



# FIGU LANDESGRUPPE AUSTRALIA

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STILLE REVOLUTION DER WAHRHEIT

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QUIET REVOLUTION OF THE TRUTH

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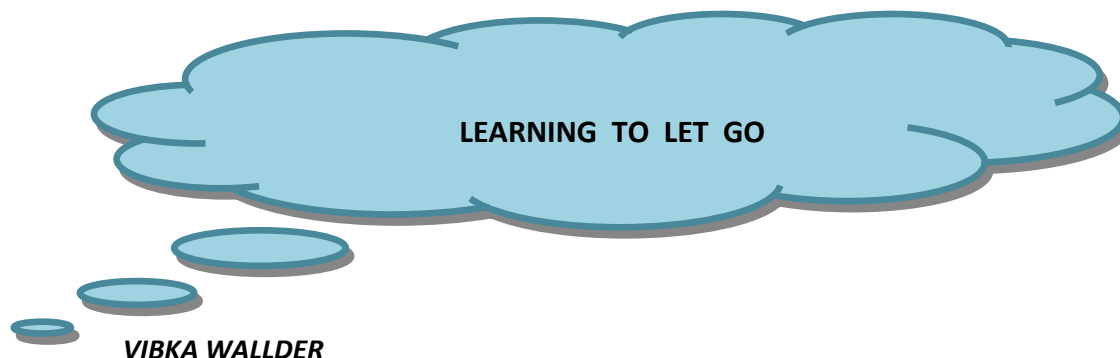
## SPECIAL NOTICE

### News Update

#### *FLAU to Include the Entire Oceania Region*

Readers may be interested to learn that FLAU has now been given the task of carrying out its FIGU responsibilities not just for Australia, but for the whole Oceania region, which, according to Ptaah's explanation, includes Australia, New Zealand, Indonesia, Papua New Guinea, Micronesia, Polynesia and the Pacific Islands and will extend also to the Philippines and Malaysia.

This means that any readers from those places who would like to join in our monthly discussions of the spiritual teaching on the second Saturday of each month, or who would like to order "Might of the Thoughts" directly from our website, can now do so.



Whilst translating Billy's article "[Loslassen können](#)" <sup>[1]</sup> ([Being able to let go](#)) <sup>[2]</sup> I thought about the occasions in my life where I had to let go of someone or something. Some things were easy to let go of, because a new adventure beckoned, for example, letting go of mum when starting school, or leaving the family behind when immigrating to Australia. Other things were harder to let go of, for example sharing some of my possessions with friends, because when I grew up we were quite poor. I mostly wore hand-me-down clothes and in general had very few things I could call my own. So, once I began earning some money, I did not want to share anything of it for fear of being poor again, until a friend of mine explained to me that I could only enjoy prosperity if I was generous. So once I learned to let go of my attachment to material things and began to be more generous, life became easier and more pleasurable.

Another difficult thing to let go of was my hatred towards my father. In 1994 my closest friend lost one of her four-year old twins through drowning, and because I had looked after this boy two days a week, I felt the loss deeply and went through a rollercoaster of emotions. All of a sudden I realised that we cannot take life for granted and it became very important for me to make peace with my dad before it was too late. So I sat down and wrote him a long letter, explaining to him how much I had hated him and that I was sorry and that I was hoping that he could forgive me. Whilst writing the letter, which I sent to him, I shed a lot of tears and I thought, 'Let them flow and let it go'. The change was enormous; the feeling of hatred and anger was gone. The next time I met my dad, he looked at me suspiciously, because to him I had sounded like a person who was dying of an incurable disease, or like an old person who had reached the end of her life. But I was well and feeling great because I had been able to let go of something that was eating away at me.

A phenomenon in Australia are persons of generation Y who cannot let go of their parents and vice versa, from which the slang term [KIPPERS \(Kids In Parents Pockets Eroding Retirement Savings\)](#) <sup>[3]</sup> has arisen. This term refers to adult children, who still live at home and who have not managed to follow the creational-natural law of leaving the 'nest' when becoming an adult. This is not found in nature, e.g. once they are in full feather young birds are pushed out of the nest by their parents so they learn to fly.

In contact report 137 on pages 439-441 Quetzal explains that it is against nature for children to remain at home when they are adults, because it leads to increasingly feeling sorry for oneself and to the inability to unhinge the dependency on parents and other family members. So learning to let go of our dependence on our parents and living independently from them is important for our evolution.

As a nurse I have observed many patients and residents going through the dying phase and some have struggled more than others. I think the ones who had made peace with life and their loved ones, those who had no 'unfinished business' left, seemed to be more peaceful when reaching their terminal phase. In order to help my patients better I attended a two-day workshop on bereavement support, where great emphasis was placed on learning to let go, which is so important for moving through a grieving period successfully and coming out of it a stronger person.

It is inevitable that throughout life we encounter painful losses, for example a job, a house or a loved one, be it through death or divorce. How we deal with it determines whether we will grow from it or whether we will stagnate.

One method we were taught is to write down the grievance we have, because when we sit down and put all our worries on paper, they become clearer. And it doesn't matter if the other person is still alive or has died, or whether the other person knows about it or not. The main thing is to 'Let it flow and let it go'. This can be followed by a symbolic action of letting go, for example, the piece of paper can be burnt or it can be buried, followed by planting a flower or a tree on top of it as a symbol of a new beginning.

If we watch the leaves on the deciduous trees change colours during autumn and then fall off the tree we realise that the tree cannot grow new leaves if it does not let go of the old ones. So just like a tree has to let go of the old leaves we need to let go of attachments and habits if we want to make progress on our evolutionary path. It becomes a little easier if we keep in mind this saying, 'when one door closes the next one opens'. Do not be afraid to close the door on old attachments, because great learning awaits those who venture through the next door.

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#### Bibliography:

1. BEAM Portal 2013, *Loslassen können....* Retrieved from <http://beam.figu.org/artikel/1360749696/loslassen-k%C3%B6nnen>
2. FLAU 2013, *Being able to let go....* [http://au.figu.org/letting\\_go.html](http://au.figu.org/letting_go.html)
3. Investopedia 2013, *Kids In Parents' Pockets Eroding Retirement Savings - KIPPERS*. Retrieved 11 May 2013, from <http://www.investopedia.com/terms/k/kipppers.asp>

### *From Goblet of the Truth Chapter 23*

153) If you wish to change yourselves, human beings of Earth, and if in doing so you demand that you shall be told how you shall do this, then it may very well appear upright that you really want to do it, but that does not correspond to the truth, because truthly you are being dishonest and do not want it, since you are calling for an external authority which is supposed to help you to achieve a new inner regulation of your inner nature, therefore you are hoping to attain a new individuality through it and through its method, i.e. its system, but this is truly not possible because only you yourselves can change yourselves fundamentally through your own motivation, initiative and power, therefore you must also go your own way.

153) Wünscht ihr euch zu wandeln, Menschen der Erde, und fordert ihr dabei, dass euch gesagt werde, wie ihr das tun sollt, so mag das wohl aufrichtig erscheinen, dass ihr es wirklich tun wollt, doch entspricht das nicht der Wahrheit, denn wahrheitlich seid ihr unehrlich und wollt es nicht, denn ihr verlangt nach einer äusseren Autorität, die euch zu einer neuen inneren Ordnung eures Wesens verhelfen soll, so ihr also hofft, durch sie und durch ihre Methode resp. ihr System zu einer neuen Individualität zu gelangen, doch ist das wahrlich nicht möglich, weil nur ihr selbst euch grundlegend durch eigene Motivation, Initiative und Kraft f wandeln könnt, olglich ihr auch euren eigenen Weg gehen müsst.



From the book 'WIEDERGEBURT, LEBEN, STERBEN, TOD UND TRAUER' von (Billy) Eduard Albert Meier

**ROBYN FOLEY**

Someone contacted me, asking me what Billy has to say about grieving. I found a section in one of Billy's publications on this topic, so decided to do a summary for this person and for everyone interested.

Although the following summary is concerning grief after the death of a loved one, losing a loved one is not the only situation that can lead to grief, as most of us have experienced throughout our lives. Losing a friendship, losing our self-worth due to losing a job, our home, or losing out on being selected for something important to us, etc., can also lead to grief. So, bear this in mind whilst reading the following summary, as the information written by Billy here, can be extended to other grief-inducing circumstances.

**(from the book 'Reincarnation, Life, Dying, Death and Grief')**

(pps: 265-273)

### **Normal Grief**

Grief has many forms, and many forms of expression - it is not a linear process.

For the person, mental and feeling-based stirrings and behaviours appear with the mourning or grieving process, which appear as abnormal when e.g., the person is 'beside themselves' and unable to understand their own reactions whilst in this state.

There is no abnormality that exists as a rule in grieving behaviour, even if it may appear so.

Abnormality in grieving does not arise with normal grieving, but only when very heavy or severe grieving takes place and the mourner/griever does not separate from the deceased person. This then leads to a fragmentation or shattering grief and the griever, through the destruction of the psyche, destroys himself, by suicide or by withdrawing within the self, whereby consciousness damage in the form of consciousness confusion, with a personality change or even a schizophrenia, can develop.

This of course is real grief to do with real love and not grief put on for show for eg., inheritance issues, greed or hatred, etc.

Extreme events in the grieving process are, as a rule, normal-natural parts of the grieving course. A problem can occur though when a really burdensome grief leads to a numbness - in this situation, every mental-feeling-based stirring is extinguished and a kind of paralysis of the thoughts and feelings occurs. This state of grief-blocking, can appear in different phases of the grieving course, and is not limited to just the news at the moment of death or with commiseration about the death of a beloved person.

## **Delayed grief - displaced grief - escape from grief - grief apathy - grief shutdown - grief inhibition - long term grief - endless grief - pining**

The first reaction to the death of a person close to you is ordinarily one where the surviving relatives do not want to admit to the fact that the death has occurred - especially when a death is sudden and unexpected. This is completely normal, as is denial of death in this case. However, if this denial continues then consequent displacement of the grief can occur.

In this state of delayed or displaced grief, as a rule, no weakness is shown outwardly. This state allows them to continue their normal everyday life in such a way as if nothing had changed in their life and in their surroundings. They may get caught up in the assertion and unconscious untruth that their work, duties and responsibilities are so important and urgent that they would have no time for grief and no time for release or despair.

Unfortunately, in these cases, often those observing, accept this presentation of the griever as a truth and even admire the displacement of grief, and are classified as being exceptionally courageous. This can encourage the 'delayed-grievors' in their wrong behaviour which can lead to apathy and lack of sensitivity to the damage to their psyche.

Another form of escape from grief can be practiced by turning to people, in the form of social activities, and also worrying about other people in need or misery and aiding them. However, this is no more than an attempt to transfer their own grieving onto their fellow men to evade their own process, which will remain a pitiful attempt because no resolution of one's own grief can be reached in this way.

No-one can take the burden of grief for another. Unfortunately those who help others in need, etc., at these times, become dependent on those they help, which leads to a pleasant sensation, which only continues as long as the other people need their help. If those helped are released from their own misery or their own grief, then the dependent one goes to ruin with grief, feeling completely drained of energy. This is because now that they are not needed, their own grief cannot be pushed away any more.

Sometimes, surviving relatives go to ruin in a state of apathy called 'grieving apathy'. This is a state of great inner emptiness in contrast to thought-feeling chaos which is found in normal grief. The person in this state feels nothing, has no thoughts-feelings, neglects himself/herself as well as others and performs actions in an automatic manner. In this way he/she avoids confronting the grief.

Some cannot find a way out of their grief on their own. They will only admit certain thoughts about the grief, that don't allow the pain, blame or anger, or helplessness, hate or despair to surface. This leads to a halt to the grieving, an inhibited grieving, being stuck in the grieving, which can lead to damage to the psyche and also disturbance to the consciousness.

Profound depressions are common, which often can only be resolved through good psychiatric professional efforts - if at all.

Fury and rage, desperation, hatred, blame, pain and helplessness belong, as a rule, to the normal grieving process, along with feelings of guilt, or reproaching oneself, that the death of the loved one could have been avoided by the griever's own actions for this or that reason. This happens more often if someone is suddenly and unexpectedly torn from life by death, e.g., in an accident, a suicide or by forces of nature etc. In these cases, there is not the possibility to say goodbye, which makes the event even worse.

Quite often the innocent remaining member takes responsibility for the death of the loved one, which is only an attempt to comprehend the incomprehensible. These guilt feelings can be dangerous if the griever gets trapped in that state, leading to displacement or pushing into the background or prevention of other thoughts and feelings. Nothing more is gained if this happens, until it is seen clearly over time, that they have not contributed to the death directly. Of course, the guilt can be because the person has directly contributed to that death. So, unreal guilt does not need any forgiveness, but real guilt will need to be addressed.

It is normal in the grieving phase, to keep an eye out for signs of the deceased person. This is called 'Suchungstrauer', and can be called normal if a normal grieving course has taken place, and within a reasonable time has become a thing of the past. Some people are unable to make this a thing of the past, because they have not dealt with the issue of life, dying and death, and have not gained the relevant realisations and knowledge about it. This can lead to an inability to let go of their connection with the dead, with no understanding of it, and no acceptance of it.

This results in a profound grief, preventing a return of the joy of life and can lead to chronic grief. This state is marked by an increasing joylessness as well as a life of listlessness, with melancholic thoughts, and heavy weighed-down feelings through which the psyche is attacked and destroyed.

If this state is not repaired quickly, damage to the consciousness occurs and personality and behaviour patterns can change. A chronic grieving state impairs the whole lifestyle, leading to an unfulfilled life and restrictions of life in every area. The breaking-off of social contacts as well as the dissolving of interpersonal relationships along with introversion is only one small part of the overall results and troubles from chronic grief.

## **Grief as a 'lesson' of life**

Dying and death are inevitable, and everyone must find this out through experience over the course of their life. This experience should be a stimulus for reflection on dying and death, and on contemplation in order to gain one's own understanding of it and grief.

And, if one deals with the grief caused by the dying and death of a loved one, then this is a maturation process and a learning that enables us to accept all the facets of grief. In this grieving-process time of life, life comes to a stop, whilst at other times, during relapses, immense pain is felt.

However, it is through this process of thoughts and feelings that starts also a process in the psyche; firstly comes grieving, but then a lesson of life, of great and lasting value which is often only recognised in hindsight when the grieving and suffering has ended. And only then is it recognised and understood that death and dying is a process of Creation, to which every life and every existence is arranged in the law of 'Werden und Vergehen' (becoming and passing).

The law of cause and effect is also arranged within this, with procreation the cause of the birth of life, and the effect of life being death and dying.

It is important to find equilibrium about the process of becoming and the passing away of life through thorough contemplation, because then, the valuable insight can mature or ripen about the preciousness of every day, minute and second of life. Then, with this 'knowing' one begins to make more informed decisions, and strives for a more meaningful way of life, making better use of time, because one is aware that life is the greatest value of all existence.



This too can happen from the realisation that life is transient and that there are limitations, because no one can effectively control everything he wishes to. With this maturation following the process of grief, is the knowledge that there are limitations in place which the person cannot bridge, like the boundary of life which is embodied by death and which is unavoidable.

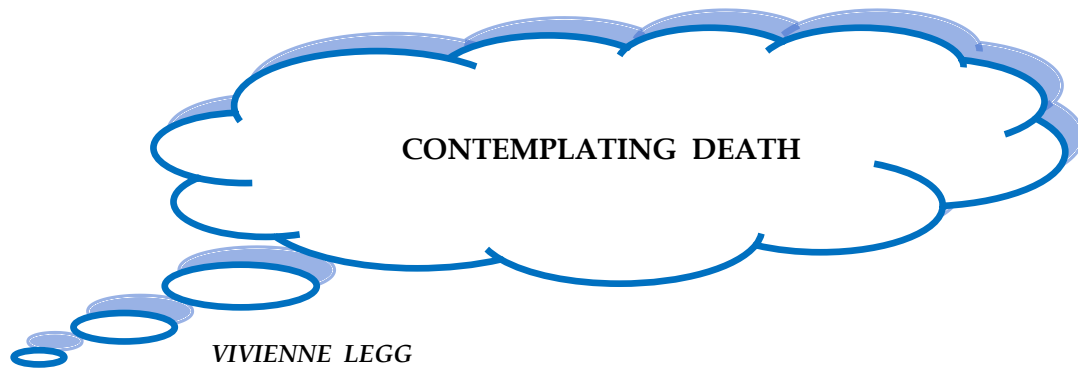
The path of grief is full of pain and an accumulation of sadness, but this must be seen in the positive, because suffering and grief, in every case, is a means of knowledge and thus also a means of evolution. Thus, the displacement or suppression of grief is a poor alternative because a high price must be paid - the numbness coupled with anxiety and bitterness, leads to a hardening or rigidity of the personality, and ultimately everything degenerates in such a way that psychological and psychosomatic or consciousness-based impairment, damage and disease appears. However, in the positive form of this process, a transformation of the personality and the essence of the human being will appear once real grief and deep sadness have subsided, and any thoughts the person had before about grief will never be the same. Even though there will be scars of sorrow that will remain, memories and nostalgia, there will also be gratitude and fulfilment. Indeed, that life goes on is a fact, but truly grief creates in people a fresh start, because grief is an 'artist or agent of transformation' and also creates positive changes in life that the human could never obtain without grief.



### ***From Goblet of the Truth Chapter 25***

133) Also while learning the real truth, joy and affliction are permanent companions, but you humankind of Earth, you shall not let yourselves be saddened through the affliction and shall not fall into over-courage through the joy, because you shall use joy and affliction to shake up and encourage yourselves to really awaken in your consciousness as well as in your thoughts and feelings.

133) Auch beim Erlernen der wahrlichen Wahrheit sind Freud und Leid dauernde Begleiter, doch ihr Menschheit der Erde, ihr sollt euch durch das Leid nicht betrüben lassen und durch die Freude nicht in Übermut verfallen, denn ihr sollt Freude und Leid dazu nutzen, euch aufzurütteln und zu ermuntern, um in eurem Bewusstsein sowie in euren Gedanken und Gefühlen wirklich zu erwachen.



One of the main obstacles to progress we have here on planet Earth is dealing with the reality of Werden und Vergehen, that is to say, things coming into being and passing away. So often we react to the passing as if it is something unjust or a surprise, and we take our grief to an illogical point. We, as human beings, and our consciousnesses, also pass away. And yet we so often seem to treat this natural occurrence as a travesty or offence. Of course, we are right to try to prevent needless suffering and needless death and separations caused by accident or inhumane events and practices, and we are right to cherish loved ones, but death itself need not be feared and need not be bemoaned. Why isn't the natural death of a loved one just as beautiful an event to us as the birth of a new child? It happens all the time. But we are typically unprepared and so often fearful, although it is only the passing away of a personality so that another can form to appropriately continue the evolutionary process driven by the human spirit. But we are too materialistic to let go of this thing that was always going to be a passing matter – a passing matter perhaps like the skin of a snake which must shed so that the snake can grow larger.

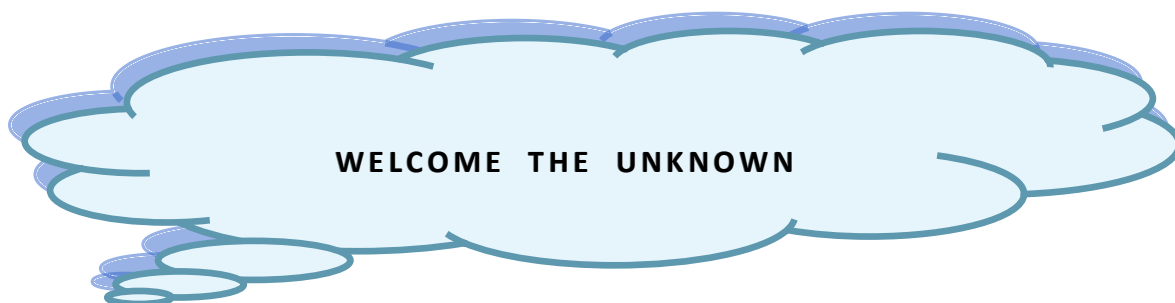
In the renewed teaching we are advised to contemplate our own deaths and the deaths of others so that we come to terms with its reality and behave and think appropriately when it occurs. I discovered that it was only when I first seriously tried this contemplation – which first seemed unnecessary to me – that I started to realise what was inadequate about the way I viewed it before. The most obvious thing is that I simply had not taken my thoughts there in any depth and thoroughness and therefore had too vague and weak a concept of what it meant and, as a result, I had too weak a concept of what life meant. Perhaps this is like only giving thoughts to waking life, but thinking that we don't need to give any thought at all to the sleep process, which completes our natural daily cycle of life. If I contemplate death briefly every day, that contemplation gives birth to creative thoughts and causes me to appreciate the abundance of my existence now, as a living, conscious being. It helps me avoid being one of those described in the renewed teaching as "the living dead".

I increasingly see letting go of the need for things to stay the same, in regard to specific people, as very important because those are all passing, inconstant things, whereas we need to learn the reliability and constancy of that which can be taught to us by our creational innermost selves. The innermost nature of the consciousness is the overall consciousness block, and its innermost essence remains totally untouched by change and death and is as immortal as the spirit. In the context of any type of human relationship or acquaintanceship, Billy explains the following in one of his most recently published works, "Gesetze und Gebote des Verhaltens" (Laws and Recommendations of the Behaviour) p.55:

"Legst du deine Abhängigkeit und dein Bedürfen ab, dann wirkt der Zauber der Verbundenheit und hebst dich und den andern Menschen auf eine höhere Ebene, und zwar darum, weil eine innige Verbindung entsteht, durch die sich eine spürbare Beglückung ergibt.... Erst wenn du genau das loslässt, von dem du wahnst, dass du dessen bedarfst resp. dass du es haben müsstest, das, woran du dich abhängig bindest, sei es in bezug auf alle gute Werte eines Menschen in deiner Partnerschaft, in einer Freundschaft, Bekanntschaft oder in einer Beziehung der Mitmenschlichkeit; erst dann kannst du in dir frei, offen, friedvoll und harmonisch werden und wahrhaft das empfangen, wonach du dich sehnst."



“If you set aside your dependency and your neediness, then the magic of connectedness takes effect and raises you and the other human beings onto a higher level, and indeed because there arises an deep connection through which a perceptible happiness comes about. ... Only when you let go of exactly that which you delude yourself you need, that is to say, that you delude yourself you have to have – that to which you dependently bind yourself, be it in regard to all good values of a human being in your partnership, in a friendship, acquaintanceship or in a relationship of the fellow humanity – only then can you become free, open, peaceful and harmonious in yourself and truly receive that for which you yearn.”



*BIANCA RECHT*

When I speak with friends, our conversations slowly slip to the narrative of ‘life and death and self discovery’ and the ‘pursuit of happiness’ and I am asked what do I do with my life? Do I think of death?

People from all walks of life, it seems, are in the pursuit of life’s changing and affirming events and will go to great lengths in search of that one event that will bring them a new meaning before their life ends, that ‘one thing’ that will change them forever. I often wonder about my death, naturally, but I have developed a new understanding about it.

I know of people who have travelled to India on motorbikes challenging an imagined fear, seeking spirituality in order to find a new meaning in their life. Others have travelled to Africa searching to understand their life through an observation of the wild nature while hoping to reconnect with it. Many years ago when I was still ‘searching’, I travelled the globe in search of that affirming feeling of being part of our Creation/nature and I experienced a great joy when swimming with dolphins. I also swam incredibly close to a whale and looked into its eye. And I can admit now, that at that instance, while being so close to one of nature’s greatest creatures, I believed that I was the only person who is having a life affirming moment while connecting with nature’s gift to humanity. I believed that that was my life’s transformation, that this is precisely what I need for my life to change forever, and I felt elated beyond belief. But soon the memory of excitement and thrill of being amongst the giants of the ocean began to drift away, and I wanted to experience a new kind of fear, because I equated such natural and powerful experiences with the fear of living in the unknown in my own daily life. The endless vastness and power of the ocean created a sensation of being united with the Creation even if it was for just a few minutes. And when that feeling subsided also, I needed a new challenge. I wanted proof that life can be transformed. And if I want to overcome this fear of living and dying, I must venture on a journey, wherever that may take me, because that is how I choose to live this life.

So what other greater fear could I face, than being ever so close to a giant whale, knowing the significance of it and feeling like a tiny spec of cosmic dust just floating gently on the waves? Soon, my wish materialised and I was swimming with the giant manta-ray under starry night sky and in the darkness of the vast ocean. Feeling the gentle caress of a manta-ray’s fin soon gave way to a feeling of tender joy and I felt liberated from fear and one with nature.

Only moments later, this experience too was already gone forever. The happiness I felt melted to a feeling of gratefulness, while thoughts of wonder flooded my consciousness. But still, an unresolved feeling kept nagging at me asking – where to next?

So life goes on... and I continued searching, until one night the doors opened wide and my mind just could not get enough of the treasure I have found – the treasure that shows me that I have to make the meaningful change in my life through the work of my own thinking. Like a wind change, I felt myself thinking in a new direction. Memories of my great adventures seemed so distant now, yet I knew ‘that kind of a feeling’ comes but once in a life time... so should I feel afraid of this new unknown?

I had decided to explore this new imagined fear of the unknown and once again I had travelled the globe to find a new adventure that would finally satisfy all my curiosity and answer the endless questions I have. I experienced no such fear yet I knew precisely that I had found that affirming feeling I was always searching for. Now, I observe the night sky at the SSSC because there I feel inspired to continue pursuing life’s questions and, there, my life experience has been without fear. People who travel across the globe come to experience the renewed teachings of the seventh and last prophet, and the only truth there is, and the flowing ocean of knowledge. My travel to SSSC is the only excitement I cherish and greatly value it without fearing life challenges any longer. I now understand that happiness or fear is of my own making and only found within the boundaries of my own consciousness.

The human beings search all their lives, believing that a change must be a given gift from somewhere, and yet a change is closer than one realises. The many questions people have asked me I have tried to answer, yet still those answers face a veiled mindset, and their attitudes are expressed from freely chosen ignorance. I often think... what could I say in order to help another human being see the truth about herself/himself? Well... I would suggest that one begins one’s life’s journey by ‘day dreaming’ constructive wish-dreams to change one’s own life.



### **A brief recount of some of the insights from the visit to the SSSC**

**May 2013**

*CARLOS HERNANDEZ*

**As** I try to recount the many moments and good memories from my last visit to the SSSC this year, my brain scans incessantly for the worthy insights.

Then I remember vividly the sincere smiles of some of the Core Group members who kindly work their shift in attending to and minding the kitchen while the visitors pour in from various corners of the planet Earth, with their bags full of questions, some of which they maybe have heard over and over, but to which still they oblige with a nice neutral-positive attention, when tiredness allows some energy to focus on the requests and, at the same time, for works for all of the involved parties, residents and visitors - the exercising of the many good words of advice provided by the messenger of the new time.

And so it goes, that the eager visitors like me sometimes get lucky and get spared a few priceless moments of dialogue with the members, male and female, who have been at the mission for a few years already.

And when the time comes for the daily work duties, and the attending members are split into teams and assigned a task for the day, the enthusiasm grows as tiredness embraces the body.

And between chat and laughter, the works, small or heavier, get done with the highest possible attitude, some harmonious respect for the other members and the sharing of anecdotes as the day goes by.

New friendships are consolidated and existing ones are made stronger and special bonds are created between those human beings who selflessly share the common task to help this mission move forward, and support in any way possible the success and continuation of the common efforts.

And literal brainstorming and tornadoes are created in the kitchen and its surroundings, over warm cups of coffee and the delights of Swiss cheese and the in-house bread.

And logic and reason prevail in the discussions, when one can catch the Swiss German sentences, thrown in bursts, with romantic eloquence by the most confident members.

And at the same while, I try to practice mindfulness and concentration and staying in the present moment and registering every color and scent, every idea and experience.

And as the days of work are near their end, the psyche is so refreshed and re-energised, that sensations of healthy joy emerge from within the body and the exhaustion is forgotten once again at dinner time.

Tiny life lessons and insights are gathered, more often than not unconsciously-wise.

And the body is re-energised and nobody wants to leave, but everything must pass. Even the joy of visiting the SSSC.

As one returns to the daily life, the peace and harmony that was felt at the center is noticeable, which makes a new return well worth while even when traveling such vast distances.

And the old heaviness slowly lands itself again over the body's shoulders. And slowly the memories of harmony and non-pursuit of materialism fades. And we are back into the daily routine, surrounded by concrete walls, and air-conditioning systems, where the air is heavy and polluted.

And the realisation arises that something is critically wrong with the design of this society and how we are to pursue a living. Chasing the dollar, running the rat's race, where the virtual money disappears within a few clicks, and you have to start all over again in this concrete jungle.

And this makes me remember why I wanted to become part of this. There is a possibility for change, for humanity to realise that the way we have built our society, driven by selfish ego and the "more-is-better" mindset economy is leading us to despair and stressful living. I don't hope. I am part of this, and this is good. You can start a long trip with just the first step. And being part of this greater goal is my contribution to the change that I want to see in the world.

Thank you

