

True Love has its Basis in Reality, Not in Belief

By Vivienne Legg, May 2012



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Few people would disagree that if there was more love in the world it would be a better place. It's easy to say. In families, work environments, groups and organisations we talk about the need to be more loving towards each other. But what does that really mean? Do we even know? Could we explain it to each other? How do we correctly go about forming a loving relationship with a co-worker, a friend, a life-partner? And how do we make it grow? Love is not just a wonderful idea. In his book, *Gesetz der Liebe*, [GdL] (*Law of Love*), Billy explains that love is essential for all evolution and life. Without love nothing can be created, and no transformation can occur. Love is necessary for all change. (p.1)

Billy (GdL, p.34) says that the Earth human being is not evolved enough to be able to create true, wisdom-based love within himself/herself. Only a few human beings on Earth are on the threshold of this highest form of wisdom-creational love. The majority still lives in the lower forms of false, affective love. Is it any wonder then that so much goes awry on this planet, if the very growth medium for our evolution is inadequate? Fortunately, with

enough striving and effort, we can actually begin to learn what love really is by observing the difference between genuine love and the false love which is predominantly practised on this planet.

Wisdom-conditioned love is,

"Ein harmonischer Zustand der absoluten Verbundenheit in allen Dingen in unzerstörbarer Form ohne zeitliche Begrenzung."

"a harmonious state of absolute connectedness in all things, in indestructible form, without temporal limits." (GdL, p.15)

Billy explains that, in contrast to false love, "...wisdom-conditioned, genuine love is a wellspring of eternal-constancy, which is absolutely independent of the human being's age, appearance and personality, ..." (GdL, p.15). With a false form of love, however, factors like age, appearance and personality do play an important role, (GdL, p.18) as does one's material wealth, profession and societal position, and such things. But such factors are only as pronounced as the degree of durability and con-

stancy of a human being's personality. Therefore, this emotion-based, false form of love is subject to enormous fluctuations in its intensity and can thus suffer changes and can even transform into rage and hatred. Billy's deeper explanations of these two types of love - the genuine, effective love and the false, affective love - serve as an invaluable instruction manual for analysing, deepening or transforming our own personal forms of love which we have for our fellow human beings and all other things and beings with which we share our existence.

It may be easy to assume at first glance that the concept of love should be simply understood in the familiar way as presented to us by the world's religions. But a closer look at how love is explained, in this renewed teaching of the truth, shows us the critical difference between the renewed teaching, with its all-important focus on reality, and religious teachings. This spiritual teaching of Billy Meier and the Plejaren extraterrestrials concerns itself with things which exist in reality, and which can sooner or later be discovered by every individual if sufficient effort is made to do so. It concerns the actual

reality of Creation's laws and thus also of nature's laws. But religious teachings concern themselves with belief which requires no logical evidence and breeds up delusion which removes us from reality.

Many interested readers have read extraterrestrial Semjase's *Introduction to the Spiritual Teaching* in which she also states that the Earth human being does not know love. And, if we continue to study and contemplate this spiritual teaching, we increasingly come to learn that, on the whole, we Earth humans do not know love because we do not concern ourselves with reality. Instead, we concern ourselves with delusion and belief, which is one reason why our modern day prophet condemns the pervasive religious teachings on this planet. In their defence, religious enthusiasts speak of the love taught and promoted by religion, but love itself, which is essential for evolution, is thwarted by the non-reality basis of belief in religious dogmas.

Love is not situated in the heart and is not the power of a god. In *Die Art zu Leben, [AzL] (How to Live Life)* Billy (p.34) explains that true love is a conglomerated form of fine-spiritual-perception

(Empfindung) and is not built upon emotions, because it is fine-spiritual (fine fluidal) perception itself. So, true love comes from this fine-spiritual perception of reality. Such a perception of reality comes from the respectful, concentrated observation and registering of that which is. It comes from perceiving, at a fine-spiritual level, the nature of another human being, creature or some other element or thing. So, the knowledge and wisdom acquired this way, through meditative concentration on the reality of a thing, results in the experience of love. However, the ability to exercise such concentrated observation is something we Earth humans rarely possess and therefore we must develop it through hard, on-going practise, often over a period of many years.

Billy therefore teaches the prime importance of learning concentration itself. This is required for the development of many powers of the consciousness, but also for our creation of love. With such a practise we concentrate, without interruption, on a single object. We do this without prejudice and thought processes, and just by registering what is, rather than imposing interpretations upon it. From

this process we gain knowledge and understanding, which allow us to experience true wisdom-based love. So, for love, we need thoroughness, attentiveness, and - Billy says - a normal degree of rationality. We also need respect which means respect for reality, and for other beings, and this has nothing to do with self-abasement or putting another being on a pedestal.

Billy explains that there are many different forms which love can take which apply for different types of life-forms and between them as well, and which serve the specific relationship between those life-forms. For example, there is a specific form of love which a human being has for a plant, but, "Love, as it quite especially relates to the human being, is a capacity given in the human existence for the development of an intensive, positively-experienceable relationship with a fellow human being." (GdL, p.16) This love enables us to assist each other in our evolution. Especially the form of love called Bündnisliebe (alliance love or bond love), which is structured around the raising of children, provides this intensive, evolutionary opportunity, which explains the great importance

placed on maintaining such a love relationship for a lifetime – in the case of the Plejaren, even for several centuries. However, without the necessary love there can be no constancy and no evolution. (GdL, p.63) So our obligation to evolve explains why it is important to find a stable, on-going love relationship, and why a loveless relationship cannot provide that evolutionary opportunity.

Above all, Billy repeatedly draws our attention to the following definition of love.

"Liebe ist absolute Gewissheit dessen, selbst in allem mitzuleben und mitzuexistieren, so in allem Existenten: In Fauna und Flora, im Mitmenschen, in jeglicher materiellen und geistigen Lebensform gleich welcher Art, und im Bestehen des gesamten Universums und darüber hinaus."

"Love is the absolute certainty that one co-lives and co-exists in everything, thus in all that which exists: within fauna and flora, with one's fellow human beings, in each and every material and spiritual life-form regardless of its kind, within the

existence of the entire Universe and beyond."
(GdL, p.7)

When we truly want to secure love in ourselves, our fine-sensitive-perceptions must make it apparent to us that we know and feel the connectedness of co-living with and co-existing with our neighbour, and our neighbour co-living with and co-existing with us. If we don't feel this, then we are not yet capable of true love. (GdL, p.8)

Billy explains (GdL, p.17) that genuine love develops in the human being according to the development of his or her "ratio", being his intelligence, reason, cleverness and his morality. And until we have reached that level of development we are limited to the affective forms of love, which, in the meantime, do provide a structure from which genuine forms of love may eventually develop. Reason and understanding are especially decisive in genuine love, and determine how the human being wants to form and conduct all his or her affairs. Therefore, reason and understanding determine whether these matters are to be positive or negative or neutral-positive-balanced. In *Macht der Ge-*

danken..., (*Might of the Thoughts...*) Billy repeatedly describes the connection between our rational choice in favour of neutral-positive-balanced thinking, and the resulting reward of love (along with harmony and peace, and so forth).

Since we lack understanding about true love and fine-spiritual-perception, and so on, it is usually very difficult or impossible to recognise which form our love actually is, and whether it is even love at all. The following explanations are therefore enormously helpful.

Genuine love arises solely in the fine-spiritual-perception realm of the human being's spiritual world, and it arises as a result of intentional experience, and wisdom. (Billy. GdL, p.16) This genuine love radiates across into the half-material realm of the psyche where the human being becomes conscious of it - via his or her feelings - in the form of elation and sensitivity (Hochgefühl und Feingefühl). The human being experiences this genuine love "in a form of a highly sensitised experience" (eines hochsensibilisierten Erlebens) (GdL. p.17) and it is not subject to any fluctuations

of highs and lows and therefore not to any kind of jealousy. Jealousy does not occur at all with genuine, wise love from the fine-spiritual-perception world of the spiritual realm.

Nothing at all can injure such a love in its absolute security and constancy, and it can only increase.

Interestingly, the waves or "vibrations" (ie. Schwingungen; Billy says "swinging waves" is the more correct translation) associated with fine-spiritual-perception love are neither limited nor obstructed by any objects, and thus do not depend on a certain proximity between those individuals generating and receiving the love. These waves radiate through everything, either material or immaterial, without losing any speed or intensity. (GdL, p.35) They travel at 10^{7000} times the speed of light.

In contrast to genuine love, affective love is created by the human being's thinking and his or her volition, according to visual, acoustic, feeling-based and sensual impressions, impulses, information, perceptions, and so on. And so, many kinds of material factors are decisive in the creation of the

feelings of love, and these are factors which can pass away. So, the human being's thinking, and therefore his or her feelings as well, bring about a constructed state which is based on his or her will, and it creates the illusion that he or she has a positive experiential relationship with another human being. But this is really only very fragile because all these related thoughts, feelings and wishes are false. There are many things from which the human being draws to create feeling-based, affective love for another human being, as a result of his or her thinking and will. These include body-type, voice, the way of speaking or moving, the clothing and profession, and so on.

The oscillations/swinging waves associated with this false, affective love travel only at the speed of light and are therefore interrupted by obstacles and become weaker the further they travel away from their origin. This means that this type of love is increasingly eroded the more those experiencing such a love for each other are apart. Objects, walls, distances and other waves or "vibrations" all weaken the effect of such waves. Eventually, with

sufficient interruption, there is nothing left of them at all. (GdL, p.35)

Not only do we have a common misperception on Earth about the origin of true love, we also apparently misunderstand the role it plays in our lives. As mentioned, love facilitates evolution. Love cannot simply be equated with peace and harmony and a trouble-free existence. For our evolutionary process we evidently require hard learning experiences, and love is the great facilitator for these. Billy explains (AzL, p.33) that love even torments us because it contains forgoing and demands, into which we have to adjust ourselves, which we are often very reluctant to do. He says that the paths of love are often hard touchstones of life, and quite often difficult and steep. Love brings about the growth of the human being, but it also brings about the necessary pruning away of dead and diseased wood. A further metaphor Billy provides which really brings home to me what a creative, transformative effect true love has on us, is the following:

"In der Liebe ist der Mensch wie ein Korn, das von ihr gedroschen, gesiebt und von der Spreu befreit wird, um alsdann bis zur Weisse gemahlen und dann bis zur Geschmeidigkeit geknetet zu werden, wonach das kontrollierte Feuer die Weihe vollzieht und einen Brotlaib bäckt, der als Werk der Liebe alle nährt."

"In love, the human being is like a grain which is thrashed, sieved and freed from the chaff in order to be immediately ground into meal and then kneaded until supple, after which the controlled fire raises the leavening and bakes a loaf of bread, which, as a work of love, nourishes all." (AzL, p.34)

False love, which results from emotions and urges, can be steered, and this is done according to our emotional and urge-based wishes and thoughts. However, we cannot steer the course true love takes, but it steers us in the course of our lives because it is the highest, creational-natural factor of all life and logic.

How inspiring it is to think of love as our evolutionary growth medium, which, responding to conscious effort, also grows as we do.

Und des Menschen Verpflichtung ist es, diese wahre Liebe für sich selbst sowie für die Mitmenschen zu erleben und nutzbar zu machen; diese Liebe zu empfinden und ihre Wärme, ihren Frieden, ihr Glück und ihre Freude zu verspüren. Und nur in jenem Menschen, der das verbindende Licht der wahren Liebe zu erblicken und in sich zu empfinden vermag, der die Glut des Feuers der wahren Liebe nie erkalten und die Flamme der wahren Liebe ständig zur neuen Helligkeit und Wärme aufleuchten lässt, um sich durch diese wahre Liebe auf dem Lebensweg leiten zu lassen, dem wird sich der Sinn des Lebens sowie dieses selbst in allen seinen Nuancen erfüllen.

"And it is the human being's obligation to experience, and make useful, this true love for himself or herself as well as for his or her fellow human beings; to perceive this love and to feel its warmth, its peace, its happiness, and its joy. And only in the human being who is able to glimpse the connecting

light of true love, and perceive it within himself or herself - and who never allows the glow of the fire of true love to become cold, and allows the flame of pure love to flare up to new brightness and warmth, in order to progress along life's way by means of this true love - is the purpose of life fulfilled as well as life itself in all its nuances." - Billy, Ein Quentchen Wissen, Sinn und Weisheit (A Little Bit of Knowledge, Sense and Wisdom) (p.205)

Vivienne Legg

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