



Newsletter 6 - October 2019



The Wind of Change By Aimee

The small group of passive members and interested people who met for the first time in Luton and whose city name comes from Lygea-Byrig (Lygea means "a river in an open field" and Byrid means "a town") is still ongoing with the recent introduction of new meeting places in London and Birmingham allowing a rapprochement with its participants and will therefore try to continue to generate interest in the future.

For most of us, it took a long period of personal growth and development to meet naturally when our lives were finally ripe with experience, leading up to meetings, the Cambridge info stand, the practice of the Pentra meditation and the study of the psyche book written by «Billy» Eduard Albert Meier all of which are related to a wishful dream in order to establish a foundation for the truth in the United Kingdom.

Our achievements are not the result of a large gathering of people but of a small number that can sometimes be counted on the fingers of one hand for a common Ziel (highest level): to see a change of reality in the sense that human beings can become united by a neutral flag that FIGU Switzerland and its KG (Core-Group) deliver without proletarianism, discrimination, nationalism or sectism.

But to bring about this change, we should freely find an interest in the "teaching of truth, teaching of the spirit, teaching of the life" originating with seventh-fold Prophet ~BEAM~ otherwise, we could remain in a darkening world if we do not realize that its current destruction is due to increasing overpopulation, one of the main causes of all human crises and emergencies of our 21st century.



These are some shared words in the name of the truth, but for those who think it would be too difficult to read, do not give up so quickly, because patience and endurance are the rewards that we may find in these first steps. We hope you too, who have read in doubt and skepticism, that you will keep inquired from within, as it requires effort and curiosity which will stimulate reflection.

And for those who did not want this change to occur or who have denied his message, it is necessary to mention to them that true love finally evokes a true change if we are attentive to sorrow, to suffering, to misery and other torments partially resulting from a broken psyche and consciousness disorders.

We sincerely hope that you will take these steps without falling into a net of dogmatic faith or false emotion and that you will not remain trapped in the clutches of self-interpretation so that we may find ourselves together on a path paved with great difficulties ahead, however, driven by the wind of change if we can consider reflecting elated at the inner/outer nature which life provides.



Discipline and freedom

By Karl Beaney

The first thing I read by Billy regarding freedom is the following from the booklet 'And there shall be PEACE on Earth':

For some people, freedom only means that one can do whatever one wants to do or does not want to do. Yet especially in respect to freedom that does not apply. Freedom embodies far more than the individual is able to imagine both in the life within and in the external life. In fact, freedom is not just a general concept for all that a human being does as well as for the fulfilment of all those things, needs, cravings, desires and wishes, which he/she always wants to see fulfilled. Freedom means far more, for among other things it also embodies the actual frankness of the human being that enables him/her to be open and sincere in everything towards himself/herself as well as towards the external environment and his/her fellow-human beings without fear and anxiety, and without having to falsify the facts or having to conceal them to betray himself/herself or his/her fellow-human beings.

Reading that freedom also involved being honest to oneself and all others without fear or anxiety seemed somewhat foreign to me when I first read the booklet. It took a little while for me to understand the above explanation of freedom, mainly because up until that point, like many others, I thought freedom meant doing what I like, when I like and how I like. I had also not considered that betraying myself, or others, would have anything to do with freedom.

Recently I had an experience that deepened my understanding of freedom which had quite an effect on me and the parallels it had in respect to my study of the spiritual teaching and my understanding of freedom made a remarkable impression on me.

I train in a martial art (Bujinkan Budo Taijutsu as taught by Masaaki Hatsumi) and at a recent lesson my instructor was talking about freedom within the art. He was emphasising the point that we are free to do what we like should someone attack us (in the dojo or in real life), but doing "anything" might not be the best or most effective response. Depending on the type of attack, some responses would be far more relevant and effective than others. So, we are free to do "anything" but "anything" is not always the best response to the current situation. This is where discipline comes in. If, as my instructor says, we are well trained in the fundamentals of distance, angles and timing and are also well trained and practiced in the art (which includes blocking, striking, body movement, locks, kicks, throws, weapons and more) picking the best or most suitable response to a given attack, then, we will be far more likely to pick a good/suitable/effective response. So approaching training in an honest, focussed and disciplined way allows us



to gain freedom.

At the same time my instructor also said that many practitioners want to do the advanced techniques but more often than not the practitioners that want to do the advanced techniques don't really have the skill and understanding in order to do so. These types see the truly skilful Japanese Bujinkan instructors (from now on referred to as the Japanese Shihan) doing advanced technique and naturally want to do it themselves. But he shared an important point in that when we really look at what the Japanese Shihan are doing they are just doing basic/fundamental things really really well. It's their understanding of the fundamentals, their skill level in the application of the fundamentals and their ability to change and adapt to the situation that make it look advanced/fancy/technical. The Japanese Shihan have only reached this high level through years and years of training and practicing the fundamentals in an honest and disciplined manner whilst always looking for greater understanding and refinement.

Discipline and freedom in this case isn't doing what one wants, when one wants and how one wants. Discipline and freedom in this case is being well trained in the relevant subject matter and using this knowledge to help us come to the most effective or appropriate response to a given situation. To me this practical experience, whilst listening to my sensei explain this and watching him demonstrate it, was a light bulb moment for me as I immediately made a connection between this case of freedom and a deeper understanding of it in regard to the spiritual teaching.

Whilst looking for other articles by Billy regarding freedom I found the following from the book 'Weisheiten und Wissenswertes des Lebens' which asks:

What is inner freedom?

Inner freedom is an inner state of the human being, which is based in a fully independent-being from any negative attitudes and habits, as well as the absence of any anxiety, fear and inner compulsions. The inner freedom also includes an inner positive self-acceptance, self-cognition, self-esteem and constructive and conscientious self-love as well as inner peace, a healthy self value and equalisedness, harmony, joy, fortune and satisfaction, in which case all these values are integrated in honesty and venerability. All these values are loved, taken care of and are always upheld under all conditions, so therefore are consciously cared for and protected.

The above emphasises and expands upon the first extract nicely but also hints at the discipline involved in freedom. To integrate something honestly and with venerability, to take care of something precious and to protect it surely takes discipline. Similar to the practice/training methods of the Japanese Shihan. None of the good things in life come easily, so my conclusion is that discipline is a necessity for attaining anything good and useful. And what can be greater than true freedom?

The connection between discipline and freedom now seems very obvious to me. If I am disciplined in my life, and that could mean any area, then a sense of freedom regarding negative influences arises. For example, I enjoy a nice pint of beer - if I am disciplined with my consumption of beer I can choose when and when not to enjoy a pint and not become drunk or dependant on it. Therefore a sense of freedom arises because I am able to choose when to have a beer or not. If I am not disciplined in regard to my beer consumption then I would probably drink beer more frequently and probably too much of it. This is the moment when I am not in control of my beer consumption, it becomes a habit and this brings negative influences into my life. This example can be applied to food, exercise or anything. This realisation made an impression on me at the same time as when my sensei was explaining and demonstrating his point about freedom.



I would like to add a quote from Billy's book 'Die Art zu Leben', page 108, which seems appropriate:

The human being is bound in self-created habits and behaviour-patterns, through which he or she forfeits the freedom which he or she idealises. But nevertheless he or she is able to liberate himself or herself from these negative-patterns, if he or she eliminates them at their origin and does not allow any new ones to appear. If he or she recognises the facts of the origination of the badness through an in-onself-look and in-onself-research, then he or she can search for a way out and (can) nip the accruing hardship in the bud. Naturally it can happen that relapses of the habits and negative behaviour-patterns appear, again and again, yet with an effective effort/striving the human being is able to slowly but surely make himself or herself free from them and to change himself or herself towards the positive-equalisedness.

There are a few different meanings for the word 'discipline' but when used in this article the following meanings are most relevant:

From the Oxford English Dictionary

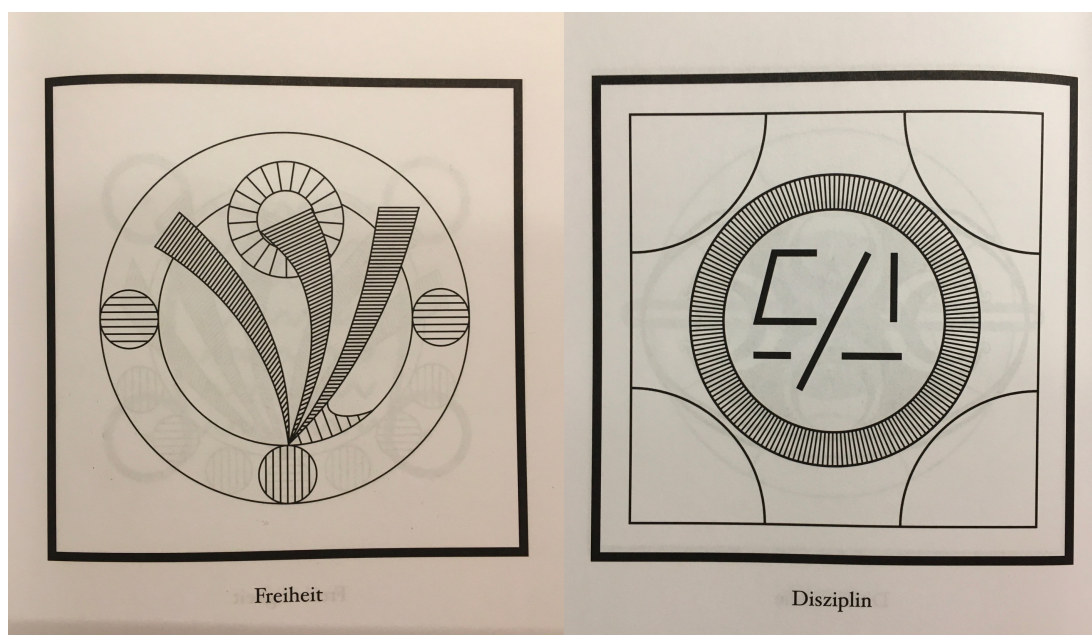
discipline: noun

- activity that provides mental or physical training
- a system of rules and conduct

discipline: verb

- (discipline oneself to do something) train oneself to do something in a controlled and habitual way

"The greatest thing that the human being is able to fulfil is the self-mastery through thought-discipline." The Psyche (German/English) Page 119/120.





Climbing the Faraway Tree: Processes of Evolution and Cognition (Part 1) **By Alexander Swainson**

“So that you do not go astray on your way to the consciousness-evolution, it is necessary that you precisely research and know the way you have to tread and wander through, however you must not only know the way itself, but also let everything become conscious to you, what can come across you on the way, which dangers can threaten you and which help you can find.

And since the whole way lies only in you yourselves, in your own consciousness and in the thereout resulting thoughts and their feelings, you must find and recognise it alone, if you want to come to the fulfilment.

Truly, there is no human being who could describe to you your individual way that is necessary for your rise up to your consciousness-evolution, so there is nobody who could make your own way to the highest form of your development clearly visible and recognisable to you except you yourselves.”

The Goblet of the Truth p.565, Sentences 444 - 446

One of the most important effects of the Billy Meier and FIGU material is that it helps to develop a true sense of perspective about the position of the individual human being within the cosmos. The viewpoint presented is as unimaginably vast as it is awe-inspiring and provides almost unlimited causes and opportunities for reflection as to its meaning and value for the life-conduct. An important effect of the material is to bring about a process of re-evaluation within the individual, which in itself needs to include a thorough analysis and deconstruction of the previously held viewpoint. This in turn involves understanding and unpicking the tangled and complex web of erroneous assumptions that led to the formation of this viewpoint in the first place.

To look at it another way, the FIGU material and Spiritual Teaching exists to catalyse the consciousness-evolution, helping the individual to reposition himself/herself within the framework of his/her existence by guiding him/her in the search for more accurate, clear, comprehensive and constructive answers to the following questions:

1. Where am I now, regarding the evolution of my consciousness?
2. Where do I want to lead myself, within this process?
3. How am I going to get there, in order for my consciousness-evolution to reach its fulfilment?



As it is said in The Goblet of the Truth p. 565, sentence 450:

“Therefore the message of the truth is brought to you once again, so that you turn your wrongly positioned signpost in the right direction and are earnest searchers, so that you find, recognise and follow the way of the truth in yourselves which is both the way of the truth itself and the fulfilment.”

It is important to realise that despite the wealth of guidance as to the direction to be taken and the mapping of the 'terrain' of the components of the consciousness-evolution provided, it is up to the individual to position his/her own signpost so that it points in the right direction. However, as with the process of geographical navigation, if he/she wants to end up in the right place and in good time, the individual needs to be fully cognisant of their location and the surrounding terrain has to be fully determined before repositioning the signpost that marks the route or direction to be taken.

Additionally, it must be said that the 'message of the truth' referred to above comes from a very different evolutionary standpoint to our own. Only when the individual can raise him/herself up to a similar vantage point can he/she verify the content of the material down to the last detail and be able to say “this is truly so, for I know it as a fact, which I have independently verified through my own study and acquiring of empirical knowledge”.

To further explore this point, the following analogy might be helpful:

In my childhood I remember being captivated by a series of stories by the British author Enid Blyton called 'The Faraway Tree'. The stories take place in an enchanted forest in which this gigantic and magical tree grows. The tree is so tall that its topmost branches reach into the clouds, and it is also extraordinarily wide. The stories tell of the adventures of three children as they undertake to climb to the top of the tree. For our purposes, this provides a clear analogy, namely that the climbing of this enormous tree can be compared to the process of the consciousness-evolution. Imagine for yourself this tree and your own position upon one of its branches, representing your own level of consciousness-evolution, whereas the entire extent of the tree represents the consciousness-evolution for material and semi-material bodies. Where the tree reaches the clouds is the realm of the semi-material at the level of the High Council and where it ends represents the beginning of the pure spirit levels.

Lower down, and for a very extensive section of the tree, the branches are tangled and the foliage thick, which, to varying degrees, obscures the view. Further up the tree the branches begin to thin out and the view therefore becomes clearer. As well as being in need of general guidance for navigating our way up the tree through the dense thicket of branches, we also have a significantly impoverished view regarding the 'terrain' of the entire spiritual and material context of life. To Billy and the Plejaren, not only is the view more or less unobscured by branches, being much higher up they can see much further into the distance and have much more of a panoramic view. They can also describe, from first hand experience, what they see in terms of features and provide a map of the terrain, which they themselves have drawn. They can tell us what it is like further up the tree and what the view is like but until we reach the point where we can see the view for ourselves, directly, we will not know for sure and are only receiving second-hand information, as opposed to concrete, certain knowledge that we can immediately and comprehensively verify.

Imagine also that in the fantasy world in which the tree is based, when one grows in wisdom, the surrounding light becomes brighter and the visibility clearer, but without the dazzling effect that would occur in 'real life'. This light, signifying wisdom, enables us to perceive our position, see the terrain more clearly from our vantage point and plot our journey up the tree with more accuracy. Naturally each of these factors described has a mutual dependency, for example even as the light of wisdom increases through our intellect and rationality and we are able to illuminate the portion of



the view that we are able to see, our material position on the tree naturally limits the scope of the view.

So we are also bound by the Creational Law and Recommendation-based condition that we must fully live and value the material life in all its creationally-given facets and its inherent laboriousness (climbing the tree). In this way, in striving for and assimilating a rounded knowledge in all important aspects, we can address the areas where we are comparatively weak in ability in order to build a comprehensive evolutive foundation.

“427) If you make a conscious effort to climb up the steps of your upward-striving development during your existence one by one, then it will become clear to you that you can only reach the next step, if you have correctly fulfilled the development on the previous step.

428) Only through the full, absolute fulfilment of a development-step is it possible to climb up to the next higher one, but if you do not fulfil it through the perception, the cognition, the cognisance, the knowledge, the practical experience and its living, the taking-in, the comprehending and experiencing it through living in the present, then you cannot get the essence of the whole, i.e. the wisdom, which builds the state of the higher development reached.

The Goblet of the Truth, p.563

Part 2 will follow in the next newsletter.



Translation - For the Reflection

Zur Besinnung

Seite 316 - 320

Lehre des lebensumfassenden Grundkonzepts

6. Teil

- 1) Es besteht eine Verbindung zwischen der bewusstseinsmässigen Evolution und dem moralischen Handeln des Menschen, denn Bewusstseinsentwicklung bedingt auch eine gute Moralität, durch die die moralische Haltung wie auch das sittliche Empfinden und Verhalten zum Ausdruck kommen.
- 2) Das gute moralische Verhalten und Handeln in Bezug auf das Wohlergehen des Mitmenschen muss aufgebaut sein auf wahrer Liebe, auf Mitgefühl und auf sonst allen wertvollen Eigenschaften, wobei auch ein gewisses Mass an Sorge um das Wohlergehen des Mitmenschen vorausgesetzt sein muss, wozu jedoch die Erfordernis einer ethischen Selbstbeschränkung erforderlich ist.
- 3) Es muss gelernt sein, eigene abträgliche Begierden, Impulse und Wünsche abzubauen oder zumindest einzuschränken, denn nur dadurch ist es möglich, gegenüber dem Mitmenschen Liebe aufzubringen, mitfühlend, gerecht und tolerant sowie offen und ehrlich zu sein.

7. Teil

- 1) Es muss stets davon ausgegangen werden, dass jeder Mensch für sich selbst Leid, Trübsal, Freudlosigkeit, Verbitterung, Trostlosigkeit, Kummer, Sorgen und Probleme sowie Trauer, Hoffnungslosigkeit, Bitternis, Betrübnis, Not, Elend, Schaden, Schmerz und Verdross usw. vermeiden will, was jedoch nur möglich ist, wenn Vernunft, Verstand und Logik und damit auch Wahrheit, Wissen und Weisheit in der Weise zur Geltung kommen, dass zwischen Richtig und Falsch, Negativ und Positiv sowie zwischen Gut und Böse unterschieden werden kann und nur das Richtige getan wird.
- 2) Der Mensch vermag nur dann zwischen Richtig und Falsch zu unterscheiden, wenn er die Pflicht seines lebensumfassenden Grundkonzeptes wirklich erfüllt, weil nur dadurch die Gefühle, der Schmerz und das Leid usw.

For the Reflection

Pages 313 - 320

Teaching of the life-extensive basic/fundamental-concepts

Part 6

- 1) There is a connection between the consciousness-based evolution and the moral affairs of the human being, for consciousness-evolution also requires a good morality, through which the moral attitude as well as the moral sensibilities/ Empfinden and behaviour are expressed.
- 2) The good moral behaviour and affairs with regard to the well-being of the fellow human beings must be built up on true love, on feelings for others and on all other valuable characteristics, in which case also a certain measure of care must be provided about the well-being of the fellow human beings, to which however the requirement of an ethical self-restraint is necessary.
- 3) It must be learnt to reduce, or at least to curtail, one's own detrimental/harmful desires, impulses and wishes, for only therethrough is it possible to bring forth love towards fellow human beings, to be compassionate, fair and tolerant as well as open and honest.

Part 7

- 1) It must be considered that every human being wants to avoid suffering, tribulation, resentment, hopelessness, joylessness, grief, worry and problems as well as sorrow, despair, bitterness, hardship, misery, difficulties/disadvantages, pain and hardship/annoyance and so on for himself or herself, which however is only possible if rationality, intellect and logic and therefore also truth, knowledge and wisdom show effect in the same manner, that between right and false, negative and positive as well as good and evil can be differentiated and only the right thing is done.
- 2) The human being is only then able to differentiate between right and false if he or she really fulfils the duty of his or her life-extensive fundamental-concept, because only therethrough is the Gefühle, the pain and the suffering and so on of the fellow human being recognised and not ignored.



des Mitmenschen erkannt und nicht ignoriert werden.

- 3) Wenn der Mensch sich richtig verhalten will, dann vermag er das nur dadurch zu tun, wenn er moralisch ausgeglichen ist und dieses eigene Verhalten grundsätzlich als richtig erkannt.
- 4) Das richtige moralische Verhalten fundiert auch darin, dass der Mensch eigens danach strebt, in Liebe, Frieden, Freiheit und Harmonie zu leben, froh und glücklich zu sein und nach Möglichkeit Leiderfahrungen zu vermeiden, was auch dem Mitmenschen uneingeschränkt zugestanden werden muss.

8. Teil

- 1) Die treibende Kraft des Bewusstseins, der Gedanken, Gefühle und der Psyche muss stets stark und gesund genug sein, denn nur daraus entsteht die Tendenz, das eigene Wohlergehen und das des Mitmenschen zu fördern und damit also ethisch wertvoll zu sein.

9. Teil

- 1) Je eher und besser es dem Menschen gelingt, durch Kultivierung seinen Verstand, seine Vernunft, Gedanken und Gefühle sowie sein kontrolliertes Handeln, seine Liebe, sein Wissen und seine Weisheit weiterzuentwickeln, desto mehr weitet sich sein Bewusstsein und steigert sich die bewusstseinsmässige Evolution.
- 2) Je mehr die Bewusstseinsevolution voranschreitet, desto einfacher wird es für den Menschen, in die Lage dessen zu kommen, mit Kummer, Leid, Not, Problemen, Sorgen und Unglück fertig zu werden.
- 3) Je höher die Bewusstseinsevolution gedeiht, desto höher steigt der Wert des ethischen Grundseins.

10. Teil

- 1) Die Bewusstseinsevolution zieht eine ethische Revolution nach sich.
- 2) Die Bewusstseinsevolution ist dem Menschen aus einem schöpferischen Streben heraus ein Bedürfnis, das wie ein roter Faden durch das ganze Leben zieht.
- 3) Stört sich der Mensch am Bedürfnis des Strebens oder weigert er sich, in bezug auf die Bewusstseinsevolution sich zu bemühen, dann entgeht ihm das wertvolle Leben, was ihm zur Wirklichkeit des Elends wird.

- 3) If the human being wants to conduct himself or herself rightly then he or she is only able to therethrough do this if he or she is equalised morally and fundamentally recognises this own behaviour as right(ly)
- 4) The right moral behaviour is based in the fact that the human being strives to live in love, peace, freedom and harmony, (strives) to be joyful and happy and (strives) to avoid, as far as possible, suffering-experiences, which must also be unrestrictedly granted to the fellow human beings.

Part 8

- 1) The driving power of the consciousness, of the thoughts, Gefühle and of the psyche must continuously be strong and healthy enough, for/because the tendency to further one's own wellbeing and that of the fellow human beings only arises therefrom and therefore to be ethically valueful.

Part 9

- 1) The sooner and better the human being succeeds to develop further through cultivation of his or her intellect, his or her rationality, thoughts and Gefühle as well as through his or her controlled deeds, his or her love, his or her knowledge and his or her wisdom, all the more his or her consciousness widens itself and increases the consciousness-based evolution.
- 2) The more the consciousness-evolution advances, all the more simpler it becomes for the human being to be in the situation to cope with grief, suffering, hardship, problems, worries and unfortune.
- 3) The higher the consciousness-evolution grows, all the higher the value of the ethical health-life/being rises.

Part 10

- 1) The consciousness-evolution brings/ involves an ethical revolution.
- 2) The consciousness-evolution is a requirement to the human being from out of a creational striving that moves through the entire life like a recurring theme.
- 3) If the human being disturbs the requirement of the striving or refuses to make an effort with regard to the consciousness-evolution then the valueful life evades him, which becomes a reality of the misery to him or her.



11. Teil

- 1) Wenn der Mensch die Wirklichkeit betrachtet, dann erkennt er die Wahrheit und wird sich umgehend ihrer unendlichen Vielschichtigkeit bewusst.
- 2) Das wahrhaftige, klarheitliche und aufmerksame Betrachten der Wirklichkeit offenbart dem Menschen, dass er im Alltagsleben alles nur gewohnheitsmässig und banal wahrnimmt, wodurch er die Realität nicht angemessen zu erfassen vermag.
- 3) Durch das unangemessene Erfassen der Wirklichkeit verfällt der Mensch der Selbsttäuschung.
- 4) Es ist nicht von Richtigkeit, die Dinge und Ereignisse in der Weise zu sehen oder darzustellen, wie sie eigens erwartet werden, denn dadurch entschwindet das Wissen dessen, was unter Wünschen, Phantasien, Illusionen und Missverständnissen zu verstehen ist.

12. Teil

- 1) Nichts existiert aus sich selbst heraus, kein Gegenstand, kein Lebewesen und kein Phänomen, denn wie jede Wirkung eine Ursache hat, hat auch jede Ursache eine Wirkung - das ist das Gesetz der Kausalität.
- 2) Nicht existiert das Selbst des Menschen aus sich selbst heraus, denn auch das Selbst fundiert in einer Existenz, die ursprünglich ist, woraus die Wirkung selbst entsteht.
- 3) Nicht kann angenommen werden, dass überhaupt nichts existiert, denn die Existenz des Existierenden beweist die Kraft der Existenz von Urbeginn an, hervorgehend aus der Tatsache der Lebendigwerdung der Ursache.
- 4) Die Ursache des Beginns der Existenz beweist die Wahrheit der Wirklichkeit, dass die Existenz keine Projektion des Verstandes, sondern Realität ist und dass ausserhalb des Verstandes alles Schöpferische existiert, auch wenn es durch den Verstand nicht wahrgenommen und definiert werden kann.
- 5) Alle Dinge und Ereignisse existenter Natur weisen eine immanente resp. innewohnende und bleibende Wirklichkeit auf, folglich die Existenz aller Phänomene bewiesen und grundlegend einer Ursache eingeordnet ist.

Part 11

- 1) If the human being observes and considers the reality then he or she recognises the truth and immediately becomes conscious of its unending complexity/intricacy.
- 2) The truthful, clarity-ness and attentive observation and consideration of the reality reveals to the human being that he or she, in the everyday life, only habitually and banally perceives everything, through which he or she is not able to commensurately comprehend the reality.
- 3) Through the inappropriate comprehension of the reality the human being falls prey to the self-deception.
- 4) It is not of rightness to see or to represent the things and happenings in the wise as they are specifically expected, for therethrough the knowledge disappears (of which) is to be understood by wishes, fantasies, illusions and misunderstandings.

Part 12

- 1) Nothing exists from out of itself, no object, no life form and no phenomena, for as/like each effect has a cause, each cause also has an effect - that is the law of the causality.
- 2) The self of the human being does not exist from out of itself, for the self is founded in an existence that is primal, as a result of which the effect itself arises.
- 3) It can not be assumed/presumed that generally nothing exists, for the existence of the existing proves the power of the existence from the Ur-beginning on, proceeding from the fact of the alive-becoming of the cause.
- 4) The cause of the beginning of the existence proves the truth of the reality, that the existence is no projection of the intellect, rather (is) reality and that outside of the intellect everything creational exists, even if it can not be perceived and defined through the intellect.
- 5) All things and happenings of an existing nature show an immanent, that is to say, intrinsic and permanent reality, consequently prove the existence of all phenomena and is fundamentally integrated/subject to a cause.



Photo taken on August 19, 2019 at 19:40

(A reflection of the sunlight through the window reminded me of the double-helix, egg-shaped description of the Creation by Semjase.)

A Small Sharing By Aimee

Excerpts from the 69th official contact conversation from December 10, 1976

Billy: Well said, yet explain now also once more, what Creation actually embodies in and for itself. I mean, that it does not concern a human or other material or an individual fine-material being, but simply a universal consciousness.

Semjase: 119. With this you have already given the explanation.

120. I cannot explain more than this also, for also our knowledge in regard to this is limited.

121. The Creation is identical with Universal Consciousness, which directs, realizes and governs there in the existence of consciousness, as a double spiral shaped oval form, which at the same time builds up the Universe in its seven belt increasing expansion, while the double spiral arms live in pulsing spiritual energy and rotate toward one another.

122. More knowledge we ourselves do not possess about Creation.

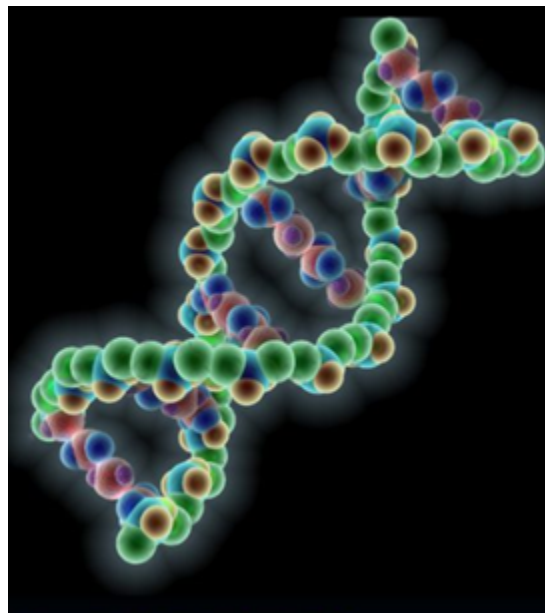
123. Like you, we only know the causes and the effects, the existence and the laws and regulations, but not more.



Billy: I should not have asked you the question again, as you appear now to be depressed.

Semjase: 124. Your question makes it once again very clear to me, how little we know even with our enormous knowledge.

Source: <http://theyfly.com/excerpt-69th-official-contact-report>



On a personal note, it is interesting to note a similarity with the double helix of DNA.



Life affirming Keith Davidson

I wanted to share some of the specific writing within the Meier material which resonates the most with me. Often, when facing challenging situations, I am minded to re-read these passages and find they provide both comfort and reassurance, whatever the situation.

Love Teaching Letter No 27, page 296

"Each smallest plant, each ever so tiny animal was created in love by Creation, each creation existing according to the same law of love. All life is in the absolute perfection that which it should be through the love of Creation, and except for humans, every life form lives exactly by this Creation's plan. Only humans have turned away from love and must now learn again what true love is. The infinite love of Creation connects all life, because in all life this love lies hidden.

All of nature in its indescribable splendour is nothing but the love of Creation, which is expressed visibly. Its laws are so wonderfully arranged, that people everywhere come up against its radiating love. If he however, closes his senses, he may not feel it (empfinden), and hence he declares that there is no love in this world. But Creation has formed and arranged everything so wonderfully, so that people can recognise the majestic love of Creation at every moment and in every place."

Excerpt from Desiderata (Desirable & Vital Items)

"Accept, then, that you only exist because this is how it was intended to be and because it is predetermined for you through the ur-eternally everlasting, Creational plan.

Live also in peace, love, freedom, and harmony with yourself, your psyche and your personality - regardless of your deeds, thoughts, feelings, contemplations and aspirations throughout the rigours of daily life.

Never lose sight of this, regardless of all the hurriedness, drudgery, disappointments, broken dreams, negations and tears. In spite of the turmoil surrounding you, the world is indeed beautiful and life is worth living."

Decalogue, Dodecalogue

"The wise do not lament over things lost, over the deceased and over the events of the past. But a fool weeps over things that are not worthy of weeping, thus he/she thereby increases the grief. And that is the difference between wise ones and fools."



Our Next Group Meetings

Month	Date	Location
November	2nd November 2019	Premier Inn, Luton
December	7th December 2019	Premier Inn, Luton
January	4th or 11th January 2020?	Premier Inn, Luton