



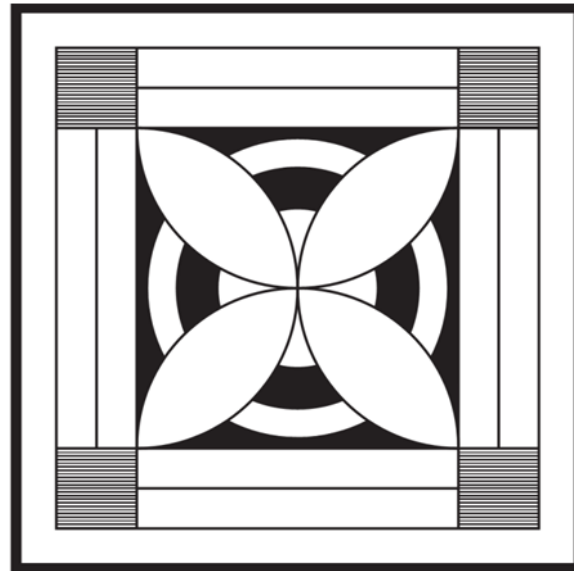
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Bescheidenheit

Bescheidenheit

In der Bescheidenheit
kommt die Würde des
Menschen und seine
wahre Gesinnung
zum Ausdruck.

SSSC, Montag, 11. April 2011, 21.27 h, Billy

“Die Geisteslehre bringt nur dann Nutzen, wenn sie tiefgreifend gelesen und tiefgründig studiert, verstanden und auch wirklich in die Tat umgesetzt wird. Nur dadurch, indem die Lehre tatsächlich in die Praxis umgesetzt wird, ist es möglich, das Bewusstsein von der chronischen Verblendungskrankheit zu befreien.“ (‘Das Leben richtig leben’, BEAM 2011, Seite 135)

Modesty

In the modesty
The dignity of the
Human being and his/her
True mentality
are expressed.

SSSC, Monday, 11th April 2011, 9.27pm Billy

“The spiritual teaching is useful only when it is read in a form that reaches deeply and when it is studied profoundly, is understood and also really put into practice. Only through actually putting the teaching into practice is it possible to free the consciousness from the chronic delusion-illness.” (‘To Live Life Rightly’, BEAM 2011, page 135)

Bescheidenheit

Vibka Wallder

'Bescheidenheit' is a term that has preoccupied my thoughts in recent times. The first translation is usually modesty, which according to the Online Etymology Dictionary stems from the 1530s, and means "freedom from exaggeration, self-control," from Middle French *modestie* or directly from Latin *modestia* "moderation, sense of honour, correctness of conduct," from *modestus* "moderate, keeping measure, sober, gentle, temperate," from *modus* "measure, manner."

When it comes to modesty, some religions, e.g. Islam, seem to be more focussed on the body modesty as "a mode of dress and deportment intended to avoid encouraging sexual attraction in others..." (Wikipedia Online Encyclopaedia), but I would like to focus on the broader sense of it.

Many dictionaries also list humility as a synonym for modesty and describe it as "the quality or state of not thinking you are better than other people; the quality or state of being humble." However, the original meaning of 'humble' comes "from Old French *humble*, earlier *humele*, from Latin *humilis* "lowly, humble," literally "on the ground," from *humus* "earth" (Online Etymology Dictionary). Religious leaders would like to see their followers like that, humble and meek, but modesty or Bescheidenheit does not mean that at all.

In the book '*Gesetze und Gebote des Verhaltens, Probleme des Lebens meistern*' (Laws and Recommendations of the Behaviour, Mastering Problems of the Life, BEAM 2013), under the heading '*Geduld – Mitgefühl, Bescheidenheit, Selbstlosigkeit, Mitleid, Liebe, Güte*' (Patience – feeling for others, modesty, selflessness, pity, love, kind-heartedness) we can read the following:

"Boundless modesty and selflessness include a proper measure of feeling for others, whereby all three values depend on each other. As a constituent part of patience modesty represents a moderation in the self-evaluation, whereby a narrowing, that is to say, a reduction of one's own demands and one's own assertion of one's own 'I', that is to say ego, is of importance." (Page 301)

"Grenzenlose Bescheidenheit und Selbstlosigkeit bergen in sich ein gehöriges Mass an Mitgefühl, wobei alle drei Werte voneinander abhängig sind. Bescheidenheit als Bestandteil der Geduld stellt ein Masshalten in der Selbsteinschätzung dar, wobei eine Verengung resp. ein Reduzieren der eigenen Ansprüche und der eigenen Geltendmachung des eigenen Ichs resp. Egos von Bedeutung ist." (Seite 301)

The term '*Bescheidenheit*' (modesty) also includes '*unterscheiden*' (differentiate) and '*Bescheidwissen*' (to be in the know) and thus the ability to discern what is good and bad.

Selflessness, as an important part of patience, is related to modesty, because selflessness has similar values and is based on not being shrewd. Thus it also includes a pronounced altruism, which prompts the selfless human being to care for other human beings, animals and plants without gaining any advantage. (Page 302)

In the book '**Goblet of the Truth**', I found the following references to modesty:

Chapter 2

"298) Never be haughty with your next ones, and live in modesty with everyone and with yourselves; do not strive for renown and fame, because otherwise you will fall victim to megalomania, selfishness and wanting to appear to be more than you are, as well as the worship in irrationality performed by others who bow down to pay you homage (glorify you)."

That of course includes that we do not bow down to others either, as it is taught in Buddhism, where followers are encouraged to bow to the statue of the Buddha or to the guru (Lamaism). And some believers of Buddhism are so modest, that they allow others to take advantage of them.

"320) Modesty is the true nature of the true people of your kind (human beings), who go along in honesty and equitableness (fairness/responsibility) and who determine their words and deeds accordingly; and it is not possible to trust anyone who raises themselves up and sets themselves above others in any wise, rather true trust can only be given to someone who leads their present existence in modesty and also displays modesty in their dealings with you."

Therefore false prophets can be recognised through the fact that they seek the public lime light to spread their messages and wisdom. And the above statement implies that honesty and equitableness (fairness and responsibility) are also virtues/ characteristics of a modest person.

“321) Those who fear immodesty and move in true modesty, and therefore lead their present existence in the same wise, they will always stand above those who are immodest, because the modest ones gain true friends through honour and dignity, and the immodest ones and those addicted to sensation and worship find their actions are only sufficient to establish false friendship and idolatry by those who are bowing down (are in bondage) to them, who are blind-believingly and sufferingly caught up in false zeal through their delusion of their thoughts and feelings.”

But if we were to develop pride now because we think we stand above others because ‘we are so modest’, then we achieve quite the opposite. So modesty is not only practised outwardly, but also inwardly. We have to watch our thoughts for any signs of unhealthy pride or immodesty and drop them quickly before they become words or action.

“359) All prophets are strengthened with the true love for you and all people of your kind (human beings), and by the power of their knowledge and wisdom as well as by following the teaching of the truth, the teaching of the spirit, the teaching of the life, through which they possess the capability and talent achieved through their own efforts without self-interest and in open modesty to teach you and all people in their teaching and in the truth of the laws and recommendations of the origination (Creation).”

Over time many persons have attested to Billy’s modesty, from which we can learn a lot. And one way for us to show respect, and thereby also be modest, is acknowledging Billy’s explanations and teaching which serves us as a source from which we develop personal knowledge (e.g. through referencing).

“383) If you give alms publicly and do good deeds, this is certainly good and meritorious, but if you do it in secret and thereby help the poor and needy, then that is better and more honourable for you, because what you do secretly in this wise shows your modesty and kind-heartedness which you do not want to display before the people in order to shine before them and be praised by them.”

We can derive great joy and satisfaction from doing something for others behind the scenes, without it becoming public knowledge. And there’s really no need to blow our own trumpet if we have done a good deed, because we have already increased the positive energy in our lives and spiritually we benefit immensely by being modest.

“384) And whatever alms and goods you donate, do not donate them for the sake of your appearance; not to stand in the light of the people and not to be regarded as something that you are not; donate alms and goods in modesty and out of your kind-heartedness and your honest benevolence in modesty; and giving alms and good things to the poor and needy is a sublime (noble) virtue; and what you donate to the poor and needy in terms of alms and good things will be amply repaid to you with the goods of love and through a good conscience, so that you will experience happiness and joyfulness, however not suffer any disadvantage.”

There are different attitudes connected with giving that make it more or less valuable. For example, we can give because we do not want a certain item anymore, or we can give because we feel guilty and giving will make us feel better, or we can give out of true love and compassion. And if the latter is done in true modesty it is even better.

“386) And those among you who give from their goods and chattels, from their possessions and wealth to the poor and needy, to the aged and infirm, and who do it day and night, secretly and known (publicly) and in good modesty and honourable benevolence, their reward will be thanks and esteem, and no fear shall befall them because of their good deeds, nor shall they suffer because of them.”

Modesty means freedom from exaggeration

Some people behave according to this idea: “Never let the truth get in the way of a good story” (Mark Twain), and they stretch the truth a little. It may be acceptable at a dinner party, when someone is relaying a story from a fishing trip and everyone is aware that the truth may be stretched, but otherwise exaggeration is not only immodest, but it is also considered a lie. So when we recount an event, or practice constructive criticism, we must be very careful to stick with the actual facts. For example, it would be immodest and very hurtful to accuse another person of ‘always’ behaving in a certain way.

In the book 'Die Art zu leben' (The Way to Live), under verse 4, I found this:

"A human being is really satisfied and virtuous when he/she is also happy and free when nobody gives him/her any attention; however, a human being is also really satisfied and virtuous when, in heedfulness, he/she gives every life the due esteem; a human being is also really satisfied and virtuous when, in modesty, he/she acknowledges and respects the high virtues of the next human being."

To me that translates into still being happy and free if none of our family or friends have called us for a while; not trying to be the centre of attention when in a group; respecting every life form and giving it its due space, which includes caring for our fellow human beings, the environment and all life; respecting the high virtues of other human beings and acknowledging that we still have much to learn.

For example, were we to live in physical bodies for about 1000 years under best possible conditions, our material IQ would increase by about 1% as explained in '*Existentes Leben im Universum*' ('Existing Life in the Universe', page 229), so there is no reason for anyone to think he/she is better than the next one. Maybe in one area we seem to be ahead of another person in regard to our material consciousness, but most of the time, if we cared enough to get to know the other person better, we would find that he/she is ahead of us in another area.

"True modesty in every regard is a valuable virtue of the humaneness, which makes the human being deserving of honour and respect; however, immodesty makes one ugly, insatiable, unpopular, insincere as well as wasteful and leads to one being exploited." ('The Way to Live', verse 55)

How do we increase our knowledge and wisdom about modesty and really experience the effects? One way is through constant attentiveness and heedfulness in regard to our thoughts, so that we can detect immodest thinking straight away and modify it before it becomes words or actions.

When I was growing up and a person displayed some immodest behaviour, we would sarcastically say "*Bescheidenheit ist eine Zier, man kommt auch weiter ohne ihr [sie]*" (Modesty is an embellishment, one can also get on without it). Certainly we can get on without it and sometimes it seems that immodest persons get further in life in regard to material things. But if we want to make true progress in our spiritual evolution, then practising modesty should be a high priority. So next time we are discovering immodest thoughts we could look at the symbol 'Bescheidenheit' and continue our practice of it.

True Patience Comes from Wisdom

Vivienne Legg

True patience comes from wisdom. It is worth repeating this point and contemplating it deeply to start to understand that patience is not just a state of mind where something is endured. Patience is a true recognition of our reality.

Billy stresses in his book 'Laws and Recommendations of the Behaviour – Mastering Problems of Life' (p.273) that, above all, patience demands insight into the nature of reality. "That means, that everything must be recognised in its existent reality and therefore must be dealt with accordingly."

"Wie aus allem Erklärten hervorgeht, erfordert die Geduld also in allererster Linie Einsicht in die Natur der Wirklichkeit. Das bedeutet, dass alles in seiner existenten Wirklichkeit erkannt und demgemäß gehandhabt werden muss."

So, logic lies behind this teaching as well. If we are confused about the nature of true patience versus some poor substitute for patience, we only have to examine the logic in it. Things are the way they are. We have to work with that, and then influencing things constructively begins with an equalised, harmonious state within ourselves.

Once we have some more insight into the nature of true patience and the true modesty which goes hand in hand with it, we also understand why it is so refreshing to simply repeat the words 'patience' or 'modesty'. Repeating these words to ourselves has a strong effect in drawing our psyches back to a healthy and balanced state whenever we are out of alignment.

Could an idea that was merely adopted from dogma or from the passed on ideology of our parents feel so satisfying if it were not also founded in reality and in an understanding of reality? True patience, which, as mentioned, is more

than simply enduring something, is inseparably connected to respecting the truth of Creation. It takes time to bring something to fruition. Each part of the process has a reason, including the errors that occur. And so patience is the recognition of this creational fact. As OM, Canon 76 explains:

“7. In patience you find the truth of the Creation, peace, love and the BEING.”

“7. In der Geduld aber findet ihr die Wahrheit der Schöpfung, Frieden, Liebe und das SEIN“.

Since ideas are so powerful, it is important to get the ideas right. That is to say, it is important to introduce ideas into ourselves that are positive and constructive, and that means that they must be logical and in conformity with the natural-creational laws which underlie all of existence. Creation is patient. The following comes from Canon 20, verse 135.

“And truly, if you behold the blossoms and fruits of the plants, shrubbery and trees, when they bring forth their blossoms and fruits, and how they ripen and bring new seeds, therein you truly recognise the signs of endless love of Creation, and the knowledge and truth and wisdom and *patience*, which altogether are recognisable and anchored in the laws and recommendations and the seven-fold order of the Creation.”

„Und wahrlich, betrachtet ihr die Blüten und Früchte der Pflanzen, Gesträuche und Bäume, wenn sie ihre Blüten und Früchte hervorbringen, und wie sie reifen und neue Samen bringen, dann erkennet ihr darin wahrlich die Zeichen der unendlichen Liebe der Schöpfung, und das Wissen und die Wahrheit und die Weisheit und die Geduld, die da allesamt sind erkenntlich und verankert in den Gesetzen und Geboten und der siebenheitlichen Ordnung der Schöpfung.“

So, it is important not to just slide into some of the common understandings of these terms, but to think about them more deeply. True patience means understanding the true nature of things which is that everything takes time because processes have to fulfil themselves in logical sequence. True modesty is not lowering ourselves into the dirt, because that would be to misunderstand and disregard our true nature which is creational at its core. So, lacking patience and modesty really means that we are not taking the time to recognise the true nature of life and its processes and are instead trying to live independently of these creational laws. In the renewed teaching Earth human beings are described as being arrogant, thinking we are the ‘Crown of Creation’. This is more understandable when we realise it just describes our erroneous state of thinking that we can live in a way which is independent of the laws that govern reality. And although we might not feel like we have our noses in the air when habitually erroneously thinking in such a way, it really is the ultimate act of arrogance when you stop to think about it.

All this makes sense more and more as we discover that our attempts to actually pay attention to reality and not just hold pre-conceived ideas about it shows us something quite different than we perceived before. Only practising attentiveness allows this new perspective. And attentiveness in regard to creational reality allows us to understand why patience is linked with strength, love, grace, truth and peace. Again, it is all about honouring the natural-creational principles and processes.

Was schafft Zufriedenheit?

Von Stimme der Wassermanzeit
Nr. 173 Dezember 2014, Seite 1.

Zufriedenheit hängt beim Menschen von verschiedenen Dingen ab, wobei die körperliche und mentale Gesundheit, gute Freundschaften und wertvolle zwischenmenschliche Beziehungen sowie ein angemessener materieller Wohlstand die wichtigsten Faktoren sind. Alle diese Werte müssen jedoch gepflegt werden, so auch die körperliche und mentale Gesundheit, der negative und schlechte Gedanken und Gefühle ebenso abträglich sind wie auch gleichartige Emotionen.

What Creates Satisfaction?

From Voice of the Aquarian Age
No. 173 December 2014, Page 1.

Satisfaction is dependent upon different things for the human being, whereby the physical and mental health, good friendships and valuable interpersonal relationships as well as an appropriate material prosperity are the most important factors. All these values must be taken care of however, thus also the physical and mental health, for which negative and bad thoughts and feelings are as detrimental as emotions of the same kind.

Dabei muss verstanden werden, dass Gefühle nicht mit Emotionen gleichzusetzen sind, denn Gefühle resultieren ausnahmslos aus bewussten oder unbewussten Gedanken, während Emotionen aus langgehegten und unkontrollierten Gefühlen entstehen.

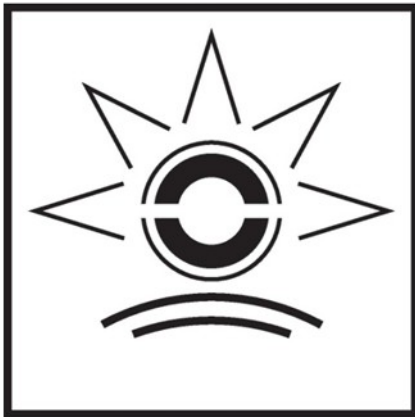
Tatsache ist, dass jedem Menschen sehr viel daran liegt, seine Gesundheit zu erhalten, doch viele wissen nicht, dass dazu auch die richtige bewusstmässige Einstellung notwendig ist, denn diese spielt vielfach eine sehr wichtige Rolle in bezug auf das Gesundbleiben sowie hinsichtlich des Verlaufes einer Krankheit und also des Gesundwerdens. Die Kraft des Bewusstmässigen ergibt sich dabei aus den daraus resultierenden bewussten oder unbewussten Gedanken und deren Gefühlen. Das Bewusstmässige ist dabei der eigentliche Faktor, der über das gesamte Mentale bestimmt und ist auch der eigentliche Kraftfaktor des Antriebes für Ideen, Gedanken und Gefühlen, folglich es nichts mit dem Geist zu tun hat. Dieser nämlich ist grundlegend der absolut neutrale und für jede Krankheit usw. unangreifbare schöpferisch-natürliche Faktor der Lebensenergie des Bewusstseins und des menschlichen Körpers allgemein. Folgedem gibt es auch keine ‹Geisteskrankheit› und kein ‹Geistiges Gut› resp. ‹geistiges Urheberrecht› usw., sondern nur eine ‹Bewusstseinskrankheit› und ein ‹bewusstmässiges Gut› resp. ein ‹bewusstmässiges Urheberrecht›. Der Geist selbst, als Energiefaktor des Lebens, ist absolut neutral und kann durch nichts in negativer Weise beeinflusst oder gar beeinträchtigt werden, denn für den Menschen ist er in jeder Beziehung unantastbar, dies gegensätzlich zum Bewusstsein und dessen Gedanken und der daraus resultierenden Gefühle, die der Mensch sehr wohl selbst bestimmen und steuern kann. Darum sollte der Mensch darauf achten, dass sein Bewusstsein immer in Gelassenheit verweilt, und zwar in jeder Situation, sowohl in Freude und Glück, wie auch in Angst, Furcht und Schrecken, denn nur dadurch kann er sich kontrollieren und beherrschen. Besonders Angst, Furcht und Schrecken sind in der Regel nur kurzlebige Störungen, die sich wie Wellen im Meer erheben, wieder zusammenfallen und verebben. Die bewusstmässige Grundeinstellung sollte dadurch nicht berührt und nicht beeinträchtigt werden, sondern es muss die Gelassenheit bewahrt bleiben, wodurch auch der Blutdruck nicht in Wallung gerät, sondern sich normal verhält. Genau das aber ist für die allgemeine Gesundheit erforderlich und fördert auch positiv die körperliche Verfassung.

Thereby it must be understood that feelings are not to be equated with emotions, because feelings result invariably from conscious or unconscious thoughts, whilst emotions arise from long-cherished and uncontrolled feelings.

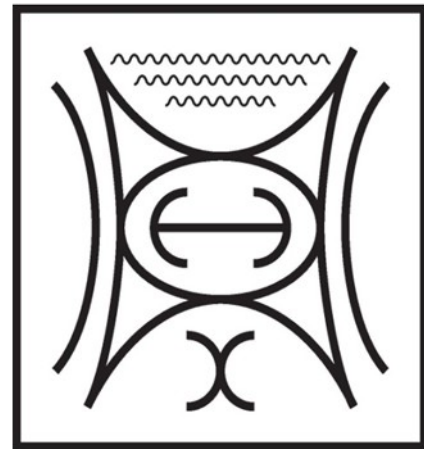
The fact is that it means very much for each human being to preserve his/her health, however many know not that the right consciousness-based attitude is necessary for that, because frequently it plays a very important role in regard to keeping healthy as well as concerning the course of an illness and therefore getting well. The power of that which is consciousness-based thereby arises from consequent conscious or unconscious thoughts and their feelings. That which is consciousness-based thereby is the actual factor which determines the entire mentality and is also the actual factor of power of the motivation for ideas, thoughts and feelings, thus it concerns not the spirit. The spirit namely is fundamentally the absolutely neutral and, for each illness, etc., invulnerable creational-natural factor of the life-energy of the consciousness and of the human body in general. Consequently there is also no 'spiritual illness' and no 'spiritual commodity', or 'spiritual copyright', etc, rather only a 'consciousness-illness' and a 'consciousness-based commodity' or 'consciousness-based copyright'. The spirit itself, as the factor of energy of life, is absolutely neutral and cannot be influenced or even impaired negatively by anything, because it is untouchable for the human being in every respect, contrary to the consciousness and its thoughts and the feelings resulting therefrom, which the human being can full well determine and steer himself/herself. Therefore the human being should take heed that his/her consciousness always abides in equanimity, namely, in each situation, both in joy and happiness as well as in anxiety, fear and terror, because only thereby can he/she control and rule himself/herself. In particular, anxiety, fear and terror are usually only short-lived disruptions which rise like waves in the sea, collapse again and ebb away. The consciousness-based fundamental attitude thereby should not be affected and not impaired, rather the equanimity must be preserved, whereby also the blood pressure does not rise, rather behaves normally. However precisely this is necessary for the general health and also positively promotes the physical condition. It is already recognisable from this alone that the consciousness-based attitude contributes very much to the physical and mental health and therefore determines the satisfaction to a high degree. The consciousness-based attitude in turn also determines the behavioural patterns of the human being, therefore so that he/she falls not into hate and pathological

Allein schon daraus ist erkennbar, dass die bewusstseinsmässige Einstellung sehr viel zur körperlichen und mentalen Gesundheit beiträgt und daher in einem hohen Grad die Zufriedenheit bestimmt. Diese wiederum bestimmt auch über das Verhaltensmuster des Menschen, so also dass er keinem Hass und keiner Rache- und Vergeltungssucht usw. verfällt, weil Zufriedenheit die notwendige Ausgeglichenheit schafft. So bestimmt also eine gesunde bewusstseinsmässige Einstellung gesunde Verhaltensmuster und diese wiederum eine dementsprechende Zufriedenheit, die wiederum mit allen hohen inneren Werten im Zusammenhang steht, mit Liebe, innerem Frieden und mit inner Freiheit und Harmonie.

pathological craving for revenge and retaliation, and so forth, because satisfaction creates the necessary equalisedness. So therefore a healthy consciousness-based attitude determines a healthy behavioural pattern and this in turn a corresponding satisfaction, which in turn is connected with all high inner values, with love, inner peace and with inner freedom and harmony.



Symbol der Geisteslehre Rache/Vergeltung
Revenge/retribution



Symbol der Geisteslehre Gefühle
Feelings

Es gibt Menschen, die ständig unter einem hohen Blutdruck leiden, sich jedoch trotzdem nie erschöpft fühlen, weil sie bewusstseinsmässig immer aktiv sind, ihre Gedanken und Gefühle kontrollieren, Freude am Leben haben, zufrieden und ständig regsam und nützlich geschäftig sind. Andere leben in grossem materiellem Wohlstand, sind aber bewusstseinsmässig unregelmäßig und klagen und jammern dauernd über vorhandene oder eingebildete Wehwehchen. Trotz ihres materiellen sehr angenehmen Daseins und all dessen Umständen haben sie weder Ruhe noch Frieden, keine innere Freiheit, keine Harmonie und keine Zufriedenheit.

There are human beings who constantly suffer from high blood pressure, but nonetheless never feel exhausted, because they are always active in the consciousness, control their thoughts and feelings, enjoy life, are satisfied and constantly active and usefully busy. Others live in great material prosperity, however are inactive in the consciousness and moan and complain continually about existing and imagined little aches and pains. Regardless of their very pleasant material existence and all its circumstances, they have neither calm nor peace, no inner freedom, no harmony and no satisfaction.

Ihr Bewusstsein und ihre Gedanken und Gefühle sind ständig belastet mit Sorgen um ihren materiellen Wohlstand, um ihren Schlaf, den sie nicht finden können, und um ihre Verdauung und um alles erdenklich Mögliche und Unmögliches. Ihr Bewusstsein und ihre Gedanken und Gefühle finden keine Ruhe, keine Gelassenheit und keine Zufriedenheit, die eine äusserst wichtige Bedingung für die körperliche und mentale Gesundheit sind. Diese Menschen verfallen einfach einer Hypochondrie, wobei sie es fatalerweise weder erkennen noch wahrhaben wollen. Sie sind wahrheitlich durch und durch unzufrieden und brauchen keinen Arzt. Wahrheitlich müssten sie nur in ihr Inneres schauen und sich bemühen, etwas von ihrem schöpfungsmässig und natürlich gegebenen inneren Kraftpotential der Grundzufriedenheit zu nutzen und bewusst Liebe, Frieden, innere Freiheit und Harmonie aufzubauen.

Materieller Wohlstand und Komfort sind wohl sehr angenehm, doch sie sind nicht das Nonplusultra für wirkliche Zufriedenheit. Ob der Mensch aus dem Nutzen von Wohlstand und Komfort Befriedigung gewinnt oder nicht, das hängt von seiner bewusstseinsmässigen Einstellung ab, folglich es also wichtig ist, ob er sich bedrückt oder beschwingt fühlt. Es ist also grundsätzlich die bewusstseinsmässige Einstellung, die den Unterschied zwischen Bedrücktheit und Beschwingtheit ausmacht.

Das besagt auch, dass es den Dingen nicht guttut, die den materiellen Wohlstand und Komfort ausmachen, wenn das Bewusstsein mit seinen Gedanken und deren Gefühlen von Wut beherrscht wird. Auch darf die Geduld nicht verloren werden, sonst werden die Gedanken und deren Gefühle plötzlich von Hass verändert. Also ist die bewusstseinsmässige Einstellung sehr entscheidend, um die materiellen Dinge und die Verhaltensweisen dazu zur Zufriedenheit nutzen zu können. Und diese Zufriedenheit muss auch auf der Ebene von Mensch zu Mensch gegeben sein, wobei es zwischen reich und arm sowie zwischen Positionen keinen Unterschied geben darf. Wahrlich ehrliche und liebevolle Gedanken und Gefühle sind sehr viel bedeutsamer und wichtiger als ein positionsmässiger Status. Ein einfacher Mensch zu sein, der durch seine Lebenseinstellung, durch seine korrekten Verhaltensweisen, seine Erfahrungen und deren Erleben sowie durch seine Bewusstseins-Gedanken-Gefühlsdisziplin eine gesunde und positive Einstellung hat, ist sehr viel wichtiger, als einen grossen Titel zu führen oder enormen materiellen Reichtum und Komfort zu haben.

Their consciousness and their thoughts and feelings are constantly burdened with worries about their material prosperity, about their sleep which they cannot find, and about their digestion and about everything conceivably possible and impossible. Their consciousness and their thoughts and feelings find no rest, no equanimity and no satisfaction, which are an extremely important condition for the physical and mental health. These human beings simply fall into a hypochondria, whereby they fatally neither want to recognise it nor want it to be true. Truthly they are thoroughly unsatisfied and need no doctor. Truthly they would have to look only into their inner nature and strive to use something from their Creation-based and naturally given inner power-potential of the fundamental satisfaction and consciously build up love, peace, inner freedom and harmony.

Material prosperity and comfort are no doubt very pleasant, however they are not the *ne plus ultra* for real satisfaction. Whether or not the human being gains satisfaction from the benefits of prosperity and comfort depends upon his/her consciousness-based attitude, thus it is therefore important whether he/she feels depressed or elated. It is therefore fundamentally the consciousness-based attitude which constitutes the difference between depression and elation.

This also means that the things, which constitute material prosperity and comfort, have no benefit if the consciousness with its thoughts and their feelings is ruled by anger. Also the patience must not be lost, otherwise the thoughts and their feelings are changed suddenly by hate. Therefore the consciousness-based attitude is very decisive so that the material things and the modes of behaviour thereto can be used to satisfaction. And this satisfaction must also exist on the level of one human being to another, whereby there must be no difference between positions. Truly honest and loving thoughts and feelings are much more significant and important than a position-based status. Being a simple human being who has a healthy and positive attitude through his/her attitude to life, through his/her correct modes of behaviour, his/her experiences and the living of them as well as through his/her discipline of consciousness-thoughts-feelings, is very much more important than holding a great title or having enormous material riches and comfort.

Der Mensch sollte wissen und – wenn er nur will – von seinem eigenen grossen Potential Gewissheit gewinnen, das er besitzt, dass er mit etwas mehr Wissen in bezug auf die Wahrheit sowie mit etwas mehr Selbstvertrauen und Bemühen sich wirklich zum Besseren ändern und grosse Zufriedenheit gewinnen kann. Dabei darf er sich aber nicht immer und immer wieder auf die negativen Seiten des Daseins konzentrieren, wenn er Schwierigkeiten hat oder einfach Unerfreuliches erlebt. Es muss immer – auch bei bösen Niederschlägen – das Positive des Lebens gesehen werden sowie das eigene gute und wertvolle Potential, denn dies allein garantiert schon, dass eine gewisse Zufriedenheit aufkommt und einen Erfolg garantiert. Tatsächlich können alle Probleme überwunden werden, wenn die eigenen Energien und Qualitäten umfänglich genutzt werden. Dies ist auch ausschlaggebend hinsichtlich der zwischenmenschlichen Beziehungen und in bezug auf die bewusstseinsmässige Einstellung, die weitere Schlüssel zur Zufriedenheit und für das gedanklich-gefühlsmässig-psychische Wohlergehen sind. Dies gilt für alle Menschen, und zwar auch für die gesunden. Wenn das innere Potential, das ein innerer Wohlstand ist, genutzt wird, dann entsteht auch Zufriedenheit, wie aber auch erfreuliche Beziehungen zu den Mitmenschen, denn wahrlich liegt der Ursprung der menschlichen Zufriedenheit in der inneren Freude, Harmonie, Freiheit und Liebe sowie im tiefen inneren Frieden.

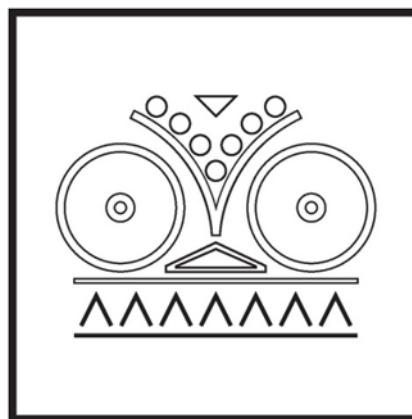
The human being should know and – if he/she only wants to – should gain certainty from his/her own great potential, which he/she possesses, that with a little more knowledge in regard to the truth as well as with a little more self-confidence and striving, he/she can really change for the better and gain great satisfaction. Thereby he/she must not concentrate upon the negative side of existence over and over again when he/she has difficulties or goes through that which is simply unpleasant. Even with bad knockdowns, that which is positive in life must always be seen, as well as one's own good and valuable potential, because this alone already guarantees that a certain satisfaction arises and guarantees a success. Actually all problems are able to be overcome when one's own energies and qualities are extensively used. This is also decisive concerning the interpersonal relationships and in regard to the consciousness-based attitude, which are further keys to satisfaction and thought-feeling-based-psychical wellbeing. This holds true for all human beings, namely, also for the healthy ones. When the inner potential, which is an inner prosperity, is used, then satisfaction also arises, as well as pleasant relationships with fellow human beings, because truly the origin of human satisfaction rests in the inner joy, harmony, freedom and love as well as in the deep inner peace.

SSSC, 3. Juni 2011, 15.36 h

Billy

SSSC, 3 June 2011, 15:36

Billy



Symbol der Geisteslehre Geduld

Patience

Translation by Adam Dei Rocini

GEDULD – PATIENCE

Robyn Foley

A presentation to the FLAU Study group, 10th October 2015.

This is a summary of some sections of Billy's book 'Gesetze und Gebote des Verhaltens – Probleme des Lebens meistern' (GGV) (Laws & Recommendations of the Behaviour – Mastering Problems of Life) on patience, from pages 267-271.

Billy has written in some depth about patience, and delving further and further into it can only be of benefit to all those serious students of the spiritual teaching.

A quote from 'The Way to Live', verse 38:

Patience is an important virtue which the human being must learn and which arises out of wisdom, for which reason it means that truthful patience is reserved only for the great wise ones.

This verse would seem to suggest that 'truthful' patience may not be the kind of patience practiced by all, and that it needs to embody further virtues in order to be 'truthful' or 'real' patience.

On pages 267-268, of GGV, Billy writes about the conditions or factors that are required in order to have (real) patience.

He writes that we are confronted wherever we go with the need for patience, in situations when we are challenged by fury and anger, but in particular in situations that require a lot of lenience or forbearance. These can occur within our family or with our friendships and as well, in our jobs and our everyday contact with people who have different characters. When in a situation where bias becomes evident, and our self-image questioned, we can then discover how capable we actually are, to have patience and forbearance and not freak out.

Real patience cannot be developed and acquired by simply avoiding contact with or secluding oneself from other people. Real patience is a factor that is built up in particular, by dealing with people when living together or meeting up with our fellow human beings. This is particularly so with children with whom it is necessary to have special lenience/forbearance and patience when they ask various questions about all possible and impossible things due to their drive to learn. Billy says that children are particularly sensitive with this, which is why incorrect and impatient answers delivered in a gruff manner can lead them to be upset and to great harm being done to their character.

We must also have patience, feelings for others and forbearance and tolerance with adults, having loving thoughts for our fellow human beings, because these values can only be deepened and propagated so as to bear fruit. However, loving ideas, feelings for others and tolerance in thought on their own, are of no value, because to be worthwhile they must be put into action, practiced, as also with respect to the effective application of patience.

Page 268 **Meditation and Patience**

Silent meditation requires a lot of patience that must be learned. Patience is of great importance in every meditation, as it allows for the internalisation of insights of the knowledge (otherwise limited to intellectual knowledge based on something external) to penetrate inwards and anchor there and be able to be used again and again. Meditation also means practicing patience in order to tread the consciousness-based way, to open and expand the consciousness.

On pages 269-270 Billy discusses what situations require patience.

The use of patience must be learned, and to learn to use patience it is necessary to bring all bubbling or surging impulsions under control, and in particular fury and anger, and of utmost importance, with impatience and unforbearance. Although groundless abuse and violent outbursts of feelings or emotions are a natural human reaction, they must not be simply accepted even so. In order to become a true human being then, he or she must take control of himself or herself and think ahead with regard to the reactions and rule over them before they appear. In other words, the human beings must awaken and recognise these reactions that are within them and react correctly.

Billy describes that the actual meaning of the word patience derives from its Indo-European root and the Old High German concept of 'gidult' – and means to have the ability to bring the sense of the anticipation/expectation of destiny into harmony or accord with the law of timing. Billy writes that although patience is described in the Dictionary of Philosophical Terms by Hoffmeister as having a passive form, that of 'waiting', and as well an active form, he says there is a great deal more to it, there being many values embedded within the meaning of patience., decency, a sound morality, respect, ethics, fairness, adequate self-control, considerateness and equanimity.

Patience also requires however, the ability to bring forth mildness, flexibility/yieldingness and kindheartedness/clemency. However, the values of lenience, good-heartedness, considerateness, respect as well as forbearance and selflessness are also anchored in patience. And even further also mildness, gentleness, equanimity, surrender, endurance and perseverance. And not to forget the stillness, the composure, the calmness and effort, the tolerance, the seriousness and the modesty, the feeling for others and the ability to wait, endurance, stamina, honesty, restraint, accepting, demandlessness, the peaceableness, the self-reassurance, self-discipline and self-control. We can see then, that patience is a virtue that holds many values within it, and therefore cannot be considered as something banal.

The human being who exercises patience opts for the reaction of waiting, with respect to adversity, an event, a situation, a fact or a thing. The thoughts and feelings as well as the nervous system are held in an appropriate state of calmness and cannot be shaken. This state is not based on a state of passive submission but exactly the opposite, being consciously active mentally, emotionally and feeling-wise, all nervousness being addressed calmly, all adversities and other states being met simply with patience.

In the section covering pages 270-271, Billy lists many of the forms of patience. He writes that in the origins of the spiritual teaching, patience was itemised into 28 principal forms although, there are still many many more. The 28 forms are listed as:

- 1) Patience with pain.
- 2) Patience with suffering.
- 3) Patience with hardship.
- 4) Patience with events.
- 5) Patience with things/matters
- 6) Patience with life forms.
- 7) Patience with learning.
- 8) Patience with harm done by others.
- 9) Patience with nature.
- 10) Patience with life.
- 11) Patience with themselves.
- 12) Patience with patience.
- 13) Patience with self-discipline.
- 14) Patience with understanding.
- 15) Patience with work.
- 16) Patience with perseverance.
- 17) Patience with sorrow.
- 18) Patience with situations.
- 19) Patience with destiny.
- 20) Patience with tolerance.
- 21) Patience with self-examination/reflection.

- 22) Patience with lenience.
- 23) Patience with unknowledge.
- 24) Patience with distress/anguish.
- 25) Patience with problems.*
- 26) Patience with self-cognition.
- 27) Patience with untruth.
- 28) Patience with calumny (false accusations).**

* In that patience is necessary in order to solve problems.

** In that patience is required to allow these false accusations to peter out.

With regard to pain and suffering (1 & 2), they must both be endured in life and worked through, as they are natural parts of life that cannot be escaped.

Importantly, Billy goes on to say that if this truth about patience is not accepted or is denied, then an inner distress emerges which leads not only to manic impatience, but also to the outbreak of anger and fury, and this then leads to loss of self-control by which unvirtues/vices are revealed.

This basic truth must be acknowledged and will bring many benefits when recognised and accepted. However, if this does not happen, then life and everyday life are served a form of denial/negation/destruction on the one hand and a negativism on the other.

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