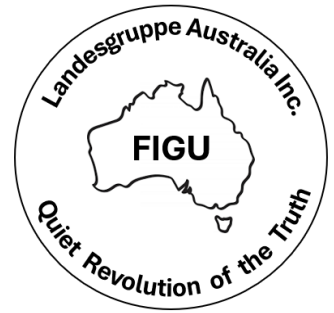




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No: 39 August 2026

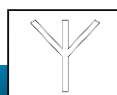
Improving Relationships with Other Human Beings

In his book *Gesetze und Gebote des Verhaltens, Probleme des Lebens Meistern* (Laws and Recommendations of Behaviour, Mastering Problems of Life), Billy writes about various contexts and ways in which we may have problems with other human beings. With his usual thoroughness and repetition, he provides numerous snapshots of many angles of human interaction in Earth human relationships including with friends, acquaintances, co-workers, family and intimate partners, among others. His advice applies to all. If we then take into the picture the advice in his book on raising children, youths and adults who are in need of up-bringing/life-education we have a very comprehensive guide to how to go about improving all our relationships with other human beings. I would like to just focus on a few main points that are reiterated throughout. But first an explanation seems necessary regarding actual problematic behaviours of others: This teaching makes it clear that there are very real and problematic behaviours in human beings around us with whom we have relationships, and of course in ourselves, which we have to deal with in some form and not trivialise. The important point is that we can regard these neutral-positively; in other words, see them exactly for what they are, and not add our negative and positive prejudices and our own conflicts and negative thinking into the mix. Also, not condemning and not judging is important, although neutral assessment of another person's behaviour to the best of our ability is necessary in order to know how best to deal with it. As far as I can see, the difference between judging and condemning on one hand and fair assessment on the other lies in the truthfulness of the appraisal and the absence of hypocrisy, arrogance, prejudice and a position of inequality. It also necessitates that problematic behaviours are identified but the human being himself or herself is not attacked.

Respect is always necessary for a truth-based behaviour, but that definitely and logically includes both respect for ourselves as well as the other one. This is combined with the teaching of self-responsibility which means that we are only responsible for our own actions; however, those of the other human being, even a child, are not our responsibility, although of course it is our responsibility to be good parents, friends, partners and so on. As ever, logic and, as mentioned, respect for true reality is the key, meaning that we are willing to take the time and effort to be attentive to it.

Equality and Equal Rights

A key point of advice in Billy's explanations about raising children, in particular, is that their age and their being a child do not mean that they are not equal to us as human beings. Of course this also applies to other adults around us. Even if they may show behaviours which show a lack of understanding and development in some areas, or behaviours that show a higher degree of understanding than our own, that does not mean that they are not equal to us as human beings. This has to be understood in the sense that all of us are on a journey of evolutionary development, necessarily making mistakes of one form or another, relative to the context in which we were raised and our intrinsic level of consciousness development and so on. This journey of learning is equally real and valid for all of us and we are all equally part of the evolutionary process of the Creation Universal Consciousness, that is, the Creation itself, which we are told takes up the pure essence of the love, knowledge and wisdom we gain in our lifetime and evolves through that. I think looking at it this way



makes it easier to understand the teaching about equality. And once understood, it leads to us avoiding hypocrisy and self-delusion and false expectations, arrogance and many other negative things. It also allows us to develop empathy and patience, also with ourselves.

Solving Our Inner Conflicts First

In Gesetze und Gebote des Verhaltens it is clearly explained that if we have conflicts with others, that is, if we just cannot get on with others or have a real 'issue' with them, then this means an unresolved conflict exists in ourselves that we have not dealt with. The solution is to look within ourselves from a calm, peaceful perspective and allow our thoughts to drift back to the source of our inner conflict and when it began and what thoughts we constructed in ourselves that brought it into existence.

"The rule of your inner conflict is that two parts of your thinking, the negative and the positive, are in conflict; consequently, you must unite them to a harmonious and valuable oneness of equalisedness and they must not be in unpeace with each other."

"Die Regel deines inneren Konfliktes ist die, dass sich zwei Teile deiner Ansichten, das Negativ und das Positiv, im Widerstreit befinden, folglich du sie zu einer harmonischen und wertvollen Einheit der Ausgeglichenheit verbinden musst und sie nicht mehr in Unfrieden zueinander stehen." (Gesetze und Gebote des Verhaltens, Probleme des Lebens meistern, no.59, p.131)

No miserable, torturous re-living of trauma is necessary and no need to feel the emotions again. It is merely necessary to identify the conflict and resolve it. Once worked on and once the replacement thoughts firm up in our consciousness, we will no longer 'see red' when the same issue shows itself in some form in another person.

"And if you have come that far, then in the face of your knowledge that you now possess you will change everything for the good, better and best and indeed because you have gone through the entire process of the developmental change and lived your experiences and internalised them."

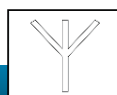
"Und bist du soweit, dann wirst du angesichts deines Wissens, das du nun besitzt, alles zum Guten, Besseren und Besten ändern, und zwar darum, weil du den ganzen Prozess der Wandlung durchlaufen und deine Erfahrungen erlebt und verinnerlicht hast." (P.133)

The topic of externalising our inner conflicts is explored in different forms. For example, in no. 96, we read that a problem in a relationship with another person is, in a certain regard, a diversion which we can recognise as such and use to work out where we have anxiety or a lack of confidence in relation to that problem. If seen in this positive light, this is a gift which allows us to grow. No. 87, explains that another human being that we want to change is to be seen as a realm of ourselves that has hardened and resists change. So in this case we can consider the thing that we want to change in another and recognise and change it in ourselves.

Not Using Gewalt

Not using Gewalt includes not cajoling, persuading, dominating, pressuring, bullying, aggravating, convincing, threatening, using violence or emotional blackmail, not enticing with rewards, manipulating, seducing or many other forms of 'getting' someone to do what we think they should do or what we would like them to do. In the case of a child, for example, there should be no reward and punishment, rather only many clear explanations and communications and learning from experience, whereby the child has responsibility for the results of the actions it chooses and then learns from that. This principle also applies to all other human beings.

It's no surprise that when we are inclined to direct Gewalt at others it begins with us applying it to ourselves. For example, rather than calmly ordering and directing our thoughts and trusting the subconscious processes to bring about the effects of those thoughts, we tend to push at things, bang on things, force what we want and impatiently poke at things. Another example that comes to mind is that when we are excitedly 'armed' with the true Creation-energy teaching for the first time we often rush out and try to make the world change,



unwilling to notice that things run deeper than that. The causal connections are more complex than the material superficiality and impatience would allow us to see. And inevitably we make the same Gewalt-based error with our friends, acquaintances, partners, co-workers and children – wanting to change them – quite forgetting the Creational law of self-responsibility and that we cannot see the entire picture of the other human being's world of thoughts and the state of their psyche and what experiences have influenced their thinking and thus their personality. Patience is simply the recognition that many steps are logically required for something to change and come about.

The Importance of Neutral Communication

Neutral communication in relationships is thorough and done in a way that is explanatory and inclusive rather than condescending and dominating – in other words, a respectful, communicative exchange of views. For example, in the book *Erziehung der Kinder, Jugendlichen und Erwachsenen* (Upbringing/Education of Children, Adolescents and Adults) it is explained that the parent can achieve a lot by recognising and acknowledging that they have taken the wrong approach and by explaining this to the child. If the parent changes their approach to one of non-coercion and logical, inclusive explanation, just that alone can go a long way to changing the child's outlook. Also, the child being involved in a conversation about this brings about the sense of equality and equal rights. The combative, rebellious attitude has no reason to continue if there is no pressure and no inequality being applied. If, instead, the child is told that they themselves have to experience the results of their behaviour, and the parent is not responsible for it, then that can allow recognition to come about in the child. The parent is in fact not responsible for the child's actions, only for good parenting which includes honesty in exploring and explaining their own errors as well as the child's.

It seems to me that from all of these examples and themes and many more that I have not included, the common thread is that we ourselves are playing a part and having an effect in all situations that we find problematic with those other human beings we have relationships with, no matter what kind, and so the most important and logical thing to do is to focus on our self-responsibility and attend to our own internal discord and contradictory thoughts and make the thing that defines the problem good in ourselves before we can expect any improvements in the situation with the other. Self-respect, self-love, self-awareness, honest attentiveness to our own thoughts and feelings as well as awareness of the nature of our inner and innermost selves through meditation can only improve all of our relationships and interactions with others.

Vivienne Legg

Wer einmal lügt, dem glaubt man nicht ... "A liar will not be believed even when he/she speaks the truth..."

... und wenn er auch die Wahrheit spricht.

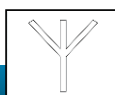
Translated into English this means that a liar will not be believed even when he/she speaks the truth. This was drummed into us when we were kids and were caught telling a lie, and at the same time it was also drummed into us how important it is to be honest at all times.

I have been thinking about it a bit more this year when I discovered that someone had been dishonest with me and I realised that I may never trust that person again. And in the wider context, I have been thinking about the lie that's thousands of years old, namely that there is a god and a devil that control our lives.

In [Contact Report 913](#), Billy laments once again how widespread and common lying has become these days:

“... because with religionists and with the majority of earthlings, lying has been a kind of passion for a long time, thus a passionate penchant, which is also the case with the media.”

«... denn das Lügen bei den Religionisten und beim Gros der Erdlinge ist ja schon lange eine Art Passion, also eine leidenschaftliche Neigung, wie das bei den Medien ja auch der Fall ist.»



It seems that lying is much more acceptable these days and more a peccadillo than a serious offence which it seemed to be when I was young.

What is lying? According to one online dictionary it is “the deliberate act of **deviating from the truth.**” Wikipedia explains it as “A lie is an assertion that is believed to be false, typically used with the purpose of deceiving or misleading someone.”

In the book “[Decalogue Dodecalogue](#)” two recommendations deal with the subject of lying and being dishonest. The first one is:

“8. You shall not bear false witness against the truth, the Creation and life.”

In the 913th contact report, Billy gives a deeper understanding of the 8th recommendation:

“8. The human being shall not deceive and lie against the effective reality and truth of the Creation and all life of every species and kind, all matter and otherwise everything visible and invisible in the entire universe which is existent due to Creation’s energy and power.”

«8. Der Mensch soll nicht betrügen und lügen wider die effective Wirklichkeit und Wahrheit der Schöpfung und alles durch ihre Energie und Kraft existierende Leben jeder Gattung und Art, jeder Materie und sonst alles Sichtbaren und Unsichtbaren im gesamten Universum.»

The second recommendation from the Decalogue that deals with lying is this one (also from CR 913):

“9. The human being should always adhere to reality and its truth; therefore he/she must not speak untruth and not suggestively and forcefully bring about evil, calamity, misunderstanding and wrong action, death and destruction through lying.”

«9. Der Mensch soll immer bei der Wirklichkeit und deren Wahrheit bleiben, folglich er nicht die Unwahrheit sprechen und nicht durch Lügen Böses, Unheil, Missverstehen und falsches Handeln, Tod und Vernichtung heraufbeschwören soll.»

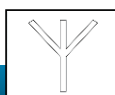
In this contact report Billy goes on saying that,

“The human being should always think, speak and act according to reality and truth; consequently, he/she must also never think or speak anything which is unreal, just as he/she should also only carry out right actions, so that therethrough he/she does not cause any harm, Leid/suffering, misery, enmity, strife, murder, destruction, any other kind of adversity or even war.”

«Der Mensch soll stets gemäss der Wirklichkeit und Wahrheit denken, sprechen und handeln, folglich er auch niemals Unwirkliches denken oder sprechen soll, wie er auch nur ein richtiges Handeln ausüben soll, folglich er dadurch nicht irgendwelchen Schaden, Leid, Elend, Feindschaft, Streit, Mord, Zerstörung, sonstwie Ungemach irgendwelcher Art oder gar Krieg erzeugt.»

These days there is much talk about how wonderful AI is and it is widely used as a tool. However, if AI is used to write articles or job applications and it is not declared but signed off with the name of the author – or should I say “instigator”? – then it could be considered as cheating or a form of lying. In order to prevent this, universities and some employers have begun using tools that will discover if an essay or a job application is the genuine work of the student or applicant, or whether they have used AI to write the assessment or job application for them. Therefore, if a student or prospective employee has used AI to write an essay or job application without declaring it, they’d be exposed as deceivers or liars.

There are more forms of lying, for example, lies people tell to gain some kind of material or immaterial advantage or get themselves out of tricky situations because they don’t have the courage to admit an error, and so on. I am sure, everyone can think of different situations where lies have been told for various reasons, and we should all keep in mind that it is in breach of the above-mentioned recommendations. However, once we understand how everything is interconnected, we can see that breaching those two recommendations



regarding lying, may also be transgressing against another recommendations, namely the 6th one, “You shall not kill in Ausartung¹” which I explained in an [article](#) in 2016. If a person believes a lie told by another person or perhaps the lies told by religions, sects, etc., then this can lead to “killing in Ausartung” in its deeper meaning. The lie is like a poisonous plant that has been fed, which then threatens to suffocate the seed of love or the seed of Creation in that human being. In other words, a certain seed that would lead to the further evolution of this person has been “killed” and that person has been thrown back in their evolution.

A recent tragedy has shown me how thousand-year-old lies can lead to death, grief and sorrow. A person in our community suffers from the god-delusion insanity and believes that his delusional God is the saviour and that everything evil is the work of the devil. He does not seem to understand the laws of Creation and that the human being has the responsibility for his/her own life. For example, if one sows hatred, one will inevitably reap hatred. Hateful thoughts and feelings lead to hateful words, which can eventually lead to hateful felonious acts, which this man is alleged to have committed. Since then, many lies have sprouted because of the sensationalism of the media, who do not shy away to fill gaps in their knowledge with lies and share them publicly. And on the other side are friends, acquaintances and local people who come up with all sorts of theories and opinions because they are trying to make sense of the whole tragedy. In the modern world news is often spread via social media and, similar to the telephone game we used to play as children, these thoughts, theories and opinions change from one person to the next and soon enough more lies are being told.

In his book, ‘Teaching of the Creation-energy’ (Lehre der Schöpfungsenergie), Billy writes,

“If an opinion or the belief that arises from it is passed on or even spread, then this corresponds to accepting something to be true that is based on assumptions, on pretence, dreams, illusions, fantasies or even lies and deception.

An opinion – from which a belief arises – usually results in a lie and thus in something that can cause calamity, as is the case when lies and deception are deliberately spread, which not only bring about hatred, revenge and retribution, but also murder and manslaughter as well as war, annihilation, destruction and eradication.”

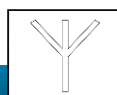
«Wenn eine Meinung oder der daraus entstehende Glaube weitergetragen oder gar verbreitet wird, dann entspricht das einem Fürwahrhalten von etwas, das auf Annahmen, auf Schein, Traum, Illusion, Phantasie oder gar auf Lüge und Betrugerei beruht.

Durch eine Meinung – aus der ein Glaube entsteht – ergibt sich in der Regel eine Lüge und dadurch etwas, das Unheil bereiten kann wie dies bewusst beim Verbreiten von Lügen und Betrugereien der Fall ist, die nicht nur Hass, Rache und Vergeltung hervorbringen, sondern auch Mord und Totschlag sowie Krieg, Vernichtung, Zerstörung und Ausrottung.» (Seite 50)

How do we stop this perpetuating process of lies and hatred? In this case, where a tragedy struck close to home and I know the alleged perpetrator, I initially went through the well-known emotions of shock, disbelief, sadness, helplessness, etc., which have been described by Billy in his book “Rebirth, Life, Dying, Death and Sorrow”, but also by Elisabeth Kübler-Ross and other grief counsellors. These emotions don’t happen all at once and not necessarily in the sequence listed above, but one certainly goes through a bit of a roller coaster of emotions. And then there was this feeling of guilt: Could I have done more to prevent this tragedy? Could I have been more vocal in our social media group and called out hateful posts and video clips instead of deleting them and retreating more and more?

Seeing that I was not present on that fateful day and I do not know the truth of what exactly happened, I have tried to point out to people that hearsay, which then forms one’s opinion, could be considered a lie. As Billy states in the above-mentioned book, Teaching of the Creation-energy,

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. (<http://dict.figu.org/node/6170>)



“An incontrovertible fact can be neither twisted, denied, convoluted, concealed, disputed, repudiated or altered in any form, rather only ever truthfully stated, to which, however, no comment is ever to be made, because such a comment no longer corresponds to neutrality and non-participation, but again to an opinion. Opinions, however, are pure poison, that come up against counter-opinions, and as a result inevitably quarrels and strife and so forth come about.”

«Ein unumstößlicher Fakt kann weder gedreht, geleugnet, verschlungen, verheimlicht, bestritten, verleugnet noch irgendwie verändert, sonder immer nur wahrheitlich wiedergegeben werden, wozu aber niemals ein Kommentar abgegeben werden soll, weil eine solcher nicht mehr der Neutralität und des Unbeteiligtseins, sondern wieder einer Meinung entspricht. Meinungen aber sind blankes Gift, stossen auf Gegenmeinungen, und damit wird unweigerlich Streit und Hader usw. geschaffen.» (Seite 50)

“The human being has to know truthfully and thus not believe, because belief corresponds to an opinion which is based on assumptions, misperceptions and interpretations that are not founded on effective reality and its truth, and therefore correspond to a pretence, dream, fantasy or illusion.”

«Der Mensch soll wahrheitlich wissen und also nicht glauben, denn Glauben entspricht einer Meinung, die auf Annahmen, Falschwahrnehmungen sowie auf Interpretation beruht, die nicht auf der effektiven Wirklichkeit und deren Wahrheit fundieren, folglich sie einem Schein, Traum, einer Phantasie oder Illusion entsprechen.» (Seite 51)

Depending on who you listen to, either the mainstream media or the local ‘bush telegraph’, you could be listening to a dream, a phantasy or an illusion. Therefore, to avoid being part of sprouting lies because I do not have the effective facts of what really happened on that sad day and therefore I don’t know the truth, and in order to come to grips with the tragedy myself, I have turned to the OM, which is a great treasure.

Canon 30, verse 12:

“If you give love and kind words to the scoffer, he/she will be thoughtful afterwards when you have gone away, just as the wise one accepts every gift that he/she may become even wiser, just as the fair one grows in the teaching when he/she is taught.”

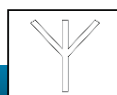
«Gebest du Liebe und freundliche Worte dem Spötter, so wird er nachdenklich sein hernach, wenn du gegangen bist von hinnen, als auch der Weise eine jede Gabe nimmt, so er noch weiser wird, wie auch der Gerechte in der Lehre zunimmt, wenn er belehret wird.» (Seite 121)

If I had given more kind words to the man that shared hateful thoughts and words, would he have thought about them afterwards, could it have been a positive influence on him? People who know this alleged perpetrator better assured me that he probably would not have listened as his hateful thinking goes back a long way, well before I knew him. And his religious delusion may have been deeply ingrained too. I will never know but realised that it may be worthwhile being more proactive sometimes and call out wrongs. It’s about trying to make this world a better place and pointing out erroneous behaviour to our fellow human beings.

Canon 30:

49. “Thus it will be that the mouth of the fair one will bring wisdom, love, discernment, truth and knowledge, as well as joy and peace, hope and progress, but the false and unfair and unwise ones and all malefactors and all others of the lowest moral character will trip over their tongues (come to harm through lies and slander) and be eradicated through others like them.”

49. «Also wird es sein, dass der Mund des Gerechten bringet Weisheit, Liebe, Klugheit, Wahrheit und Wissen als auch Freude und Frieden, Hoffnung und Fortschritt, so aber die Falschen und Ungerechten und Unweisen und alle Frevler und alles andere Gesindel ihre Zunge brechen (durch Lüge und Verleumdung zu Schaden kommen) werden und Ausrottung finden durch ihresgleichen.» (Seite 123)



79. "Truly, whosoever searches for that which is good, it will happen to him/her, but whosoever wrestles with misfortune, will encounter it."

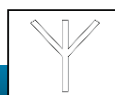
79. «Wahrlich, wer da Gutes sucht, dem widerfahret Gutes, wer aber nach Unglück ringet, dem wird es begegnen.»

80. "The one who sees only the evil of the past will constantly encounter evil anew in his/her daily life; but the one who also sees the good of the past will find life worth living and a joy."

80. «Wer da nur das Böse der Vergangenheit sehet, dem begegnet das Böse stetig auf das Neue im Leben des Täglichen; wer aber auch das Gute der Vergangenheit sehet, dem wird das Leben lebenswert und zur Freude.» (Seite 125)

Vibka Wallder

<i>Bewusstseinsverfassung beim Sterben</i>	<i>State of Consciousness Whilst Dying</i>
Für jeden Menschen ist es wichtig, zum Zeitpunkt seines Sterbens eine friedvolle und harmonische Bewusstseinsverfassung zu haben, wobei es keine Rolle spielt, ob ein Glaube an irgendetwas, wie an einen Gott, an Engel oder an ein himmlisches Paradies gegeben ist oder nicht, oder ob der effektiven Wirklichkeit und der daraus resultierenden Wahrheit nachgelebt wird. Wichtig ist beim Sterben, dass kein Ärger, kein Hass sowie sonstwie keine negative, böse und schlimme Gedanken, Gefühle und Emotionen gegeben sind. Auch wenn der Mensch nicht gemäss der Wirklichkeit und deren Wahrheit seine Gedanken und Gefühle pflegt, sondern in irgendeinem religiösen, sektiererischen, falsch-philosophischen oder atheistischen Glauben lebt, muss es für ihn verständlich sein, dass es sehr viel besser ist, in Frieden, Ruhe und Harmonie zu sterben als mit bösen, negativen und schlimmen Gedanken und Gefühlen. Daher sollen beim Sterben die Gedanken- und Gefühlsregungen auf Frieden und Liebe sowie auf Harmonie und Freude ausgerichtet sein, denn in dieser Weise lässt sich leichter vom Leben Abschied nehmen. Ein guter und friedlicher Bewusstseinszustand beim Sterben ist sehr heilsam und also sehr förderlich, um den letzten Weg zu beschreiten. Und wenn sich der Mensch seines Sterbens und des auf ihn zutretenden Todes in einem guten Bewusstseinszustand bewusst ist, dann tritt er dem Unausweichlichen mit grosser Gelassenheit und mit der Gewissheit entgegen, dass er sich davor nicht zu ängstigen hat. Alles erscheint in den Gedanken und Gefühlen derart als Gewissheit, dass es sich wie um einen Traum	For every human being it is important to have a peaceful and harmonious state of consciousness at the time of dying, whereby it plays no role, whether a belief in anything, such as a god, angels or in a heavenly paradise is present or not, or whether one lives according to the effective reality and the truth resulting from it. Whilst dying, it is important that no vexation, no hate as well as no other negative, evil and bad thoughts, feelings and emotions are present. Even if the human being does not nurture his/her thoughts and feelings according to reality and its truth, but lives in some kind of religious, sectarian, wrong-philosophical or atheistic belief, it must be comprehensible to him/her that it is very much better to die in peace, calm and harmony than with evil, negative and bad thoughts and feelings. Therefore, whilst dying, the thought-impulsations and feeling-impulsations should be directed at peace and love as well as at harmony and joy, because in this wise it is easier to bid farewell to life. A good and peaceful state of consciousness whilst dying is very beneficial and thus very conducive for walking one's last way. And if the human being is conscious of his/her dying and the approaching death in a good state of consciousness, then he/she faces the inevitable with great equanimity and with the certainty that he/she does not have to be anxious before it. Everything appears so certain in our thoughts and feelings that it seems like a dream from which, after death-life, a new life emerges with a new consciousness and a new personality. And if, whilst dying, the human being is in a position of maintaining his/her



handelt, aus dem nach dem Todesleben ein neues Leben mit einem neuen Bewusstsein und einer neuen Persönlichkeit hervorgeht. Und ist der Mensch beim Sterben in der Lage, seine bewusstseinsmässige Gelassenheit zu wahren, dann tritt er losgelöst und frei von allen Ängsten und Sorgen in die Arme des Todes.	consciousness-based equanimity, then he/she steps into the arms of death detached and free from all anxiety and worries.
SSSC, 16. Januar 2012, 00.58 h Billy	SSSC, 16 January 2012, 00:58 h Billy

In Memory of Mariann Uehlinger Mondria

10 March 1947 to 6 Februar 2026

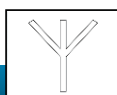
Marianne Uehlinger was born as the second child into a small middle-class family in Winterthur. Since she was very shy as a child, she did not particularly enjoy going to kindergarten. That only improved when, after contracting scarlet fever, she was able to switch kindergartens – a move especially supported by her father. Marianne had a very close relationship with her father; his sharp intellect and his profession as a financial inspector for the city of Winterthur served as a great role model for her.

Mariann's interest in technical and mathematical challenges led her to seek an employment that met her specific expectations after graduating from the Cantonal Commercial School. She was also very interested in the English language, which is why she first spent eight months in England, where she taught herself the essential skills that had been neglected in her school curriculum. Her approach to learning was clearly structured, and her innate drive to expand, also in regard to sport, helped her take a focused approach to all her professional and personal decisions.

Mariann met her future husband due to causal foreordination, when Willem Mondria came to Switzerland with friends from the Canadian FIGU Landesgruppe to attend the FIGU General Meeting for passive members: At the time, Mariann was employed by Crédit Suisse (CS) and was already a passive member of FIGU. Through Elisabeth Moosbrugger and a friend at the time, Benno Auf der Maur, she had come across the book 'Arahat Athensata' – and in the obituary she wrote herself, she described it as a "revelation." From that point on, Mariann knew "that Billy was telling the truth," ... and her growing interest in FIGU began to take effect in her intensely. These developments allowed her sharp mind and excellent language skills to shine even more, as Mariann joined the FIGU Proofreading Group.

Starting in 2008, she also reviewed – along with Willem and, once a week at the SSSC, together with Billy – the English translation of 'The Goblet of the Truth' (which had already been translated by official translators, but contained so many errors and incorrect terminology that Billy decided he would have to meticulously review the entire translation once more with Mariann's and Willem's help before the book could be published in English). At that time, Mariann took early retirement – that was in August 2008, when she was working at Credit Suisse – so that she could devote herself fully to this five-year-long, arduous "Goblet-checking-donkey-work", as she called it. Her high capacity for rational abstraction and her excellent command of English made her ideally suited to undertake this monumental undertaking for 'The Quiet Revolution of Truth'.

In 2021, Mariann had to have her gallbladder removed due to a large gallstone. Following this surgery, she experienced a gradual and increasingly noticeable loss of speech, which robbed her not only of her ability to speak but also of her ability to write – a devastating blow for her. In 2022, she was diagnosed with a



neurodegenerative disorder in the sense of a primary progressive aphasia. Ironically, it was her brilliant intellectual faculties that she lost completely – brutally and irrevocably; yet she could fully rely on the unwavering, loving support of her husband, who accompanied her every day even during the nearly two years she ultimately spent in the nursing home in Rikon and who truly did everything in his power to support Mariann's extraordinary resilience as best he could. Despite this intensive care for his beloved wife, even Willem was unable to slow her rapid physical decline.

Mariann had to resign herself to her fate – something she would have prevented with all her might had she still had the strength. Her motto had always been to stand by the mission and to take a stand for the truth.

Mariann fulfilled her duty at all times and in all places, exemplifying it with great distinction ever since she had found FIGU; this took place on an exceptionally intense cognitive swinging wave level, which corresponded to her remarkable dedication to the FIGU mission, to the correct dissemination of the truth, and to the uncompromising recognition of the omnipotence of the Creation-energy.

Daniela Beyeler, for the KG of the 49

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From FIGU Landesgruppe Australia:

Mariann became a special friend not only due to offering a place to stay and some practical assistance whilst visiting the SSSC, but also through offering her assistance with the translation of the book, "Introduction to Meditation". We will be forever grateful for her generosity, and for her tireless and meticulous corrections and her patience while trying to find the best possible translation. We have learned so much from her.

Rest in peace dear friend.

Vibka Wallder, on behalf of FLAU.

