

**Why Is It so Important for Us to Learn so Much,  
Especially in our Current Lifetime?**

Or:

**How Can We Enable Ourselves to Spread the  
Teaching of Spirit, the Teaching of Life and the  
Teaching of Truth?**

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Lecture for the General Assembly  
of the Passive Group Members  
held on  
24 May 2008

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**Why Is It so Important for Us to Learn so Much, Especially in our Current Lifetime?**  
Or  
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My name is Mariann Uehlinger. Most of you know me, perhaps not personally, but through the prefaces I have written in Billy's unparalleled books and through my "FIGU-Bulletin" or "Stimme der Wassermannzeit" articles. I bet, you may have secretly wondered, why I am not a member of the core group. The answer is simple: At the time of the great oaths, my personality decided on a different kind of help. Further details on this can be found in the "Plejadischn-plejarische Kontaktberichte", block 6, contact no. 235 from 3 February 1990. Actually, there were supposed to be three of us in this role, but the other two are apparently suppressing their impulses in this regard. None of you need to feel addressed though. The two men, only one of whom I know by name, are not passive members.

As you know—or may have guessed—we are an integral part of the Nokodemjon-Henok Mission, which means that our countless predecessor-personalities have committed themselves over and over again to supporting Nokodemjon and his successor-personalities as prophet in his Mission to the best of their ability and means—whereby money is naturally not meant, but then again maybe it is—in order to finally create peace on Earth at some distant time in the future. Bernadette has written an extremely interesting book on this which has been published just in time for the GA (General Assembly) and in which many open questions are answered, so I won't go into detail about the Mission, but will deal with the questions in the title:

**“Why Is It so Important for Us to Learn so Much, Especially in our Current Lifetime?”**

Or

**“How Can We Enable Ourselves to Spread the Teaching of Spirit, the Teaching of Life and the Teaching of Truth?”**

So that you know, when you would like to be somewhat more attentive, I will first tell you the topics I plan to touch on in order to do justice to the title.

1. Purpose of the lecture
2. How can we gain access to the knowledge of our predecessor-personalities?
3. What is meant by the essence/quintessence of cognition, knowledge and wisdom?
4. Working on language is working on thoughts

1. Purpose of the lecture

The idea to speak to you about this occurred to me while reading the following words in the “Goblet of Truth“, section 9:

- 46) And if you are not prepared with good knowledge in the Teaching of Truth, the

Teaching of Spirit and the Teaching of Life, then do not resolve to set forth, to spread the Teaching of Truth, but be disinclined to this, for without sufficient knowledge you can do more harm than good, so you should stay behind (at home) with the other sedentary ones (staying at home), if you are not sufficiently skilful (well-versed/well-read) in the Teaching.

- 47) If you set forth to spread the truth, when you are not sufficiently skilful (well-versed/well-read), then you will increase the worries of the ones to be taught, as well as your own worries, for through your insufficient knowledge in the truth, you sway back and forth and find no middle, which gives rise to dissension between you and the ones to be taught, because some listen to you while others oppose you, when you are unable to layout (explain) the things of the truth to their full extent (extensively), through which doubt and misunderstandings arise as well as outrage (acts of violence).

There is plenty more I could read aloud. The “Goblet of Truth” is so uplifting—an absolute masterpiece—that it is hard to stop reading it, but in the end, I do not want to merely cite passages but would rather say something myself.

Whether we are a core group member or a passive group member, we and all those who come after us, are the ones who will take charge of and be responsible for carrying on the FIGU and its Mission, also after Billy’s future demise, so that at some distant time in the future, there will be peace, true love, freedom and harmony among earthly humanity. But—let’s be honest—how can we carry on the Mission at all and without losing face, when all of us know far too little ourselves; when what we are studying is not really ours at all yet, and therefore has not yet become second nature to us, since the necessary knowledge and experience are lacking? All the enthusiasm or joy over new findings (cognitions) usually triggers the urge or the desire to share these things with others—whether they wish to or not. This then can become downright strenuous, if the other person e.g. says: “How are you of all persons supposed to know that?” To which you simply reply: “It is stated in the Spirit-Teaching” or “Billy said so”. The response to this will be the exact opposite of what you were hoping to hear, namely: “Then you simply believe in the Spirit-Teaching or in Billy.” The other person will ask no questions to indicate his interest, but will advocate his own “knowledge” or his own belief, which he shares with millions if not billions of others. Even those who blindly believe in science (blind science-believers) react no differently to our progressive and truth-oriented way of thinking.

I assume, you understand what I want to say. Cognizance (the process of getting to know something) and knowledge (something that is known) is always relative, but if we have not developed an understanding of something from within ourselves and cannot explain it appropriately, then it is better for us to keep quiet—and begin to learn.

## 2. How can we gain access to the knowledge of our predecessor-personalities?

If you think about the reason why we are responsible for the Mission, then you will also certainly think about the enormous knowledge or even the wisdom of our predecessor-personalities at the time of the great oaths. The big question is: “Where is it all now?”

In a small *tour d'horizon*—which simply means overview but sounds more sweeping and extensive—I would like to show you where this knowledge can be found. After death, the spirit-form and consciousness-block pass over into their respective planes in order to assimilate the accumulated data. I will omit the assimilation process of the spirit-form, although this naturally is just as important, because the spirit-form determines the exact time-point of the incarnation of the consciousness-block, though in some ways its assimilation and reincarnation process, as I see it, is easier to understand. When the consciousness-block enters the comprehensive consciousness block—which is external and not in our head—everything that was ever begun but not entirely completed is reviewed in a matter of seconds. You mustn't envisage this as some tremendous feat. Compared to the material life, it would be similar to someone remembering, that he forgot to say thank you and no longer gets around to doing so. This is then simply added. Once that happens, the content of the consciousness-block is discharged into the storage of the comprehensive consciousness-block. All data—in reality these are impulses—of the consciousness-block-components, such as consciousness, memory of the consciousness and of the subconsciousness, ego/self, subconsciousness, mentality, character, personality, thoughts, feelings, psyche, unconscious-forms, senses, etc., pass into the storage-banks of the comprehensive consciousness-block. After the impulses are discharged into the storage-banks of the comprehensive consciousness-block, the consciousness-block is completely dissolved into neutral energy, which means, it becomes pure energy of the Creation. From this creational energy, the comprehensive consciousness-block then programs the consciousness-block-components all over again. At first, everything is empty, only the foundation is laid.

**And now here is what all of you have been waiting for:** The essence of all knowledge, experience and wisdom from our predecessor-personalities is charged into the new memory of the subconsciousness, which means the highest value of every single consciousness-form is transferred from the storage of the comprehensive consciousness-block into the new memory of the subconsciousness. Everything else is empty; only the consciousness-block-component-programs are existent—however in a completely neutral form. The former, enormous knowledge of our predecessor-personalities is therefore hidden as essence in the memory of our subconsciousness and as data in the external storage-banks. From there, it can be activated through our conscious searching and inquiring, because only by intercepting inspirations of the subconsciousness and by consciously and continuously working with them, do the involved consciousness-forms or consciousness-planes and the memory of the consciousness experience a corresponding update.

Naturally, all people have the same functional programs in the consciousness-block. What distinguishes one consciousness-block from another after their development are the data in the memory of the subconsciousness. The brain-cells or brain-impulses of the embryo prior to the 21<sup>st</sup> day after conception merely contain the chemistry-balance, which means the innate material brain-functions and what is inherited from our parents. That is the hardware. If our parents were extremely belief-oriented or—for example—sport fanatics, then our temporal lobes and posterior frontal lobes harbour these unpleasant impulses, from which we have to free ourselves again through our own hard efforts during the course of life. The memory of the subconsciousness only contains facts about knowledge and what has been experienced. It is not responsible for passing on

contents of belief, because belief cannot be experienced. Belief is based on imagination. However, if we allow ourselves to be led by the nose by religions and fanaticism of every kind during our lifetime, we too may fall prey to a belief or fanaticism. We may also possibly tap the existing storage-bank records of our predecessor-personalities and thus gain inspirations of our subconsciousness in this regard, which we accept as hard facts. If that is the case, data enters the appropriate subconsciousness-forms or subconsciousness-planes, from where it passes into the consciousness via the unconscious. In principle, it is the same process with us former, old Lyrians, who intercept impulses from our storage-banks and appropriately translate them—at least those who recognise their responsibility.

The body itself as well as the consciousness are animated by an impulsating, spiritual energy, just as a plant is. (Impulsating or impulsation are new words, with the meaning: = something goes inside, something develops). The software incarnates in the form of the consciousness-block together with the reincarnating spirit-form on the 21<sup>st</sup> day after conception, whereupon the heart of the embryo starts to beat and the development of the basic character begins. This means that after the reincarnation of the spirit-form and the incarnation of the consciousness-block into the embryo, the subconsciousness exists in the form of impulsations in our brain, as do all the other consciousness-block-components—such as consciousness, subconsciousness, memory, mentality, psyche, personality, self/ego, thoughts, feelings, senses, unconscious-forms, etc. Everything in the entire universe is composed of moving impulses or impulsations, including all cells, merely the consistency of each is different. From the very moment the spirit-form reincarnates and the consciousness-block incarnates into the embryo, the embryo is correctly called a foetus, although this is not yet known to medical experts. They still think the embryo-phase lasts 3 months instead of only three weeks or 21 days.

Chaos rules nowhere—not in the storage-banks nor in the memory, nor in the consciousness-forms. Everything is meticulously ordered. In the Creation, law and order prevail. Undetectable things in the memory of our consciousness have to do with the rubbish we deposit there on a daily basis via incomplete lines of thought and feelings, and not with an unstructured organisation.

### 3. What is meant by essence/quintessence of cognition, knowledge and wisdom?

I have often mentioned the word essence. With respect to our consciousness-forms, essence is what is deposited in the storage of the comprehensive consciousness-block as the highest value per consciousness-plane or consciousness-form of all our predecessor-personalities. Only the highest value is always stored. If something of relevance from our past life is added to this, it is processed together with what already exists, and a new highest value results. Details on this are in the planetary storage-banks. Since all of us or nearly all of us study the Spirit-Teaching, we always think first of the venerable consciousness-forms, which in a high form make a human into a real human, such as e.g. love, modesty, responsibility, reverence, peace, harmony, honesty, empathy/compassion, patience, etc., but other intellect-related values are naturally also important for our material life. Just think of our language. How can we think properly at all without an appropriate vocabulary with cognizance/knowledge about the meaning of the words and an appropriate education? That is simply impossible. Perhaps primeval humans only produced simple pictures in their mind before they could speak and made

some sort of grunting sounds. The more material-intellectual knowledge we acquire—and not simply memorise—the greater our thinking capacity becomes. Wisdom can also be acquired in the material realm. Compared to the Absolutum, everything is always relative—and the Absolutum in turn is also relative. In principle, the learning steps are very small. For a higher level of refinement, every piece of relative wisdom is more or less converted back into perception and cause, which in turn must be recognised together with all the newly added (pieces of wisdom), from which the effect emerges as recognition and cognizance, and so on. Consequently, through continual learning, everything rotates from the bottom upwards and from the top downwards, each time on a slightly higher level. Everything rotates and is interdependent, because movement alone gives rise to existence.

Do you still remember the learning steps which progress from simple perception to wisdom?

They are found in the Spirit-Lessons-Letter no. 122. So that we all have the same picture, I will briefly repeat them to you:

<b>Learning steps</b>	<b>Learning procedure</b>
Perception	The perception of a thing, a thought, a spiritual fine sensitive feeling (Empfindung), an inspiration of the subconsciousness (Ahnung), a feeling, and so on, leads to their recognition and comprehension. Hereto is a supplement from the „Goblet of Truth“, section 28, sentence 62: <i>The perception of responsibility however is also combined with the perception of the reality of the creational laws and commandments and their way of working, wherein the perception of all things is also anchored, which does not happen directly through the consciousness, but rather through the unconscious which precedes the consciousness and is not identical with the subconsciousness. Every perception therefore occurs through the unconscious-form preceding the consciousness, through which unconscious thoughts and the conscious feelings they effect are instantly triggered, after which the consciousness and conscious thoughts themselves are incorporated into the perception with a delay of 25 to 30 hundredths of a second.</i>
Recognition	From recognition, comprehension of the perception via a closer examination and study of its nature and content to its cognizance.
Cognizance	Taking note of all facts of the perception and the continual occupation with it leads to the understanding of all facts and to the cognition, that it really is so.
Cognition	Recognizing the logic, etc., contained in the perception leads to certainty, to knowledge.
Certainty, Knowledge	Applied knowledge in repetition leads to practical experience (proficiency) and to living experience (know-how).

Practical Experience	Repeated self-lived experience and self-tested
Living Experience	experience of a fact leads to wisdom.
Wisdom	Wisdom is the quintessence of the whole learning process.

If we take a look at these learning steps, it quickly becomes clear to us, that e.g. memorising a given subject matter—including the Spirit-Teaching—without thinking it over intensively, cannot as a rule lead to wisdom, because the thoughts and feelings involved in working with and on a subject matter bring cognizance and cognition, which then progress via the necessary knowledge and its living experience to wisdom.

Experience can also be lived in thoughts. Surely each of you has ironed or cooked before and has lived through a more or less frightful experience with an outbreak of sweat, when you nearly or just lightly touched the hot iron—or the hot stove plate—but without really burning your hand or your arm. Nevertheless, that experience was the same as though the hot iron had really touched your skin—merely the real burn and lasting pain were fortunately omitted.

Our countless consciousness-forms or consciousness-planes all have a very different level or highest value. If we look at the countless consciousness-forms, such as justice, honesty, love, duty, art, singing, feeling, sensibility, sense, character, eroticism, evolution, language, aesthetics, hatred, empathy/compassion, dream, intellect, mathematics, medicine, physics, dignity, peace, harmony, thirst for revenge, thirst for retaliation, jealousy, honesty, freedom, reliability, helpfulness, fanaticism, friendship, body, illness, health, memory, to name just a few, then it quickly becomes clear, that we have quite a few deficits. Each of our consciousness-forms or consciousness-planes is developed differently. Some are more advanced with regard to empathy/compassion, harmony, sensibility and helpfulness, others with regard to honesty, modesty, duty and a feeling of responsibility, and still others—or even the same—possess comprehensive knowledge in mathematics, physics, medicine and book-keeping or in languages, aesthetics, and so on. Based on the colour scale in the book, “Plejadisch-plejarische-Kontaktberichte”, block no. 2, page 225, the colour radiating in our head is most likely somewhere between a pink progressing towards violet and a reddish-gold—at the very best—and without a trace of the highest level blue, unfortunately. Before our entire consciousness radiates in a beautiful blue, a fairly long time will pass. Each consciousness-form contains an unconscious-form that is fed via the unconscious-form of the consciousness. We can picture this as a main building with a reception and umpteen independent departments, each of which has its own reception. The porter at the main entrance makes the triage, which means, he sends the unconscious packet to the appropriate department. At first, everything always passes into the preceding unconscious-forms and after that—if at all—into the target components, such as consciousness, subconsciousness, psyche, thoughts, feelings, striving, character, emotions, drives, senses, instinct, memory, and so on. Further information on the unconscious-forms can be found—among other references—in the Spirit-Lessons-Letter no. 144.

While in the womb, the basic character is developed and all necessary data from the storage-banks of the comprehensive consciousness-block are also processed or assimilated, but this takes place for the foetus fully unconscious on a subconscious level. In the consciousness as well as in every single one of the many consciousness-forms or consciousness-planes, strength and energy come as soon as the basic character starts to develop in the womb. The data however does not pass directly into the consciousness

of the foetus, but remains in the respective unconscious-forms, until they are activated by the conscious thinking and feeling of the infant, which begins around the age of 3 months, when the infant becomes conscious/aware of himself or herself. The mother and the overall surroundings, such as father, siblings, grandparents, neighbours, world events, etc., play a substantial role in the development of the basic character, because the young child is to be prepared for the environment, she or he will be born into.

After the physical birth, when the infant becomes conscious/aware of itself after about three months, the effective development of the personality begins as well as the formation of the mentality based on its thoughts and feelings in cooperation with all externally and internally stored unconscious impulses. The peaceful phase of the new born usually does not last long, because after a few weeks or months at the latest, the first orders and instructions of the persons authorized to raise the child come from the parental home and later on from school, etc., which leads to the so-called upbringing-character. When puberty sets in, the time has come for the young person to begin the development of his life-character—a process that does not stop until death. In principle, puberty is given that we may grow into adulthood in accordance with the laws and commandments of Creation, which means, that non-creational behavioural violence, etc., is gradually reduced and laid aside and the human being becomes mature with relation to his thoughts, feelings, psyche and attitude as well as with regard to virtues, and so on.

For many, the fact may not be clear that we have to develop from scratch and naturally expand the details of each consciousness-form or consciousness-plane during the course of each new life as a new personality. We suspect a result—if one of our predecessor-personalities was already evolved that far—or we intercept it via the vibrations of the acutely-actual subconsciousness-stream. We receive impulsive support, but in order to progress, we have to work everything out all over again. This is comparable to a pattern that occasionally occurs during school years. We receive the right final results to test assignments from our predecessors, but only when we work out the procedure and details involved ourselves, do we pass the test.

In the entire universe, and therefore also in our consciousness-block, everything moves helically (in the form of a spiral), rotating from the bottom upwards and from the top downwards in endless progression. Thoughts and feelings form our psyche and it in turn influences our body, our actions and our activity. Our body, actions and activity have retroactive effects on our psyche, which then rub off on our thoughts and feelings again—endlessly, until we die.

Just imagine our horrendous knowledge, which for the most part lies unused in the memory of our subconsciousness and in the planetary storage-banks under our frequency. I am immensely happy that my predecessor-personalities left me a few evolutive impulses, but if I do not progress in my conscious thinking to the point of being able to use the data, then none of the knowledge will be accessible to me or it will only trickle through in drops. It namely is not, as you may assume, that we are constantly bombarded with inspirations of our subconsciousness. In fact, something only occurs to us, if we work on a topic intensively and do not find what we are looking for in the memory of our consciousness. To intercept something internally or externally, a certain sensitivity for non-physical fine-structured substance (in German: Feinstoffsinnlichkeit) is naturally required. Whoever continuously broods over something misses the fine impulses, because brooding implies a state of idleness (unproductiveness) or going round in circles or rotating. However—and this is important—whoever has degenerative

thoughts and feelings will no doubt reap the corresponding degenerative impulses of his predecessor-personalities. Everything always has two sides, a positive one and a negative one.

#### 4. Working on language is working on thoughts

The slogan “Die Arbeit an der Sprache ist Arbeit am Gedanken” (free translation “working on language is working on thoughts”) is from the NZZ (Neue Zürcher Zeitung), but it hits the nail on the head.

One of the questions in the title is: "How Can We Enable Ourselves to Spread the Teaching of Spirit, the Teaching of Life and the Teaching of Truth?" The answer now suddenly appears to be fully clear. That's right: By studying, by thinking, by feeling and—by writing! This too is a learning process.

It is quite simple of course to take sentences from Billy's books and writings and to recite them in an article. That cannot be our goal though. Our task is to take up topics from the comprehensive Spirit-Teaching and to explain them in our own words or to simply write a story with reference to creational logic. Not until we ourselves take the trouble to formulate something in our own words, do we realize, whether or not we have understood what we would like to tell others. With the words we choose, we present our knowledge and show how much we ourselves have grasped. If there is a lack of knowledge and understanding about the chosen topic and the proper choice of words, then this could mean a lot of hard work. It is definitely worthwhile though, since we never learn as much, as when we acquire knowledge by repeating it in order to pass it on to others.

That general education is also a part of the Spirit-Teaching was told to us by Ptaah and Billy in two sentences from Semjase-Block no. 22, page 4298. Contact from 10 February 2007.

#### **Ptaah**

28.	All instructive knowledge not only promotes general education and foresight in many different things and facts from various areas of knowledge, but it is also a part of the Spirit-Teaching, which is fully comprehensive with regard to every field of knowledge.
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#### **Whereupon Billy answered:**

+	You anticipated what I wanted to explain about that. The Spirit-Teaching not only means the Teaching of Spirit in the sense of cultivating the laws and commandments of Creation, but also in the sense of advancing knowledge of every kind and thereby creating an expansion of consciousness with regard to perception, cognition, state of knowing, knowledge, experience and the living of experience as well as the creation of the essence resulting from it, which is wisdom. However reason and understanding are necessary for this, which is why this whole process also promotes intelligence, which - contrary to the stupid claims of simple-minded psychologists—is indeed expandable and progressive, whereby the human being can thus learn and become more clever and knowledgeable.
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Every consciousness-form is preceded by the components reason and understanding. Reason and understanding work the same way for all human beings, but they work more or less comprehensively depending on general education, foresight, knowledge, experience, wisdom and of course evolutionary level. Viewed this way, it stands to reason that the wisdom acquired in one or more areas of knowledge contributes substantially to intelligence-building and the development of the consciousness-forms or consciousness-planes. With my electronic-data-processing or computer-related thinking, I always imagine how a statement gains access to the consciousness-program as input—first entering the unconscious-form of the consciousness—which then activates the respective consciousness-forms or consciousness-planes in a split-second, whereupon the memory is searched for existing knowledge—as in an internet search—in order to find data on the statement, which enables further thinking. This can happen gradually, if nothing specific is found at once. However, the search can also be unsuccessful. If we do not throw in the towel immediately, the statement enters our “cache memory”, which depending on the time required to process it is either our short-term memory or the appropriate unconscious-form(s), where we keep the statement on standby, until we learn more. To do that, we build a motivation and the will to thoroughly study one or more points about the statement in available books and other written works or on the internet, and so forth.

It is not my intention to tread on anyone’s toes, but when I see, how many "Stimme der Wassermannzeit" and/or FIGU-Bulletin articles come from you—exceptions prove the rule—then I must assume that for the moment you are simply on some kind of passive profiteer-trip. Sure, each one of us is in someway gainfully employed, cannot write well, has family and/or other obligations, gets tired while reading, cannot concentrate, has no time or other predominantly job-related priorities—or whatever other reasons or excuses there may be. It is not my intention to minimize these things, since I too have weaknesses I must deal with. The editorial office has not been flooded by the number of articles I have written so far. Of course no one forces us to keep the promise given by our predecessor-personalities. In the meantime, however, our conscious sense of responsibility should be so developed and strong, that we accept the apparent burden of continual learning and the task of helping to spread the Mission with a sense of joy and as a result of our own initiative, true interest and love for the Mission’s fulfilment. The importance of the Mission must simply be ingrained in each of our genes and fully conscious to us. For me at least, learning and writing are an immense joy, and the more knowledge I acquire, the greater my joy is. Of course I sometimes think, I should have learned a little more in school, but I have missed that now, and we cannot turn back the hands of time. What is past is past and what is missed is missed. To learn something after the fact always requires far greater effort, and when a factor of knowledge is missing, many things are not properly understood. This applies to everything. Viewed in this light, it is difficult for me to understand, why there are some among us, who set their priorities in such a way, that they prefer all else to studying Billy’s books and writings—including the Teaching of Spirit, the Teaching of Life and the Teaching of Truth—and to actively helping and supporting the Mission.

Bearing this in mind, the idea is born, and you now only need the motivation to learn, to write and to build things up. From all this the initiative and the will are created to realize the goal for which you have motivated yourselves.

The editorial team is looking forward to all of your valuable, carefully considered and interesting articles—quality clearly comes before quantity –, and FIGU in general is looking forward to your active support.

**Thank you!**