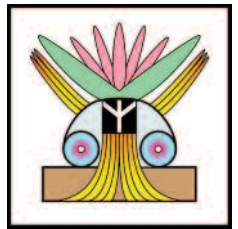




FIGU-LANDESGRUPPE CANADA NEWSLETTER

OFFICIAL NEWSLETTER OF THE FIGU CANADA NATIONAL GROUP / FLCA

#18 / July 2017 ca.figu.org / figu.org



DON, PETER AND MARY AT ONE OF THE MONUMENTS AT SSSC

This year 5 Canadian Passive Group Members [Isaac Allison, Mary Brennan, Jimmy Chen, Peter Chládek and Don Collins] visited the SSSC for the Annual Passive Group Members Meeting in May [continues on page 8].

EXCERPTS FROM “LAWS AND RECOMMENDATIONS OF THE BEHAVIOUR“ / “MASTERING THE PROBLEMS OF LIFE” BY BILLY

Translation: Patric Chenux

Corrections and Changes: Willem Mondria

The sense of existence / p. 323

The sense of existence is fundamentally based on the evolution of the consciousness, which consists of the creation of all high values which are firstly true love as well as knowledge and as the result from these two values – wisdom.

In addition to this, the evolution of the consciousness also consists of all virtues as well as all additional values of the life-conduct (Lebensführung).

And if all these values are fulfilled, joy and happiness will be the result as well as a well-being of the consciousness and a well-being of the psyche, which is because a well-being of the thoughts and feelings is also given (i.e. existent).

If this well-being is given (i.e. existent), then it already results in a fulfilment of the life-conduct, which is related to inner criterions.



JETLAG CATCHES UP ON ISAAC

UPCOMING FLCA EVENTS / 2017

ca.figu.org/events.html

WHOLE LIFE EXPO 2017

November 3-5, 2017

Metro Toronto Convention Centre, Toronto

<http://www.wholelifecanada.com/hours.php#directions>

FIGU-FLCA INFORMATION Booth 35

EXCERPTS FROM "LAWS AND RECOMMENDATIONS...from page 1

If this fulfilment is given (i.e. existent), an achievement of worldly criterions comes to light, which is based on a powerful spreading—from the inside to the outside and from the inside to the outside environment—of the inner joy as well as the inner happiness, the inner freedom and the inner peace, as well as the inner harmony and the inner well-being. And this state of truth of the inner world goes far beyond all religious, sectarian, worldly, philosophic or other ideological conditions and raises—like with strong swings—the human being to the heights of the effective truth and to the reality of the true life.

True inner freedom and true inner happiness / p. 327

True inner happiness and true inner peace require great patience, which firstly has to be build up, and from which then the values of happiness and peace have to be created.

Inner peace and inner happiness also consists of the two high values of feelings for others and inclination (i.e. inclining towards someone in one's thoughts, feelings and Empfindung (fine-spiritual perception which is transferred out of the spiritual subconsciousness) in a form of love), which also have to be worked out patiently.

And especially these values play a very large and important role, from which a decisive, inner discipline has to be created with a lot of patience.

If there is a lack of the value of inner discipline and the value of patience as well as a lack of the decisive calmness of the consciousness and a lack of a good constitution of the consciousness, the human being can then indeed have all external and material conditions and possibilities, but with only them he will never achieve the true inner peace and the true inner happiness.

Peace, freedom, happiness and harmony with regard to an inner value can never be gained from any material values.

On the other hand an abandonment of external material values or simply the absence of them as well as an abandonment of conveniences or amenities, an abandonment of luxury and an abandonment of amusements do not inhibit inner peace, inner happiness, inner freedom and inner harmony.

Also all the external material values, conveniences, luxury and amusements are unfortunately overrated and are considered as the reason for a happy, peaceful and joyful life, whereas the true values of life, the high qualities of life are disregarded and get lost more and more.

In fact, to achieve the positive, the high values of life and a good quality of life a motivation has to be brought into the thoughts and feelings, from which a decisive patience will be created.

The outcome of the whole is then a healthy and harmonic-peaceful calmness of the consciousness, from which in turn a comprehensive stability of the consciousness results, which leads to the affirmation of life as well as to inner peace and happiness as well as to inner joy, freedom and harmony.

The key to the true life-conduct – true joy and true happiness / p. 324

The own constitution of the consciousness determines the being or non-being of patience and is therefore the key of the life-conduct, as however also the key to joy and happiness as well as the key to the virtues and to all other high values.

Various factors contribute to the obtaining of all these values, namely inner factors as well as external factors.

However, the most important factors are the inner factors, the consciousness-based factors as well as the thought and feeling-based factors.

According to the external and conventional sense and understanding, a good physical health is considered the source of happiness, but in truth this point of view has nothing to do with happiness.

Happiness is first of all an inner happiness, an inner state of harmony and therefore a thought and feeling of harmony, thus also a state of inner consonance, a state of inner peace as well as a state of inner joy.

As a whole it also consists of the inner satisfaction and the inner freedom as well as fundamentally, of course, patience which is the key to the constitution of the consciousness.

The true happiness as a feeling of happiness is therefore not caused through any material goods of happiness, because the fact is that those who possess such goods, may not necessarily be happy.

True happiness is only found through one's own, personal capability of happiness, which is independent of material possessions and destiny, and which cannot be achieved through a material striving for any goods of happiness.

The true happiness cannot be wrung or wrested from the material life because it does not exist in this, hence it also cannot be found in the material.

The value-fullness of life determines the true happiness, and it is truthly only given there, where fundamentally patience brings this value-fullness to blossom through the primary values.

Those who look toward this, will win; but those who flee these values and who in a spellbound wise only keep a lookout for material values of happiness in order to find them and who only pay attention to and search for material values, they are captivated and dominated by their own thoughts about material things and material values and will therefore never find patience and inner values such as joy, true happiness and true harmony.

TORONTO SPRING PSYCHIC FAIR / APRIL 7-9, 2017 / TORONTO
 FIGU-FLCA INFORMATION BOOTH



CATHERINE WITH THE 2 NEW VIDEO TABLETS SHOWING FIGU INFO AND MICHAEL'S VIDEO "DESTRUCTION OF THE ENVIRONMENT AS THE CONSEQUENCE OF OVERPOPULATION" BASED ON BILLY'S ARTICLE

EXCERPTS FROM THE "OM" BY BILLY

Source: The Future of Mankind / Gaiaguys Archive
 Translation: Dyson Devine

Below are a small selection of some of the shortest of the 2534 proverbs which make up Canon 32.

32:1189 *Eine Lüge kann noch so schnell sein, die Wahrheit wird sie überholen.*

No matter how fast a lie can be it can always be overtaken by the truth.

32:2202 *Im Fang des Fuchses hat das Huhn keine Wahl mehr.*

In the teeth of the fox, the chicken has no more choices.

32:2256 *Einen Fleck reinigt man nicht mit fleckigen Fingern.*
 One cannot clean a spot with dirty fingers.

32:2304 *Wer die Wahrheit zurückhält, der begräbt alles Gold der Welt.*
 He who holds back the truth buries all the gold in the world.

32:2339 *Jeder schämt sich zu lernen, der sich fürchtet zu fragen.*
 He who is afraid to ask is ashamed to learn.

32:2414 *Worte sind wie Blätter, Taten aber wie Früchte.*
 Words are like leaves, acts are like fruit.

**“SPRING INTO PARKDALE” STREET FESTIVAL / MAY 13, 2017 / TORONTO
FIGU-FLCA INFORMATION TABLE**



THIS YEAR WE DECIDED TO SET UP THE FIGU-FLCA INFORMATION AS A “SELF-SERVE” TABLE OUTSIDE STUDIO BRILLANTINE DESIGN SHOP



HOW CONTEMPLATING DEATH IS OF IMPORTANCE TO US ALL / INTRO TO “MEDITATION ABOUT DEATH IS IMPORTANT” BY BILLY

by Catherine Mossman, Penetanguishene, July 2017

It is interesting to ponder the fact that if we all were to become acquainted with the big picture of why we are here and to understand that reincarnation of the spirit is a given, then so many things in our lives and outlook would change. Our whole planet would actually have a hope of revival. Religions would go the way of the dodo, wars would cease, greed would founder.

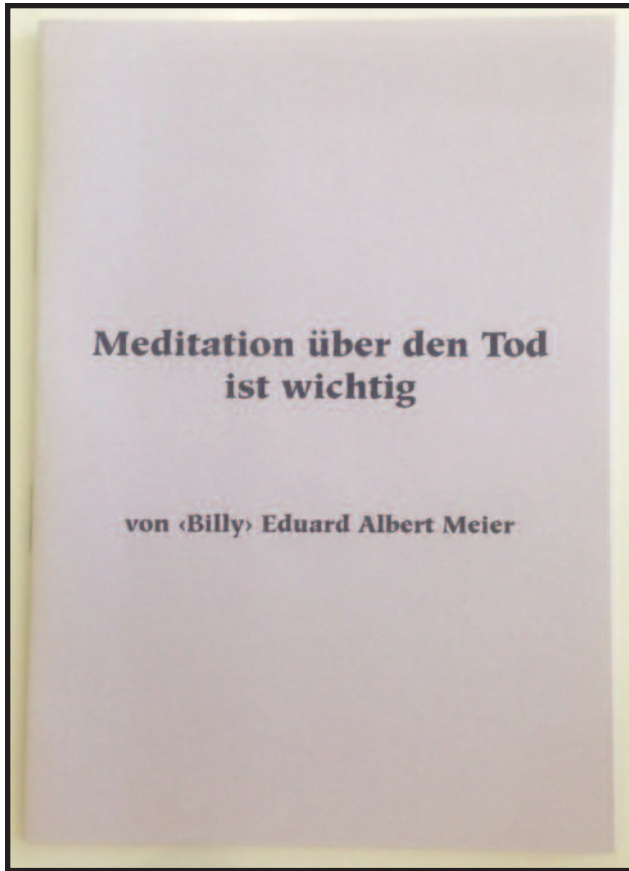
Inseparable to the whole raison d'être contemplation is that which comes before and after life. The experience of our 'being' or material life is bookended by that which Billy terms as the “unavoidable stopover between this life and the next life”: death. In Billy's article Meditation about Death is Important (Meditation über den Tod ist Wichtig) he iterates why it is so important to not ignore, but to embrace contemplation about death.

Death is not an end, it is a continuation in the on-going evolution of our spirit-forms, which, at this point in our evolution, can only evolve through the medium of our physical body's life learning and experiencing, which, through a succession of lives, build upon our accumulated learning, thus ensuring the on-going ultimate evolution of not only our own spirit-forms, but that of Creation itself.

With awareness of death we will learn to turn towards the Creational laws and recommendations, and with that we will learn to live in balance not only within ourselves but with our fellow humans, flora and fauna. We will not live to chase money and pleasure but to learn and evolve as humans. Our societal evolution and technological advances will be put towards good ends rather than as weapons of war and means of power over others. We will know what true freedom is and realise how we are not free as long as our minds are in bondage to materialistic thinking that posits 'we only live once' and allow ourselves to be subjugated to transient beliefs and materialistic desiring.

Lives will be so much more fulfilled and our found sense of purpose will ultimately translate to freedom from illusion, and clarity of outlook.

And hence, it is recommended to all to have a read of this important article by Billy that has been issued as a free booklet by Switzerland (January, 2012).



THIS TOPIC IS TRANSLATED FROM THE BOOKLET SERIES "GRATIS SCHRIFTEN" AVAILABLE FROM SSSC [GERMAN ONLY]

MEDITATION ÜBER DEN TOD IST WICHTIG

von Billy Eduard Albert Meier

Über den Tod zu meditieren resp, Todesmeditation zu üben ist von enormer Bedeutung, um ihn einerseits zu verstehen und ihn zu akzeptieren, wenn er unausweichlich herantritt und sein Recht fordert, andererseits ist die Meditation über den Tod auch wichtig in bezug darauf, was nach dem Todesleben kommt, wenn durch die Reinkarnation der Geistform ein neues Bewusstsein mit einer neuen Persönlichkeit in ein neues aktuelles Leben inkarniert.

Für dieses neue Leben ist die meditative Übung über den Tod im letzten Leben darum wichtig, weil sich die Erfahrungs- und Wissensimpulse um das Erlernte in der Speicherbank des Gesamtbewusstseinblocks ablagern und diese dann als Essenz ins Unterbewusstsein des neuen Bewusstseinsblocks und der neuen Persönlichkeit übertragen werden.

Es ist jedoch wirklich stets nur die Essenz des Erfahrenen, Erlebten und des impulsartig gespeicherten Wissens, so eben auch in bezug auf den Tod, doch hat diese Essenz im neuen Leben die Fähigkeit, sich ahnungsmässig im Bewusstsein bemerkbar zu machen.

Dadurch stösst das neue Bewusstsein mit seiner neuen Persönlichkeit wieder auf das im früheren Leben erlangte Wissen um die Bedeutung und das Verstehen des Todes, wodurch einerseits diesbezüglich drangmässig eine Weiterentwicklung erfolgt, und andererseits alles viel leichter zu bewältigen ist.

Dadurch bilden sich im Menschen wie durch eine

Symbol: DEATH / DEATH-EXISTENCE / DEATH-LIFE
 from "Symbols of the Spiritual Teaching" from the storage banks of Nokodemion and Henok retrieved and recorded by "Billy" Eduard Albert Meier



DEATH / DEATH-EXISTENCE / DEATH-LIFE

is one of 601 symbols in the book "Symbols of the Spiritual Teaching". In total there are 52,476,812 symbols.

MEDITATION ABOUT DEATH IS IMPORTANT

by Billy Eduard Albert Meier

Translation: Catherine Mossman

To meditate about death, respectively, to practice death-meditation, is of enormous importance in order to understand it on the one hand, and to accept it when it inevitably comes close and demands its right, on the other hand, meditation about death is also important with respect to what comes after the death-life, when through the reincarnation of the spirit a new consciousness with a new personality incarnates into a new active life.

For this new life, the meditative practice about the death in the last life therefore is important because the experience- and knowledge-impulses about the learning is deposited in the storage bank of the overall-consciousness-block and these are then transmitted as an essence into the subconsciousness of the new consciousness-block and the new personality.

However, it is really always only the essence of the practical, life-experience and the impulse-based stored knowledge, so even in relation to the death, this essence yet has the ability, in the new life, to make itself noticeable in the consciousness in an intuitive-based manner.

As a result, the new consciousness prods its new personality again to that knowledge about the importance and understanding of death, obtained in previous lives, through which, on one hand, an urge-based further evolution follows in this regard, and on the other hand, everything is much easier to deal with.

MEDITATION ABOUT DEATH...from page 5

Beschwingtheit die Werte des Friedens, der Freude, des Glücklichseins und der Harmonie, weil sich ein Befreitsein von Angst und Scheu vor dem Tod ausbreitet.

Vielfach wird nebst der Angst und der Scheu vor dem Tod die Praxis des Nachdenkens über den Tod durch die Neigung dessen behindert, dass gedacht wird, das Leben dauere lange und es sei stets genügend Zeit, um erst dann über alles nachzudenken, wenn das höhere Alter gekommen sei. Das aber ist grundfalsch, denn wenn in dieser Weise gedacht wird, dann entsteht automatisch und naturmässig eine Verwicklung mit weltlichen Dingen, denen sich der Mensch unweigerlich zuwendet, wenn er sich durch materielle Verblendungen seiner bewusstseinsmässigen Entwicklung entfremdet.

Dadurch verfällt er in der einen oder andern Art dem Materialismus, häuft sich Besitz und Reichtum an und vergisst, dass er sein Bewusstsein evolutionieren und sich Wissen und Weisheit ansammeln muss, um dadurch der Liebe, dem Frieden, der Freiheit und Harmonie zugetan zu sein.

Ein Mensch, der nur dem Materiellen lebt und seine Bewusstseinsentwicklung verkümmern lässt, findet auch nicht den Weg, sich um das wahre Wohl seines Lebens zu bemühen, noch kann er um seinen Tod besorgt sein.

Und wenn das so ist, können dafür auch keinerlei Vorbereitungen getroffen werden, um für alle Eventualitäten des Lebens und für den Tod gerüstet zu sein, alles zu verstehen und zu akzeptieren.

Wenn jedoch über den Tod, wie natürlich auch über das Leben, meditiert wird, dann hat das zur Folge, dass all die Dinge des Daseins in bezug auf Geld, Reichtum und Macht, Besitz und Habe sowie Status, Beruf, Image und Ruhm usw. nicht zu einer Besessenheit und Gier führen, sondern zur Bescheidenheit und zu allen Tugenden.

Also bedeutet das Meditieren über den Tod, dass damit auch das Gerechwerden gegenüber den Erfordernissen des Lebens verbunden ist, und zwar, weil beide Faktoren, eben Leben und Tod, untrennbar miteinander verbunden sind.

Durch die Verarbeitung und das Verstehen dieser Dinge wird auch eine grosse Energie entwickelt, aus der eine weitgreifende Kraft hervorgeht, durch die das Leben gestaltet und bewältigt werden kann und die im Menschen Liebe, Frieden, Freiheit, Harmonie und Freude sowie Glücklichsein schafft, was dann alles auch nach aussen getragen wird.

Und nicht genug damit, denn alles so Erschaffene lagert sich impulsässig in der Speicherbank des jenseitigen geistbedingten Gesamtbewusstseinblocks ab.

Aus diesem heraus entsteht im Todesleben ein neues Bewusstsein mit einer neuen Persönlichkeit, wobei die Essenz des Gespeicherten im neuen Unterbewusstsein eingegeben resp. ‚programmiert‘ wird, um – nach der neuen Geburt zusammen mit der Reinkarnation der Geistform – im neuen Menschen wirksam zu werden.

Für jeden Menschen ist es wichtig und auch sehr hilfreich zu wissen, dass jede gute Meditation über den Tod in bezug auf dessen Verstehen und Akzeptieren grosse Vorteile, jedoch gegenteilig das Nichtbeschäftigen mit ihm grosse Nachteile bringt.

Thereby forming itself in the human being as if through a buoyancy in the values of the peace, of the joy, of the happiness and the harmony, because of a spreading of a sense of freedom from anxiety and dread of the death.

It is often so, in addition to the anxiety and the dread of death, that the practice of reflecting about death is impeded by the tendency to think that life lasts a long time and there will always be enough time in order to first think about it, when one gets to old age.

However, this is fundamentally wrong because, when thinking in this wise, then automatically and naturally an embroilment with worldly things ensues, which the human being inevitably turns to when he/she, through material delusions, alienates themselves from their consciousness-based evolution.

Thereby they fall into one or the other kind of materialism, they accumulate property and riches and forget that their consciousness evolves and must gather knowledge and wisdom, in order to thereby be attached to the love, the peace, the freedom and the harmony.

A human being who lives only in the material [world] and allows their consciousness-evolution to become stunted, does not even find the way to trouble himself/herself about the true goodness of their life, nor can they be concerned about their death.

And if that is so, therefore absolutely no preparations can be made in order to be prepared for all eventualities of the life and for the death, and to understand and to accept everything.

If, however, one were to meditate on death, as also naturally about the life, then that has the consequence that all the things of the existence with respect to money, riches and might, property and possessions as well as status, occupation, image and fame, etc., lead not to an obsession and greed, but rather to humility and to all the virtues.

Thus meditating about death means that, hence, the satisfying of the requisites for life are aligned, and indeed, because both factors, simply life and death, are inseparably connected with each other.

Through the processing and the understanding of these things, a large energy is developed, out of which comes a far-reaching power through which the life develops and can be managed and which brings forth love, peace, freedom, harmony and joy as well as happiness in the human being, which then all becomes borne externally.

And that is not all, because all things developed in such a manner deposit themselves, in an impulse-based manner, in the storage bank of the otherworldly, spirit-dependent overall consciousness block.

Out of this arises, in the death-life, a new consciousness with a new personality, whereby the essence of that which has been stored in the storage banks, is inputted, respectively ‘programmed’ into the new subconsciousness in order to take effect in the new human being - after the new birth, together with the reincarnation of the spirit form.

For each human being it is important and also very helpful to know that every good meditation about the death, with

MEDITATION ABOUT DEATH...from page 6

Jede gute Todesmeditation inspiriert und führt zu erhellenden und erkennenden Gedanken, die das Verstehen und Akzeptieren in bezug darauf fördern und inneren Frieden und Ruhe schaffen, wodurch jede Angst und Scheu vor dem unvermeidlichen Weggehen aus dem Leben aus der Gedanken- und Gefühlswelt weichen und dahinschwinden.

Sich meditativ mit dem Tod zu beschäftigen bedeutet, sich intensiv bewusstseins- und gefühlsmässig mit ihm auseinanderzusetzen, ihn zu analysieren, zu verstehen und ihn als einen Faktor für ein neues Leben mit einem neuen Bewusstsein und einer neuen Persönlichkeit zu wertschätzen. Jede gute Meditation über den Tod öffnet dem Menschen die Sinne in bezug auf das Bewusstwerden der diesbezüglichen effektiven Wahrheit, die auch klar und unmissverständlich aufweist, dass jeder Mensch früher oder später die materielle Welt verlassen muss.

Es wird durch eine diesbezügliche Meditation daraus aber auch klar und bewusst verständlich, dass sich der Mensch bereits im aktuellen Leben eingehend mit dem Tod und seiner Notwendigkeit befassen und sich bereits in diesem darum kümmern muss, inwieweit in bezug auf Wissen, Weisheit, Liebe, Frieden, Freiheit und Harmonie sowie Tugenden usw., das Bewusstsein mit seiner neuen Persönlichkeit im nächsten Leben entwickelt sein soll.

Wird sich der Mensch dies durch seine Todesmeditation sowie durch das Lernen und Verstehen bewusst, dann hilft ihm diese Bewusstheit im gegenwärtig aktuellen Leben, sich erst recht und vermehrt dem Ganzen meditativ und gedanklich-gefühlsmässig zuzuwenden.

Eine diesbezügliche Meditation und Gedanken-Gefühlstätigkeit ist aber auch sehr wirkungsvoll in der Hinsicht, dass sich die Bedürfnisse des Bewusstseins erweitern und nach mehr Wissen und Weisheit verlangen, und zwar auch in bezug auf die Geistesbelange und die schöpferisch-natürlichen Gesetze und Gebote.

Folglich wird alles auch darauf ausgedehnt und ständig weiter fortgesetzt.

Natürlich treten bei allen Bemühungen jeder Art und Weise, die der Mensch auf sich nimmt, irgendwelche Probleme und Schwierigkeiten auf, aber diese müssen logischerweise durchwegs bewältigt werden.

Doch auch diesbezüglich kann die Meditation über den Tod sehr hilfreich sein, und zwar besonders dann, wenn harte Dinge überstanden werden müssen, die durch irgendwelche Umstände in Erscheinung treten.

Und diese Tatsache des Hilfreichseins der Todesmeditation wirkt weiter auch als Ermunterung und Impuls darauf, dass diese Meditationsform letztendlich zu einem klaren Verstehen und Akzeptieren des unvermeidlichen Wechsels vom Leben in das Todesleben und von diesem wieder in ein neues aktuelles Leben eines neuen Bewusstseins mit einer neuen Persönlichkeit führt.

In allen Phasen des aktuellen Daseins ist für den Menschen die Todesbewusstheit von grosser Bedeutung, denn durch sie

regard to its understanding and acceptance, brings great advantages, however, to the contrary, the non-dealing with it brings great disadvantages.

Every good death-meditation inspires and leads to illuminating and discerning thoughts that promote understanding and acceptance with respect thereto and bring forth inner peace and stillness, whereby every anxiety and dread of the inevitable leave-taking from the life softens and fades away from the thought- and feeling-world.

To meditatively concern oneself with death means to intensively study it carefully and to analyse it in a consciousness-based and feeling-based manner, to understand and value it as a factor for a new life with a new consciousness and a new personality.

Every good meditation about the death opens the human being to understanding with regard to becoming aware of the relevant effective truth, which also clearly and unequivocally shows, that every human being must sooner or later leave the material world.

Hence, it is through a meditation concerning this matter, also clearly and consciously understandable however, that the human being already delves more deeply into death in the current life and considers its necessity and must already concern oneself with this, in as much as in regard to knowledge, wisdom, love, peace, freedom and harmony as well as virtues, etc., the consciousness, shall be evolved with its new personality in the next life.

The human being will become conscious of this through his/her death-meditation as well as through the learning and the understanding, this consciousness then helps him/her, in the present current life, to turn themselves towards the whole in a meditative and intellectually-feeling based manner.

However, a relevant meditation and thought-feeling activity is also very effective in the respect that the requirements of the consciousness expand and call for more knowledge and wisdom, and indeed also in regard to the concerns of the spirit and the creational-natural laws and recommendations. Consequently, everything is expanded and continues further.

With all efforts of every form and wise which the human being undertakes, problems and difficulties naturally occur; these must, however, be consistently overcome in a logical wise.

Yet even in this regard, the meditation on death can be very helpful, and especially when hard things must be endured which can appear in any instance.

And this fact of the helpfulness of the death meditation acts thereon also more as encouragement and impetus that this form of meditation ultimately leads to a clear understanding and acceptance of the inevitable change from life into the death-life and from this again into a new actual life of a new consciousness with a new personality.

In all phases of the current existence for the human being

N.B. This is an unofficial translation and contains errors due to the insurmountable language differences between German and English.

FOR THE COMPLETE TRANSLATION PLEASE CLICK THE LINK AND SCROLL TO "MEDITATION ABOUT DEATH...":

<https://ca.figu.org/figu-mini-booklets.html>

IMAGES FROM SSSC / SWITZERLAND MAY 2017

Photos: Peter Chládek, Jimmy Chen, Isaac Allison



DON, ISAAC AND CHRISTIAN HARD AT WORK



BREAK TIME NAP



A LARGE BONFIRE WAS MADE FROM THE CLEARED OUT FOREST UNDERBRUSH



JIMMY WEEDING THE VEGETABLE GARDEN



ISAAC, DON AND PETER PILING UP THE CUTTINGS



MARY ASSISTING WITH THE MEAL PREPARATIONS

IMAGES FROM SSSC 2017...from page 8



ISAAC, MARY AND DON IN ZÜRICH



ISAAC, PETER AND MARY TOOK A SIDE TRIP TO THE ALPS TAKING A TRAIN FROM INTERLAKEN OST TO LAUTERBRUNNEN



ANDREAS SPENDING AN AFTERNOON SPEAKING WITH PASSIVE MEMBERS ABOUT THE FIGU MISSION



THE "JUNGFRAU" FROM BETWEEN TWO BUILDINGS IN MURREN

IMAGES FROM SSSC 2017...from page 9



PETER, MARK, DON AND ISAAC WALK AROUND THE VICINITY OF SSSC TOWARDS SOME OF THE BEAMSHIP PHOTO LOCATIONS



THE CAMPGROUND AREA AT SSSC



DURING THE ANNUAL PASSIVE GROUP MEMBERS MEETING WITH CHRISTIAN AND ANDREAS ON STAGE



THE FIGU BOOKS ON DISPLAY DURING THE MEETING

AS THE PROPHECIES AND PREDICTIONS FULFIL...

by Jimmy Chen

After searching through the internet to get a sense of the general public's view on the Billy Meier case these days, I quickly realised that there are an increasing number of opponents on the internet who want to defame the Billy Meier case, such as the so-called 'professional' investigations and the imitation of the UFO photographs. Some of these photographs look very convincing and indeed comes somewhat close to the real UFO photographs Billy took. However, upon closer inspection, one can notice that most of these imitation photographs can only be made by a play of perspectives with a mini-model hanged on a stick. So for example, none of these imitation photographs show the ship partially covered by a large object such as a tree or show the tree's reflections on the silvery surface of the ship, which can never happen with a small model.



It is very disappointing to realise that so many people are being misled by these so-called critics who assume that the Billy Meier case is a hoax and fraud. It is unfortunate that so many people are being led down the wrong path, away from the real truth which would bring about so much progress and peace, love, harmony and freedom. However, arguing these points with the opponents in an attempt to show them the light of the truth so that they can benefit from it, generally also bears little fruit and only leads to further aggressive stances and does not lead to the desired result. One wants to show them the authenticity of the case, but even by pointing out the factual evidence logically to them, they quickly forget about it and move on to further ignore the real evidence.

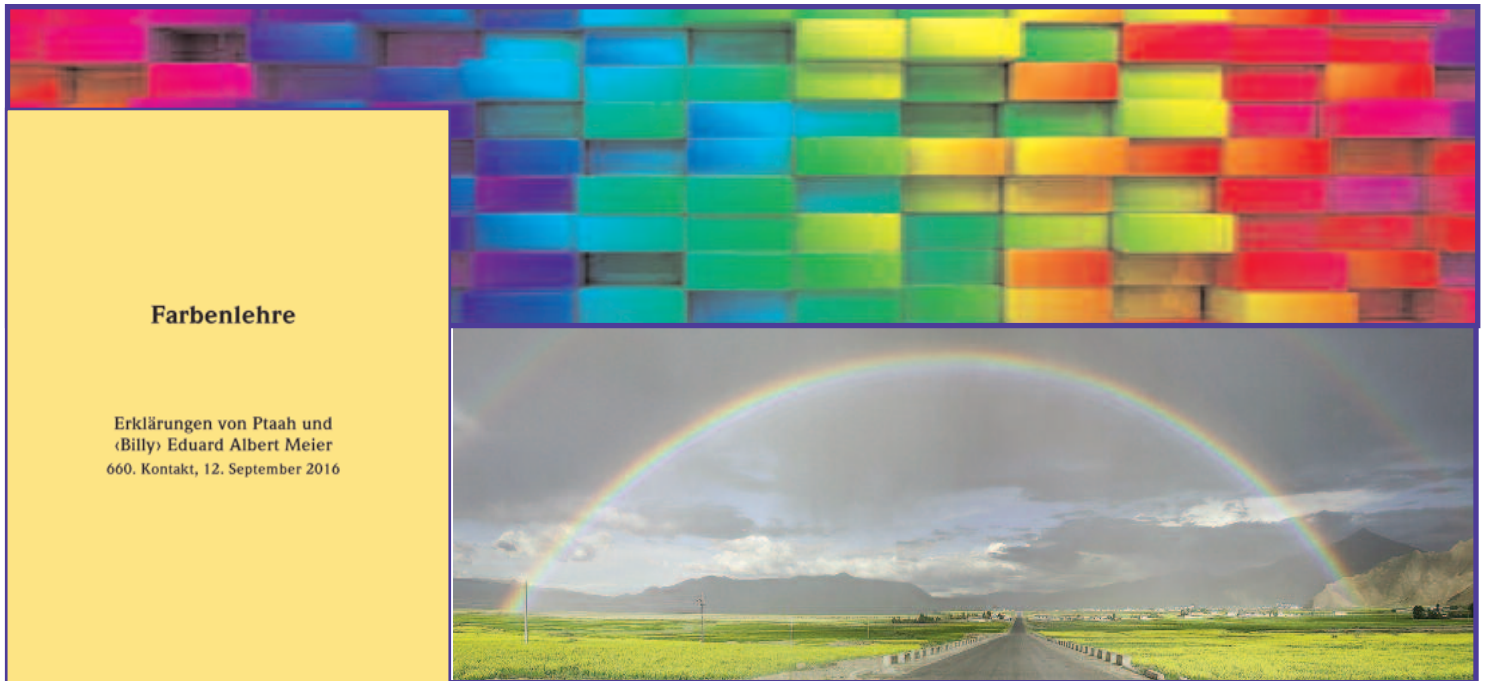
Thinking about this further, one realises that trying to fully prove the case to another is definitely not the most effective thing to do. One can show and discuss the valid points to them; however, any further attempt to 'change' their mind is generally not possible unfortunately. As the saying goes, it is much more beneficial if one finds and recognises the truth on their own, than it would be if it is forced upon them.

It is the beginning time of the Aquarian age and everyone is being tested like a class in an exam, and one cannot simply give the answer to their classmates. The thought-work must be performed by the individual and only a helping hand can be given when it is asked for appropriately. The search for the truth must be performed on one's own, and as cruel as this may sound in our times when there are so many looming disasters caused by our lack of intellect and lack of rationality, it is the only way. Only when the prophecies and predictions start to fulfil and people's lives and conscience become unbearable will people start turning to the truth on a larger scale, only then will they perform the necessary thought-work that will allow them to find and recognise the truth.

For now, as a FIGU member, to bring about a real change towards the good, I realise one can only be a good example for our fellow human beings. To learn to be a good and upright human being through the learning of the Spiritual Teaching so that one day, when the majority of the people start turning to the truth, they can find a group of people who are true human beings that are genuinely looking out for the real wellbeing of the people and planet. Through the examples of equality amongst people, self-responsibility, feeling for others, true love, peace, freedom, harmony, equalisedness; a real perception of reality through a neutral-positive wise of thinking and understanding of the reality through the laws and recommendations

AS THE PROPHECIES AND...from page 11

of the Creation Universal-Consciousness. One can only be a good example for their fellow human beings, who then out of their own self-initiative, recognise the good example and bring about the change towards the good within themselves. Only then can the truth spread out like a forest which grows ever larger. Of course this does not mean one stands idly by and fully ignores their fellow human beings, as one also must make themselves available to others as much as possible, however, without any missionizing or proselytising.



“FARBENLEHRE” IS FROM FIGU’S “GRATIS SCHRIFTEN” (FREE BOOKLETS) SERIES

FARBENLEHRE: ERKLÄRUNGEN VON PTAAH UND BILLY EDUARD ALBERT MEIER

660. KONTAKT, 12. SEPTEMBER 2016

TEACHING OF COLOURS: EXPLANATIONS BY PTAAH AND BILLY EDUARD ALBERT MEIER

CONTACT 660 / SEPTEMBER 12TH, 2016

Translation: Jimmy Chen and Catherine Mossman /
Tiny Township, Ontario / June-July, 2017

Farbenlehre

Billy

Mir liegt eine Frage auf der Zunge, und zwar wegen der Farbe Blau und dem Blaulicht, worüber schon dein Vater Sfath gesagt hat, dass diese Farbe und das gleichartige Licht allgemein auf den Menschen beruhigend und gar gesundheitsfördernd wirke, und zwar auch auf das Gehirn und den Metabolismus.

Die Blaufarbe schaffe eine gute Umgebung für die Gesundheit und das Gesundwerden, entgegen eben einer schlechten Umgebung, wie z.B. durch die Farbe Violett, die im negativen Fall sehr deprimierend wirke, Depression, Unsicherheit und Unzufriedenheit bringe und krankheitserregend sei.

Ist es möglich, dass du einmal bezüglich der Farben allgemein etwas genauer erklären kannst, und zwar im Sinn eurer Farbenlehre, von der Sfath mehrmals gesprochen hat?

Ptaah

Bezüglich der erdenmenschlich erstellten Farbenlehre ist zu sagen, dass diese recht mangelhaft und psychologisch unzureichend ergründet ist, weshalb diesbezüglich auch

Teaching of Colours

Billy

A question lies on the tip of my tongue, and indeed regarding the colour blue and the blue-light, about which your father Sfath had already said that this colour and the similar light have a calming and even health-promoting effect on the human beings, and indeed also on the brain and the metabolism.

The blue-colour creates a good environment for the health and the recovery, exactly contrary to a bad environment, as for example, through the colour purple, which in the negative case has a very depressing effect, brings depression, insecurity and dissatisfaction and is illness-causing.

Is it possible that you can explain something more precise with regard to the colours in general, and indeed in the sense of your teaching of colours, of which Sfath had spoken of on several occasions?

Ptaah

With regard to the teaching of colours created by the Earth human beings, it is to be said that this is quite deficient and is inadequately fathomed psychologically, which is why in this

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sehr fehlerhafte Beschreibungen bestehen.

Speziell in bezug auf Komplementärfarben, die mit einer bestimmten anderen Farbe – oder mehreren anderen Farben – gemischt werden, bestehen leider völlig falsche Beurteilungen und Vorstellungen.

Grundsätzlich weisen Farben in bezug auf deren psychologische, charakter-, farbenverträglichkeits-, interessen-, lebensEinstellungs- und persönlichkeits- sowie bewusstseins-, gedanken-, gefühls- und psycheszustandsmäßige Bedeutung und Beurteilung in jedem Fall positive Werte wie auch negative Unwerte auf, was aber in der differierenden irdischen Farbenlehre nicht berücksichtigt wird.

Also wird durch die sogenannte Farbenlehre, die in irdisch-psychologischen Kreisen usw. betrieben wird – die je nachdem verschieden ausgelegt wird –, einzelnen Farben bestimmte Eigenschaften und Wirkungen zugeschrieben.

Gegenteilig zu diesen irdischen Auslegungen der Farbenlehre fundiert unsere plejarische Farbenlehre auf jahrtausendalten psychologie-wissenschaftlichen Erkenntnissen und Erfahrungen, die darlegen, dass richtigerweise die Farben im Menschen bestimmte emotionale Effekte in bezug auf gedanken-gefühlsmässige Regungen hervorrufen und auch besondere Assoziationen auslösen. Welcher Eindruck bzw. welche Gedanken, Gefühle und Emotionen durch die Farben beim Menschen geweckt werden, und welche Handlungen, Taten und Verhaltensweisen daraus entstehen, das wird durch seinen positiven oder negativen psychologischen Zustand seines Charakters, seine Farbenverträglichkeit, sein Farbenverständnis, seine Interessen, LebensEinstellung und Persönlichkeit sowie durch sein Bewusstsein, seine Gedanken, Gefühle und seinen Psychezustand bestimmt.

Die Bedeutung und Beurteilung erfolgt dabei also immer und in jedem Fall in positiver oder negativer Weise.

Neben dem Wissen um die Bedeutung und Wirkung der Farben ist insbesondere auch der zweckmässige Gebrauch von Bedeutung.

Farben dienen immer auch als Information und Leitfaden, an denen sich der Mensch orientieren kann.

In positiver Weise wirken Farben in vielerlei Beziehungen unterstützend, so auch bei der Kommunikation, weil sie dem anderen Menschen, dem Gegenüber resp. dem Gesprächspartner nutzvolle zusätzliche Informationen übermitteln, was auch durch die Farbe der Kleidung und durch Gegenstände sowie durch Farbvorlieben usw. sein kann.

Um nun aber einen Blick auf die entsprechenden Farben zu werfen, kann ich nur beschränkt eine kurze Übersicht geben, weil der ganze Umfang zu weit führen würde.

Ausserdem bin ich in bezug auf unsere symbolische Farbenlehre nicht sehr bewandert, folgedem ich diesbezüglich gewisse Wissenslücken habe und ich daher auch nicht über alle Kenntnisse aller Farben verfüge und nur unvollständige Angaben machen kann.

Trotzdem will ich die mir bekannten Fakten der positiven und negativen Werte der Farben aus unserer psychologischen Sicht aufführen, wobei jedoch dazu zu sagen ist, dass alle positiven Werte auch gegenteilig in negativen Weisen in Erscheinung treten, folgedem also die eine oder andere

regard also very faulty descriptions exist.

Especially with regard to complementary colours, which are mixed with a certain other colour or several other colours, unfortunately, completely false assessments and definitions exist.

Fundamentally, colours exhibit, with regard to their psychological, character-based, colour-compatibility-based, interest-based, life-attitude-based and personality-based as well as consciousness-based, thought-based, feeling-based and psyche-state-based meaning and assessment in every case, positive values as also negative unvalues, which, however, are not considered in the varying teaching of colours on Earth.

Therefore, through the so-called teaching of colours, which is practised in Earth-based psychological circles, etc. – which is interpreted differently in each case -, individual colours are attributed with certain characteristics and effects.

Contrary to these Earthly explanations of the teaching of colours, our Plejaren teaching of colours is based on thousands of years of psychology-scientific cognitions and experiences, which demonstrates that in a correct manner, the colours evoke certain emotional effects in the human beings with regard to thought-feeling-based motions and also triggers specific associations.

Which effect, respectively, which thoughts, feelings and emotions are awakened in the human beings through the colours, and which deeds, actions and behaviour arise from them, that is determined by their positive or negative psychological state of their character, their colour-compatibility, their colour-understanding, their interest, life-attitude and personality as well as by their consciousness, their thoughts, feelings and their psyche-state.

Therefore, the meaning and assessment thereby also takes place always and in every case, in positive or negative wise. Besides the knowledge about the meaning and effects of the colours, the appropriate use is especially also of significance.

Colours serve always as information and guidelines, upon which the human being can orientate him or herself.

In positive wise, colours have a supportive effect in various respects, thus also with the communication, because they convey useful additional information to the other human beings, to the counterpart, respectively, the conversational partner, which also can be by the colour of the clothing and by objects as well as by colour-preferences, etc.

Now however, in order to take a look at the corresponding colours, I can only give a brief overview with limitation, because the entire scope would lead too far.

Furthermore, I am not very versed with regard to our symbolic teaching of colours, consequently I have certain gaps in knowledge in this regard and I therefore also do not have all cognisance of all colours available and can only provide incomplete information.

Nevertheless, I will list the facts of the positive and negative values of the colours that I know from our psychological point of view, whereby however, it is to be said that all positive values also appear conversely in negative wises, conse-

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Form in Erscheinung treten kann, und zwar je gemäss dem Gesamtverhalten und dem bewusstseins-psychemässigen Zustand des Menschen, was ich nach den folgenden Erklärungen am Schluss noch anhand der Violettfarbe besonders ausführen werde.

Vorerst aber will ich folgendes darlegen, das jedoch nicht einen umfassenden, sondern nur einen grösseren Teilüberblick über das volle Farbspektrum gibt, folgedem auch zu sagen ist, dass gemäss unserer Farbenlehre jede Farbe sowohl positive als auch negative Werte aufweist, folgedem also immer beides zu betrachten und zu beurteilen und auch zu beachten ist, dass sich beide Formen, Positiv und Negativ, vermischen können.

Farben wirken sehr unterschiedlich auf den Menschen. Die Wirkungsweise und Bedeutung von Farben sind also sehr unterschiedlich.

Was ich nun erkläre, beschränkt sich nur auf die Farben, die den Chakren des menschlichen Körpers und Bewusstseins zugeschrieben werden.

Dabei nenne ich auch einige Mischfarben, die wohl berücksichtigt werden müssen.

Also erkläre ich zu den Farben, was deren Bedeutung ist und welchen Einfluss diese auf den Menschen nehmen, welche Fähigkeiten, Möglichkeiten sowie Verhaltensweisen damit angesprochen werden.

Jede Farbe wirkt jedenfalls, und zwar ob der Mensch das nun annimmt oder nicht.

Farben können auch heilende Wirkungen haben.

Jedoch muss klar sein, dass meine Auflistung der Farben und deren Bedeutungen nicht den Anspruch der Vollständigkeit erheben.

Ausserdem hebe ich mehr die positiven Werte und Wirkungen der Farben hervor, wobei die einzelnen Begriffe jedoch auch nur die Form dessen nennen, was als Grundbedeutung zu verstehen ist.

Die richtige Auslegung jedes Begriffs muss also in die richtige Bedeutung umgeformt werden, wie z.B. ‚Änderung‘, was bedeutet, dass der Mensch immer wieder in irgendwelchen Dingen Änderungen vornimmt.

Oder ‚Dunkelheit‘, was aussagt, dass der Mensch z.B. mit ‚dunklen‘ Gedanken und einem ‚dunklen‘ Sinnen einhergeht, wie z.B. auch ‚emotional‘, was eben bedeutet, dass der Mensch emotional veranlagt ist.

WEISS

Das natürliche Gegenteil von Schwarz.
Kontrastfarbe.

Symbolisch betrachtet weist diese Farbe auf den Ursprung, die Gegenwart und die Zukunft des Lichtes hin, woraus alles Sichtbare gebiert.

Sohar-Licht und Urknall-Phase.

Die Farbe Weiss wird symbolisch auch als liches Prinzip der Schöpfung, wie auch als Gerechtigkeit und Symbol für Ehrwürdiges verstanden.

Positiv:

quently therefore the one or the other form can appear, and indeed according to the entire-behaviour and the consciousness-psyche-based state of the human being, which I will still explain specifically at the end after the following explanations by means of the purple-colour.

But for now I will explain the following, which, however, does not give a comprehensive, but rather only a greater part-overview over the full colour-spectrum, consequently it is also to be said that according to our teaching of colours, every colour exhibits both positive and negative values, hence therefore, always both are to be observed and considered and to be assessed and it is also to be noted that both forms, positive and negative, can be mixed.

Colours have very different effects on the human beings. The mode of functioning and significance of colours are therefore very different.

What I explain now, is limited only to the colours which are ascribed to the Chakras of the human body and consciousness.

Thereby, I will also mention some mixed colours, which must indeed be considered.

Therefore, regarding the colours, I will explain what their significance is and what influence these have on the human beings, what capabilities, possibilities as well as behaviours are brought up by them.

Every colour has an effect in every case, and indeed whether the human being accepts this now or not.

Colours can also have healing effects.

However, it must be clarified that my listing of the colours and their meanings does not claim to be complete.

Furthermore, I emphasise the positive values and effects of the colours more, in which case the individual terms, however, mentions also only the form which is to be understood as the basic-meaning.

The right interpretation of each term must therefore be transformed into the right meaning, as for example, ‚Change‘, which means that the human being again and again makes changes in whatever things.

Or ‚darkness‘, which states that the human being, for example, is accompanied with ‚dark‘ thoughts and a ‚dark‘ sense, as for example, also ‚emotional‘, which simply means that the human being is emotionally inclined.

WHITE

The natural opposite of black.

Contrast-colour.

Symbolically considered, this colour refers to the origin, the present and the future of the light, from which everything visible is given birth to.

Sohar-light and big-bang-phase.

The colour white is symbolically also understood as light principle of the Creation, as also as fairness and symbol for that which is venerable.

Positive:

Ascension-completion, seniority, carrying out, endeavour,

N.B. This is an unofficial translation and contains errors due to the insurmountable language differences between German and English.

FOR THE COMPLETE TRANSLATION PLEASE CLICK THE LINK AND SCROLL TO THE ARTICLE "TEACHING OF COLOURS":

<https://ca.figu.org/figu-mini-booklets.html>

EXCERPT FROM "RUND UM DIE FLUIDALENERGIE" / P. 49

BY BILLY

SWINGING-WAVES AND POWERS - REMOVING OF CLOTHING - COSMIC-ELECTROMAGNETIC LIFE-ENERGY

Translation and Interpretation: Michael Uyttebroek

The human being receives swinging-waves and powers from the entire universe, especially the so-called cosmic-electromagnetic life-energy. This cosmic-electromagnetic life-energy has a quite fine bluish colour, which the human being under certain circumstances is able to see. It is this, the actual life-energy, which the human body as well as the spirit-form receives and processes and from which the human being truly lives. However, this energy, which penetrates into the body, transforms itself and yields by-products. These by-products in turn exist of various energy-forms, as for example, as a most important point, the mental fluidal power, the personal mental fluidal-form, which mentally characterises every individual human being. It is this same energy, which for example, establishes itself into objects, which is carried by the human being over a long time and which this object provides the personal of the mental of the concerned human being. This stored mental fluidal power in this object can become perceived from fellow human beings as radiations. A fact, which already many have found, when they touch any object of another person or have taken it into their hand. This radiation represents something strange or something familiar to the human being, depending on whether the concerned human being is connected to the other human being to whom the object simply belongs to or had belonged to. Just as a such object fully stores itself with the fluidal powers of the human being, thus the clothing that one wears also stores these mental fluidal powers. Fully soaked with these, they build a hampering armour around the body, which is why through them, neither the escaping mental fluidal powers of the body can reach out with full power into the open air, nor is the cosmic-electromagnetic life-energy able to penetrate in complete strength into the body of the human being. The full and natural exchange of the penetrating power as well as the mental fluidal powers from out of the body can then first take place quite normally, naturally and unhindered when the body is without clothing. This therefore means that when a human being conducts their meditation or meditative practice, they have to totally discard their clothing and to dispose their clothing somewhere outside of their meditation space. As a rule, the room next to the actual meditation space is suitable, where the meditation person can unclthe and dress again.

What applies to clothing also applies to jewelry, watches, etc. if these are not of pure gemstones or of precious metals. Again, mental fluidal powers are released from the body of the human being. Through the clothing that is worn, these fluidal powers cannot be completely freely released into the ether, but rather certain parts get absorbed and stored into the clothing and then builds an armour. The thicker the clothing of the human being is, the more these fluidal powers become absorbed. The human being can notice that when one goes swimming out in the open and only wears a small bathing suit, their body is very much freer and guarantees a much better energy exchange than if they are completely dressed.

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