



FIGU-LANDESGRUPPE CANADA NEWSLETTER

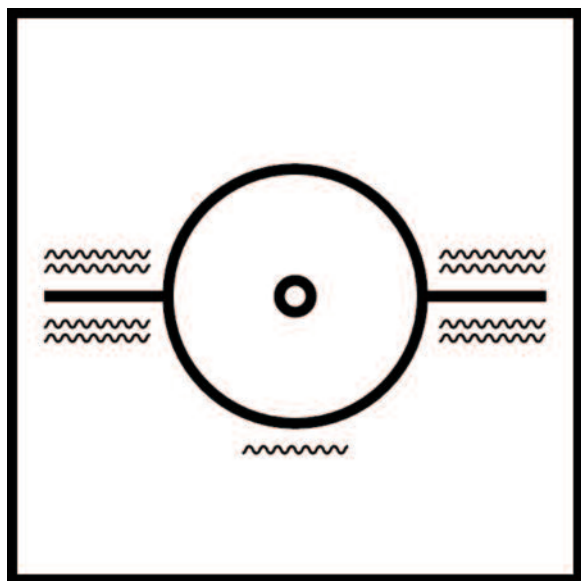
OFFICIAL NEWSLETTER OF THE FIGU CANADA NATIONAL GROUP / FLCA

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MAY 2013: FLCA MEMBERS MARCEL, MICHAEL AND JIMMY HAVING A WORK BREAK AT THE SEMJASE-SILVER-STAR-CENTER KITCHEN [MORE PHOTOS ON PAGE 4]

Symbol: TRUTH
from “Symbols of the Spiritual Teaching”
from the storage banks of Nokodemion and
Henok retrieved and recorded by
“Billy” Eduard Albert Meier



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

FLCA SPECIAL EVENT AUGUST 22, 2013: ATLANTIS MEIER VISITS TORONTO FOR AN INFORMAL Q&A SESSION

Admission is free however donations will be accepted to help cover the costs of the room rental.

For more information please confirm with a brief message if you would like to attend this special event as seating is limited at: info@ca.figu.org

INDEPENDENCE

By Eva Bieri, Switzerland
From Stimme der Wassermannzeit Nr. 160
Translation: Renate Stiller

Every person needs the other species that ‘live around’ on this planet. Be it in order to get satiated, reproduce or to get from A to B, etc. That is an irrefutable fact, that is and will remain so. Being ‘independent’- there is no such thing, for any living being, especially not for mankind. Many only become painfully aware of it when sickness, accident, loneliness or advancing age appear. Then they realize that they never were independent and never will be.

The stronger help the weaker, the intelligent ones those that are a little more simple. Sometimes it is the other way around.

The only independence one can attain is with thought-one’s very own original thinking, thinking things through, internalized thinking. One has to swim through and emerge from all the external influences that inundate us day and night, such as the media, people, worries, the fight for survival, work.

Thinking alone is best: Whoever goes on a thought-trip with self-reliance, knows no boundaries and can thus snatch a little corner of independence.

FREEDOM AND THE TIES THAT BIND

by Catherine Mossman / June 28, 2013

One of the cornerstones of 'civilised' society is the great stead we put in the upholding of our individual and societal freedoms. Though we perceive ourselves to be free are we really? How do we define freedom?

Yes, we are free to go wherever we want and do whatever we want, subject to societal laws and, or, religious circumscriptions. And yes we are free to travel, change partners, change jobs, seek fame and fortune, etc. A lot of us would say: "and so there, that is freedom! What more could one want?" Yet, I would contend that this incessant restlessness, so manifested in our endless searching and casting about, is a reflection of our inner lack of self-perception and concomitant lack of inner freedom! We endlessly seek to attain that mirage of happiness on the horizon, if we can only get there... but we never do because it is not out there, it is inside us.

Unfortunately, we still generally live with a great lack of awareness about our inner-life, our inner being, and our inner-consciousness. The concept of inner freedom is a concept that has barely any societal recognition, yet it has the greatest bearing on our outward feelings of satisfaction and happiness with life. Indeed if we do not have inner freedom how can we be truly outwardly free?

Our unexamined beliefs and assumptions keep us fettered.

The following excerpt from Billy's Om, Canon 43, lines 156-170 further illustrates this:

156. Als Beispiel diene einmal das: Ein Hund liegt seit Jahren vor seine Hütte gekettet, und schon seit Jahren hat er das Bewusstsein, durch die starke Kette gebunden und gefesselt zu sein.
 157. Die Kette hält ihn so fest, dass er alle Versuche zur Befreiung schon lande aufgegeben und beinahe vergessen hat, obwohl er die Kraft zum Ausbrechen noch besitzt.
 158. Eines Tages aber ist ein Kettenglied durchgescheuert und die Kette reißt, da er aber schon so lange Jahre im Bewusstsein eines Gefangenen gelebt hat, macht er keinerlei Versuch, die Freiheit zu erfassen und davonzulaufen.
 159. Die ganze Welt läge plötzlich vor ihm, wenn er sich nur seiner Kräfte bewusst würde.
 160. Aber weiterhin liegt er Tag für Tag vor seiner Hütte, sehnt sich nach Freiheit und bleibt doch ein Gefangener seiner selbst.
 161. Eines Tages aber kommt eine Katze vorbei und der Hund schnellt hoch.
 162. Durch die Katze hochgehend, jagt er ihr nach, weit über die Kettenlänge hinaus, die ihn bis anhin eingeeengt hat.
 163. Und siehe, plötzlich überfällt ihn eine wundersame Freiheit – und er rennt und rennt.
 164. Das Gefängnis der Hütte und Kette ist plötzlich verschwunden und vergessen, und nur noch die Freiheit hat Besitz von ihm.
 165. Genau so ist es auch mit dem Menschen.
 166. Weil jahrtausendealte falsche Überlieferungen und Irrlehren ihm falsche Götter gepredigt haben, kennt er sein Selbst nicht mehr.
 167. So weiß er aber auch nichts mehr von den Kräften und Möglichkeiten, die in ihm liegen und unterdrückt werden.
 168. Das Bewusstsein und der ganze Mentalblock mit der Psyche des Menschen sind Gefangene nur einen schwachen Schimmer des wahrheitlichen Lichtes zu erblicken.
 169. Mit Sicherheit kommt aber der Tag, an dem der Mensch sich in seinen Gedanken und Gefühlen etwas weiter vorwagt als gewöhnlich, und dann noch ein bisschen weiter und weiter.
 170. Dann glänzt in ihm das innere Licht auf, und er erhascht vorerst nur einen kleinen und flüchtigen Blick

156. To serve as an example: A dog is chained for years before his hut, and for years he has the awareness of being bound and tied by the strong chain.

157. The chain holds him so fast that he has given up all attempts to liberate himself and has already almost forgotten that he still has the power to break away.

158. One day, however, a link in the chain has become worn through and the chain breaks, but since he has lived for so many years with the consciousness of a prisoner, he makes no attempt to realise his freedom and run away.

159. The entire world suddenly lies before him, if only he would become conscious of his powers.

160. Rather he continues to lie in front of his hut, day after day, longing for freedom and yet remaining a prisoner of his own self.

161. One day, a cat comes along and the dog rockets up.

162. Through the cat's fast takeoff, he chases after her, far beyond the length of the chain, which up until now had constricted him.

163. And, behold, suddenly he is overcome by a wondrous freedom - and he runs and runs.

164. The prison of the hut and chain is suddenly gone and forgotten, and only freedom yet has possession of him.

165. It is exactly so with the human being.

166. Because thousand year old traditions and false heresies have preached to him/her of false gods, he/she no longer knows his or herself.

167. Just as he/she also knows nothing more about the powers and capabilities which are lying within him/her and are suppressed.

168. The consciousness and the whole mentality block with the psyche of the human being are captive to only catching sight of faint glimmers of the true light.

169. With certainly the day will come when the human being in his/her thoughts and feelings ventures a little further than usual, and then yet a little further and further.

170. Then the inner light begins to gleam in him/her, and he/she catches, in the moment, only a small and fleeting glimpse of his/her true inner nature.

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

FREEDOM AND... from page 2

seines wahren Wesens.

As Billy states in line 158: "...but since he has lived for so many years with the consciousness of a prisoner, he makes no attempt to realise his freedom and run away" applies equally to us. We have been unknowing prisoners of our own lack of awareness, living so long with anxieties, fears, and imbalances out of our own device that we are not aware that we are not actually free.

We cannot escape, or run away as long as we think we have no power, or as long as we think we can simply take pills or go to therapy sessions. No matter where we go, whom we are with, what job we do and how much money we make, we take our psychosis with us. The unprecedented consumption of psychiatric drugs attests to the degree of blindness existing as to the root cause of our largely self-created malaise.

It is impossible to grow towards inward understanding and self-knowledge by only applying outward/ material-world efforts to do so! Such efforts give only short-lived false relief until our inward anxieties and unbalanced-beingness rears up again.

In order to really be free we must be both aware of and utilise our innate powers and abilities. These powers and abilities are not usually called upon as we generally are not made aware of them, and are expected to travel our lives in the narrow constricts of societal expectations wrought by keeping our consciousness based on a materialistic/ sensory trajectory.

However, these constricts that we buy into are indeed the shackles that bind us.

As Billy says, indeed the day will come when the inner light within will start to become noticeable and our thoughts and feelings start to venture further afield and we start noticing that the world within us and indeed around us has so much more to offer and so much more to learn from.

In the long run the journey will inevitably take us much farther afield than the metaphorical little huts we lie in front of now.

However, it's going to take a lot more work than simply chasing a cat!!

ALL THINGS MUST PASS

by Michael Uyttebroek / June 5, 2013

As the time at the SSSC slips into the recesses of memory there is one insight which I wish to keep fresh in my mind: everything has a beginning and an end. Whether it is interpreted as a seemingly negative or positive event or happening or whether it is viewed from a neutral perspective, no matter which case, all must come to pass: the ceaseless rainy days and nights, the muddy and slippery forest beds, feeding the plump dandelion greens to the geese, the warm meal before me, the interesting conversation or the long flight back to Canada. The preparation, the anticipation, the doing, the ending and the moving forth in one continuous movement, ever-transforming...the coming into being and the passing, all of which occurs in the being of existence.

A good example of this process can be manifested when sitting with a plate of delicious food before you. It is a certainty that it will be eaten. There is a specific beginning with the first fork-full. One can choose to fully appreciate the flavours and consistencies, taking one's time to savour each bite, but we all know with absolute certainty that sooner or later this phase will end and seamlessly slip into the next phase of conscious or unconscious participation with "being". This applies to any activity, with each breath, each renewed inhalation and expiration, and also with life and its inevitable termination. Everything has its beginning and end and it is up to us, how we choose to view this process, either as a burden or joy or one rich with problems and their solutions. Invariably we will all die and this phase of existence will transform into another. This must be and will continue to be ad infinitum. All the little beginnings and endings tied together in a ceaselessness of being. No matter how permanent and unchanging things may appear to be, it is a certainty that all things and events must pass, to be transformed, and through the laws of cause and effect, manifest themselves anew. With absolute certainty the words before you will come to an end. You can choose to contemplate the meaning or not but nevertheless the coming into being and the passing away must be.

FROM OUR SUPPORTERS:

A GRACIOUS EMAIL SENT TO FLCA REGARDING THE TRANSLATION OF "THE PSYCHE" BY BILLY

Dear friends,

"beauty is the splendor of truth" as Plato said. . .
 your shipment arrived very well wrapped to assure a
 safe delivery. . .
 but the treasure inside was very well wrapped too. . .
 in kindness, gentleness. . . and the beauty and ele-
 gance from someone who's heart emanates
 the most exquisite perfume!
 thank you friends for such a delightful offering!
 with groups such as yours there is hope
 for humanity!

salome,
 M.P. [name withheld]
 email received May 27,2013

THE SPIRITUAL TEACHING APPLIED IN OUR DAILY LIFE

On being anti-materialistic:

Yes, that is necessary. But this "being anti-materialistic" does not mean that you don't own a house or earn money etc. It just means that you are not excessive materialistic, that you don't cling to material possessions and focus to own possessions with all force. In a material world we cannot do and live without material things and possessions. So being anti-materialistic doesn't mean that one has to be poor. Even a rich person may be anti-materialistic.

Source: FIGU Discussion Board / Your Questions to Billy Meier Answered

FLCA MEMBERS AT SSSC, SWITZERLAND / MAY 2013

photos: Michael Uyttebroek, Jimmy Chen



GUIDO MOOSBRUGGER AND JIMMY



MARCEL AND MICHAEL PLANT TREES



MARCEL AND JIMMY BY THE SSSC SHIELD



JIMMY STACKING THE FIREWOOD



MICHAEL AND HIROMASA FROM JAPAN WORK TOGETHER IN EXTRA MUDDY TERRAIN

FLCA MEMBERS AT SSSC... from page 4



SSSC VIEW FROM PARKING AREA



DETAILS OF MONUMENT ON SSSC GROUNDS



BILLY AT THE CORRECTION GROUP MEETING



GLÜCK, GEWALT UND ANDERE VERHALTENSMUSTER DES MENSCHEN ...

von "Billy" Eduard Albert Meier

4. Juli 2012

1. Glück und Gewalt sowie alle anderen Verhaltensmuster des Menschen wirken hochgradig ansteckend und bestimmen also die Verhaltensweise von Familienmitgliedern, Freunden, Bekannten, Gruppierungen und von kleinen und grossen Massen von Menschen.
2. Das Verhalten eines einzelnen vermag viele andere anzustecken, denn die menschlichen Gehirne resp. die aus dem Bewusstsein hervorgehenden Gedanken und die daraus resultierenden Gefühle vermögen sich gegenseitig zu infizieren.
3. Die entsprechenden vielfältigen Verhaltensformen, die aus Gedanken und den daraus resultierenden Gefühlen aufgebaut sind, reichen von Freude, Harmonie, Liebe, Frieden, Freiheit, Frohsein, Glück und Gewalt bis hin zu Hass, Rache, Vergeltung, Mord und Selbstmord.
4. Die Infizierung von Gehirn zu Gehirn, von Bewusstsein zu Bewusstsein resp. von Gedanke zu Gedanke und von Gefühl zu Gefühl wirkt wie ein Viren-Befall, weshalb auch von Gedanken-Viren und Gefühls-Viren gesprochen werden kann, was jedoch nur als Vergleich zu verstehen ist.
5. Alle Verhaltensweisen des Menschen wirken auf die Mitmenschen ansteckend und können sich wie eine Epidemie oder im schlimmsten Fall gar wie eine Pandemie ausbreiten.
6. Die Ansteckung erfolgt durch das Verbreiten von Ansichten und Meinungen sowie durch Gedanken und Gefühle, Taten und Handlungen, die von den Menschen wahrgenommen und zu eigen gemacht werden.
7. Folglich ergibt sich die Infizierung also dadurch, indem anderer Menschen Ansichten, Meinungen, Gedanken, Gefühle, Taten, Handlungen und sonstige Verhaltensweisen unkontrolliert übernommen resp. angenommen und ebenfalls ausgeführt und gepflegt werden.
8. Und je nachdem, wie der Mensch seine Selbstverantwortung und seine Selbstkontrolle wahrnimmt, dauert die Inkubationszeit des Gedanken-Gefühls-Viren-Befalls bis zum Ausbruch kürzere oder längere Zeit.
9. Wird jedoch die Selbstverantwortung und Selbstkontrolle in bestem Mass gepflegt, dann kann eine Reaktion auf den <Viren-Befall> sehr lange auf sich warten lassen oder im allerbesten Fall gar ausbleiben.
10. Bei den Menschen der Erde ist jedoch die Regel die, dass sie sich nur zu gerne durch die Verhaltensweisen ihrer Mitmenschen anstecken lassen.
11. Dabei spielt es keine Rolle, ob dies in direkter oder indirekter Weise geschieht, direkt von Mensch zu Mensch oder über viele Ecken und Distanzen hinweg, über Medien durch Zeitungsberichte, Radio- oder Fernsehsendungen, Telephonate oder Gerüchte und Verleumdungen usw.
12. Tatsache ist, dass die vielfältigen Verhaltensweisen des Menschen, sei es Liebe, Hass, Gedanken und Gefühle der Zufriedenheit, Unzufriedenheit, der Freiheit, des Friedens, der Harmonie und der Rache, der Vergeltung, des Glücks, der Heftigkeit, der Sanftmut, des Mutes, der Angst

HAPPINESS, GEWALT AND OTHER BEHAVIOURAL- PATTERNS OF THE HUMAN BEINGS ...

July 4, 2012 (date of posting on <http://beam.figu.org>)

by "Billy" Eduard Albert Meier

Translation: Jimmy Chen

1. Happiness and Gewalt as well as all other behavioural-patterns of the human beings are highly contagious and thus determine the behaviour of family members, friends, acquaintances, groupings and of small and large masses of human beings.
2. The behaviour of an individual is able to be contagious to many others, because the human brain, respectively, the thoughts proceeding from out of the consciousness and the feelings resulting from them are able to infect one another.
3. The corresponding manifold behavioural-forms, which are built up from the thoughts and the feelings resulting from them, reach from joy, harmony, love, peace, freedom, gladness, happiness and Gewalt up to hatred, revenge, retribution, murder and suicide.
4. The infection from brain to brain, from consciousness to consciousness, respectively, from thought to thought and from feeling to feeling works like a virus-infestation, which is why thought-virus and feeling-virus can also be spoken of, which however, is only to be understood as a comparison.
5. All behaviours of the human beings affect the fellow human beings contagiously and is able to spread out like an epidemic or in the worst case, even like a pandemic.
6. The contagion occurs through the spreading of views and opinions as well as through thoughts and feelings, actions and deeds, which is perceived by the human beings and are made their own.
7. Consequently, the infections result through that views, opinions, thoughts, feelings, actions, deeds and other behaviours of other human beings are uncontrollably taken over, respectively, accepted and likewise carried out and nurtured.
8. And depending on how the human being perceives his or her self-responsibility and his or her self-control, the incubation period of the thought-feeling-virus-infestations lasts a shorter or longer time until the breaking-out.
9. If however, the self-responsibility and self-control are cared for in best measure, then a reaction to the <Virus-Infestation> can be long in coming or in the very best case, even fail to appear.
10. With the human beings of the Earth, however, the rule is that they allow themselves be infected only too gladly by the behaviours of their fellow human beings.
11. Thereby, it plays no role, whether this happens in direct or indirect wise, directly from human being to human being or across many corners and distances, over medias through news reports, radio- or television-broadcasts, telephones or rumours and calumny, etc.
12. The fact is that the manifold behaviours of the human beings, be it love, hatred, thoughts and feelings of the satisfaction, unsatisfaction, the freedom, the peace, the harmony and the revenge, the retribution, the happiness, the violence, the meekness, the courage, the anxiety and cow-

HAPPINESS, GEWALT... from page 5

und Feigheit sowie des Krieges, der Unehrllichkeit, Aggressivität und der Gewalt usw. wie eine ansteckende Krankheit auf die Menschen übergreifen.

13. In bezug auf all diese Faktoren besteht unter den Menschen der Erde ein sehr hohes Ansteckungspotential, weil sie sich auf die Verhaltensregungen der anderen ausrichten, diese assimilieren und sich also zu eigen machen.

14. Wahrheit ist, dass unzufriedene Menschen gegenüber andern grantig, abweisend, bösartig, aggressiv und oft gar gewalttätig, vergeltungs- und rachsüchtig sowie voller Hass und gefühlkalt, gewissenlos, disharmonisch und feindlich gesinnt sind.

15. Zufriedene Menschen jedoch begegnen andern mit Liebe, Friedlichkeit, Harmonie, Freude, Freiheitlichkeit, Grosszügigkeit und Hilfsbereitschaft sowie mit Mitgefühl usw., wobei dieses Verhalten bei den andern in der Regel eine erhöhte Dopaminausschüttung im Gehirn hervorruft, durch die bei ihnen das Glücksgefühl angeregt und verstärkt wird und die gleichen Verhaltensmuster auftreten, die ihnen entgegengebracht werden.

16. Die Verhaltensmuster können dabei sehr vielfältig sein, wie bereits erklärt wurde, wobei sogar Muster übertragen werden, die kaum für möglich gehalten werden.

17. Wenn so also Gedanken und Gefühle und eigentliche Verhaltensformen von einem Menschen auf Mitmenschen übertragen werden resp. so ansteckend wirken wie krankheits-infizierende Bakterien und Viren, dann ist es auch gegeben, dass diesbezüglich noch vieles mehr der Fall ist.

18. Naheliegend ist, dass in genannter Weise auch Verhaltensmuster übertragen werden wie

Schönheitsoperationen, Sportbedürfnisse und Fettleibigkeit sowie religiöser und sektiererischer Glaube, Fanatismus, Extremismus, Zerstörungswut, Leichtsinn, Mutwilligkeit und das Verletzen oder Töten von Mensch und Tier usw.

19. Sind so Menschen, in deren Umkreis andere leben, die diesen Dingen verfallen sind, dann steigt die Wahrscheinlichkeit, dass auch sie selbst davon angesteckt werden und den gleichen Dingen nachhängen und sie ausleben.

20. Tatsächlich genügen schon Zeitungs-, Radio- und Fernsehsendungen, die solche Dinge beschreiben, damit Menschen davon infiziert werden und dann dementsprechend ihr Verhalten anpassen.

21. Die Infizierung resp. Ansteckung erfolgt dabei einfach dadurch, weil die Menschen die Verhaltensmuster resp. die Verhaltensgewohnheiten von andern nachahmen und eigens annehmen.

22. Die eigene Wahrnehmung verändert sich drastisch, und dadurch wird das Verhaltensmuster anderer akzeptiert und zum eigenen gemacht.

23. In dieser Weise hämmert sich der Mensch selbst eine Ansicht oder eine Meinung sowie Gedanken und Gefühle ein, die grundlegend nicht seinen ureigenen entsprechen, sondern angenommen und nachgeahmt werden.

ardice, as well as of the wars, the dishonesty, aggressiveness and the Gewalt, etc. spread over like a contagious illness upon the human beings.

13. With regard to all these factors, a very high contagion-potential exists among the human beings of the Earth, because they direct themselves towards the behavioural-impulsations of others, assimilate these and thus make it their own.

14. Truth is, that unsatisfied human beings are grumpy, dismissive, malicious, aggressive towards others and often even violent, craving for retribution and revenge as well as full of hatred and callous, conscienceless, disharmonious and hostile-minded.

15. Satisfied human beings, however, meet others with love, peacefulness, harmony, joy, liberality, generosity and readiness to help as well as with feelings for others, etc., in which case these behaviours brings about, as a rule, a heightened release of dopamine in the brain in others, through which the feeling of happiness becomes stimulated and increased within them and the same behavioural-pattern appears which are shown to them.

16. The behavioural-patterns can thereby be very manifold, as was already explained, in which case even patterns can be transferred which are hardly considered possible.

17. So therefore, if thoughts and feelings and actual behavioural-forms of a human being becomes transferred, respectively, contagiously affects fellow human beings like illness-infectious bacteria and viruses, then it is also given that in this regard, it is the case that there is still much more.

18. Standing to reason is that in the mentioned form, behavioural-patterns like beauty operations, sports needs and obeseness as well as religious and sectarian belief, fanaticism, extremism, destructive rage, carelessness, wantonness and the injuring or killing of human being and animal, etc. are also transferred.

19. If such human beings are living with others in their surrounding area who have fallen prey to these things, then the probability increases that they themselves also become infected by them and hang onto the same things and live them out.

20. In fact, it is already enough with newspaper, radio and television broadcasts which describe such things, therefore human beings become infected by them and then correspondingly adjust their behaviour.

21. The infection, i.e. contagion occurs simply in this way because the human beings imitate and take on as their own the behavioural-patterns, respectively, the behavioural-habits of others.

22. One's own perception changes drastically and thereby the behavioural-pattern of others becomes accepted and made into one's own.

23. In this wise, the human being hammers into him or herself a view or an opinion as well as thoughts and feelings, which fundamentally does not correspond to his or her very own, but are accepted and imitated.

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 TITLE FOR DOWNLOADING:

<http://ca.figu.org/lectures-and-articles.html>

FIGU-LANDESGRUPPE CANADA AT THE NIAGARA PSYCHIC FAIR JULY 19-21, 2013

by Catherine Mossman / July 23, 2013



THE NEW FLCA TABLE COVER WITH FIGU INFORMATION AT THE NIAGARA PSYCHIC FAIR. THE TABLE WAS MONITORED BY JIMMY, MARCEL, CATHERINE AND MICHAEL.

This was FIGU-Landesgruppe Canada's debut appearance at a Psychic Fair. Many of the attendees, if not most, were there in order to have consultations with psychics, clairvoyants, channellers, tarot card readers, palmists, feng shui specialists and numerologists. They could also have their auras photographed and to make purchases from the offerings of various new-age vendors. We wanted to attend this weekend as this type of event can attract people who are earnestly seeking after the truth and for insight into themselves. Indeed, some of our own members, before hearing of FIGU, used to attend these types of events and consult with these types of people. The road to truth can be long and take many twists and turns.



NIAGARA PSYCHIC FAIR... from page 7



MICHAEL DURING HIS PRESENTATION ENTITLED "INTRODUCTION TO THE BILLY MEIER CONTACT CASE"

At our information table we had on display various sample copies of: Through Space and Time, the newest copy of our recently translated book: The Psyche, as well as the large book comprised of journal articles about Billy and FIGU from around the world entitled: Ausschnitte aus Zeitungen und Journalen über Billy Eduard Albert Meier (Beam) und seine Kontakte mit den Plejaren and Die Symbole der Geistes Lehre. We also had a large photo of Semjase's wedding cake ship over the Boler camper on display and a colour copy of the extensive analysis, by Rahl Zahl, of the wedding cake ship photo (taken in the parking lot of SSSC). We had on display a large offering of free informational booklets as well as others for sale including our own compilations of various themed articles, Interview with a Contactee, 49 Questions and Contact 241-243. The free booklets were popular and we gave many away. Michael Uyttebroek did a presentation entitled Introduction to the Billy Meier Contact Case on Saturday at 7:00 p.m. and Sunday at 5:00 p.m. The lectures were 45 minutes long; Saturday's attendance was a full house, and Sunday's, being the last presentation before the show closed, had only about 7 people in the room. We met several inquisitive and open-minded people who were very interested and with whom we had lively talks and conversations that connected on a meaningful level. We directed many people to our website via our business cards. We also informed interested persons of Atlantis Meier's upcoming visit in August and of our monthly public meetings. We made a grand total of \$5.00 in sales; we truly live up to our designation as a not for profit organisation. If we were to sum up the number of people who were sincerely interested and whom we think will investigate further, and perhaps contact us again, we'd estimate about a half dozen. In the meantime it was good that we were able to make ourselves known and to have the two colour symbols from Die Symbole der Geistes Lehre on display (on the two ends of our fabulous new table covering). Even if people did not consciously engage, a part of them has now been made aware of the existence of FIGU.

SEMJASE-BAUM

photos: Michael Uyttebroek / May 2013



A SIMPLE EXPERIMENT

by Jimmy Chen / June 4, 2013

The experiment illustrated on this page is known as the ‘rice experiment’ described in ‘Hidden Messages in Water’ by Masaru Emoto



Step-by-Step Instructions

1. Find suitable see-through containers where the rice will be put into
2. Cook some rice and put them into the containers
3. Label each container with a word of your choice, preferably some ‘negative’ and ‘positive’ word choices to illustrate the corresponding effects
4. Each day, while looking at the container read the label on it (for a few seconds)

When I first came across the description of this experiment and the photographs of the results that it produced, it really caught my attention. The rice in the containers labeled with ‘positive’ words seemed to have been preserved much better than the rice with ‘negative’ words which were decayed quite drastically. Of course, being sceptical at first, these results seemed too good to be authentic. So I decided to try this experiment for myself about a year ago. Surprisingly, it produced similar results.

The photographs shown in this article are from my second attempt at this experiment. The container on the left is labeled with ‘Thank You’, the middle container is labeled with ‘Peace, Love, Freedom, Harmony’ and the container on the right is labeled with ‘You Fool!’. This time I decided to document and photograph it. It is not meant to be the proof of e.g. the power of the thoughts but rather the results of an attempt at this experiment because firstly, I did not follow ‘scientifically’ controlled procedures to rule out other external factors and secondly, the implications, i.e., the reality of the conclusions, e.g. power of the thoughts is not something we accept as a whole yet. It is a touchy area and I do not think I can prove it to anyone. Of interest, however, is that I searched through the internet for this ‘rice experiment’ and found that the majority of the people who had also done this experiment had similar results.

Maybe one day, we as a whole, will be ready to accept this ‘invisible’ energy, e.g. power of the thoughts as a reality. I think if this is done, then it would clarify matters in many respects and bring much progress because if this ‘invisible’ energy really exists, it can be traced back to be the source of much of the devastating effects that we are facing in our times, e.g. criminality, unjustified wars, financial crisis, unpeace, disharmony, etc. And conversely, it can be utilised for much progress in the most diverse areas.



Day 3 (March 3 2013)



Day 32 (April 1 2013)



Day 47 (April 15 2013)



Day 67 (May 5 2013)



Day 70 (May 8 2013)



Day 73 (May 11 2013)



Day 74 (May 12 2013)



Day 89 (May 27 2013)



**FIGU-SONDER-BULLETIN NR.70
AUSZÜGE AUS DEM 542. OFFIZIELLEN
KONTAKTBERICHT...vom 7. Juli 2012**

Billy: Letzte Nacht, wie schon verschiedentlich zuvor, hatte ich wieder einen Telefonanruf und wurde zum x-ten Male gefragt, warum wir keine Elektronikbücher machen. Auch haben wir bei einer GV einmal darüber gesprochen, wobei ich jedoch auch da gemäss dem dagegen stimmte, was Zafenatpaneach, du, Quetzal und euer Gremium dazu zu sagen hatten, was leider auch nur in einem Privatgespräch erörtert und deshalb nicht in einem Kontaktbericht niedergeschrieben wurde. Daher möchte ich dich bitten, einmal von deiner Seite aus etwas offiziell dazu zu sagen, und zwar auch das, was du mir bezüglich der Verbindung zwischen Buch und Leser resp. Leserin gesagt hast.

Ptaah: Was ich dir bezüglich elektronischer Bücher erklärt habe, bezieht sich sowohl auf Zafenatpaneachs, Quetzals wie auch auf unseres Gremiums und meine eigenen Erfahrungen. Elektronische Schriftwerke, die auch bei uns Plejaren gegeben sind, natürlich in viel höher entwickelten Formen, dienen einzig und allein zur Verbreitung von Informationen sowie zur Kommunikation. Gegensätzlich dazu haben wir Buchwerke, die jedoch nicht aus Papier und Kartoneinfassungen bestehen, sondern aus unverderblichen künstlichen Materialien, die auch nicht in einer Art Druckverfahren, sondern in einer Form beschriftet werden, die Ähnlichkeit mit einer Phototechnik hat. Diese für Buchwerke künstlichen Materialien sind, wie gesagt, unverderblich, und die Buchwerke finden bei unseren Bevölkerungen grosse Beliebtheit und also regen Gebrauch. Insbesondere sind es, seit wir deine Schriften und Bücher haben dürfen, deine lehrreichen Werke, die tatsächlich in grossen Massen Verbreitung gefunden haben. Elektronische Buchwerke werden nicht daraus gemacht, ausser in der Weise, dass sie bei Belehrungen durch die Geistführer auf zweckdienliche Weise auf geeigneten grossen Flächen zum Ablesen für alle Zuhörer wiedergegeben und dann den Zuhörenden erläutert werden können. Ansonsten jedoch werden keinerlei elektronische Buch und Schriftwerke hergestellt und also auch nicht genutzt, denn das Ganze einer elektronischen Buchform wirkt auf die Lesenden kalt und unpersönlich, folglich keine wertvolle Verbindung zum Buchinhalt und damit auch kein eventuelles Mitleben mit dem Inhalt hergestellt werden kann. Das Ganze wirkt auf die den elektronischen Inhalt Lesenden also unpersönlich und unregsam, folglich tiefgreifende Regungen ausbleiben. Der elektronische Buch- oder Schrifteninhalt wirkt wie banale Phrasen, Steifheiten, ohne Wärme und wie Gezwungenheiten, Störungen, Unvertrautheiten, Verschrobenheiten und gar wie Albernheiten usw., weil keine innere Verbindung daraus hervorgehen kann und alles wie ein kalter Fremdkörper wirkt. Im Gegenteil dazu steht ein richtiges Buchwerk, das in den

**FIGU-SPECIAL-BULLETIN NR.70
EXCERPTS FROM THE 542ND CONTACT OFFICIAL
REPORT...from July 7, 2012**

Translation: Michael Uyttebroek

Billy: Last night, as already repeatedly before, I had another phone call and was asked for the umpteenth time, why we do not make eBooks. Also we have once talked about this at a GM, in which case, I also spoke against such in accordance with what Zafenatpaneach, you, Quetzal and your committee had to say about it, which unfortunately was discussed only in a private conversation and therefore was not written down in a contact report. Therefore, I would like to ask you once to say something officially about it from your own side and indeed even what you have said to me about the connection between book and reader.

Ptaah: What I have explained to you concerning electronic books refers to both Zafenatpaneach's, Quetzal's, and also from our committee and my own experiences. Electronic texts, which are also preexisting among us Plejarens, naturally, in much higher developed forms, serves solely and exclusively for the dissemination of information as well as for communication. Contrary to this, we have book works, however, that do not consist of paper and cardboard covers, but of uncorruptible artificial materials, which are not inscribed in a form of printing process, but in a form that has the resemblance of a photographic technique. These artificial materials for book works are, as said, uncorruptible and the book works find great popularity among our populations and therefore frequent use. In particular, since we are permitted to have your papers and books, your educational works, these have actually found dissemination in great measure. Electronic book works are not made out of it, except in the mode that they, with teachings through the spirit guides, are reproduced in appropriate mode on large surfaces suitable for reading for all listeners and then the listener can be explained. Otherwise, however, no electronic books and literary works are produced and therefore not used, because the whole of an electronic book-form has a cold and impersonal effect on the reader, consequently no valuable connection to the book contents and therefore also no eventual participation with the contents can be established. The whole effect of the electronic contents on the reader is thus impersonal and unactive, consequently deep-reaching impulsations fail to appear. The electronic book or journal contents act as banal phrases, stiffnesses, without warmth and as restrictions, malfunctions, unfamiliar characteristics, quirks and even as absurdities, etc., because no internal connection can result from it and everything is active like a cold foreign body. On the contrary, where there is a right book-work, which can be held in the hands, then the reading human being,

FIGU-SONDER-BULLETTIN... continues

Händen gehalten werden kann und mit dem der lesende Mensch als Besitzer desselben eine Besitzverbindung eingeht.

Dabei aber geht das Ganze noch tiefer und schafft durch den Buch- oder Schrifteninhalt in dem diesen Inhalt lesenden Menschen eine tiefgreifende Wärme und Verbindung sowie ein Mitleben mit dem Stoff, den er liest. Durch die Art und Weise dieser inneren persönlichen Verbindung wird auch das Interesse geweckt, wodurch sowohl ein Mitdenken und Mitleben sowie auch ein Miterleben entsteht, wodurch die Gedanken und Gefühle angeregt werden und damit auch ein Hinterfragen und Lernen entsteht, was bei elektronischen Buch- und Schriftwerken nur schwerlich oder überhaupt nicht erreicht werden kann.

Dies eben darum, weil elektronische Bücher und Schriften nur kalte Informationen wiedergeben, die keine persönliche innere Regungen ansprechen und keine tiefe Verbindung zu Verstand und Vernunft sowie zur inneren Wärme schaffen können.

Wird ein Buch benutzt, dann wird mit diesem und dessen Inhalt eine persönliche Beziehung verbunden, so es auch immer wieder in die Hand genommen, wieder gelesen oder studiert wird, wobei damit auch Gedanken und Gefühle verbunden werden.

Elektronische Geräte, Bücher und Schriften sowie deren Inhalt jedoch, bleiben kalt, unpersönlich, beziehungs- und verbindungslos, denn die Geräte sind für den Menschen nur ein Stück lebloses Material, und der Inhalt erlöscht, sobald das Gerät ausgeschaltet wird.

Ein Buch hingegen wirkt auf den Menschen als etwas, mit dem und dessen Inhalt er sich auch dann noch auseinandersetzt, wenn es weggelegt wird, denn es ist einerseits jederzeit wieder greifbar, und andererseits kann der Inhalt durch neuerliches Lesen oder Nachdenken immer wieder verinnerlicht und nachvollzogen werden.

Ein elektronisches Gerät hinterlässt zudem in keinem Fall eine solche Vielfalt von bleibenden Eindrücken, wie diese ein Buch vermitteln, das in den Händen gehalten werden kann und auch jederzeit wieder greifbar ist, wenn es weggelegt wird und mit dem der Mensch gedanklich-gefühlsmässig eine Beziehung und Verbindung eingeht.

as the owner, enters into an ownership connection with it. In this case, however, the whole thing goes deeper and creates, through the book or magazine- content, in these human beings reading the content, a deep-reaching warmth and connection, as well as a participation with the material that he/she reads.

Through the form and mode of this inner personal connection the interest is also awakened, through which arises both a thinking for oneself and participation as well as also an experiencing, through which the thoughts and feelings are stimulated and therefore a questioning and learning also ensues, which can only be achieved with difficulty or not at all with electronic books and writings.

This is simply so because electronic books and writings display only cold information that does not speak to personal inner impulsations and can not create any deep connection to intellect and rationality as well as to the inner warmth.

If a book is used, then connected with this and its contents, is a personal relationship, thus it can be taken again and again into the hands, be re-read or studied, in which case, therefore, also thoughts and feelings become connected.

However, electronic devices, books and writings as well as their contents remain, cold, impersonal, relationshipless and connectionless, because the devices are only a piece of lifeless material for the human beings and the content is extinguished as soon as the device is turned off.

On the contrary, a book affects the human being as something, with its contents, that he/she is also then still dealing with, on the one hand, when it is put away, then, it is again within reach at any time and on the other hand, the content, through renewed reading or thinking becomes internalized again and understood.

Moreover, in no case does an electronic device leave such a variety of lasting impressions, how this is imparted in a book that can be held in the hands and is again accessible at any time when it is put away and with which the human being enters a mental-feeling-based relationship and connection.

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 & SCROLL DOWN TO SPECIAL-BULLETTIN NO. 70

<http://ca.figu.org/figu-special-bulletins.html>

FROM THE "OM" BY BILLY, KANON 53, LINE 223, page 435

Wer auf dem Gebiete des Nutzens oder der Tugend etwas Grosses anstrebt, der bändige seine Sinne: Durch gebändigte Sinne wächst die Einsicht, wie durch Holz das Feuer.

Those striving for something great in the area of the good or the virtuous, they restrain their senses: through restrained senses insight awakens, like fire with wood.

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

Translation: Catherine Mossman

Salome, FIGU-LANDESGRUPPE CANADA
