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QUIET REVOLUTION OF THE TRUTH

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Ein Mensch, der glücklich ist ...

Ein Mensch, der wirklich glücklich ist, der besitzt auch wahrlichen Mut, um sein Leben zu meistern, ihm nicht in irgendeiner Weise zu entfliehen, ihm auszuweichen oder vor ihm in Angst oder Furcht sich leidend zu beugen.

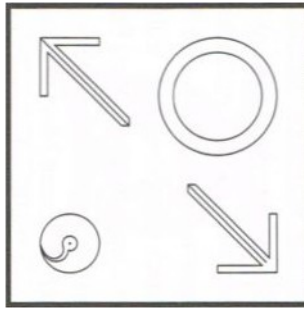
SSSC 7.1.2011, 15.13 h, Billy

A human being who is happy ...

A human being who is really happy, also possesses real courage, in order to master his/her life, not escaping it in any form, avoiding it or bending over from it, suffering in anxiety or fear.

SSSC 7.1.2011, 15:13, Billy

Wunsch/Wünsche (Symbol der Geisteslehre)



Wish/Wishes (Spiritual Teaching Symbol)

(From the Stimme der Wassermanzeit, No. 175, June 2015, Page 1)

Translation by Adam Dei Rocini

Each Human Being is a Human Being – and Each One Has Expectations, Hopes and Wishes

Many human beings are very closed in their consciousness and therefore also in their thoughts and feelings, wherefore their dealing with the fellow human beings is influenced by anxiety, uncertainty and sometimes also by burgeoning despair. However, the fact is that an open consciousness with open thoughts and the therefrom resulting feelings makes the human being much more certain and affable. Thereby it is not of importance whether a rich, a distinguished, a poor or a very simple human being is encountered, because fundamentally it makes no difference because a human being is simply a human being – nothing more and nothing less than simply a human being, who wants to be treated as such and also must be treated as such. A sincere smile is very important during the encounter with a human being, just as it is also important towards all fellow human beings in general. Religious, sectarian, racial, opinion-based and language-based, cultural, societal as well as political, health-based, bodily, education-based and wealth-based differences must thereby not play any role. Whether poor or rich, whether educated or uneducated, whether emperor or beggar, each human being is a human being – no more and no less, and he/she must also be treated as such and shown humaneness.

When, for his/her fellow human beings, the human being opens his/her consciousness, his/her thoughts and the therefrom arising feelings, then, to him/her, everyone simply becomes one of equal value and one of equal rights. This is of special importance and very helpful, because this consciousness-thoughts-feelings-based mode of behaviour leads to an attitude which is considered to be a starting point for the freedom to behave precisely as the respective situations and circumstances require. However, so that the respective right modes of behaviour come about, it is necessary that they must be first learnt and created. However if this is done and the necessary efforts for it occur, then this has an effect upon the dealing with the fellow human beings, as well as upon their own behaviour, thus one's own good and correct modes of behaviour find an appropriate and positive echo. However, the whole also leads to anxiety, uncertainty and also all burgeoning despair dissolving and granting the courage as well as the joy and certainty their due place.

Now as far as anxiety, uncertainty and burgeoning despair are concerned, these can be absolutely counteracted and these are able to be dissolved, if only taken control of rightly. Each human being has any number of expectations, hopes and wishes, and if the one or the other is realised and fulfilled not immediately or not in foreseeable time, then this means not that other expectations, hopes and wishes are not fulfilled. If one thing amongst many things comes to nothing, then this rests in the course of the natural, because not always everything is able to be fulfilled according to the harboured expectations, hopes and wishes. Other things can very well be fulfilled, if the expectations, hopes and wishes are held onto undeterred and also that which is necessary is done for their fulfilment. However, that which is necessary is of enormous importance, because from nothing comes nothing, that is to say, something can be fulfilled only when something is done for it as well. However if expectations, hopes and wishes are contaminated with anxiety and uncertainty, then no result can be expected, as well as not when despair sprouts up, when something is not realised. With everything, it must always be considered that the human consciousness as well as the thoughts and their feelings are tremendously strong and complex as well as full of the most diverse anxieties, of fear and of uncertainties, as well as of expectations, hopes and wishes. Hence everything must be considered and handled as well as specified based in intellect and rationality, in order to be able to control and direct into the right course anything and everything, so that it can come about and fulfil itself. However if everything is banked on the fulfilment of all expectations, hopes and wishes and a determined end alone is not striven for each time, so that it is realised, then it can become very dangerous and fritter away everything, which then leads to that which is expected, hoped and wished for being destroyed and eliminated, because everything ends in routine failures. Therefore acting rightly in the mode mentioned and nurturing the right thoughts and feelings means that every single expectation and hope as well as every wish must be gone about separately, so that its fulfilment can be concretely and specifically worked towards.

SSSC, 20th June 2011, 00:01 Billy

Jeder Mensch ist ein Mensch – und jeder hat Erwartungen, Hoffnungen und Wünsche

Viele Menschen sind in ihrem Bewusstsein und somit auch in ihren Gedanken und Gefühlen sehr verschlossen, weshalb ihr Umgang mit den Mitmenschen von Angst, Unsicherheit und manchmal auch von aufkeimender Verzweiflung geprägt ist. Tatsache ist aber, dass ein offenes Bewusstsein mit offenen Gedanken und den daraus resultierenden Gefühlen den Menschen viel sicherer und umgänglicher macht. Es ist dabei nicht von Bedeutung, ob einem reichen, einem bedeutenden, einem armen oder sehr einfachen Menschen begegnet wird, denn grundsätzlich macht es keinen Unterschied, weil ein Mensch einfach ein Mensch ist – nichts mehr und nichts weniger als einfach ein Mensch, der als solcher behandelt werden will und auch als solcher behandelt werden muss. Sehr wichtig ist bei der Begegnung mit einem Menschen ein aufrichtiges Lächeln, wie dies auch wichtig ist gegenüber allen Mitmenschen überhaupt. Religiöse, sektiererische, rasse-, meinungs- und sprachmässige, kulturelle, gesellschaftliche sowie politische, gesundheitliche, körperliche, bildungs- und reichtumsmässige Unterschiede dürfen dabei keine Rolle spielen. Ob arm oder reich, ob gebildet oder ungebildet, ob Kaiser oder Bettler, jeder Mensch ist ein Mensch – nicht mehr und nicht weniger, und als solcher muss er auch behandelt und ihm Menschlichkeit entgegengebracht werden.

Wenn der Mensch für seine Mitmenschen sein Bewusstsein öffnet, seine Gedanken und die daraus hervorgehenden Gefühle, dann werden ihm alle einfach zu Gleichwertigen und Gleichberechtigten. Das ist von besonderer Bedeutung und sehr hilfreich, denn diese bewusstseins-gedanken-gefühlsmässige Verhaltensweise führt zu einer Einstellung, die als Ausgangsbasis für die Freiheit gilt, sich genau so zu verhalten, wie es die jeweiligen Situationen und Umstände erfordern. Doch damit die jeweilig richtige Verhaltensweise zustande kommt, ist es notwendig, dass sie zuerst gelernt und erschaffen werden muss. Wird das aber getan und finden die notwendigen Bemühungen dazu statt, dann wirkt sich das auf den Umgang mit den Mitmenschen aus, wie aber auch auf deren eigenes Verhalten, folglich die eigene gute und korrekte Verhaltensweise ein angemessenes und positives Echo findet. Das Ganze führt jedoch auch dazu, dass sich Angst, Unsicherheit und auch jede aufkeimende Verzweiflung auflösen und dem Mut sowie der Freude und Sicherheit ihren gebührenden Platz einräumen.

Was nun Angst, Unsicherheit und aufkeimende Verzweiflung betrifft, so kann diesen absolut entgegengewirkt, und es können diese aufgelöst werden, wenn nur richtig dagegen vorgegangen wird. Jeder Mensch hat irgendwelche Erwartung, Hoffnungen und Wünsche, und wenn sich das eine oder andere nicht gleich oder nicht in absehbarer Zeit verwirklicht und erfüllt, dann bedeutet das nicht, dass sich andere Erwartungen, Hoffnungen und Wünsche nicht erfüllen. Wenn etwas unter vielem fehlschlägt, dann liegt das im Rahmen des Natürlichen, weil sich nicht immer alles genau nach den gehegten Erwartungen, Hoffnungen und Wünschen erfüllen kann. Andere Dinge können sich sehr wohl erfüllen, wenn an den Erwartungen, Hoffnungen und Wünschen unbeirrt festgehalten und auch das Notwendige zu deren Erfüllung getan wird. Dieses Notwendige ist aber von enormer Bedeutung, denn von nichts kommt nichts, resp., es kann sich nur etwas erfüllen, wenn dafür auch etwas getan wird.

Wenn jedoch Erwartungen, Hoffnungen und Wünsche mit Angst und Unsicherheit geschwängert sind, dann kann kein Erfolg erwartet werden, wie auch dann nicht, wenn Verzweiflung hochkeimt, wenn sich etwas nicht realisiert. Bei allem muss immer bedacht werden, dass das menschliche Bewusstsein sowie die Gedanken und deren Gefühlen ungeheuer stark und komplex sind sowie voll von unterschiedlichsten Ängsten, von Furcht und von Unsicherheiten, wie aber auch von Erwartungen, Hoffnungen und Wünschen. Daher muss alles verstandes- und vernunftmässig bedacht und gehandhabt sowie spezifiziert werden, um alles und jedes kontrollieren und in die richtigen Bahnen lenken zu können, damit es werden und sich erfüllen kann. Wenn aber alles auf die Erfüllung aller Erwartungen, Hoffnungen und Wünsche gesetzt und pro Mal nicht ein bestimmtes Ziel allein angestrebt wird, dass es sich verwirklicht, dann kann es sehr gefährlich werden und alles verzetteln, was dann dazu führt, dass Erwartete, Erhoffte und Gewünschte zerstört und vernichtet wird, weil alles in laufenden Fehlschlägen endet. In genannter Weise also richtig handeln und die richtigen Gedanken und Gefühlen pflegen bedeutet, dass jede einzelne Erwartung und Hoffnung sowie jeder Wunsch separat angegangen werden muss, damit konkret und spezifisch auf deren Erfüllung hingearbeitet werden kann.

SSSC, 20. Juni 2011, 00.01 h Billy

“...you must continuously move on like the hovering falcon in the air...”

Vivienne Legg

Part of the renewed Teaching of Life emphasises the need to rest and find stillness in order to be refreshed and to perceive things clearly, uninterrupted by the noise of day to day living. But this above phrase from “Goblet of the Truth” addresses our broader journey of evolution. It addresses our need to understand that constant striving and motion are essential components in the creational law of evolution.

I have been very interested in the teaching regarding getting something new started. A better understanding of how the consciousness works, and importantly, how it forms our world, allows me to undertake new things with more enthusiasm, confidence and optimism. I no longer feel discouraged when the beginning phase of something can feel as difficult as walking blindfolded through molasses! It’s just the nature of things because the components of that thing have not yet been reinforced. I do look forward to the inevitability of the point being reached whereby the new thing has been reinforced so much that it all begins to run like a well-oiled machine. I do also now have greater respect for the fact that the steps in setting something up have to be maintained diligently in order to reach that point, and it won’t all just fall into my lap, as a reward from “Heaven”.

So having reached a point in a project where it starts to feel more like a well-oiled machine compared to the molasses of its beginnings, what then? Well, I know to first make sure that I take time to appreciate this reality and enjoy it thoroughly – celebrate it, take note, feel pleased! And then? I often think of the warning in the renewed teaching which is that we Earth human beings have the tendency to think we have arrived after seeing just the very first signs of success – kidding ourselves that the apparent progress is evidence that a certain level of success is secured. And then... we slacken off with the effort. The project suffers accordingly and the disappointing results are then discouragement from trying again. But if we corrected our understanding of the true nature of the consciousness we could avoid this unfortunate cycle in which we allow ourselves to get lost in that kind of irrationality. We are still only learning about the creational law of constant change which requires us to keep moving in an evolutionary sense. Nothing stands still. Everything constantly strives and changes, for the sake of evolution.

In “Goblet of the Truth” (for example, section 28: 521) it is explained that everything creational is in constant motion and thus obeys the creational laws. Even when something is rotting away on the forest floor there is beneficial motion and change in it, because something new is thereby provided with the necessary building blocks of life. We have to integrate ourselves into this constant motion and change for the sake of the evolution of our consciousness.

It goes on in section 28: 522,

“Therefore, be heedful in all things and be conscious that you also hold yourselves in the height attained, once you have climbed up in your consciousness-evolution; you must not take a rest and not allow any thoughts and feelings to arise of you having done enough for some time, but instead you must continuously move on like the hovering falcon in the air, which in doing so saves itself from the fall and at the same time looks out for new food.”

“522) Seid also achtsam in allen Dingen und seid euch bewusst, dass wenn ihr einmal in eurer Bewusst seinrevolution hochgestiegen seid, dass ihr euch auch in der erlangten Höhe haltet; ihr dürft dabei nicht

genug getan hätten, sondern ihr müsst euch stetig weiter regen, wie der rüttelnde Falke in der Luft, der sich so vor dem Absturz bewahrt und zugleich nach neuer Nahrung ausschaut.“

A clear example is the garden again. The weeds keep growing, the trees still keep needing to be pruned and shaped and the soil fertility keeps needing to be replenished after another crop is harvested. The fences need to be checked regularly for any looseness and holes. The vines need training onto wires. To ensure the quality of a crop, wind, sun and animal barriers need to be monitored while the fruit is maturing. All those things are endless, necessary tasks, although the main crop-types and methods may have been fairly well established.

The ideas and thoughts of the consciousness need vigilant attention to keep them healthy, and all special activities and projects have a foundation of ideas and thoughts. Steadfastness is listed in the spiritual teaching as one of the seven main virtues of the human being. (You can read that list here:

http://au.figu.org/seven_factors.html)

Attentiveness is another of the seven main virtues. Perseverance is listed as one of the seven foundations of being a true human being. If we are exercising attentiveness, then those other qualities inevitably follow because we can't help noticing the creational truth that good things have to be constantly nurtured. Attentiveness also leads us to remember that the underlying purpose has to be kept clearly in mind and be "held before our eyes", as the German expression puts it, in order to remain motivated.

We are told that Henok said in ancient times,

"When a matter requires perseverance and persistence, then those with perseverance and persistence must take on the work, because those without persistence, and those who are yielding, destroy the values of the thing and lead it into annihilation" (Ch.17, Might of the Thoughts.)

"Wenn eine Sache Ausdauer und Zähigkeit erfordert, dann müssen die Ausdauernden und Zähnen die Arbeit übernehmen, denn die Beharrlichkeitslosen und Nachgiebigen zerstören die Werte der Dinge und führen eine Sache in die Vernichtung."

This principle underlies all things we undertake to achieve, whether it is our conscious evolution over-all, a meditation practise or changing some specific personal habit, or anything else. Once the first results come about we need to keep going with the effort so that the results don't merely "come about" but keep on growing and actually establishing, to the point of not being able to be overcome by a disruptive event or influence.

Of course, it doesn't stop there. If something good is established and made stable it then inevitably grows and evolves and produces fruit, because nothing stays the same in the process of evolution.

The book, "The Way to Live", No.345

"Regardless of the human being's age, he/she never stops learning, which is why he/she remains a student for the whole of his/her life and ought to fulfil the evolution and the further education".

"So alt der Mensch auch wird, lernt er nie aus, weshalb er Zeit seines Lebens ein Lernender bleibt und der Evolution und Weiterbildung Genüge tun soll".

The Environment is on Everyone's Lips

Vibka Wallder

Unnoticed by many non-Catholics, on June 18, 2015, Pope Francis presented a historical encyclical "Laudato Si': On Care for Our Common Home", in other words, caring for the environment. An encyclical is "a letter addressed to all the individuals of a group" (Merriam Webster) and normally the Pope would send it only to all the bishops around the world. But this time it was addressed to everyone, not just Catholic believers, and was presented at a press conference of the Vatican. The interested reader would notice that the Pope has some valid points and that his encyclical sounds a bit like the letters Billy sent to all the governments of the world in 1951 and 1958. To summarise, the main problems the Pope addressed are:

- Climate change, the most important challenge of the present
- Consumerism and waste which overextend the capacity of the planet
- The politicians bowing to the finance sector to the detriment of the environment
- Rapid growth at the expense of the poorest
- Decline in the quality of human life and the breakdown of society
- Suicidal behaviour of humanity

For the environmental problems Pope Francis blames the alienation of the human being from nature due to technical progress and economic growth. His solution is to overcome the alienation and to restore the original harmony of humans and nature. Ironically it could actually be the religious teachings that alienated us from nature in the first place, because some Christians believe that they do not have to care too much about nature as everything would be better in Heaven anyway.

Technological advancement is not bad in and of itself, and Pope Francis ignored one important point, namely over-population, even though one of his presenters at the press conference, Professor John Schellnhuber, had previously addressed it. Professor Schellnhuber, the Founding Director of the Potsdam Institute for Climate Impact Research, famously declared in 2009 that the "carrying capacity" of the Earth is less than one billion people, which is fairly close to the recommended number by FIGU (529 million). So without reducing over population it is impossible for the harmony between human beings and nature to be restored, because of the need for resources for the ever growing population. And although the Pope told the citizens of the Philippines on a recent visit that they should not breed like rabbits, he still has not condoned contraception, and rather preaches abstinence to prevent pregnancies, which unfortunately does not give women control over how many children they have, especially in poor countries, or in societies where they are oppressed.

According to Mariann Uehlinger-Mondria (in FIGU-ZEITZEICHEN No. 6) the «Neue Zürcher Zeitung» (New Zurich Newspaper) from 24th June 2015, criticised the encyclical in an article titled, «Öko-Kritik des Papstes geht fehl» (Eco-criticism of the Pope Goes Awry), with the subtitle, «Die neue Enzyklika des Papstes ist in aller Munde. Ein überzeugendes Umweltprogramm kommt aber nicht aus dem Vatikan, sondern aus Kalifornien». (The new encyclical of the Pope is on everyone's lips. A convincing program for the environment however does not come from the Vatican but from California.)

The newspaper article is referring to the 'Ecomodernist Manifesto' that was published in April this year by the so-called 'Think Tank' of the Breakthrough Institute in California and some other 'authorities' from other

Professor of Economics, Professor of Environmental Sustainability, Director of Conservation, Environmental Scientist, Senior Fellow, etc., and one could assume that they really know what needs to be done to reverse the damage this planet has suffered since the Industrial Revolution. But their suggestions are rather surprising. In their manifesto they “affirm one long-standing environmental ideal, that humanity must shrink its impacts on the environment to make more room for nature”, but they reject another, “that human societies must harmonize with nature to avoid economic and ecological collapse”. (Page 6)

So we must shrink our impact on the environment, but not through harmonising with nature. But how is that possible? Do these authors not know that we are all one, that we depend on nature for our physical and psychological well-being and that we therefore need to look after it and live in harmony with it instead of exploiting and destroying it?

The authors of the manifesto further suggest, “Intensifying many human activities — particularly farming, energy extraction, forestry, and settlement — so that they use less land and interfere less with the natural world is the key to decoupling human development from environmental impacts.” (Page 7)

Is it not the intense agriculture that uses truckloads of chemicals in order to yield good harvests, thereby destroying ecosystems and endangering much needed helpers, e.g. the bees? And obviously the authors of the manifesto cannot see the cause and effect when it comes to energy extraction and an increase in earthquakes, or the destruction of wildlife habitats because of intense forestry, e.g. the deforestation for palm oil, etc. Have these authors stopped and thought about what intense human settlement does to the psyche of a human being?

Here are some more quotes from the manifesto with which the ‘Think Tank’ is trying to convince us that our environmental problems are not as bad as we may think:

“Despite frequent assertions starting in the 1970s of fundamental ‘limits to growth’, there is still remarkably little evidence that human population and economic expansion will outstrip the capacity to grow food or procure critical material weather events, which in turn will destroy resources in the foreseeable future.” (Page 9)

Logic tells me that an increase in population and an economic expansion will put more pressure on the environment because of the chemicals, carbon dioxide, etc., which will increase the damage to eco systems and increase the likelihood of extreme more and more food that the farmers impacts.” (Page 12)

The manifesto gives no details about how the cities provide ‘efficiently for material needs try to grow.

“...cities both drive and symbolize the decoupling of humanity from nature, performing far better than rural economies in providing efficiently for material needs while reducing environmental while reducing environmental impacts’, e.g. where all the waste of the city dwellers goes and where their electricity comes from, etc., so it is up to the reader to guess.

“...: rising harvest yields have for millennia reduced the amount of land required to feed the average person. The average per-capita use of land today is vastly lower than it was 5,000 years ago, despite the fact that modern people enjoy a far richer diet. Thanks to technological improvements in agriculture, during the half-century starting in the mid-1960s, the amount of land required for growing crops and animal feed for the average person declined by one-half.” (Page 13)

With 'technological improvement' are they referring to caged hens and other domestic animals held in small enclosures which are not appropriate to the species? And if the people living in developing countries wanted to enjoy a 'richer diet' like us 'modern people', does that mean even more chickens and other domestic animals having to live under inhumane conditions?

"Urbanization, agricultural intensification, nuclear power, aquaculture, and desalination are all processes with a demonstrated potential to reduce human demands on the environment, allowing more room for non-human species." (Page 18)

Have those scientists not learned anything from the disaster in Fukushima, the effects of which will harm generations to come? And because of global warming, more severe weather events are to be expected, as has been pointed out in the article 'Arctic Death Spiral: Sea Ice Extent Hits Record Winter Low As Thickness Collapses' (<http://thinkprogress.org/>), which means we can expect more disasters that can destroy vital technology and create environmental catastrophes.

In the Ecomodernist Manifesto the interested reader will find some great slogans that could make one think that things are not as bad as some environmentalists want us to believe, and this is the closing statement: "We hope that this statement advances the dialogue about how best to achieve universal human dignity on a biodiverse and thriving planet." (Page 31)

Have I missed something? Where is this biodiverse and thriving planet on which we can achieve human dignity? As far as I can tell, this planet is struggling because it has a 'cancer' called 'irrational human beings', which is growing uncontrolledly and has made mother Earth very sick. And if this 'cancer' is allowed to grow it has the potential to 'kill' the planet, or at least destroy the foundation of life that is needed by the human beings to live in dignity on this planet.

And what I have observed over the last forty years, Billy and the Plejaren have discussed many times. In the above mentioned article in the FIGU publication 'Zeitzeichen', Mariann gives one example from Contact Conversation 589 from June 16, 2014, which was published in FIGU-Bulletin No. 85, September 2014, and in which Billy mentions that the sky does not look as blue as it did seventy years ago, because the increase in population has led to an increase in air pollution and thus damaged the atmosphere. He also observed that a similar damage has occurred on the ground, where heavy use of chemicals (needed for the intensified farming) and urban sprawl have destroyed wildlife habitats and killed animals that we depend on, e.g. the bees. As Billy points out, chemicals kill small insects and bees and without them plants will become extinct, which in turn causes insects and other animals to become extinct. But Billy thinks there is still hope:

Billy

"...Thereto I think that especially these disastrous things could still be remedied by the human being if all chemicals of all kinds – which are applied to nature and its flora and thus also to the trees, bushes, grasses, shrubs, etc., as well as to all vegetables, corn and all seeds – would be strictly forbidden immediately. In the course of time chemicals poison not only all plant life but also the world of insects, animals, fish, birds, reptiles and other creatures and finally also the human being." (FIGU bulletin no. 85, page 13)

"...Dazu denke ich, dass besonders diese Übel vom Menschen noch behoben werden könnten, wenn sie sämtliche Chemie aller Art, die auf die Natur und deren Flora und damit auch auf die Bäume, Büsche, Gräser, Sträucher usw. sowie auf alles Gemüse, Korn und alle Samen ausgebracht wird, umgehend strikte verbieten würden. Chemie vergiftet im Laufe der Zeit nicht nur alles pflanzliche Leben, sondern auch die Insekten-, Tier-, Fisch-, Vogel-, Reptilien- und Getierwelt und letztendlich auch den Menschen."

Ptaah

The entire application of chemicals, to which belong pesticides, herbicides and neonicotinoids together with antibiotics and all kinds of fertiliser, is absolutely contrary to all intellect and all rationality of the Earth human being, and also fundamentally contrary to the laws of nature, consequently, as you say, they ought to be forbidden outright. Only then, when the application of chemicals is ended and also the internal combustion engine emissions and all other dangerous emissions of all kinds – which get into the atmosphere and into the nature and its fauna and flora – are completely prohibited, can the nature and the atmosphere recover again over the course of approximately 70-100 years. However, furthermore the whole thing requires that the overpopulation is reduced by means of a world-wide, rigorous and controlled birth-stop, and that all harmful effects, which have largely arisen from the overpopulation, are stemmed, unfortunately however they would not be completely remedied. The complete process of reparation can only concern a certain part, because everything that has already been destroyed and eliminated cannot be reversed, because all the destruction and elimination – which has appeared as the direct or indirect Ausartung¹ of the irrational overpopulation and which will continue to take its toll as a long term effect – is absolutely irreparable.

Das Ganze des Chemieeinsatzes, zu dem nebst Pestiziden, Herbiziden, Neonicotinoide auch Antibiotika und Kunstdünger aller Art gehören, ist absolut wider allen Verstand und alle Vernunft des Erdenmenschen, wie aber grundsätzlich wider die Gesetze der Natur, folglich sie, wie du sagst, rundweg verboten werden müssten. Nur dann, wenn der Chemieeinsatz beendet und auch die Explosions-motorenabgase und alle sonstigen in die Atmos-phäre und in die Natur und deren Fauna und Flora gelangenden gefährlichen Emissionen aller Art vollständig unterbunden werden, kann sich die Natur sowie die Atmosphäre im Laufe von schätzungsweise 70–100 Jahren wieder erholen. Weiter bedingt das Ganze aber, dass die Überbevölkerung durch einen weltweiten, rigorosen und kontrollierten Gebur-tenstopp vermindert und alle weitgehend aus der Überbevölkerung hervorgehenden schädlichen Auswirkungen eingedämmt, doch leider nicht endgültig behoben werden. Der ganze Prozess der Wiedergutmachung kann nur einen gewissen Teil betreffen, denn all das, was bereits zerstört und vernichtet wurde, kann nicht rückgängig gemacht werden, denn all die Zerstörungen und Vernich-tungen, die als direkte und indirekte Ausartungen der unvernünftigen Überbevölkerung in Erscheinung getreten sind und auch weiter als Langzeitwirkungen noch ihren Tribut fordern werden, sind absolut irreparabel.

Billy

Absurdly enough many things are decided and done in order to handle the needs of the overpopulation. Thus more and more chemicals are applied in order to promote the growth of berries, crops, vegetables, herbs and fruit and to protect these food products from pests, whereby naturally everything is poisoned and the poisons are then also ingested by the human being, because they accumulate in all these natural food products, which of course is denied by the chemists and food producers. Even the chemical poisons that are applied to seeds, in order to protect them from pests, get into the plants and thereby also into the food chain again, and indeed also as far as the human being is concerned.

The same also happens in regard to antibiotics, with which the animals, poultry and all sorts of creatures are abused, and the human beings then eat the meat which is contaminated with antibiotics, whereby they become resistant to antibiotics due to over-medicating with antibiotics. Nothing is done to research and apply natural means for growing or for pest control, rather only everything is done to further chemistry and to thereby poison everything and drive it to lingering illness, and indeed also the human being.

Irrwitzigerweise werden viele Dinge beschlossen und getan, um den Bedürfnissen der Überbevölkerung Herr zu werden. So werden immer mehr Chemikalien ausgebracht, um das Wachstum von Beeren, Früchten, Gemüse, Kräutern und Obst zu fördern und um diese Nahrungsmittel vor Schädlingen zu schützen, wodurch natürlich alles vergiftet wird und die Gifte dann auch vom Menschen aufgenommen werden, weil sich diese ja in allen diesen Naturlebensmitteln ablagern, was natürlich von den Chemikern und den Nahrungsproduzenten bestritten wird. Selbst die chemischen Gifte, die auf die Sämereien aufgebracht werden, um sie vor Schädlingen zu schützen, gelangen in die Pflanzen und damit auch wieder in den Nahrungskreislauf, und zwar auch hinsichtlich auf den Menschen gesehen. Gleiches geschieht auch in bezug auf die Antibiotika, womit die Tiere, das Federvieh und allerlei Getier traktiert werden und die Menschen dann das mit Antibiotika kontaminierte Fleisch essen, wodurch sie infolge einer Antibiotika-Über-Medikamentierung antibiotikaresistent werden. Es wird nichts unternommen, um natürliche Wachstumsmittel oder Schädlingsbekämpfungsmittel zu erforschen und anzuwenden, sondern es wird nur alles getan, um weiterhin die Chemie zu fördern und alles damit zu vergiften und ins Siechtum zu treiben, eben auch den Menschen.

Ptaah

In every respect it is actually as you say, whereby it is only about the quick and large profit that can be generated by means of chemistry, while, through the entire behaviour, irresponsibly the destruction of fauna and flora and the many forms of health- damage of the Earth human beings are accepted.

This happens, while the whole thing is one of the consequences – which has gotten very badly out of the control of the good human nature – of overpopulation, which demands more and more food products that can only be created by driving them to quick and large growth by means of chemical substances. However, neither the chemical corporations nor the growers of the food, who unscrupulously apply chemicals, are concerned that thereby these naturally grown food products lose much in regard to taste and nourishment and even contain toxic substances that are more or less dangerous for the Earth human being. However, basically the Earth human beings as the ultimate consumers of these food products do not care either. The fact however is that completely all toxic substances, which are applied to flowers, crops, buds, herbs, seeds and to grain, berries, vegetables and fruit do not volatilise, just as when antibiotics have been administered to animals, poultry and creatures, because everything is contaminated with toxic substances, consequently the Earth human being assimilates these substances during the consumption of the food products. Of course in this form the toxic substances are only slight and sometimes cannot even be detected by terrestrial chemists, but nevertheless they are damaging to health and further cancer, other afflictions or lingering illness in many human beings.

Das ist tatsächlich in jeder Beziehung so, wie du sagst, wobei es nur um den schnellen und grossen Profit geht, der durch die Chemie erwirtschaftet werden kann, während durch das ganze Gebaren verantwortungslos die Zerstörung der Fauna und Flora und die vielen Gesundheitsschäden der Erdenmenschen in Kauf genommen werden. Dies, während das Ganze eine der ausgearteten Folgen der Überbevölkerung ist, die immer mehr Nahrungsmittel fordert, die nur noch dadurch geschaffen werden können, indem sie durch giftige chemische Substanzen zu schnellem und grossem Wachstum getrieben werden. Dass dabei jedoch diese in der Natur wachsenden Nahrungsmittel viel an Geschmack- und Nährstoffen einbüßen und für den Erdenmenschen eben mehr oder weniger gefährliche toxische Substanzen enthalten, das kümmert weder die Chemiekonzerne noch die Züchter der Nahrungsmittel, die bedenkenlos die Chemie zur Anwendung bringen. Grundsätzlich kümmert es aber auch die Erdenmenschen als Endverbraucher dieser Nahrungsmittel nicht. Tatsache ist aber, dass gesamthaft alle toxischen Stoffe, die auf Blüten, Früchte, Knospen, Kräuter, Sämereien sowie auf Getreide, Beeren, Gemüse und auf Obst ausgebracht werden, sich ebenso nicht verflüchtigen, wie wenn Tieren, Federvieh und Getier Antibiotika verabreicht werden, denn alles wird mit den toxischen Substanzen kontaminiert, folglich der Erdenmensch diese Stoffe dann beim Verzehr der Nahrungsmittel in sich aufnimmt. Natürlich sind die toxischen Stoffe in dieser Form dann nur gering und können von den irdischen

Chemikern manchmal nicht einmal festgestellt werden, doch trotzdem sind sie gesundheitsschädlich und fördern bei vielen Menschen Krebs, sonstige Leiden oder schleichendes Siechtum.

This makes it clear to me, that the intensifying of agriculture, aquaculture and human settlement, as proposed by the authors of the 'Ecomodernist Manifesto', would only lead to bigger problems, because they are not considering the effects of using chemicals on plants, penning up animals and human beings (in high rise apartments in the city) and other measures that would have to be applied if their pipe dreams were to become reality.

In conclusion I disagree with the statement of the New Zurich Newspaper, that Pope Francis' eco criticism is wrong and that the so-called 'Think Tank' has the answers to our environmental woes. Pope Francis may be heading in the right direction, but unfortunately his solution does not contain measures to reduce the overpopulation. The authors of the manifesto however, would do well studying the laws of cause and effect and coming back down to earth. As Mariann suggests, one would have to question the ulterior motive of the authors of the manifesto. Who is paying their wages, and who would benefit if their pipe dreams came to fruition? With Billy Meier and the Plejaren it is clear that they do not have any such advantage from explaining the laws of Creation to us and from urging us to curb over - population in order to improve living conditions on this planet.

¹ Explanation of the Plejaren language scientists, given to Billy August 27, 2010: Ausartung = a very bad get-out of the control of the good human nature.

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