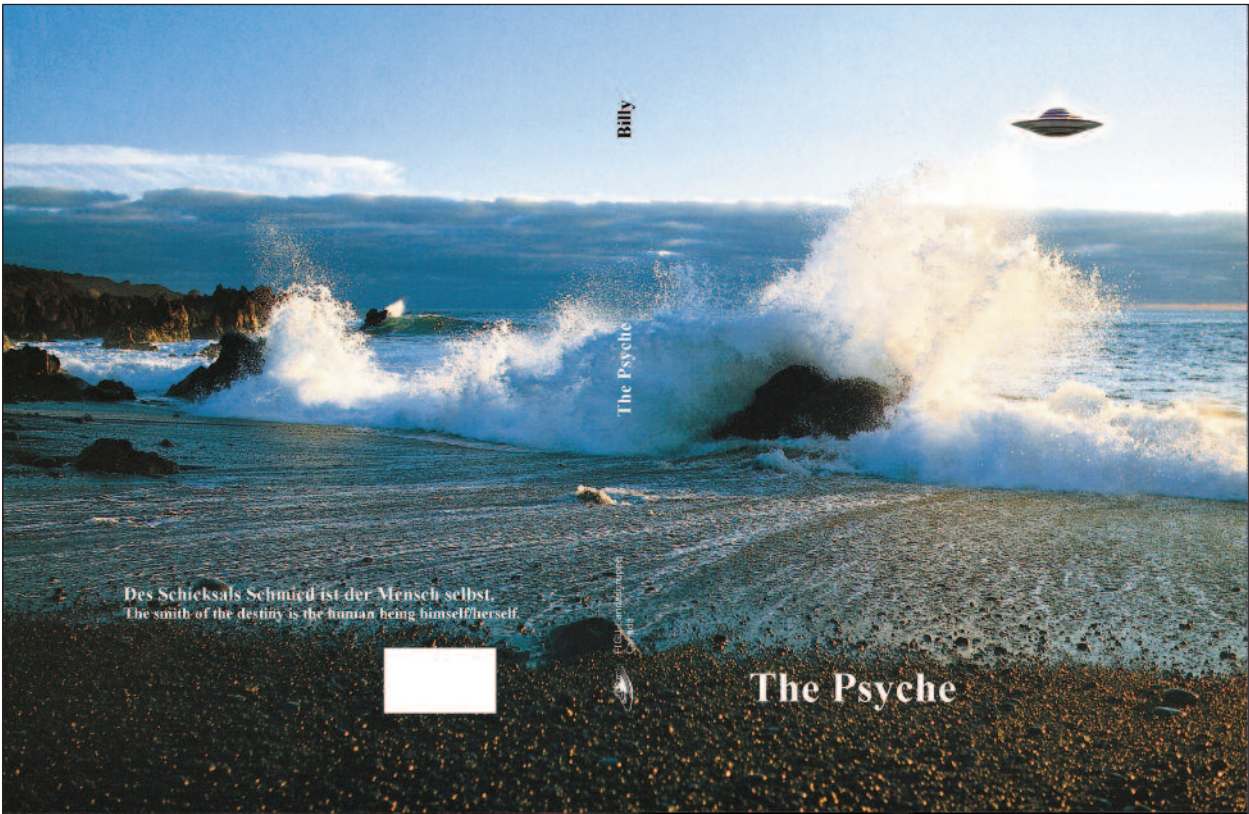
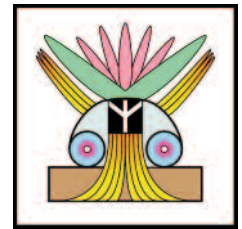




FIGU-LANDESGRUPPE CANADA NEWSLETTER

OFFICIAL NEWSLETTER OF THE FIGU CANADA NATIONAL GROUP / FLCA

#5 / March 2013 ca.figu.org / www.figu.org



FIGU-LANDESGRUPPE CANADA WILL BE PUBLISHING THE ENGLISH TRANSLATION OF "THE PSYCHE" BY "BILLY" EDUARD ALBERT MEIER / RELEASE DATE MAY 2013 [FIRST ENGLISH-GERMAN HARDCOVER EDITION OF 400 COPIES]

FLCA WOULD LIKE TO THANK ALL THOSE WHO HAVE DONATED TO HELP BRING THIS PUBLICATION TO FRUITION "THE PSYCHE" WILL BE AVAILABLE AT THE FLCA WEBSITE

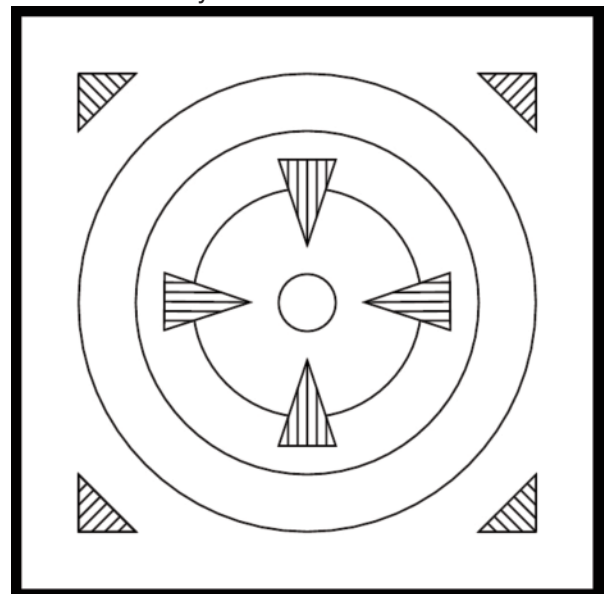
POINTING IN THE DIRECTION OF LOVE

Michael Uyttebroek / April 1, 2012

One can talk or write about love but it has no meaning to the reader/listener unless something within the reader/listener is awoken or recognised as actual. Words and ideas, for example, have their own inherent meaning embued them by the writer, however the reader must do the thought-work in order to make the understanding complete for oneself. Although the material that Billy conveys is of utmost importance and validity, it is only through our own efforts that we can begin to glimpse and comprehend the wisdom and love behind the words. There is no other way. Words and ideas can point you in the direction, act as guides, however truth, love, wisdom and understanding only have validity when they are integrated into one's daily life, lived and continually applied. It is a task that must be fulfilled in order that there be peace and logic; application of understanding in one's life, in the day to day activities.

Words can only convey so much, the rest is up to each individual to see for themselves the truth in daily application.

Symbol: **THOUGHTS**
from "Symbols of the Spiritual Teaching"
from the storage banks of Nokodemion and
Henok retrieved and recorded by
"Billy" Eduard Albert Meier



THOUGHTS is one of 601 symbols in the book "Symbols of the Spiritual Teaching".
In total there are 52,476,812 symbols.

DIE WIRKLICHKEIT UND DEREN WAHRHEIT

von Billy / 11. Dezember 2011, 00.20 h SSSC

1. Es ist eine unbestreitbare Tatsache, dass das Gros der irdischen Menschheit in der heutigen Zeit die Wirklichkeit nicht mehr derart klar sieht und erkennt, dass die daraus resultierende Wahrheit noch wahrgenommen werden könnte.
2. Wird das Gros Menschen betrachtet, dann ist festzustellen, dass ihm keine wirkliche innere Anteilnahme mehr eigen ist und dass ihm das Lernen und Leben in bezug auf die Wirklichkeit und deren Wahrheit sowie das Erkennen, Akzeptieren und Befolgen der schöpferisch-natürlichen Gesetze und Gebote altmodisch und nicht mehr zeitgemäss erscheint.
3. Natürlich haben sich im Verlaufe der Zeit die gesellschaftlichen Lebensgewohnheiten und Normen stark verändert und wurden durch andere und modernere ersetzt, doch das darf kein Grund sein, die Wirklichkeit und deren Wahrheit zu missachten.
4. In die Wirklichkeit und deren Wahrheit gehört auch die, und diese kann niemals in irgendeiner Hinsicht überholt sein, und zwar auch dann nicht, wenn sich viele Menschen davon fernhalten, nur ihren alltäglichen Interessen naheifern und irrig annehmen, diese universelle Lehre habe ihnen nichts zu bieten und nichts zu sagen.
5. Das ist zwar nicht verwunderlich, weil durch die Irrlehren der Religionen und Sekten sowie durch falsche Philosophien reine Phantasiewahrheiten die Wirklichkeit und deren Wahrheit unterdrückt und zerrissen werden, doch befreit das die Menschen nicht vor dem Tragen der eigenen Verantwortung, die besagt, dass sie für alles und jedes, was sie auch immer tun und was sie in ihren Gedanken und Gefühlen hegen, grundlegend selbst verantwortlich sind.
6. Das war schon zur Urzeit so, als sich die Menschen ihrer selbst bewusst wurden, und so ist es auch bis heute geblieben.
7. So haben sich seit alters her bis heute die diesbezüglichen und menschlichen Grundfragen gleichermassen erhalten, folglich sie sich seit Jahrtausenden nicht unterscheiden.
8. Die schöpferisch-natürlichen Gesetze und Gebote sind heute wie zur Urzeit gültig und gleichbleibend, folglich sie von den Menschen zu befolgen sind.
9. Was sich im Dasein der Menschen und der gesamten Menschheit im Verlaufe der Zeit überhaupt verändert hat und weiter verändert, sind die Sitten und Bräuche sowie die vielfältigen Konventionen resp. die Abkommen, Übereinkünfte, Regeln und Verhaltensnormen usw. in bezug auf kulturelle, politische, religiöse sowie familiäre und gesellschaftliche Umwälzungen und Veränderungen.
10. Dies alles findet jedoch nur an der Oberfläche statt, nicht jedoch als Faktor der Bewusstseinsentwicklung, denn das Ganze entspricht nur äusseren Veränderungen.
11. Folglich können diese in keiner Weise die inneren Werte der Menschen in der Weise formen, dass durch sie tiefgreifend die Wirklichkeit und deren Wahrheit sowie die schöpferisch-natürlichen Gesetze und Gebote wahrgenom-

THE REALITY AND ITS TRUTH

by Billy / December 11, 2011, 00.20 h, SSSC

Translation: Jimmy Chen / April 15, 2012

1. It is an undisputable fact that the majority of the earthly humankind in the present time, no longer clearly sees and recognises the reality such that the truth resulting from it still could be perceived.
2. If the majority of human beings are observed and considered then it is established that no real inner sympathy is owned by him or her anymore and that to him or her, the learning and living with regard to the reality and its truth as well as the recognition, acceptance and following of the creational-natural laws and recommendations appear old-fashioned and no longer up-to-date.
3. Naturally, in the course of time, the social life-habits and norms have strongly altered and were replaced by other and more modern things but that should be no reason to neglect the reality and its truth.
4. In the reality and its truth also belongs this, and this can never be out-dated in any respect, and indeed not even if many human beings keep away from it, only following suit to their everyday interests and erroneously assume this universal teaching has nothing to offer them and nothing to say.
5. This is indeed not surprising, because through the irrational teachings of the religions and sects as well as through false philosophies of pure fantasy truths, the reality and its truth become suppressed and demolished, but that does not relieve the human beings from the bearing of their own responsibility, which means that they are themselves fundamentally responsible for all and everything, whatsoever they do and what they nourish in their thoughts and feelings.
6. That was already so at primeval times, as the human beings became conscious of themselves and so it has also remained up to today.
7. So since time immemorial up to today, the relevant and human fundamental questions have remained the same, therefore, they do not differ for thousands of years.
8. The creational-natural laws and recommendations are valid and consistent today like at primeval times, consequently, they are to be followed by the human beings.
9. What has in general changed and continues to change in the existence of the human beings and the entire humankind in the course of the time are the customs and traditions as well as the manifold conventions, i.e., the agreements, arrangements, rules and norms of behaviour, etc. with regard to cultural, political, religious as well as familial and societal upheavals and changes.
10. All of this, however, only takes place on the surface, not however, as a factor of the consciousness-evolution because the whole only corresponds to outer changes.
11. Consequently, these in nowise are able to form the inner values of the human beings in the wise that through them, in a deep-reaching manner, the reality and its truth as well as the creational-natural laws and recommendations could become perceived, recognised, accepted and followed.
12. For this reason, these laws and recommendations like-

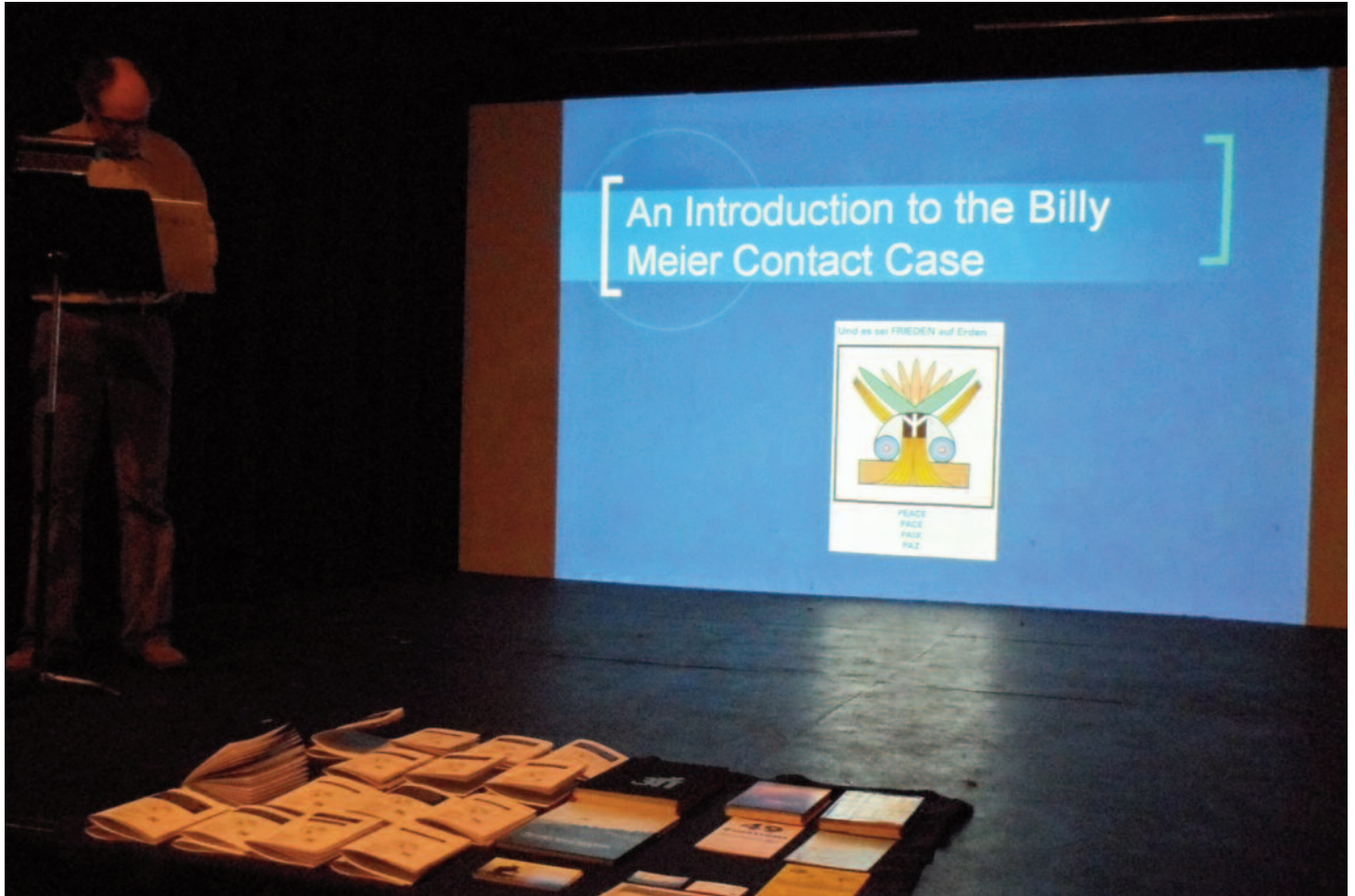
THE REALITY AND... from page 2

men, erkannt, akzeptiert und befolgt werden könnten.
 12. Darum haben diese Gesetze und Gebote ebenso ihre Gültigkeit wie die, weil all diese hohen Werte effektiv seit Urzeiten bis auf den heutigen Tag und bis in alle Zukunft auf der reinen Wirklichkeit und deren klarer Wahrheit beruhen.

wise have their validity as this because all these high values effectively, since primeval times up to the present day and in all future times are based on the pure reality and its clear truth.

N.B. This is an unofficial but authorised translation. It may contain errors.

“AN INTRODUCTION TO THE BILLY MEIER CONTACT CASE” / THE ELECTRIC THEATRE, KENSINGTON MARKET
 FLCA PRESENTATION ON FEBRUARY 23, 2013 / TORONTO



MICHAEL PREPARES HIS NOTES PRIOR TO THE MULTI-MEDIA PRESENTATION AT KENSINGTON MARKET

WINGS OF THOUGHT DANCING FOR ALL TO SEE
 by Irene Hickman / March 8, 2013

Take Caution, to the thorns of the mighty words,
 for they penetrate deeper than the longest swords.
 Examine thy self to the nth degree, thy minutest wings of thought,
 metamorphoses for all to see.

Thy thoughts enter, as the babbling brook overflowing after a heavy storm;
 Wondering from where it came, no sooner, echo unworthy sounds sharp to the ears.
 Worse, if that was not enough, the whole body dances to the tunes of one's mind.
 How unpleasant the sight, to watch the dance of rage, hatred or fallaciousness;
 To stop the dance is to seek control and control we must.
 Can you see winged thoughts dancing through life?
 See into the mirror, the dance, is it dark, is it light?

A QUOTE FROM BILLY:

'Geduld ist die Grundtugend aller Tugenden'
 "Patience is the Basic Virtue of all Virtues"

**THE SPIRITUAL TEACHING
 APPLIED IN OUR DAILY LIFE**

Q: Can we live longer by influencing our life cycle. Also is our death pre-determined when we are born. Can we change this by meditation.

A: Our life span is continuously influenced and determined by the way we think and act, and by environmental factors etc. Meditation is a method by influencing one's life and, through this effect, influencing one's life span. In other words: No, our death date is not predetermined when we are born.

Source: FIGU Discussion Board / Your Questions to Billy Meier Answered

VERBUNDENHEIT VON MANN UND FRAU

von Billy Eduard Albert Meier

1. Mann und Frau und ihre Beziehungen zueinander dürfen weder dem einen noch dem andern gleichgültig sein, denn zusammen gewährleisten sie das Fortkommen und den Erhalt der Menschheit.
2. Beide können einander zwar meiden und im Ledigsein ihre eigenen Wege gehen, doch von dem Augenblicke, an dem sie füreinander Gefühle aufbringen und miteinander Umgang pflegen, entstehen auch gegenseitige Verpflichtungen, denen Achtung werden muss und die erfüllt werden müssen.
3. Mann und Frau müssen einander nicht nur freundlich entgegengetreten, sondern einander auch ehren und sich zueinander menschlich benehmen, um ein angenehmes und würdiges Zusammenleben gewährleisten zu können.
4. Weder Mann noch Frau dürfen übereinander dominieren und herrschend sein, sondern es muss stete Gleichheit und Gleichberechtigung wahrgenommen und gepflegt werden.
5. Weder Mann noch Frau dürfen bevorteilt oder übervorteilt, misshandelt, unterdrückt oder sonstwie geharmt werden, und in jedem Fall sind beide immer als Mensch zu achten und zu behandeln.
6. Was immer zwischen Mann und Frau getan werden kann, es sei immer anständig, menschlich und korrekt, und zwar ganz egal, ob zwischen ihnen ein Bündnis besteht oder nicht.
7. Daher soll vor jeder Handlung und vor jedem Wort zuerst ruhig und gründlich darüber nachgedacht werden, ob das zu Handelnde oder zu Sagende Rechtens ist oder nicht.
8. Daher frage sich Mann wie Frau immer, ob das, was gehandelt oder gesprochen werden soll, selbst auch zu ertragen wäre, wenn es der eigenen Person gesagt oder andern würde.
9. Und was immer auch dem einen oder andern aufgetragen wird zu tun, es soll zuerst darüber nachgedacht werden, ob in eigener Person der Auftrag ebenfalls erfüllt werden könnte.
10. Also ist eine verbindende Beziehung zwischen Mann und Frau nicht nur ein leeres, schales Wort, sondern in jeder Form eine tiefgreifende Verpflichtung, die zwei Menschen füreinander eingehen.
11. Und erst wenn Mann und Frau ihre Beziehungen zueinander in verpflichtende Form setzen, kann klar werden, was menschlich, korrekt und vernünftig ist.
12. Jeder Mensch, ob Mann oder Frau, ist dem andern Geschlecht und jedem anderen Menschen verbunden, wodurch alle Menschen einander verpflichtet sind, was jedoch ganz besonders verbindend zwischen Mann und Frau zur Geltung kommt.
13. Die verbindende Beziehung ist sowohl in der Behandlung wie auch im Wort in Ehre zu halten, folglich nicht einander ins Wort gefallen werden soll, denn auch das Wort bedarf des Respekts, inofgedessen nur im Notfall die eine Stimme mit einem plausiblen und logischen Einspruch übertönt werden soll.
14. Es soll aber auch nicht so sein, dass viel geredet und nichts damit gesagt wird, wodurch die Gegenseite in Unmut, Ungeduld und Wirrnis getrieben wird.
15. Zwar ist der Grund für eine kurze und prägnante, sachdi-

CONNECTION OF MAN AND WOMAN

by "Billy" Eduard Albert Meier

Translation: Michael Uyttebroek / April 2004

Correction: Christian Frehner / April 24, 2004, Dec. 3, 2012

1. Man and woman and their relationships to one another, neither one nor the other must be indifferent because together they guarantee the progress and survival of humankind.
2. Both can avoid each other in fact and go on their own ways being single, however, from the moment that they bring forth feelings for one another and care for one another, reciprocal obligations also arise to which respect must be given and that must become fulfilled.
3. Man and woman must not only oppose each other kindly but also honour each other and behave humanely to one another in order to be able to guarantee an agreeable and dignified life together.
4. Neither man nor woman may be dominating and ruling over the other, but a constant equality and equal rights must be perceived and maintained.
5. Neither man nor woman are allowed to take advantage or to cheat, to mistreat, suppress or become harmed in some other way and in every case, both are always to be esteemed and treated as human beings.
6. Whatever is done between man and woman should always be decent, humane and correct, and indeed, irrespective of whether a bond exists between them or not.
7. Therefore, before each deed and before each word, quiet and thorough consideration should be given whether or not it is right to act or to speak.
8. Therefore man as well as woman should always ask if that, which should be done or said, would they themselves also be able to endure if it was said to them or another.
9. And always, what one or another is instructed to carry out, it should first be thought over whether the task could be fulfilled by oneself.
10. Therefore, a connecting relationship between man and woman is not just an empty, stale word, but in each form, is a profound commitment that two human beings enter into for one another.
11. And first when man and woman set down their relationships for one another into obligatory form, can it become clear what is human, correct and rational.
12. Each human being, whether man or woman, is connected to the other gender and every other human being, through which all human beings are obligated to one another, which however especially comes to validity in the connecting between man and woman .
13. The connective relationship is both in the treatment, as well as in keeping the word in honour, consequently, one should not address the other the way one pleases because the word also needs respect. Subsequently, only in an emergency should a voice become drowned out with a plausible and logical objection.
14. However, it should not also be that much is spoken and with it, nothing is said, whereby the other side is driven into anger, impatience and confusion.
15. In fact, it is already the reason to search for a short and succinct, relevant speech which one considers as good

CONNECTION OF... from page 4

enliche Rede schon in dem zu suchen, was man für gute Manieren hält; doch es ist darüberhinaus zu beachten, dass des Wortes Wert so weit geht, dass dieser das Recht des Sprechenden ist, dessen Rede nicht unterbrochen werden soll, wenn es nicht die logische Notwendigkeit erfordert.

16. Dies soll so gelten sowohl zwischen Mann und Frau als auch zwischen allen Menschen.

17. Und es ist im speziellen die Verbundenheit zwischen Mann und Frau, die dieses Handeln so erfordert, weil gleiches Recht für beide gelten soll.

18. In der Verbundenheit aber soll auch die Tugend der Dankbarkeit für- und gegeneinander gegeben sein, so aber auch die Tugend, die Ansprüche und das Vergeben von Dank nicht zu übertreiben.

19. Wenn eine verbindende Beziehung zwischen Mann und Frau besteht, so aber auch zwischen anderen Menschen, dann werden sie nicht schlecht gegeneinander und übereinander sprechen.

20. Eine ehrliche Verbindung untereinander lässt schlechte und böse Worte nicht aufkommen, weil redliche Gefühle aus redlichen Gedanken entstehen, die den andern erreichen.

21. Ist der andere Mensch feinfühlig, dann spürt er die Kraft der Gedanken und Gefühle, die ihm entgegengebracht werden- und er vermag diese auch im Gesicht zu lesen.

22. Das Gesicht des Menschen nämlich ist wie ein Spiegel, in dem sich spiegelt, was ihm an Gedanken und Gefühlen entgegengebracht wird.

23. Und wie wichtig ist daher eine grundehrliche und tiefgreifende Verbundenheit zwischen Mann und Frau, die zusammen ein Leben und eine Familie führen.

24. Sind sie doch in ihrer verbindenden Beziehung eine Einheit in Gleichberechtigung – auch wenn die Welt mit vielen unverbundenen Menschen einem Tollhaus gleicht, in dem Beziehung und Verbundenheit oft nur leere Phrasen sind, wie leider die Widerspiegelungen des Innern der Menschen in ihren Gesichtern beweisen.

25. So vieles scheint bei den Menschen verborgen zu sein, doch in Wirklichkeit ist alles offensichtlich, oder zumindest tritt früher oder später alles zutage und wird offenkundig.

26. Wie gross die Macht der Verbundenheit von Mann und Frau ist, wird höchst selten bedacht; immer vorausgesetzt, die Verbundenheit der Beziehung ist ehrlich, tief und bewusst, denn nur durch diese erfolgt eine Gleichberechtigung beider, die fortschrittlich und menschenwürdig ist.

27. Ist diese Verbundenheit nicht gegeben, dann entsteht Schlechtes und Böses, wodurch sich viele nicht auf dem rechten Pfad des Lebens und des Fortschritts zu halten vermögen, weil sie sich zum Übeln wandeln und jede ehrliche Verbundenheit von Mann und Frau sowie unter den Menschen verleumden.

manners; however, over and above that, it is to be heeded that the word's worth goes so far, that this is the right of the person speaking to not have their speech interrupted, if it isn't called for by logical necessity.

16. This should be valid between both man and woman as well as between all human beings.

17. And it is in the special connection between man and woman that this action is so required, because the same rights should apply to both.

18. However, in the connection, the virtue of the gratitude shall also be given for and towards one another, but also not by exaggerating the virtue, the demands and the giving of thanks.

19. When a connective relationship exists between man and woman, also between other human beings, then they do not speak badly against each other and above one another.

20. An honest connection among themselves does not let bad and evil words arise, because sincere feelings emerge from sincere thoughts that reach to the other.

21. If the other human being is sensitive, then he or she feels the strength of the thoughts and feelings that are brought to him/her and he or she is also able to read these in the face.

22. Namely, the face of the human being is like a mirror which reflects what is brought to him or her in thoughts and feelings.

23. And how important therefore is a basic honesty and profound connection between man and woman, that lead a life and a family together.

24. But in their connected relationship they are a unity with equal rights – even when the world, with many unconnected human beings, resembles a madhouse in which the relationship and connection are often only empty phrases, as unfortunately, the reflections of the inner nature of the human beings are evident in their faces.

25. So much appears to be hidden for the human being, but in reality, everything is obvious, or at least everything comes to light sooner or later and becomes evident.

26. How great is the power of connection of man and woman, very rarely becomes considered; always presupposing that the connection of the relationship is honest, deep and conscious, because only through these can an equal rights occur that is both progressive and humane.

27. If this connection is not given, then bad and evil emerge, whereby not many are able to keep on the right path of the life and the progress, because they change for the worst and defame each honest connection of man and woman, as well as among the human beings.

Billy

N.B. This is an unofficial but authorised translation. It may contain errors.

Billy

FROM THE "OM" BY BILLY, KANON 32, LINE 2239

Alle Menschen sind von Natur aus gleich, doch ihre Erziehung und Selbsterziehung verändern sie und machen sie verschieden, wonach sie dann nach bestimmten Schwingungen und Impulsen leben.

All human beings are by nature equal, however their upbringing and self-education alter them and make them different after which they then live according to particular vibrations and impulses.

Translation: Catherine Mossman

YOU CAN'T LEAD A HORSE TO WATER...

Catherine Mossman / Feb 1, 2013

I was discussing the Meier material with someone the other day regarding the great lack of interest of people in general to know more about it. My friend said that 'well all you can do is put the FIGU material in front of them (or show it to them, something along those lines) and either they want to know more, or they aren't interested. And leave it at that. If they have questions then one answers them to the best of one's ability etc.' Then that old cliché popped into my head: 'you can lead a horse to water but you can't make it drink'.

Thinking further on this phrase however it started me thinking a bit more deeply about the implications of this phrase, and how it is actually not so.

If the horse has been lead, it has not been allowed to come freely, to come on its own accord, from its own impetus. Rather it arrives in bridles, bound up in its own chains of beliefs, bound by false assumptions and expectations, tied to the need for estimation, recognition, approval from others. Shackled by fear-based projections from his or her own, or culturally induced, degenerations. Maybe it arrives out of loneliness. Nevertheless when confronted with concepts that challenge life-long constructs of what reality is and not being ready to honestly look at them, he/she is ready to rear up and kick out in defiance, willingly ready to hurt the person attempting to 'lead' them.

The horse, or the human being, who is thirsty will come to the water, or the truth, on his or her own accord. With no one leading them. There will always be remnants of bridles and old conditioning hanging off of them, but the fact that they recognise their thirst and have set out on the path to find the water means they've taken the first steps on their own.

So, my friend was right, you can put the 'water' in front of them, but if they're not thirsty, they won't drink. No manner of tempting them with sweet apples, cajoling, pleading, trying to explain it with fancy words, is going to make them thirsty.

FROM OUR MONTHLY FLCA MEETINGS



MARCEL AND DON IN BETWEEN MEDITATIONS



CATHERINE UPDATES THE MEETING MINUTES



IRENE, FERDINAND AND MARCEL IN DISCUSSION

SETTING GOALS

Michael Uyttebroek / April 11, 2012

Setting goals that are attainable on a daily basis and bringing these to fruition is a method of organising one's life. This means that in setting the goal and accomplishing the task, there is the application of one's will based on a specific direction of thought. The tackling of the task is the application of the will. Structuring the goal is creating the order of direction of procedure or action. The fulfilment is the carrying through and accomplishing the goal via the will. Finally, the structuring of the goal is a product of thought. Therefore, have the thought, set the goal, implement it and accomplish what you set out to do. Small successes lead to bigger successes!

FIGU-LANDESGRUPPE CANADA MEMBER PROFILE

CATHERINE MOSSMAN



My long road to FIGU...

I've learnt that, for each of us, our paths to FIGU are of course going to be unique. Each of us live and experience our lives imbedded in infinitely varying environments. The way in which we perceive, interpret and process events, interactions, and learning is influenced by not only our material experiences and interactions and our material consciousness but also through subtle impulses that reach through to our subconsciousness from our inner selves. These impulses stem from our unique evolutionary standing or vibrational level that represents accrued learning from myriad past lives. That being said, however, no one is going to embrace the material found in Billy's writings if we are neither open, nor prepared, to undertake the learning and understanding involved in delving into the multitudinous layers of information waiting to be discovered. It is my opinion that this preparedness is predicated on a life path that

leads to seeking an unbiased and uncoloured truth.

To come to understand what FIGU is about and to be ready to embrace the hard work of a continued lifetime of conscious self-discovery and responsibility necessitates, in my opinion, an underlying hunger and predilection for knowledge and truth that steers the questing individual to reject/ question the status quo and seek deeper meaning. This is not necessarily a reactionary action, moreover, an active pursuit of deeper understanding of all things to do with human behaviour, development and ultimately, purpose.

I cannot talk about how I came to FIGU without briefly speaking of my journey and natural inclinations that, after a fashion, pre-determined my route to this immense body of knowledge and guidance which is going to keep me (and everyone else) occupied for uncountable life-times to come.

I remember that when I was around 7 years of age, when other little girls were wanting Barbie dolls, my big wish was for a Ouija board, which I received. I delighted in spending hours in the dark of my closet playing with that. I don't remember if I received any significant messages. I do remember that it was not my friends' and siblings' idea of a good time. Yes, my parents probably thought I was a strange kid and ok, I was! I also remember spending hours in the backyard in summer, in a little tent house I'd made of blankets and lawn chairs and indulged myself in long daydreams of great castles, and lands and all kinds of wonderful made up things, including how I'd remodel the house in order to have a connecting chute directly to the stable where my 'future' horse would live, but I digress.

Additionally, from an early age and throughout my life I've always had great interest in UFOs and whole-heartedly embraced the certainty of life on other planets. I've found that this is often a commonality amongst most people that come to FIGU. If one patently rejects any possibility of life anywhere else in the Universe, especially human, then they will not be interested in this material.

As a young girl and teenager I became interested in spiritual matters, philosophy, psychology, sociology. My adoptive parents are both very intelligent and are both scholars; father: theology, mother: psychology/sociology as well as prodigious readers. We had a rich library stocked with all sorts of philosophers, religious, psychology, and sociological texts and authors including Nietzsche, Hermann Hesse, Aldous Huxley and such, which I eagerly tucked into.

As a young woman I explored some of the East Indian philosophies, was introduced to the concept of reincarnation, joined a meditation group, left Edmonton at the age of 19, and travelled solo for a year, mostly through Greece, Turkey, Egypt and South East Asia. My travels included four months in India and two of those months in an ashram under the leadership of a 'master' where I learned other types of meditations. While it was good to be in a community with other like-minded seekers, it wasn't long before I started seeing that there was corruption and deception going on and left. After my year of travel and discovery I ended up in Australia and stayed there for about 8 years working as a musician, resuming and completing jazz performance studies and working as a private music teacher, I returned to Canada and took up residence in Toronto in 1989.

One day, back in the early 1990's, I noticed a poster up in my neighbourhood with a picture of a spaceship on it advertising an information evening and film about a UFO contactee by the name of Billy Meier. I'd never heard of this person, so I went along. There I met the fellow hosting the event, Michael Uyttebroek, and saw the film "Contact" made available by Wendell Stevens and Genesis III Publishing (owned by Lee Elders).

Mr. Uyttebroek, as it turns out, had not been to Switzerland yet but had come across the information himself and was excited to share it with others in these, unsanctioned by FIGU, i.e. 'illegal' events. It was amazing! The amount of evidence and truths there were astounding, and went way beyond any UFO contactee case I'd read about over the years; those other contact stories could not hold a candle to the information I learned that evening! This was more than little greys, cattle mutilations, crop circles and abductions; these were human beings, with information!!! And on top of it this terrestrial Swiss man, Billy Meier, played a role in it all somehow. It was hard to get my head around it all at first. How did his philosophical and life changing information connect with these people from distant worlds?

Michael U. had also gotten access to some 'illegal' translations of Billy's The Meditation, The Decalogue and The Psyche, which he was selling for the cost of the photocopying. I eagerly bought them, however, due to the combination of

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the translations being rather poor and the sentences being the length of paragraphs I found it very hard slogging and next to impossible to understand. I filed those three booklets away and kept a Billy Meier file in my filing cabinet. I knew they held significant and important information and that sooner, or later, I was coming back to them.

I found the whole case fascinating yet, however, at that time, perhaps due to the inaccessibility of the language and Mr. Meier being in Switzerland, it just didn't seem to be a possibility I was ready to pursue then. The thought of learning German was not even a consideration! Also, this was in the days before universal access to computers, the Internet and translation software etc., which now makes the material so much more easily accessible.

The bottom line for me though, was simply that I wasn't quite ready to embrace it as I eventually would. Over the next 15 years or so, life swept me up and I went on to accomplish some other life projects such as return to university, complete my degree, attain a private pilot's license, continue my career as a musician, buy a house all while working hard as a waitress and music teacher. For the last five of those years I got very involved in the music of Brazil (took up drumming in a Samba group) and did a lot of travelling back and forth to that country, in addition to learning Portuguese. However, FIGU was always there in the background and coming repeatedly into my life.

Over those years, Michael Uyttebroek had made many trips to Switzerland and had met others in Toronto who were interested in forming a FIGU study group, which they called the Toronto Study Group, later to become the Canadian Study Group, and later the FIGU Canadian study group. I was on their mailing list and received regular updates by post and was informed of Guido Moosbrugger's visits to Toronto, which I also attended throughout the years. They were equally interesting and renewed my interest each time, yet I was still busy at my studies etc.

It wasn't until September 2006, just back from Brazil after a not so great trip, that I was sitting in a neighbourhood coffee shop and noticed another poster, with one of the Plejaren beam ships pictured on it, advertising an upcoming FIGU Canadian Study Group event in October with Michael Horn at the Ontario Science Centre. I was surprised at the venue and thought, wow, these guys have really made some inroads and it's going mainstream now!

The night of the event was rainy and cold, traffic was terrible getting there; I arrived out of breath and soaked! However, it was yet again a very interesting night, though I was already familiar with a lot of the information, it was great to meet Michael Horn and see his presentation and hear his answers to questions from the audience.

Also, it having been quite a few years that I'd been away from the FIGU group, I re-met Michael Uyttebroek whom I'd barely recognised as he was now with a shaved head and no beard (previously he'd had hair and a long black beard). I also met some of the other members of the group. At that point I got myself back on the mailing list and about a week after that evening I received notice of their upcoming November monthly public meeting. I attended that meeting and thereafter decided to become a member of the FIGU Canadian Study Group.

I soon started meeting Michael on a weekly basis and we studied and read together. I believe I was keen to make up for all the lost time over the years! He was a great resource, generous with his time and information and could answer many of my questions and filled me in on his many trips to Switzerland in the intervening years and talked of Billy and the core group members. I arranged to become a passive member shortly thereafter and went to my first passive group meeting in Switzerland in May of 2007.

So, finally I was ready. I could say that I regret that I didn't get involved back in those early years of the 1990's however, there were lessons I had to learn and things I needed to complete. And, there is absolutely no value in regret for things of the past. I began learning German immediately and took up the Geisteslehre or, in English, the Spirit teaching. Now, I feel like I've at last arrived to a place that is home, a place where I can grow, evolve, learn and continue to slake my thirst for knowledge, truth and wisdom.

In 2010, with the encouragement of FIGU Switzerland, the FIGU Canadian Study Group morphed into the FIGU-Landesgruppe Canada which entailed a more serious commitment and higher level of responsibility as an official 'daughter group of FIGU Switzerland' and as a new national presence as a not for profit organisation with the federal government of Canada.

As I'd taken on the secretary position while I was part of the FIGU Canadian Study Group, I was elected to continue in the same position in our new not-for-profit capacity. Becoming a not-for-profit was a lot of work and a steep learning curve for us all to get our heads around; the intricacies of statutes and what is involved in being a not-for-profit organisation is no walk in the park. And unfortunately, we lost some members as we made this transition as one of the requirements of being a 'daughter-group' of FIGU Switzerland, was that all members need to be passive members of FIGU Switzerland. However, with the implementation of a greater web-presence, through our new web site that Michael built, we soon found new people who were keen to jump on board.

The journey for our small band of dedicated members continues as we strive to eventually build up the funds to own a physical centre here in Ontario somewhere. This may well be something that will not happen in my lifetime, but we lay the foundations nonetheless.

In the meantime we continue to introduce and make the information available to the public in the hopes that more and more people will start to see the logic and rationality behind this material and begin to awaken to the purpose of our existence. It is so important to me to be aware of how precious and short life is and that we can benefit so much more by spending every moment with awareness and in learning and applying the teaching with love for others and ourselves.

QUESTIONS FROM OUR READERS:

Question: Re: Visiting the Semjase-Silver-Star-Center
For some reason, I had the feeling I would have to work when I went there. How do you feel about this? I am not too fond of the idea. I have been exploited by many non-profits that ask me to lift their garbage then send me packing once I am done. My goal was to go there and do a site tour. Either way, I am just curious to know how you feel. (name withheld)

Answer:

Regarding working there. It's all a matter of perception. This perception of any situation can always be seen many ways. It is totally dependent on the lens the viewer chooses to look at it through, so to speak. Right now, you may see it as being exploited. However, my interpretation of exploitation is doing something against your own free-will, under duress so to speak; it also implies that someone else is enjoying monetary gain at your expense? As no one is forcing you do work it cannot be seen to be exploitation.

I personally see it as an excellent opportunity to help out, in my small way, however that may be, whether I'm weeding the garden, drying dishes or whatever; an opportunity to help out with the daily work that must be done to maintain the center and the important work that is being done there.

Speaking for myself, it is actually an honour to be able to spend time there and be involved. I am not adverse to hard work, nor is Billy nor any of the core group members who all work there on their own time, of their own free will, in order to contribute on a voluntary basis, outside of their own jobs, personal spirit-lesson study time and familial obligations. No one is paid. They are there because they want to be. They find it of value to be there, and of value to be helping maintain and build up what is there for the future generations to come.

Just as it is for us here in the Canadian FIGU. Everything we do is voluntarily. None of us receive any money for this. We do it because we see it to be important and contributing to the betterment of mankind. We, as do the Core Group members, actually donate a small portion of our income, in addition to our time spent working on the FIGU projects, to finance our group's efforts, e.g. flying Christian Frehner over, renting halls, publishing books, pamphlets, etc. etc.

We cannot alter how you view things, that is totally your free will to see it as you want.

There are no site tours. It is not a business, nor a money making enterprise. The Semjase-Silver-Star-Center is a private residence. If you go on Sunday for the visitors day, you can ask questions and will not have to work. You could stay at a nearby hotel and tour the areas around the center at your leisure.

Question: "...I just found The Goblet of Truth and am reading it. Being raised a catholic I understand what is being said but have a question. I am on bullet point 143 and when it talks about gods or tin gods are they saying that there is no god? That in the place of god is creation and us and that if we pray, we pray to ourselves as our mind is part of creation so in essence we are praying to creation...I'm just a bit confused here. Thanks so much. (name withheld)

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This is a responsibility I embrace wholeheartedly and am grateful to be a part of this group, and to continually be in touch with others from across Canada, the US, and the world who are also seeking peace, freedom, truth and harmony.

Salome, Catherine
Jan 31st, 2013

Answer:

Below is a quote from one of Billy's books, Die Psyche (The Psyche) in which the subject of the word god is explained:

....The word GOD, from time immemorial, has been used as a designation for human beings who, because of their spiritual and consciousness-based powers and their abilities resulting from them, were able to master and accomplish things which remained denied to kings and emperors.

Because of their abilities, these human beings were consequently named GODS or GODDESSES, which means nothing other than 'standing above the emperors and kings' (spiritually and in a consciousness-based manner).

Standing higher in esteem and honour than the princes of the land and the sovereigns themselves, those named gods were asked for advice by these and by the people alike and were revered as human beings with tremendous knowledge and spiritual, as well as consciousness-based ability....

....However, it would be false, presumptuous and irresponsible to name this Creation GOD because the Creation is neither God nor anything similar....

Our group is currently working on the translation of this book, and will publish late spring (hopefully). If you like we'll let you know when it is available.

Just a bit further on regarding Creation... it is an undescrivable and unfathomable concept, beyond any human's ability to conceive. It is nothing that we can 'personify' as we tend to do with the our religions and new age understanding/definitions of god. Also, for further info our website has a much bigger explanation of what Creation is:

http://ca.figu.org/What_is_the_Creation_.html#What_is_the_Creation?{3}

Re: praying, at another point in the book Billy writes: Naturally, it is strange for the human beings, when he/she suddenly no longer prays to a god, but suddenly to the Creation. However, it is recommended to anyone to dare to make this attempt, in which case, they will suddenly make the peculiar realisation that their prayer begins to form differently and an immense calm comes over them. And this human being then also makes the realisation that their prayers now suddenly become heard and their life turns towards the goodness and happiness. But this is no miracle, because when the Creation is spoken to, then automatically the spirit within the human being is also spoken to, since it is a part-piece of the Creation....

Salome,
FIGU-LANDESGRUPPE CANADA