who is in the wrong, but that neutrality is required for such an assessment.

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“Also in everyday life neutrality is often discussed, regarding how the human being must conduct himself/herself neutrally in many situations, for example, when something is to be assessed which allows no possibility other than just being neutral. This is especially the case with any arbitration where being neutral is absolutely imperative, consequently everything in this form must be impartially handled and dealt with. To assess or even decide a matter of who is right and who is not, with the help of being neutral, requires an absolute neutrality which in no form allows a partisanship. With that, all moments must be correctly assessed and all participants equally treated, whereby sympathy or antipathy, friendship or animosity and so forth must absolutely not be relevant.” (p.6)

«Auch im alltäglichen Leben wird oft von der Neutralität gesprochen, wie der Mensch sich in vielen bestimmten Situationen neutral verhalten muss, wie z.B., wenn etwas zu beurteilen ist, was keine andere Möglichkeit als eben das Neutralsein zulässt. Das ist besonders bei irgendeiner Schiedsrichtung der Fall, da das Neutralsein absolut zwingend ist, folglich alles in dieser Weise unparteiisch zu handhaben und zu behandeln sein muss. Mit Hilfe des Neutralseins eine Sache zu beurteilen oder gar zu entscheiden, wer Recht hat und wer nicht, das bedarf einer absoluten Neutralität, die keinerlei Weise eine Parteilichkeit zulässt. Dabei müssen auch alle Momente richtig beurteilt und alle Beteiligten gleichermaßen behandelt werden, wobei Sympathie oder Antipathie, Freundschaft oder Feindschaft usw. absolut nicht relevant sein dürfen.» [p.6]

Not providing weapons for another country's war is a clear, neutral action. Also, not providing verbal ammunition to fuel an irrational dispute between neighbours is also an action – in each case it can powerfully contribute to the heat dissipating. In the same conversation Billy says:

“Any who believe this [that weapons should be given to Zelenskyy to create peace] are not only partisan and of bean-straw-like low intelligentum, rather they are removed from reality without compare, and also they are so sick in the head that they cannot recognise that weapons only spread death and ruin, continue to incite unpeace and make war, as they also endanger their own country and their own people. That has been proven now by the governors of 141 countries, who, in a partisan form, have decided to condemn Russia, have put Zelenskyy, who has succumbed to war delusion, high in the heavens and do not recognise America's hegemony delusion.” (p.4 – 5)

«Jene, die dies glauben, sind nicht nur parteiisch und bohnenstrohdumm, sondern wirklichkeitsfremd sondergleichen, zudem derart krank im Kopf dass sie nicht erkennen können, dass Waffen nur Tod und Verderben verbreiten, weiterhin Unfrieden schüren und Krieg schaffen, wie sie auch das eigene Land und das eigene Volk gefährden. Das haben jetzt die Regierenden von 141 Ländern bewiesen, die parteiisch die Verurteilung Russlands beschlossen haben, den vom Kriegswahn befallenen Selensky in den Himmel hochheben und Amerikas Hegemoniewahn nicht erkennen.»

Offering goods and shelter to people displaced by an act of despotic aggression is surely another example of neutral-positive action because it is the recognition that, whoever they are, they require the basics of life to preserve their dignity as human beings. In the world view of Billy and the Plejaren, even serious criminals must be given the basics of life or the possibility to obtain them rightfully. Would a truly neutral person – one who sees things as they really are – refuse to help? Neutrality, as Billy describes it, is seeing things as they are without prejudice and bias and without taking sides, whereby taking sides would mean that one was not considering all the various facts of the matter independent of the actors.

Clearly, Billy does offer his view of this or that political situation and why, though necessarily without hypocrisy or being partisan. In Billy's book, 'Sinnvolles, Würdevolles, Wertvolles' (That Which is Sensible, Dignified, Valuable), in an article called "And May There Be Peace on Earth..."[?](Und es sei Frieden auf Erden...), p.114., he goes on to discuss how one should act when carrying out a necessary defence as a leader of a people or during some conflict with another individual. He explains that such a leader, for instance, when he/she has no choice but to carry out a defence action using the same weapons in order to protect lives and the homeland which is being attacked, knows to keep the upper hand over the attacking opponent 'in every human-worthy form'. (He notably does not say that one should not maintain the upper hand.) He explains that such a person, however, does not hold onto any feelings of avidity, revenge or hatred and remains free of Raserei (frenzy/fury), Grimm (fierceness/wrath), Leidenschaft (passion/zeal), Berserkerwut (berserk rage) and Verbissenheit (doggedness/grimness) among other things. And he/she does not celebrate an ensuing victory. He/she keeps a cool head. So, on one hand we need to be aware that being neutral does not mean being disengaged. But it does mean that actions taken must be done so while maintaining a neutral frame of mind which simply attends to the facts of the matter.

Isn't it the case that those of us who think we promote the idea of peace often feel that calmness and mildness are appropriate when dealing with difficult situations and conflict, however, if the wrongs committed are quite extreme we feel justified in a bit of fierceness, rage and grimness – a 'righteous indignation' perhaps. We declare, "This is outrageous!" Well, I know I have done that and have had cause to think long and hard about it. Seemingly what is important is that the actions, including

any necessarily loud growling, come from a calm, level-headed place and are thus logical and based on a clear appraisal of reality. Outrage often seems to arise not only from mindless hypocrisy but also from a degree of shock that such an extreme occurrence could manifest. But true neutrality should logically lead us to a more informed position regarding cause and effect and prevent such degrees of unawareness.

The mindlessness of belief can lead us to directly or indirectly being the cause of both mild and severe injustice and other harm. One person might be too soft, and – due to feelings of inferiority – allow destructive things to grow unchecked through fear of taking a stand. Another person might erroneously nurture delusions of superiority and dream of finding satisfaction by having power over others, whereby any means is right including torture, war and different kinds of abuse. The first one expresses outrage at the second and thus clearly lacks the neutrality to see the hypocrisy as well as specific causes and their effects. And this person also lacks the ability to distinguish between making things right and being angry.

So when we see the outrages of war and such like, we are taught to even then refrain from hate thoughts and rage. But that does not prevent us from recognising terrible wrongs and attempting to take logical action to address them. The state of neutrality then allows more logical, constructive choices to be made.

“Desires and rage, like all forms of getting badly out of the control of the good human nature, are primal reasons for defeats, thus it is not the hot-headed ones who achieve a true victory, rather the level-headed and restrained, the quiet and calm, who do not let themselves be led by hate and revenge, or by ambition and greed for might, and so forth.”

«Begierde und Zorn nämlich, wie alle Formen der Ausartung, sind ursächliche Gründe für Niederlagen, so nicht der Hitzköpfige einen wahrlichen Sieg erringt, sondern der Nüchterne und Zurückhaltende, der Ruhige und Gleichmütige, der sich weder von Hass und Rache noch von Ehrgeiz und Machtgier usw. Leiten lässt.»

Not being affected by emotional influences is not only neutral but, on page 16 Billy further explains that it is the true strategy of defence.

“This form of defence leads to a superiority/advantage (Überlegenheit), which is unfathomable for the attackers and is therefore not fightable and cannot be disabled, which is not only the case in the context of acts of war and acts of defence but also in daily life and the general and specific interpersonal relationships when any differences and attacks arise.”

«Diese Form der Verteidigung führt zu einer Überlegenheit, die für Angreifende unergründlich und daher nicht bekämpfbar und nicht ausschaltbar ist, was nicht nur in Bezug auf Kriegshandlungen und deren Verteidigungshandlungen der Fall ist, sondern auch im täglichen Leben und in den allgemeinen und besonderen zwischenmenschlichen Beziehungen, wenn irgendwelche Differenzen und Angriffe in Erscheinung treten.»

The opponent not being able to fathom the neutral defence of the one concerned leaves him/her at a disadvantage.

“And exactly that is a factor which is required in order to pacify the fellow human being or opponent and to be able to teach him/her better or for him/her to be victorious when the applied unfathomable defence strategy brings him/her to rationality and lets him/her recognise the effectivity of the whole thing.”

«Und genau das ist der Faktor, der erforderlich ist, um den Mitmenschen oder Gegner zu besänftigen und ihn eines Besseren belehren oder besiegen zu können, wenn ihn die angewandte unergründliche Verteidigungsstrategie zur Vernunft bringt und ihn die Effectivität des Ganzen erkennen lässt.»

So neutrality is clearly not only about being fair in our freeness from prejudice and freeness from partisanship, it also has the practical value – as Billy explains – of providing us with an advantage if we are under attack, either in our personal lives or, in the greater context of an unavoidable war. It also spares our psyche from fury, wrath, zeal, rage and similar things, and allows us to see things with a degree of clarity and thus constructively move forward.

Vivienne Legg

The Nokodemion Story – an Evolutive Perspective

People who come across the Billy Meier information and find it credible are confronted with a lot of mind-blowing, eye-opening information, some of which takes quite a lot of digesting, since, of course, our view of many things has been turned totally upside-down by it. But among all those things, perhaps the most challenging is this: not only are we called upon to consider that Billy Meier's spirit-form is that of the one, true prophet for planet Earth (prophet = teacher of the creational-natural laws and recommendations), which has performed that role over millennia in the form of seven prophets of the same lineage, reaching back to the time of 'Adam'. No, it's not only that. We are then called upon to consider the explanation that Billy Meier's spirit form is that of a *universal* prophet - a unique spirit form with the role of providing the teaching of the truth, the teaching of life, the teaching of the spirit, to human beings throughout our entire universe, stretching back billions of years.

I know that for me this has just been too much to digest all at once. And only now do I seem to have the energy to give the Nokodemion story the necessary space and thought. Up until recently, I found the story just too much – too big, too old, too unique, too strange... The only true prophet of the whole Universe, the likes of which there had never been before him and never would be again?

But I finally had a bit of an 'aha!' moment while reading Bernadette Brand's book about it again recently. For the same reason the explanations about the recommended structure of the family made sense to me at last, I came to appreciate the rightness of the only-one-prophet idea by contemplating how it serves evolution and is the product of evolution. Only that perspective helped me to stop thinking it *sounded* too incredible or too contrived (although I never doubted its truth despite my inability to understand). In stark contrast to the story around Christianity's Jesus, for example, the story of Billy Meier's spirit form is all to do with the result of a normal and gradual process of evolution, making that person equal by nature to every other human being and thus the same as everyone else, only just much further along the natural evolutionary path. The uniqueness comes about due to the necessarily one-off form the Universal prophet role has to take for it to be effective. More on that soon...

All this teaching of life, teaching of the truth, teaching of the spirit, is based on the teaching that everything evolves. Even the Creation itself evolves and is not perfect. How does a Creation evolve? A Creation evolves by eventually producing a self-thinking being – the human being, conscious of his/her own consciousness – who develops love, knowledge and wisdom which is stored in its pure essence in the human being's spirit. How do human beings develop that love, knowledge and wisdom? It is through life experience, through striving. Part of that is that we share information to help each other and we devise methods and systems that are beneficial for our wider community.

While a simple member of a tribe may develop a simple tool to aid his or her community, at the other extreme the wisest of the wise is devising a way to spread the best available teaching of life – the spiritual teaching – across the entire universe.

Each group or village has a member who is a little or a lot more knowledgeable and wise than the others and can thus teach, and earns respect due to his/her valuable contribution. In the case of Nokodemion, with a great deal more knowledge and wisdom, the evolution of all the human beings is furthered – the level of love, knowledge and wisdom of the entire peoples of the universe. He achieves this through creating his own special people who are taught the teaching from birth and are raised to spread it throughout the universe, thus preventing needless and great deviations from the true path by peoples who had never been taught by more advanced ones.

Billy explains to Ptaah, in the 356th contact on 7th May 2008, that it is a creational law that every universe produces a universal prophet, and only one – in order to ensure the evolution of the people.

"The fact that a figure emerges in the Creations-universe and takes on the duty of a proclaimer, that is to say, a prophet, is determined by a creational law and namely so that a basis of knowledge and wisdom is conveyed to all consciousness-based evolutive lifeforms, indeed the human lifeforms, from which they can learn and evolve. If that were not the case and if such a proclaimer had not emerged already in very early times, who brings and teaches a certain evolution-capable knowledge, as is given through the high spiritual level of the Arahath Athersata level and given by this to the proclaimer and spread by him, then there would be no evolution of the consciousness." [end p.19]

<Das eine Gestalt im Schöpfungsuniversum auftaucht und die Pflicht eines Künders resp. Propheten übernimmt, ist durch ein Schöpfungsgesetz bestimmt, und zwar darum, dass allen bewusstseinsmässig evolutive Lebensformen, eben den menschlichen Lebensformen, ein Grundstock an Wissen und Weisheit vermittelt wird, woraus sie lernen und evolutionieren können. Wäre dem nicht so und würde nicht ein solcher Kündler schon zu sehr früher Zeit in Erscheinung treten, der ein gewisses evolutionsfähiges Wissen bringt und lehrt, wie es durch die hohen Geistesebenen der Ebene Arahath Athersata und von dieser dem Kündler gegeben und von diesem verbreitet wird, dann gäbe es keine Bewusstseinsrevolution.>

Billy explains, the information is then spread verbally by the peoples and is also spread via the collective subconsciousness 'and other swinging waves' ever further into the entire universe. So the development of knowledge and wisdom, once begun, cannot be stopped. Now, the question arises: How did Nokodemion 'create' his special human beings?

Bernadette Brand explains (p.12, second paragraph) that Nokodemion "... created his first peoples around 9.6 billion years ago, partly through normal and artificial conception as well as through the bringing together of groups of existing peoples and also through clones."

<Nokodemion ... schuf vor etwa 9,6 Milliarden Jahren teilweise durch normale und künstliche Zeugung sowie durch Zusammenführung von Gruppen bestehender Völker wie auch durch Klonen seine ersten neuen Völker, die zum Teil durch Geistformen aus dem Neugeistformen-Pool der Schöpfung belebt wurden.>

So he did not actually create spirit forms but rather clones and others which took up the existing spirit forms created by Creation. Even a great teacher/proclaimer has to abide by the laws of Creation.

As ever, it is logic, not belief, that makes this fantastic sounding story credible. If there was no prophet educating the other human beings, and who was advanced beyond all other human beings in the universe, how could evolution continue? And if he/she did not bring knowledge, love and wisdom from *above* the level of the physical human beings of the universe – thus from the first purely spiritual level into which he had evolved – then how could the physical people evolve further than they were? And that introduces the story about Nokodemion ‘coming back’ from the spiritual realm of Arahat Athersata – a story which again once grated on my poor, once religiously-infected world of thoughts which still recently wanted to reject everything that *sounds like* the religious nonsense. But where ‘Jesus’ supposedly came back from the dead to ‘save us from our sins’ (thus removing our reason to correct our own behaviour) Nokodemion came back from the Arahat Athersata level, where his spirit form had evolved to, to spread the teaching once again so that it would never be forgotten again. This was to correct for problems that occurred as a result of the original plan which had, over millennia, partly gone wrong due seemingly to a couple of oversights by Nokodemion when he brought his peoples together. With evolution comes errors and set-backs, even for a prophet.

But what about the fact of Nokodemion being just one individual spirit-form (albeit returning innumerable times as different personalities through various incarnations)? This is answered by the explanations addressing the need for order. More than one leader creates chaos and more than one prophet creates factions and rivalries. Again – logic.

Through Nokodemion’s intensive instruction the peoples he brought into being did evolve very quickly but in a way that was too theoretical because they lacked the experience and wisdom that would have prevented a faulty development (Fehlentwicklung). [end p.13] Those that Nokodemion brought into being as clones or by means of artificial procreation who had fully developed bodies capable of intellect and rationality, but were inhabited by newly created spirit forms, lacked a normal consciousness development that would have occurred had they begun as the basic or Ur-form human being and evolved to that point naturally. They had a deficit of instinct and intuition. They lacked a complete foundation for the Geisteslehre that Nokodemion provided them with. And so they went the wrong way much later after Nokodemion was no longer around, and they had to then make up the lacking experience over a long period of time. Nevertheless, they still reached the evolutionary Ziel that Nokodemion set for them and eventually entered the level of the “High Council”, as all spirit forms eventually do, in the aimed for time period.

Perhaps we see reflections in the current form of the Geisteslehre of these experiences that Nokodemion witnessed as a result of his program, in that it is so often stressed that no steps can be missed in our evolutionary journey and that we must not just have book knowledge, but real experience of the teaching. However, it is easy to prematurely try to assess the merit of the great plan. Experience tells interested readers that huge amounts of relevant information still just hasn’t been provided to us to fill the story out. Nonetheless, the whole story provides huge and quite refreshing perspectives about all sorts of things such as the nature of the natural process of making errors and correcting them, even in the case of the universal prophet. So, in this story we can see that, along with such diverse things as love and errors, and system and order, prophets, carefully embedded in that system and order, are also necessary to bring about the evolution of the universe.

Vivienne Legg

The Human Being Must Learn to Give Thanks Again

“It is absolutely necessary for the human beings of Earth to think about learning to give thanks again. In today's fast-moving times, in which a lack of consideration from one human being to another prevails, the simplest rules of decency are disregarded, including the rule of giving thanks for everything that is worth giving thanks for. Many things can be worthy of thanks, be it small gifts or attentions, all kinds of handouts, good and kind words, assistance, work, advice or anything else, even if it is only a small thing.” (From the book, ‘To Live Life Rightly – Across the Existence’, page 147)

«Für die Menschen der Erde ist es unbedingt notwendig, dass sie darüber nachdenken, wieder das Danken zu lernen. In der heutigen schnellebigen Zeit, in der auch eine Beachtungslosigkeit von Mensch zu Mensch vorherrscht, werden die einfachsten Regeln des Anstandes missachtet, so auch die Regel des Dankens für alles, was des Dankens wert ist. Des Dankens wert sein können gar viele Dinge, seien es kleine Geschenke oder Aufmerksamkeiten, allerlei Handreichungen, gute und liebe Worte, Hilfestellungen, Arbeiten, Ratgebungen oder sonst irgend etwas, auch wenn es sich nur um eine Kleinigkeit handelt.» (Das Leben richtig leben – Quer durchs Dasein, Seite 147)

In this article Billy states that human beings on this planet often forget to give thanks for the fulfilment of their real or imagined needs for all kinds of necessary, luxurious and unnecessary items. Their needs have increased and with that their expectations, but gratitude doesn't always seem to increase at the same rate. Billy gives the example of customers often forgetting to thank the sales person for their effort and advice, but are happy to accept their gratitude for the purchase. And most of us can probably find examples of how a fellow human being seems to take things for granted without showing any gratitude.

“This lack of gratitude, which is prevalent everywhere today, fundamentally prevents good and loving interpersonal relationships, so that no valuable bonds can develop between one human being and another. On the contrary, indifference arises from one human being to another, so that the dreary fate of one leaves the other cold, because no connecting roots of attachment have been planted and no words of thanks have been spoken.” (page 148)

«Durch diese in heutiger Zeit allenthalben vorherrschende Fehlen des Dankens werden gute und liebevolle zwischenmenschliche Beziehungen grundlegend verhindert, folglich keine wertvollen Verbundenheiten mehr zwischen Mensch und Mensch entstehen können. Im Gegenteil entsteht eine Gleichgültigkeit von einem zum andern Menschen, so das triste Schicksal des einen den andern kalt lässt, weil keine verbindende Wurzeln der Verbundenheit geschlagen und keine Worte des Dankes gesprochen wurden.»

So according to Billy, a lack of gratitude is not just “bad manners” but can lead to indifference between human beings and to a lack of caring for the fellow human beings. The simple act of giving thanks and showing gratitude can strike deep roots of human connectedness which brings to fruition love, equality, honour, feeling for others and so on.

When trees and shrubs strive upwards towards the sun, their roots grow stronger and deeper and provide them with a firm hold. We ought to learn from that, because the greater their desires in life, and by that not only material things are meant, the stronger the roots need to be so they can withstand the strong winds and storms of life and receive support from fellow human beings. One way to achieve this is by increasing the gratitude one feels and expresses. Gratitude can reduce terrible things like war and terrorism and can increase love, peace, harmony and freedom.

And we have to keep reminding ourselves, how important every one of our thoughts, words and actions are with regard to our personal evolution, and that they must be controlled and directed along the right lines.

From the Goblet of the Truth, Chapter 25, page 465:

263) "You shall recognise yourselves by your own values, by your thoughts and feelings, by your deeds, by your activities and by everything you do, to which your words and speeches that you make in the daily life of your earthly existence also belong; thus also your thoughts and feelings belong to your doing, which in their effects must not be underestimated, so you cannot think that thoughts and feelings are <duty free>, and in this regard you think that you cannot be brought to account for them, because they take place on a level that is unreachable through material hands and courts; but therein you delude yourselves in the wise, because you will be called to account for them sooner or later in yourselves."

Thanking another person or not creates quite different outcomes for oneself, and one also bears responsibility for other's good and bad deeds according to these verses from the same chapter:

270) "Through your thoughts and feelings alone, you humankind of Earth, you are involved in many good and bad actions of your fellow human beings without being conscious of it, because you do not strive for the cognition of the things and not for their truth, but go forth irresponsibly and unconcernedly in the life".

271) "Consider, you, as humankind of Earth, are a we-form and as such are connected more or less with one another through your thoughts and feelings as well as through your subconsciousness, and as you nourish and cherish negative or positive thoughts and feelings, so they strengthen themselves once you call them forth, and in this strengthening they can strike any of your fellow human beings, through which they awake something resting in them that they bring to the coarse effect, although they had never previously thought about bringing it out and realising it; therefore you comprehensively bear the responsibility for your thoughts and feelings also for your fellow human beings, at least for those who are influenced through your mental and feeling-based impulsions and thereout carry out corresponding deeds or call forth thoughts and feelings in themselves of the same kind."

272) "So many of your fellow human beings very often have thoughts and feelings in them or carry out actions that in their origin lead back to you yourselves and that through the strengthening take effect in the others and call forth the corresponding reactions, which they then themselves reject and condemn, although they, like you, are also jointly responsible for them in accordance with the creational laws and recommendations, because they nonetheless act from out of themselves with the foreign thoughts and feelings that are striking them; and thus you can have thoughts and feelings for any things in you that you would never carry out into deeds etc., however, your fellow human being who has been struck by your thoughts and feelings, and who is not able to work them out and bring them under control, does carry them out." (Goblet of the Truth, page 467)

Therefore it is not only important to give thanks for everything one receives from Creation, nature, other human beings, animals, and so forth, in order to increase peace, harmony, love, etc., but also to reign in any negative thoughts that one might have (i.e. inconsiderate, careless, greedy and other thoughts), because even if one does not act on a negative thought, the energy of it could be picked up by another consciousness and call forth a negative reaction. And seeing that swinging waves travel fast and great distances, they can even strike a person on the other side of the world. This shows the great responsibility we have with regard to our thinking.

274) "You must therefore clean yourselves and become stable and strong in a good and positive wise in your thoughts and feelings, because only therethrough will the many crimes and unrighteousnesses as well as Ausartungen of all kinds happen less and decrease more and more, of which many amongst you are heavily co-guilty without you knowing it, because you do not care about it and also do not know the truth."

275) "Consider, the swinging waves of your thoughts and feelings always impinge there, where they come upon equalities, therefore upon thoughts and feelings of the same or similar kind, in which case distance is of no significance, since the swinging waves are so fast that they hurry around the world in a fraction of a second and strike your fellow human beings at the farthest parts of Earth and bring about new effects in them." (Goblet of the Truth, page 467)

Worrying too much about conspiracy theories, or the next move by the global elite that may be detrimental to us, can also give them negative energy and make them stronger. Therefore it is important to focus on having good thoughts of peace, love, harmony, freedom, and to focus on living in harmony with nature, fauna, flora and with our fellow human beings. A good starting point could be showing gratitude for everything, the teaching of Creation-energy, our teachers, for the love and concern of fellow human beings, for the workers in the factories that produce goods for our daily needs, for the sun and rain that grow our plants, for the insects that pollinate our plants, but also for the insects that want to destroy our plants, because they also teach us something, and so on and so forth.

Thank you for reading and for your support.

Vibka Wallder

Der Mensch muss mit allen Menschen Frieden schliessen, mit denen er Ärger hat und im Clinch liegt

Wenn der Mensch seine ehrliche Selbstliebe in sich aufbaut oder diese bereits in sich erschaffen hat, dann muss er all seine Verurteilungen gegenüber allen jenen Mitmenschen in sich auflösen, mit denen er in Unfrieden lebt und im Clinch liegt. Es spielt dabei keine Rolle, ob er von diesen Menschen belogen, betrogen, enttäuscht, gekränkt, verlassen, verletzt oder verleumdet worden ist. Gesamthaft sind solche Geschehen vergänglich und fließen in die Vergangenheit, in der sie der Vergessenheit verfallen und aufgelöst werden müssen.

The Human Being must Make Peace with all Human Beings with whom he/she is Vexed and is in Disagreement

When the human being is building up his/her honest self-love in himself/herself or has already created this in himself/herself, then, in himself/herself, he/she must resolve all his/her condemnations towards all those human beings with whom he/she lives in unpeace and is in disagreement. It does not matter whether he/she has been lied to, deceived, let down, offended, abandoned, hurt or calumniated by these human beings. On the whole such events are passing and flow into the past, into which they fall into forgottenness and must be resolved.

Also muss der Mensch in sich selbst seine gegen jene Menschen geschaffenen Verurteilungen auflösen, die ihm in irgendeiner Weise Leid² zugefügt haben, denn dadurch, indem er seine in ihm herrschenden Aburteilungen gegen sie auflöst, wird er innerlich frei, frei in seinen Gedanken, Gefühlen und der Psyche. Also muss er all seinen in ihm werkenden Ärger und Groll gegen all jene Mitmenschen auflösen, denen gegenüber er ungut gelaunt und verurteilend eingestellt ist. Es spielt dabei keine Rolle, wer und wie diese Menschen sind, ob sie zu seiner Familie, seinem Bekannten- oder Freundeskreis, zur Nachbarschaft, einer Gemeinschaft, einem Verein oder Amt gehören usw. Grundsätzlich ist es nur wichtig, dass er seine in ihm modernden Verurteilungen auflöst und seine diesbezüglichen Wunden heilt, die ihn seit X-Jahren bewusst oder unbewusst belasten.

Werden die einzelnen den Menschen belastenden Konflikte mit seinen Mitmenschen betrachtet, dann führen diese in der Regel darauf zurück, dass er selbst die diesbezüglichen Verstrickungen geschaffen hat, weil er das, was ihm angetan wurde, nicht verkraftet und nicht verarbeitet, sondern in sich zu Verurteilungen der betreffenden Menschen aufgebaut hat. Genau das aber war und ist in jedem Fall immer das Falsche und Verkehrte, denn durch ein solches Verhalten wird ein innerlicher Hass aufgebaut, der sowohl bewusst sein kann, wie aber auch unbewusst, wobei dann aber in dieser Weise alles untergründig dahinmodert und die ständigen Verurteilungen aufrechterhält. Exakt das darf aber nicht sein, denn das in dieser Weise untergründig Modernde wird zur gedanken-gefühl-psychemässigen Last und versauert die Moral und damit auch das Leben. Ausserdem entspricht eine solche Verhaltensweise dadurch einer langsamen aber sicheren psyche-bewusstseinsmässigen Demolierung, woraus letztendlich eine Paranoia entsteht, die schwerwiegend angstgeprägt und in allerlei Formen negativ das ganze Lebensfeld und die Mitmenschen allgemein umfasst. Also sind allgemein des Menschen innere Verstrickungen mit seinen Mitmenschen in Beziehung auf seine

Thus, in himself/herself, the human being must resolve his/her condemnations created against those human beings who have caused him/her Leid¹ in any form, because therethrough, by resolving his/her judgements against them which rule in him/her, he/she becomes free inwardly, free in his/her thoughts, feelings and the psyche. Thus he/she must resolve all his/her vexation and resentment working in him/her against all those fellow human beings towards whom he/she is ill-tempered and condemning. It does not matter who and how these human beings are, whether they belong to his/her family, his/her circle of acquaintances or friends, to the neighbourhood, a community, an association or office and so forth. Fundamentally it is only important that he/she resolves his/her condemnations mouldering in him/her and heals his/her wounds in this regard, which have consciously or unconsciously burdened him/her for any number of years.

If the particular burdening conflicts of the human being with his/her fellow human beings are observed and considered, then, as a rule, these lead back to the fact that he/she has created the entanglement himself/herself, because he/she has not got over and not processed that which was done to him/her, rather has built up in himself/herself condemnations of the human beings concerned. However, in each and every case, precisely this was and is wrong and faulty, because through such a behaviour inner hatred is built up, which can be both conscious and subconscious, whereby, however, in this form everything moulders away under the surface and the constant condemnations are maintained. However exactly this must not be, because this mouldering under the surface in this form becomes a thought-feeling-psyche-based burden and wastes away morality and therewith also life. In addition, therethrough, such a mode of behaviour corresponds to a slow and certain psyche-consciousness-based demolition, from which ultimately a paranoia arises, which is gravely anxiety-influenced and in all kinds of forms negatively encompasses the whole field of life and fellow human beings in general. Thus, in general, the human being's inner entanglements with his/her

Verurteilungen ihnen gegenüber nicht harmlos, sondern tiefgreifend sehr schlecht und für ihn selbst schadenbringend, folglich er all seine Aburteilungen, die er gegen seine Mitmenschen hegt, auflösen, aufgeben und neutralisieren muss. Der Mensch muss sich dabei auch bewusst sein, dass seine Mitmenschen in ihren Verhaltensweisen nicht fehlerfrei sind – wie das grundlegend auch er selbst nicht ist –, folglich muss er ihnen diesbezüglich, wie auch sich selbst, mit Nachsicht, Verständnis und Vergebung begegnen. Damit bringt der Mensch den Mitmenschen und sich selbst die notwendige Ehre und Würde entgegen und verfällt nicht inneren Verstrickungen und unfriedlichen Verurteilungen.

Das aber kann nur geschehen, wenn er alles, was an ihn herankommt, sei es negativ oder positiv resp. gut oder schlecht, nicht gedanken- gefühlsmässig aufbauscht, es nicht überbewertet und nicht zu einem Faktor von Ärger, Eifersucht, Groll und Hass macht. Gegenteilig muss der Mensch alles so ruhig nehmen und verarbeiten, dass er seinen inneren Frieden nicht stört, sondern ihn bewahrt und bestmöglich noch weiter aufbaut. Und um das tun zu können, muss er sich bemühen, mit den Mitmenschen – die ihn irgendwie angreifen, belügen, betrügen, enttäuschen, kränken, verlassen, verletzen oder verleumden oder ihm sonstwie Leid oder Schaden zufügen – offen und klärend reden, anstatt sich in sich selbst zurückzuziehen, zu grollen und die andern zu verurteilen. Also muss er bemüht sein, erst recht den Kontakt mit ihnen aufrechtzuerhalten, diesen in guter Weise zu pflegen und Nachsicht zu üben. Ist das aber nicht möglich infolge eines ablehnenden und feindlichen Verhaltens der betreffenden Menschen, die ihn irgendwie beleidigen oder harmen usw., dann tut er gut daran, ihnen einfach weiterhin mit Anstand und Respekt und mit der notwendigen Ehre und Würde in korrekter Weise zu begegnen und sie auch in dieser Weise zu behandeln. Dies nämlich entspricht seiner eigenen Ehre und Würde, wie auch dem Anstand und dem Respekt gegenüber

fellow human beings in regard to his/her condemnations towards them are not harmless, rather profoundly very bad and bring harm to himself/herself, consequently he/she must resolve, give up and neutralise all his/her judgements which he/she harbours against his/her fellow human beings. The human being must also be conscious that his/her fellow human beings are not error free in their modes of behaviour – just as fundamentally he/she is not – consequently he/she must treat them as he/she does himself/herself, with lenience, understanding and forgiveness. Therewith the human being shows himself/herself and his/her fellow human beings the necessary honour and dignity and does not fall into inner entanglements and unpeaceable condemnations.

However, this can only happen if he/she does not make a thought-feeling-based issue of everything which approaches him/her, be it negative or positive, that is to say, good or bad, does not overvalue it and does not make it a factor of vexation, jealousy, resentment and hatred. On the contrary, the human being must take and process everything so calmly that he/she does not disturb his/her inner peace, rather protects it and builds it up even further in the best possible form. And in order to be able to do that he/she must make an effort to talk openly and clarifyingly with his/her fellow human beings – who in some way attack, lie to, deceive, let down, offend, abandon, hurt or calumniate him/her or otherwise cause him/her suffering or harm – instead of withdrawing into himself/herself, resenting and condemning the others. Thus he/she must make all the more effort to maintain contact with them, to dutifully carry it out in a good form and practise lenience. However, if this is not possible due to a disapproving and hostile behaviour of the human beings concerned, who in some way insult or harm him/her and so forth, then he/she does well to simply continue encountering them with decency and respect and with the necessary honour and dignity in the correct form and also continue treating them in this form. Namely, this conforms to his/her own honour and dignity, as well as to the

sich selbst. Und wenn der Mensch in dieser Weise mit sich selbst umgeht und nach aussen gegenüber den Mitmenschen in gleicher Weise handelt, dann macht er es sich möglich, dass er nach innen sich selbst wie auch seinem Bewusstsein sowie seinen Gedanken und Gefühlen Frieden, Freiheit und Harmonie schafft und sich selbst sowie den ihm Leid antuenden Mitmenschen mit Versöhnung begegnet. Dadurch wiederum kann er allgemein die Beziehung zu den Menschen klären und im Fall dessen, wenn sie ihm irgendwie ein Leid antun, die Beziehung auch heilen und festigen oder eine solche Verbindung neu aufbauen.

Wenn es so ist, dass der Mensch vielleicht schon seit Jahren mit irgendwelchen Mitmenschen in einem Ärgerverhältnis steht, in direktem Clinch liegt oder jede Beziehung und jeden Kontakt abgebrochen hat, dann muss er sich in jedem Fall davon abhalten, sie zu verurteilen, sondern er muss sich als erwachsener Mensch bemühen, die Handlungs- und Verhaltensweisen der betreffenden Menschen zu verstehen. Ein Verurteilen bedeutet immer, dass dem Mitmenschen eine Verhaltensschuld angelastet wird, die er vielleicht nicht einmal willentlich, sondern unbewusst auf sich geladen hat und sich dessen nicht klar ist. In jedem Fall aber, sei das Fehlverhalten bewusst oder unbewusst geschehen, so bedarf es deswegen keiner Verurteilung des Menschen, denn dieser muss als solcher unantastbar und unverletzbar bleiben.

Was wirklich antastbar und verletzbar sein und beanstandet werden kann, ist einzig und allein der Faktor der Fehlverhaltung resp. die Tat der Fehlhandlung und Fehlworte usw. Also darf, kann und soll weder der Mensch als solcher noch in seiner Persönlichkeit angegriffen und beschuldigt werden, sondern allein seine falsche Tat, seine falsche Handlung und Verhaltensweise, weil nur diese Faktoren zu berichtigen und zu ändern sind, jedoch nicht der Mensch selbst als solcher. Als Mensch nämlich muss dieser in jeder Beziehung

decency and respect towards himself/herself. And if the human being deals with himself/herself in this form and acts outwardly towards his/her fellow human beings in the same form, then he/she makes it possible for himself/herself to create peace, freedom and harmony inwardly and for his/her consciousness as well as for his/her thoughts and feelings and to meet himself/herself as well as his/her fellow human beings, who are doing him/her harm, with reconciliation. Therethrough, in turn, he/she can generally clarify the relationship with the human beings and in the event that they do him/her harm, also heal and strengthen the relationship or build up such a connection anew.

If it is the case that perhaps the human being has been in a vexatious relationship with some fellow human beings for years already, is in direct disagreement or has broken off every relationship and all contact, then he/she must keep from condemning them, rather he/she must make an effort as a grown-up human being to understand the modes of acting and behaving of the human beings concerned. A condemnation always means that the fellow human being is accused of a behavioural fault which he/she incurred perhaps not even willingly, rather unconsciously and does not realise it. However, in each and every case, whether the misbehaviour happened consciously or unconsciously, no condemnation of the human being is needed on account of this because as such he/she must remain untouchable and inviolable.

What can be touchable and violable and objected to solely and exclusively, is the factor of the misbehaviour, that is to say, the deed of the incorrect action and incorrect words and so forth. Therefore, neither the human being as such nor his/her personality may, can and should be attacked and blamed, rather solely his/her wrong deed, his/her wrong action and mode of behaviour, because only these factors are to be corrected and changed, however not the human being himself/herself as such. Namely, as a human being, he/she

unverletzbar sein und verstanden, geehrt und gewürdigt werden, was natürlich nicht auf seine falschen Handlungen, Reden, Taten, Verhaltensweisen und Worte zutrifft, wenn diese um der Rechtschaffenheit willen beanstandet werden müssen, damit sie berichtigt werden sollen. Irrig wird diesbezüglich jedoch immer der Mensch als solcher angeredet und schuldig gesprochen, nicht jedoch seine Handlungen, Reden, Taten und Verhaltensweisen, die in richtige Formen gebracht werden müssen, und zwar durch eine gesunde Bewusstseinstätigkeit und richtige, rechtschaffene Gedanken und Gefühle. Bewusstsein, Gedanken und Gefühle sind aber sehr wichtige Faktoren der menschlichen Evolution, die an den materiellen Körper gebunden sind, folglich diese zur Geltung kommen, um falsche Handlungen, Reden, Taten und Verhaltensweisen zu berichtigen. Dabei muss aber verstanden werden, dass diese Faktoren nicht einen Menschen als solchen ausmachen und ihn also auch nicht verkörpern, denn der eigentliche Mensch als solcher existiert als innerstes schöpferisch-natürliches Wesen², das absolut ausgeglichen, neutral, unantastbar und einzig auf die schöpferisch-natürlichen Gesetzmässigkeiten ausgerichtet ist und in dieser Weise den eigentlichen Menschen verkörpert. Und dieses innerste schöpferisch-natürliche Wesen ist auch unantastbar und unverletzbar durch das Bewusstsein, die Gedanken und Gefühle, durch die unrechtschaffene Handlungen und Taten ausgeführt, Reden geführt, Worte gesprochen und Verhaltensweisen an den Tag gelegt werden können, die zu beanstanden und richtigzustellen sind. Und wenn aus Unrechtschaffenheit Handlungen und Taten begangen, wie auch Reden geführt und Worte gesprochen sowie Verhaltensweisen an den Tag gelegt werden, die Strafen nach sich ziehen, dann trifft das nachteilig das Bewusstsein, die Gedanken und Gefühle sowie die Psyche des Menschen, jedoch nicht ihn selbst als solcher. Und dies ist so, weil er nur in seinem innersten schöpferisch-natürlichen Wesen wirklich Mensch ist, während der gesamte Körper mit allen Organen sowie mit dem

must be inviolable in every respect and must be understood, honoured and appreciated, which of course does not apply to his/her wrong actions, talk, deeds, modes of behaviour and words, if they must be objected to for the sake of righteousness so that they shall be corrected. However, in this respect, erroneously the human being as such is always addressed and found at fault, but not his/her actions, talk, deeds and modes of behaviour, which must be brought into the correct form, namely, through a healthy consciousness-activity and right, righteous thoughts and feelings. However, consciousness, thoughts and feelings are very important factors of human evolution which are bound to the material body, consequently they show to advantage in order to correct wrong actions, talk, deeds and modes of behaviour. However, in the process it must be understood that these factors do not constitute a human being as such and therefore also do not embody him/her, because the actual human being as such exists as an innermost creational-natural Wesen² which is absolutely equalised, neutral, untouchable and solely directed towards the creational-natural principles and embodies the actual human being in this form. And this innermost creational-natural Wesen is also untouchable and inviolable through the consciousness, the thoughts and feelings, through which unrighteous actions and deeds can be carried out, speeches can be made, words can be spoken and modes of behaviour can be displayed, which are to be objected to and turned in the right direction. And when actions and deeds are committed out of unrighteousness as well as speeches made and words spoken and modes of behaviour displayed which involve punishment, then this adversely affects the consciousness, the thoughts and feelings as well as the psyche of the human being, however not himself/herself as such. And this is the case because he/she is really a human being only in his/her innermost creational-natural Wesen, whereas the entire body with all the organs as well as with the consciousness, the thoughts, feelings, the psyche and the character and so forth is only a tool which, through self-

Bewusstsein, den Gedanken, Gefühlen, der Psyche und dem Charakter usw. nur ein Werkzeug darstellt, das durch Selbstbestimmung willentlich in unrechtschaffener Art und Weise zu falschen Handlungen, Reden, Taten, Worten und Verhaltensweisen benutzt wird. Wenn daher eine Beanstandung, Beschuldigung und Strafe für unrechtschaffene Handlungen, Reden, Taten, Worte und Verhaltensweisen erfolgt, dann sind diese niemals gegen den Menschen als solchen gerichtet – und können es auch nicht sein –, sondern einzig und allein gegen all das, was in Unrechtschaffenheit getan wurde oder getan wird.

Doch was nun das betrifft, dass der Mensch mit allen Menschen Frieden schliessen muss, mit denen er Ärger hat und im Clinch liegt, so mag der Ursprung dafür schon Jahre zurückliegen, vielleicht schon in der Zeit seiner Kindheit, was aber nichts daran ändert, dass er deswegen in sich gegen irgendwelche Mitmenschen Ärger hat, mit ihnen im Clinch liegt und gegen sie voller Verurteilungen ist. Und dies ist darum so, weil des Menschen Bewusstsein und seine Gedanken und Gefühle zeitlose Faktoren sind, die zusammen mit dem Gedächtnis und dem Unterbewusstsein sowie mit deren Unbewusstenformen ständig aktiv sind.

Deshalb vermag er auch den Schmerz in sich wahrzunehmen in bezug auf all jene Dinge aus seiner Vergangenheit, die in ihm immer wieder Ärger, Angst, Eifersucht, Missgunst und Neid, wie auch Ohnmacht, Schmerz und Wut hervorgerufen haben, und zwar derart stark, dass für ihn in dieser Beziehung alles immer aktuell und gegenwärtig blieb, und zwar gerade so, als habe sich alles ihn in genannter Weise Belastende erst gestern zugetragen und ihn verletzt. Das Ganze hat ihn zur Unglücklichkeit und Unzufriedenheit geprägt, wobei diese Unwerte seit langer Zeit wie giftige Stachel in seinem Bewusstsein sowie in seinen Gedanken, Gefühlen und in seiner Psyche herumgestochert haben, wobei sich das Ganze als sich dauernd drehende Giftmühle in seinem Gedächtnis und Unterbewusstsein abgesetzt hat, woher er andauernd und immer wieder zur neuen

determination, is used wilfully in unrighteous form for wrong actions, talk, deeds, words and modes of behaviour. Therefore if a complaint, accusation and punishment is made for unrighteous actions, talk, deeds, words and modes of behaviour, then these are never – and also cannot be – directed against the human being as such, rather solely and exclusively against all that which was done or is done in unrighteousness.

However, now, as far as it concerns the human being having to make peace with all human beings with whom he/she is vexed and is in disagreement, the origin for that may date as far back as years, perhaps even into the time of his/her childhood, which, however, does not change the fact that, due to that, he/she is vexed in himself/herself against some fellow human beings, in disagreement with them and is full of condemnations against them. And this is because the consciousness of the human being and his/her thoughts and feelings are timeless factors which are constantly active together with the memory and the subconsciousness as well as with its unconscious forms.

Therefore he/she is also able to perceive the pain in himself/herself in regard to all those things from his/her past which have repeatedly caused vexation, anxiety, jealousy, disfavour and envy, and also powerlessness, pain and anger, in fact, to such a strong extent that everything in this regard always remained current and present for him/her, namely, just as if all that which burdened him/her in the form mentioned had happened only yesterday and hurt him/her. The whole thing has influenced him/her into unhappiness and dissatisfaction, whereby these unvalues have been poking around like poisonous thorns in his/her thoughts, feelings and in his/her psyche for a long time, whereby the whole thing has settled as a constantly turning poison mill in his/her memory and subconsciousness wherefrom he/she is continuously and repeatedly incited to new

Unglücklichkeit und Unzufriedenheit angestachelt wird. Und das geht so lange in dieser Weise weiter, bis der Mensch sich selbst heilt und sich von allem Unglücklichkeits- und Unzufriedenheitsübel befreit, indem er sich der Wirklichkeit und deren Wahrheit zuwendet und in sich alle Verurteilungen gegen sich selbst und gegen die Mitmenschen auflöst und in seinem Bewusstsein, in seinen Gedanken, Gefühlen und seiner Psyche, seinem eigenen Frieden sowie seiner inneren Freiheit und Harmonie den ihnen gebührenden Platz einräumt.

Der Mensch muss darauf bedacht sein, dass es ihm immer gutgeht, damit er nicht unter seinen Gedanken und Gefühlen leidet, folglich weder Angst, Eifersucht, Missgunst und Neid noch Ohnmacht, Scham, Schuldregungen und Trauer in Erscheinung treten können. Er muss alles unternehmen, um sich von solchen ihn niederdrückenden negativen und schlechten Regungen freizuhalten, und wenn sie sich doch in den Vordergrund drücken, dann muss er alles Gute und Positive an Gedanken und Gefühlen aufwenden, um sie schnell wieder loszuwerden. Der Mensch muss dafür seine Energie so lange in sich aufbringen, bis das getan ist, was er im Guten und Positiven wirklich will und mit Sicherheit die Erkenntnis gewinnt, dass er als Mensch sein eigener Schöpfer ist, der als solcher alles tun und fertigbringen kann, was er will. Also muss er bewusst und bejahend gesunde, klare, korrekte, wertvolle und fortschrittliche Gedanken und Gefühle erschaffen und sie auch pflegen, denn nur dadurch wird er alles zum Besten, Guten und Positiven schaffen, alles in sich zum Fortschrittlichen wandeln und sein Leben in besten Formen fließen und gedeihen lassen. Und wenn er nur ein wenig auf sein Innenleben und sein schöpferisch-natürliches Wesen achtet, dann wird er auch gewahr, welche Gedanken und Gefühle für ihn die richtigen sind, um in sich selbst hochzukommen und jene Situationen zu erkennen, die ihn im Leben vorwärtsbringen. Der Mensch muss dabei seine eigenen Gedanken und Gefühle ansprechen und sich selbst sagen, was er jetzt tun darf und tun muss, dass er jetzt bereit

unhappiness and dissatisfaction. And this continues in this form so long until the human being heals himself/herself and frees himself/herself from all evils of unhappiness and dissatisfaction by turning to the reality and its truth and resolving in himself/herself all condemnations against himself/herself and against fellow human beings and by giving his/her own peace as well as his/her inner freedom and harmony their due place in his/her consciousness, in his/her thoughts, feelings and his/her psyche.

The human being must take care that it always goes well for him/her so that he/she does not suffer from his/her thoughts and feelings, consequently neither anxiety, jealousy, disfavour and envy, nor powerlessness, shame, impulsations of fault, and sorrow can emerge. He/she must undertake everything possible in order to keep himself/herself free from such negative and bad impulsations oppressing him/her and when they do push to the foreground he/she must use all good and positive thoughts and feelings in order to quickly get rid of them again. For this, the human being has to muster up his/her energy until such a time when that which he/she really wants in regard to that which is good and positive is done and he/she gains the cognition with certainty that as a human being he/she is his/her own creator, who, as such, can do and achieve anything he/she wants. Thus he/she must consciously and affirmatively create healthy, clear, correct, valuable and progressive thoughts and feelings and also care for them, because only therethrough will he/she bring forth everything for the best, good and positive, change everything in himself/herself to that which is progressive and allow his/her life to flow and prosper in the best forms. And if he/she pays only a modicum of attention to his/her inner life and his/her creational-natural inner nature, then he/she will also become aware of which thoughts and feelings are the right ones for him/her in order to arise in himself/herself and to recognise those situations which advance him/her in life. In doing so, the human being must address his/her own thoughts and feelings and tell

ist, keine Angst mehr vor dem Leben zu haben, sondern dass er nunmehr glücklich und zufrieden sein wird. Also bedeutet es auch, dass er heute und jetzt bereit ist, sich gut zu fühlen und sich für sich selbst und für alles Beste, Gute und Positive zu öffnen. Das nämlich ist ebenso von dringender Notwendigkeit wie auch, dass der Mensch alles Verurteilen gegen sich selbst und die Mitmenschen hinter sich lässt, indem er mit sich selbst und mit allen Menschen Frieden schliesst, mit denen er Ärger hat und im Clinch liegt.

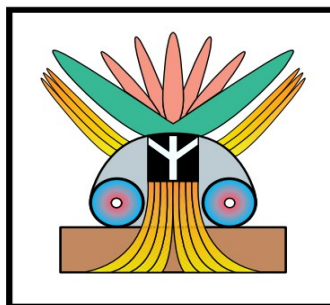
himself/herself what he/she may and must do now, that he/she is now ready to no longer be afraid of life, rather that henceforth he/she will be happy and satisfied. Thus it also means that, here and now, he/she is ready to feel good and to open himself/herself up to himself/herself and to everything which is best, good and positive. This in particular is of just as urgent necessity as the human being leaving behind all condemnation of himself/herself and fellow human beings by making peace with himself/herself and with all human beings with whom he/she is vexed and is in disagreement.

SSSC, 30. März 2016, 17.28 h, Billy

SSSC, 30th March 2016, 17:28 Billy

1. Nach Billy hat 'Leid' die Bedeutung eines 'psychisch-moralischen, negativen Zustand' und 'Leiden' bedeutet 'Unverständnis, Missverständnis und so weiter, das auf die Moral und Psyche wirkt'. 'Leid' und 'Leiden' bedeutet, dass die Psyche beeinflusst wird und ist daher nicht mit 'Krankheit' oder 'schlechte Gesundheit' zu übersetzen, die sich eher auf den physischen Körper beziehen.
2. Ein Wesen ist eine selbständig existierende Lebensform mit eigener Individualität und Persönlichkeit in impuls-mässiger, instinktmässiger oder bewusster Bewusstseinsform mit spezifisch auf alles ausgerichteten Evolutionsmöglichkeiten und mit eigenen physischen, psychischen, bewussten, teilbewussten, unbewussten, impuls- oder instinktmässigen Entwicklungsformen (Mensch, Tier, Getier und Pflanze).

1. According to Billy, 'Leid' has the meaning of a 'psychical-morale, negative state' and 'Leiden' means 'ununderstanding, misunderstanding and so on, which affects the morale and psyche'. 'Leid' and 'Leiden' means that the event affects the psyche and therefore is not to be translated with 'suffering' or 'affliction' which pertain more to the physical body.
2. A Wesen is an independently existing life form with its own individuality and personality in an impulse-based, instinct-based or conscious consciousness-form with evolution -possibilities that are specifically directed towards everything, and with its own physical, psychical (relating to the psyche), conscious, part-conscious, unconscious, impulse- or instinct-based development-forms (human being, animal, creature and plants).



Universal Peace Symbol

Peace is True Life