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### *How I Deal with Anger*

I remember when I was a very small child, if I banged my elbow on something hard or something similarly painful my stupid reaction might be one of anger directed at the hard object. I might slap the armchair or door as if it was to blame for my hurt. Of course, that was an example of lack of control and lack of taking responsibility. I felt a little ashamed even then as I 'lashed out' at the object. Eventually I learned better control. How slow we are to learn that the same applies for hurt feelings and situations that seem impossible to endure. But not only can we learn not to blame external factors for our anger, we can learn to avoid it in the first place.

If I put my mind to it, I can deal with any negative feelings of upset which might accumulate and lead to un-controllable outbursts, by paying attention to the creation within me in a form of meditation. But much easier than that, to begin with, is the use of the wishful dream as described in Billy's book, 'The Psyche'. Feeling angry would be a classic opportunity to use the wish-dream to turn on the neutral-positive thinking. For instance, one could use imagery of a beautiful, favourite tranquil place in which one sees oneself behaving totally calmly.

Perhaps it is a quiet beach at dusk with waves gently rising and sinking, seagulls hovering above and a gentle, fresh breeze. One can imagine oneself totally at ease, free and peaceful, strolling peacefully with a gentle breeze ruffling the clothes. It simply takes repeated practise to make such imagining reliable and vivid and able to be evoked immediately at will. The effect would then be immediate, like turning on a switch. The neutral-positive purity of such clean, creational imagery immediately calms us, takes our mind off the specifics of the matter that triggered the anger reaction and at the same time allows constructive thoughts around the matter. In 'The Psyche', on page 172, where Billy teaches about beginning to learn positive thinking, he writes of the wishful dream,

"In any case it is permissible to let one's thoughts glide along the most fanciful lines in the wishful dream, to build gigantic castles in the sky and to indulge in all that is able to please the senses: happiness, love, beauty, understanding and everything which uplifts the heart and feelings.... However, it is of the greatest necessity thereupon, to pay attention that the wishful dream is always immediately seized, when even only the smallest negative thought attempts to break into the consciousness."

Constructive thoughts can only be of a neutral kind. They take us from the helpless and hopeless feelings to feelings of understanding, whereby the wrong or perceived wrong that caused the anger is appraised but is not taken on board as suffering. Why carry someone else's error or deficit, or why compound the result of one's own error or deficit by raging over it. In Billy's article, 'Anger and Rage', he writes,

“Every human being needs the peace, the freedom and the harmony of his/her consciousness, whereby the only question is, whether he/she possesses these high values or whether he/she must first create them for himself/herself, and if so, how is this possible for him/her. Through anger or rage this is impossible, however, through feeling for others, love, peace and kind-heartedness as well as through dignity, honesty, freedom, harmony and conscious use of the intellect and the rationality, the individual's peace of consciousness can be attained.”

Neutral recognition of something wrong and destructive is simply seeing it as it really is. So, for example, rage at being wrongly accused of something very negative can be replaced by recognition of being wrongly accused, along with a quiet assessment of the practicality of pointing out the error. One can always look inwardly to find comfort in a seemingly impossible situation, which is mostly what seems to evoke rage or anger in me. Once we have satisfied ourselves that any constructive comment has been delivered to the other party, we can work out how to appropriately continue (or not) our interaction with them. So it becomes a series of logical decisions based on practicality.

If I step back and recognise some hurt someone is inflicting on me as being their mistake (if *not* mine) which simply hurts me like a punch to the stomach would hurt me, then all I have left to deal with is the neutral processing of the hurt. When I am physically hurt I feel the pain but can reduce the suffering of it significantly by just regarding it for what it is. And I can take steps with the feeling-based hurt as much as I can with any physical hurt to soothe it through self-care.

Contrast this to the school of thought that says that it is good to express our anger and rage. No doubt this is partly an overreaction to societies where feelings in general are meant to be repressed and injustice simply put up with without complaint. But to embrace the rage or anger is similarly uncontrolled even if it may beneficially bring about the initial recognition of our feelings and emotions.

According to the book ‘Goblet of the Truth’ and other teaching texts, our uncontrolled as well as controlled thoughts and feelings go out beyond us and collect ones of a similar kind and together they become ever greater. Imagine what this specifically means for the anger that we express.

‘Goblet of the Truth’, in Chapter 25, explains,

“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.

276) So it is given that negative or positive thoughts and feelings from you individuals, you humankind of Earth, can bring about good or evil in all the world, by striking individual people of your kind, small or large groups or even whole peoples who are aligned to your thoughts and feelings; thus they can then forcibly trigger deeds and actions that are completely different in their forms to your mental and feeling-based impulses, and yet nonetheless find their origin therein.”

But with anger, prevention is better than cure. If, as Billy explains in the above sections, one can avoid anger through using the intellect and rationality, by offering love, understanding, harmony and so forth, and of course using his recommended wishful dreams, then it only requires the will to do so and the retraining of the consciousness to always engage in these values in order to avoid anger in the first place.

Vivienne Legg

## *Letting go of Grudges and Anger*

A lady from our common law assembly shared a newspaper clipping about a business publicly apologising for treating their customers badly during the Covid pandemic due to the mask mandate. In the short notice in the news-paper, the business was expressing its regret about offending some customers. The lady who shared this clipping and others from the group were doubting whether the regret would be genuine, and one person named and shamed other businesses in our area who had treated their customers badly, and they vowed not to patronise those businesses again. It seems that not many people are aware that anger harms the liver and that by holding on to their grudges or anger they are harming themselves first and foremost.

In Traditional Chinese Medicine (TCM), “most organs are connected to an emotion, and the liver is affiliated with anger. Anger causes the liver’s energy flow to be blocked. If pronounced enough, this congestion causes a sensation of heat rising up to the head, often showing up as a red face and blood shot eyes. ... A wide range of direct and indirect evidence points to anger’s ability to cause harm to the liver.”<sup>1</sup>

There is a well-known idiom in German that can often be heard if someone is vexed or in a bad mood, “*Ist dir eine Laus über die Leber gekrochen?*”, which literally means, “did a louse crawl across your liver?” in other words, “is something bugging you?”. This German idiom stems from the Antiquity and Middle Ages and is based on the belief that the liver is the seat of our passion, our temperament, especially the anger. The louse represents something little, something insignificant. So even small things can irritate one’s liver and over time possibly stop the liver’s energy flow as suggested in TCM.

In Buddhism a parable is used to demonstrate the negative effect of anger. The question is asked, “If you are angry with someone and you pick up a piece of hot coal to throw at them, who will get burnt first?” The hot coal represents one’s anger and if it is thrown at someone, the person throwing it is getting hurt first and foremost. And if one even dared to hang on to it, the damage would naturally be greater.

From the examples above it can be seen, that it would be wise to let go of any anger. This is easier said than done. First the anger has to be recognised and acknowledged, and one has to take responsibility for one’s own anger and not blame another person, thing or creature for it. To say to someone, “you make me angry”, is very wrong, because even though the anger may be triggered by another person, a thing or a creature, and so forth, the anger is nevertheless a feeling or an emotion in oneself that cannot be made outside of oneself. Every person creates his or her own reaction to certain situations and when a trigger causes anger in one person, the same trigger may only cause a shrug with the shoulders, a shaking of the head or even amusement in another person, so it cannot be said that one person or happening ‘makes’ someone angry.

So how can one learn to deal with anger in a better way? In his article, “Anger and Rage”<sup>2</sup>, Billy gives the following advice with regard to anger and rage:

“The trigger for it always and solely lies in the human being’s capacity to decide and in the behaviour of the human being, because he/she alone, with his/her thoughts and feelings, determines what shall be and will be and what shall not be and will not be. Thus the full responsibility for anything and everything lies in the human being’s decisions and deeds alone. And once these are thoroughly looked into, the motive for that is found exclusively in the human consciousness, that is to say, in the thoughts and their feelings as well as in the behaviour patterns resulting from them.”

Billy then goes on to explain “that first and foremost the consciousness and its thoughts as well as the feelings coming forth from them, must be controlled and guided onto the right tracks. This does not mean a control of the consciousness as well as the thoughts and feelings in the sense of a deep meditation, rather only the control of the intellect and the rationality. Through this namely a forcing back of anger or rage can thereby be guaranteed by consciously creating an adequate high regard for the rights of the fellow human being and the understanding for him/her and by esteeming him/her in equality and equal value.”

Therefore our anger can be reduced by consciously creating a high regard for the rights of our fellow human beings and by understanding them and esteeming them in equality and equal value. To achieve this everything and everyone, including oneself, needs to be shown love, kind-heartedness, feeling for others, dignity, calmness and peacefulness. Billy explains further in the same article:

“It is an undisputable fact that anger and rage do not make one glad and happy and they create neither love, freedom nor peace and also no harmony, but to the contrary they make all these high values impossible. If everything negative, ungood or evil and aggressive which appears, is considered intellectually and rationally and everything is shown love, kind-heartedness, feeling for others and dignity as well as calmness and peacefulness, then the consciousness is calmed just as much as the thoughts and their feelings, which also brings forth a calming effect on the psyche.”

A better understanding of certain creational principles could also help in reducing the anger one feels. For example, errors or mistakes have to be made in order to learn and evolve. Therefore becoming angry due to an error made is not wise, and forgiving another is beneficial, according to the book, ‘Omfalon Murado’<sup>3</sup>, Canon 32:

“1330. Making errors is human and absolutely essential for learning, but forgiving is wise.”

«1330. Fehler begehen ist menschlich und zum Lernen erforderlich, vergeben aber ist weise.»

“1577. One corrects an error by not doing it again, however, a fault is corrected by making up for the damage, by assisting the harmed one and by not perpetrating the fault another time.”

«1577. Einen Fehler behebt man dadurch, dass man ihn nicht wieder tut, eine Schuld wird aber dadurch behoben, dass der Schaden wieder gutgemacht wird, dem Geschädigten geholfen und die Schuld nicht ein andermal begangen wird.»

“2004. The most beautiful flower is the one of forgiveness.”

«2004. Die allerschönste Blume ist die der Verzeihung.»

“2112. If somebody recognises and sees his/her own errors, then he/she finds no time to see the errors of others.”

«2112. Erkennt und sieht jemand seine eigenen Fehler, dann findet er keine Zeit, um nach den Fehlern anderer zu sehen.»

And we could also follow Mariann Uehlinger Mondria’s advice in her article ‘Anger Harms the Liver’<sup>4</sup> and reduce or prevent anger by saying to ourselves over and over again:

*I am strong,  
I am indestructible,  
for in myself I am full of love, peace, freedom, harmony and feelings/compassion  
for all creatures.*

Vibka Wallder

<sup>1</sup>Liversupport.com, *Anger inflames liver disease*. Retrieved 29 August 2022, from

<https://www.liversupport.com/anger-inflames-liver-disease/>

<sup>2</sup>BEAM 2012, *Anger and Rage*. The bilingual version can be found here: [https://au.figu.org/anger\\_rage.html](https://au.figu.org/anger_rage.html)

<sup>3</sup>BEAM 2010, *OM Omfalon Murado*, 2<sup>nd</sup> edn., FIGU Semjase Silver Star Center, CH-8495 Schmidrüti, ZH, Switzerland. [available in German only]

<sup>4</sup>Uehlinger Mondria, M. 2008, *Anger harms the liver*. Retrieved from

<https://www.scribd.com/document/551018560/Anger-harms-the-liver>

*Der Mensch muss sich für ein neues Denken über sich selbst öffnen, wie er sich auch selbst korrigieren muss und sich nicht mehr verurteilen darf*

Fortan muss der Mensch darauf achten, dass er jedesmal, wenn er glaubt, ein Mitmensch habe ihn verletzt, in sich selbst nachforscht, ob das ihn Verletzende aus ihm selbst und aus seinen falschen Gedanken und Gefühlen kommt, denn in der Regel entsteht es aus ihm selbst heraus. Er will dafür aber in der Regel nicht sich selbst verantwortlich machen, weil er lieber das Fehlbare bei andern und nicht bei sich selbst sucht. Folgedem kritisiert er einen anderen Menschen und glaubt, dass er durch ihn verletzt werde und ihm ein Unrecht angetan werde, wenn ihm dieser etwas sagt, das der Wahrheit entspricht, was er aber nicht ertragen mag, weil es ihn trifft und ihm aufzeigt, was falsch in seinen Gedanken, Gefühlen und in seinen Verhaltensweisen abläuft. Also ist die Regel die, dass das, was er bei Mitmenschen als Verletzung seiner Person, Handlungen und Verhaltensweisen auffasst, in Wahrheit nichts anderes ist als eine falsche Rechtfertigung vor sich selbst, durch die er falscherweise seine eigene innere Verletzung zu kaschieren resp. so in sich darzustellen und zu verändern versucht, dass er für sich selbst eine positive Wirkung erzielt und ihm seine Mängel nicht bewusst, nicht erkennbar und nicht sichtbar werden. Dadurch aber beschuldigt er andere der Verletzung, die er sich selbst zufügt, folglich er jene Mitmenschen dafür haftbar macht, die ihm offen, ehrlich und hilfreich mit der Wahrheit entgegentreten. Das aber führt dazu, dass ihn seine Mitmenschen ablehnen und lieblos behandeln, und zwar weil sie seine Gedanken-Gefühlsregungen wahrnehmen, die er ausstrahlt und die sich verbreitend in die Welt hinausgehen, wodurch das schwingungsmässige Klima um ihn herum in negativer Weise geschädigt wird. Dadurch wirkt der Mensch für die Mitmenschen abstossend und wird in sich selbst zum eigenen Feind, weil er sich durch seine falschen, unguuten, negativen und unglücklichen sowie unzufriedenen Gedanken und Gefühle immer mehr nach aussen isoliert und Depressionen sowie der Griesgrämigkeit verfällt. Also muss er sich jetzt dieser Wahrheit stellen und all die diesbezüglichen Zusammenhänge begreifen und verstehen lernen, folglich er sich diesen Ursachen seines Leides und seiner Selbstverurteilungen zuwenden und damit beginnen muss, alles aufzulösen, was er an bösen, falschen, schlimmen

*The Human Being Must Open Up to a New Thinking about Himself/Herself, just as he/she Must Correct and no Longer Condemn Himself/Herself*

Henceforth the human being must make sure, every time he/she believes that a fellow human being has offended him/her, to investigate in himself/herself whether that which is offending him/her comes from himself/herself and from his/her wrong thoughts and feelings, because it usually arises of his/her own accord. However, usually he/she does not want to hold himself/herself responsible for it, because he/she prefers to look for that which is fallible in others and not in himself/herself. Consequently he/she criticises another human being and believes that he/she is being offended and unrightful things are being done to him/her if that person says something to him/her that corresponds to the truth, which he/she does not like to bear however, because it affects and reveals to him/her that which wrongly takes place in his/her thoughts, feelings and in his/her modes of behaviour. So the rule is that that which he/she interprets with fellow human beings as an offence to his/her person, actions and modes of behaviour, in truth is nothing other than a wrong vindication of himself/herself, through which he/she wrongly tries to mask, or, to represent in himself/herself and to change his/her own inner offence, so that he/she achieves a positive effect for himself/herself and his/her flaws do not become conscious, recognisable and visible to him/her. However, in doing so, he/she blames others for the offence which he/she inflicts upon himself/herself, thus he/she makes accountable those human beings who openly, honestly and helpfully confront him/her with the truth. However this leads to his/her fellow human beings rejecting him/her and treating him/her unlovingly, in fact, because they perceive his/her impulsations of the thoughts and feelings which he/she radiates and which spread out into the world, wherethrough the swinging-wave-based climate around him/her is damaged in a negative form. Thereby the human being seems repulsive to fellow human beings and becomes his/her own enemy, because he/she increasingly isolates himself/herself externally through his/her wrong, ungood, negative and unhappy and also unsatisfied thoughts and feelings and falls into depression and also into grumpiness. So he/she must now face up to this truth and learn to grasp and understand all the connections in this regard, thus he/she must turn to these causes of his/her Leiden<sup>1</sup> and self-condemnation and begin to dissolve all the evil, false,

und unwahren Gedanken und Gefühlen mit sich herumträgt. Und wenn der Mensch das tut, dann hat er den Schlüssel zu jenem Reich in der Hand, in das er eintreten kann und das in ihm Freude, Frieden, Freiheit und Glücklichkeit sowie Zufriedenheit und Zuversicht erschafft. Beim Ganzen geht es in allererster Linie darum, seine altherkömmlichen lieblosen, verletzenden und verurteilenden Gedanken und Gefühle sowie sein Handeln und Verhalten in bezug auf sich selbst aufzulösen, zu revidieren und in bessere, gute, positive und wertvolle Weisen umzuformen. Er muss sich für ein neues Denken über sich selbst öffnen, wie er sich auch selbst korrigieren muss und sich nicht mehr verurteilen darf.

Es ist für den Menschen nun an der Zeit, dass er sich nicht mehr selbst verletzt, sondern sich all das vergibt, was er in seinem Leben falsch gemacht hat. Dazu ist es nur notwendig, all das zu betrachten und einzusehen, was er gut, positiv, richtig und bestmöglich gemacht hat. Er muss sich dabei bewusst sein, dass er das, was er in der Vergangenheit seines Lebens falsch gemacht hat, nicht anders tun konnte, weil er es nicht besser gewusst hat. Doch nun lebt er im Heute und hat inzwischen durch sein Lernen sehr viel Neues erfahren, und er ist wissend genug geworden, um die effektiven und wahren Zusammenhänge seines Unglücklichseins und seiner Unzufriedenheit zu verstehen. Also wird er fortan nicht mehr unbewusste negative Gedanken und Gefühle hegen und auch nicht mehr unbewusst in falscher Weise handeln, sondern er wird nunmehr sich selbst, seine Gedanken-Gefühlswelt, sein Handeln und seine Verhaltensweisen bewusst kontrollieren und ebenso bewusst pflegen. Und dies tut er, wenn er denkt, fühlt und spricht ebenso, wie auch dann, wenn er seine Arbeit verrichtet, wenn er weiterhin lernt und sich zu einem glücklichen und zufriedenen Menschen wandelt. Und der Mensch tut es, weil er weiss, dass er weiss, was er tut und tun muss, und weil er nun weiss, dass er sich nicht mehr selbst verletzen, sondern sich selbst annehmen und akzeptieren muss und nicht wirklich schuldig dafür ist, dass er sein bisheriges Leben in falscher Weise geführt und gelebt hat, eben darum, weil er es nicht besser gewusst hat. Alles, was gewesen ist, spielt heute für ihn keine Rolle mehr, also auch nicht, dass er in seinem Leben nicht erfolgreich war und an sich selbst verzagt ist und bis zum Unglücklichsein und zur Unzufriedenheit versagt hat. Das kann ihm kein Mitmensch nachfühlen, wie auch nicht, dass sein Bewusstsein, seine Gedanken, Gefühle und seine Psyche sowie sein Körper krank geworden sind, denn nur er allein kann wissen, wie es bisher diesbezüglich um ihn beschieden war. Doch nun kann

bad and untrue thoughts and feelings he/she carries around. And if the human being does this, then he/she has in his/her hand the key to that realm into which he/she can enter and which produces joy, peace, freedom and happiness as well as satisfaction and confidence in him/her. The whole issue, first and foremost, is about dissolving and revising his/her traditional loveless, offending and condemning thoughts and feelings and also his/her actions and behaviour in relation to himself/herself and transforming them into better, good, positive and valuable forms. He/she must open himself/herself up to a new thinking about himself/herself, just as he/she must correct and no longer condemn himself/herself.

It is now time that the human being no longer offends, rather forgives himself/herself for all that which he/she has done wrongly in his/her life. To do this, it is only necessary to observe and consider and realise everything which he/she has done well, positively, rightly and as best as possible. Thereby he/she must be conscious that that which he/she has done wrongly in his/her life in the past could not be done otherwise, because he/she did not know any better. But now he/she lives in the present and in the meantime has come to know very many new things through his/her learning, and he/she has become knowing enough to understand the effective and true connections of his/her unhappiness and dissatisfaction. So from now on he/she will no longer harbour unconscious negative thoughts and feelings and also no longer act unconsciously in a wrong form, rather henceforth he/she will consciously control himself/herself, his/her world of thoughts and feelings, his/her actions and his/her modes of behaviour and likewise consciously care for them. And he/she does this when he/she thinks, feels and speaks as well as when he/she does his/her work, when he/she continues to learn and turns into a happy and satisfied human being. And the human being does it because he/she knows that he/she knows what he/she does and must do and because he/she now knows that he/she no longer has to offend, rather has to look after and accept himself/herself and is not really at fault for having led and lived his/her life in a wrong form up to now, precisely because he/she did not know any better. Everything that has been, today plays no role for him/her any longer, therefore not even that he/she was unsuccessful in his/her life and has lost hope in himself/herself and failed to the point of unhappiness and dissatisfaction. No fellow human being can empathise with him/her about this, nor that his/her consciousness, thoughts, feelings and psyche as well as his/her body have become ill, because only he/she alone can

er sich aufraffen und als gesund werdender Mensch sein eigener Herr und Meister sein und sich aus allen alten Übeln befreien. Und davon kann ihn niemand abhalten, wenn er willig und wollend seinen unbewusst gegangenen Weg verlässt und sich vergibt, was er falsch gelebt hat, denn nunmehr beschreitet er den neuen Weg, wodurch sich das Blatt seines Lebens zum Guten, Positiven und Richtigen wendet. Dieser Akt seiner Selbstvergebung und nunmehrigen Selbstbestimmung zur neuen Lebensgestaltung und Lebensführung geht jedoch über seine gesunden Gedanken und Gefühle, die ihm eine gesunde Psyche schaffen. Dazu ist es aber notwendig, dass der Mensch sich einem neuen Denken über sich selbst öffnet, wie auch, dass er sich selbst korrigiert und sich nicht mehr verurteilt. Er muss nunmehr bereit sein, in sich seine Selbstliebe aufzubauen, um sich selbst alle notwendige Liebe zu geben und sich selbst als liebenswerter Mensch anzunehmen, anzuerkennen und zu schätzen. Der Mensch muss seine Selbstliebe nutzen, um froh und frei zu sein und Frieden in sich zu haben, denn seine ehrliche Liebe zu sich selbst ist es, die ihm das Frohsein, die Freiheit und den Frieden schenkt, ihn niemals mit negativen und schlechten Gedanken und Gefühlen bestraft, ihn niemals anklagt und ihn auch nie verurteilt. Seine eigene ehrliche und rechtschaffene Selbstliebe ist wie ein geschliffener Diamant, der in vollem Glanz erstrahlt.

Wenn der Mensch fortan seinen Wandel zum neuen Leben nutzt und sein altes, bisheriges Leben betrachtet und auf all das zurückschaut, was er falsch gemacht hat, dann erkennt er, dass das, was er gelernt hat, ihn genau zu diesem Punkt geführt hat, an dem er nun steht und nunmehr bewusst die Möglichkeit hat, ein gedanken-gefühls-psychebewusstseinsmässig gesunder, glücklicher und zufriedener Mensch zu werden. Und alles, was er nunmehr ab heute in guter, positiver und richtiger Weise in bezug auf seine Gedanken, Gefühle, sein Bewusstsein und seine Psyche sowie sein Handeln und seine Verhaltensweisen tut, wird niemals umsonst sein, sondern ihm nur Besseres, Gutes, Positives, Richtiges und Wertvolles in seinem weiteren Leben bringen.

SSSC, 15. März 2016, 23.53 h, Billy

know how his/her condition has been in this regard up to this point. But now he/she can pull himself/herself together and, as a human being who is becoming healthy, be his/her own lord and master and free himself/herself from all old evils. And no one can discourage him/her from doing so, if he/she willingly and volitionally leaves the way which he/she has unconsciously taken and forgives himself/herself for that which he/she has lived wrongly, because henceforth he/she is taking the new way wherethrough the tide of his/her life turns towards that which is good, positive and right. However, this act of his/her self-forgiveness and henceforth self-determination towards a new life-forming and life-conduct works via his/her healthy thoughts and feelings, which produce a healthy psyche for him/her. However, to do this it is necessary that the human being opens up to a new thinking about himself/herself as well as to correcting and no longer condemning himself/herself. Henceforth he/she must be prepared to build up his/her self-love in himself/herself, in order to give himself/herself all the love he/she needs and accept, acknowledge and appreciate himself/herself as a lovable human being. The human being must use his/her self-love in order to be happy and free and have peace in himself/herself, because it is his/her honest love for himself/herself which bestows gladness, freedom and peace to him/her, never punishes him/her with negative and bad thoughts and feelings, never accuses and also never condemns him/her. His/her own honest and righteous self-love is like a polished diamond, which shines in all its brilliance.

Henceforth, if the human being uses his/her change to a new life and observes and considers his/her old life up to now and looks back at all that which he/she has done wrongly, then he/she recognises that that which he/she has learnt has led him/her to exactly this point at which he/she now stands and henceforth consciously has the opportunity to become a healthy, happy and satisfied human being in terms of thoughts, feelings, psyche and consciousness. And everything which he/she does henceforth starting today in a good, positive and right form in regard to his/her thoughts, feelings, consciousness and psyche as well as his/her actions and modes of behaviour, will never be in vain, rather will bring him/her only that which is better, good, positive, right and valuable in his/her life onwards.

SSSC, 15th March 2016, 23:53, Billy

## *Alles annehmen, was das Leben einem schenkt*

Mensch der Erde, ich wünsche dir, dass du immer alles annimmst, was dir vom Leben geschenkt oder sonstwie entgegengebracht wird. Nimm und betrachte das Freudvolle und Harmonische und lasse Liebe in dir hochwallen. Nimm und betrachte aber auch das Leidvolle und das Disharmonische, damit es seine Schrecken verliert. Was dich im Leben auch immer trifft, es trifft dich entweder auf eine gute oder auf eine un gute Weise. Du aber bestimmst allein darüber, wie du es tragen kannst – ob mit Fassung und Vernunft oder mit Fassungslosigkeit und Unvernunft. Stehen Fassung und Vernunft im Vordergrund, dann erfreue dich dessen; stehen aber Fassungslosigkeit und Unvernunft an, dann grolle nicht, sondern trage alles so gut es dir möglich ist. Zürne in solchen Momenten nicht mit dem Schicksal, und zwar auch dann nicht, wenn alles deine Kräfte zu übersteigen droht; Zorn und Groll werden dich sonst vernichten, was oft schon so kommen kann, ehe Zorn und Groll in dir hochsteigen, wenn unkontrollierte Gedanken und Gefühle dich niederwerfen. Sei dir stets bewusst, dass du als vernunftbegabter Mensch stets die Kraft aufzubringen vermagst, alles zu tragen und zu bewältigen, wenn du deine Gedanken und Gefühle nur dem Positiven zuwendest und du dir die gedankliche und gefühlsmässige Vorstellung machst, dass alles für dich nützlich sein kann oder dass es vielleicht deine Pflicht ist, etwas in einem bestimmten Rahmen zu tragen oder über dich ergehen zu lassen, damit du daraus etwas lernst. Bedenke, dass alles, was auch immer an dich herantritt, von dir in rechtem Rahmen, mit Vernunft und gutem Willen nutzbringend verarbeitet werden muss, denn nur dadurch wird es dir möglich, dein Leben in bestem Rahmen zu gestalten oder wenigstens einigermassen erträglich zu machen.

**Quelle/Source:** BEAM 1969-2002, *Mein Vermächtnis: Mensch der Erde, ich wünsche dir...*, FIGU Semjase Silver Star Center, CH--8495 Schmidrüti ZH. (Seite/page 106-107)

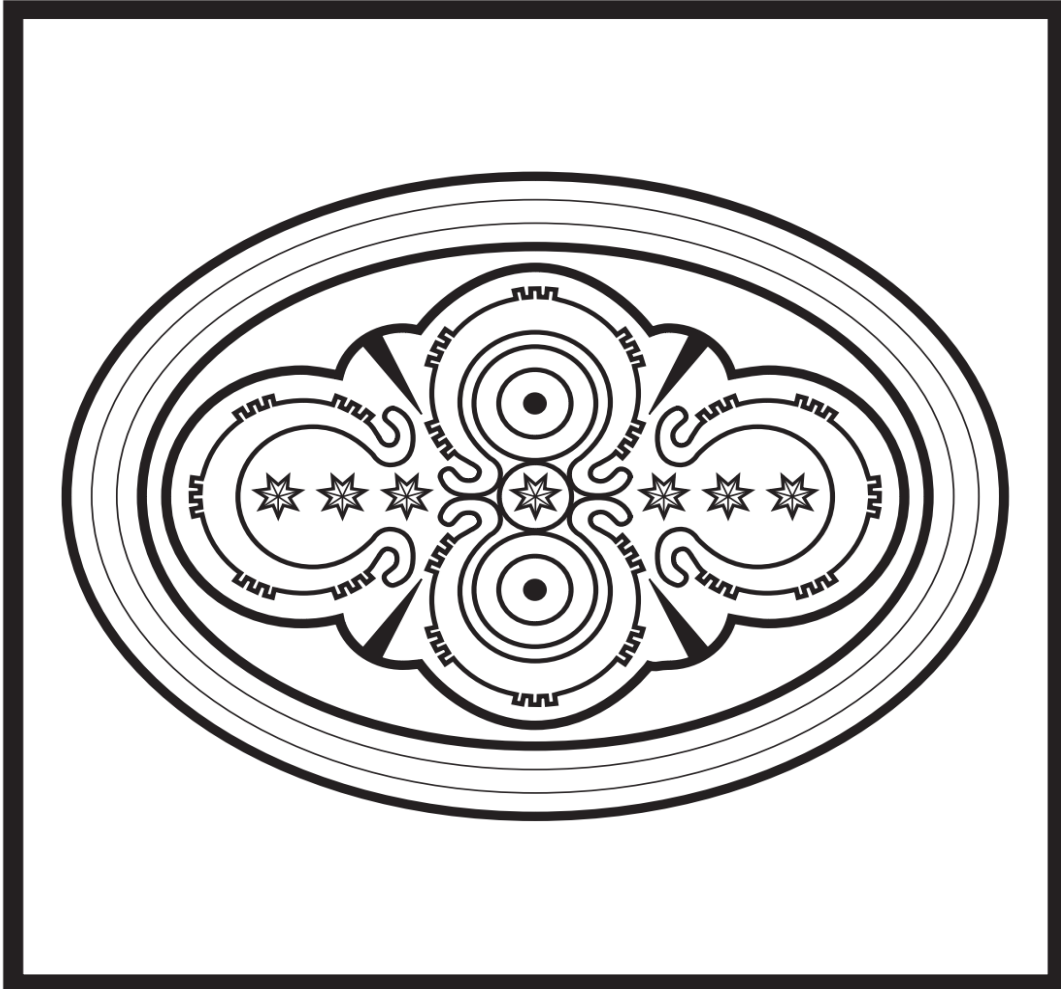
<sup>1</sup>**Leid, Leiden** nouns. According to Billy, 'Leid' has the meaning of a 'psychical-morale, negative state' and 'Leiden' means 'ununderstanding, misunderstanding and so on, which affects the morale and psyche'. 'Leid' and 'Leiden' means that the event affects the psyche and therefore is not to be translated with 'suffering' or 'affliction' which pertain more to the physical body.

## *Accept Everything that Life Bestows on You*

Human being of Earth, I wish for you that you always accept everything that is bestowed on you by life or otherwise brought to you. Accept and observe and consider that which is joyful and harmonious and allow love to well up within you. However, also accept, observe and consider that which causes Leiden<sup>1</sup> and which is disharmonious, so that it loses its horror. Whatever strikes you in life, strikes you in a form that is either good or bad. However, you alone decide how you can bear it – whether with composure and rationality or without composure and with irrationality. If composure and rationality come to the fore, then enjoy it; but if non-composure and irrationality come up, then do not resent it, but bear everything to the best of your ability. Do not rage against destiny at such times, indeed not even if everything threatens to exceed your powers; otherwise rage and resentment will destroy you, which can often even happen before rage and resentment rise up in you, if uncontrolled thoughts and feelings crush you. Always be conscious that, as a rational human being, you will always be able to muster the power to bear and overcome anything if you turn your thoughts and feelings only towards that which is positive, and if you form the mental and feeling-based idea that everything can be useful for you, or that it is perhaps your duty to bear or endure something within a certain frame so that you can learn something from it. Consider that everything that comes up to you must be beneficially processed by you in the right frame, with rationality and good will, because only through that will you be able to form your life in the best possible wise, or at least make it bearable to some extent.



*HARMONY*



*HARMONIE*

*STILLE REVOLUTION DER WAHRHEIT    QUIET REVOLUTION OF THE TRUTH*