

Contact Report 421 excerpt, May 28<sup>th</sup>, 2006

[http://www.futureofmankind.co.uk/Billy\\_Meier/Contact\\_Report\\_421](http://www.futureofmankind.co.uk/Billy_Meier/Contact_Report_421)

**Billy:**

Then here, this is the question:

Question (telephone question)

The FIGU or Free Community of Interests Universal is a statutory association, but it somehow falls out of its usual role because Billy Meier is the leader, as is generally known. Usually, however, an association does not have a leader, but a board of directors, which holds the position of the leader, which is managed according to the will of the general assembly of the association. But since this is not the case with FIGU, the question may be asked why this is the case and whether Billy Meier is not the one in power of the association and therefore nothing more than a sect guru – or am I wrong? I would appreciate an open and honest answer in one of your next Bulletins.

U. Heisenberg, Germany

My answer to that:

Answer

This question is to be answered openly and honestly, and also in detail, but I do not want to give an answer on my part, but rather have it answered objectively by a competent member of the association. I hope that you will understand – as well as many others – what is meant by the leadership of our association FIGU, that this is not a position of power and not a position of a sectarian guru.

And here is Bernadette's work on this, which I will read to you:

Leaders and Guides of the FIGU

The fact that 'Billy' Eduard Albert Meier has been nominated and laid down in the statutes and articles of association as head and leader of FIGU (Free Interest Group for Border and Spiritual Sciences and Ufological Studies) [recently shortened to Free Community of Interests Universal] gives many people the impression and the conviction that he automatically holds the position of a 'guru' and that the sole power in 'his association' lies in his hands, for example in the sense of an absolute dictator or a sect leader who does not tolerate any contradiction from his flocks in bondage. The position of leader/leader puts FIGU in the eyes of many humans in a dubious proximity to sects and religious communities and thus makes it suspect to many. In a certain sense, this is even understandable for the members of FIGU, if it is assumed that hardly anyone is more precisely informed about the internal and external structures of the association and that those who doubt or even attack FIGU are unaware of the structures and how they work, as well as the fact that they have not only proved themselves in practice, but are genuinely progressive for the development of the members and the growth and prosperity of the association.

In the Statutes of the FIGU Association, which are open to the public, the management of FIGU is mentioned only once, namely in art. 8 'Organs of the Association', where, after the list of the organs of

the Association, it is mentioned almost casually: "The management with a leading and advisory function of the FIGU Association, after Billy's death, takes over the whole core group under the leadership of the Association's Board of Directors". Even this one mention of the leadership makes one sit up and take notice, since it is not described in the way one would actually expect: Although the phrase contains the undisputed fact that Billy was the leader and director of the FIGU throughout his life, it does not refer to a single 'heir' to his position, nor does it define or circumscribe his 'power', but it clearly states that after his death, responsibility passes to the 49-member core group and its 9-member board of directors, who will continue to share the leadership and direction of the association.

In order to bring more light into the organisation of FIGU, we now turn to the internal statutes, which regulate the 'inner life' of the association, respectively its internal cohabitation and functioning. The rights of the leadership are of particular interest to outsiders and to those involved (members of FIGU): In art. 18, paragraph 15 states: "Special meetings to deal with extraordinary matters can be called at any time without notice by the FIGU management / board of directors ..."; further in art. 37, paragraph 1) "The person authorised to sign for FIGU, as well as for postal and bank accounts and all notarial and official business, etc., is its leader 'Billy' Eduard Albert Meier as an individual. In addition, the president and the treasurer of postal and bank accounts have two legally binding signatures"; Art. 42, para. 5: "Extraordinary meetings/meetings/general meetings may be convened for decisions of the management of the mother core group of the 49 ...". Thus, in so far as the rights of the head/leader of the FIGU, which, apart from the financial responsibility which he has to justify and disclose to his members at any time, at their request, are exhausted in the right of the latter, to convene urgently needed meetings without the approval of the General Assembly of the core group, i.e. the innermost responsible organisational element.

Articles 46 and 47 clearly and unambiguously define the position and the 'power' of the head/leader of the FIGU: Art. 46, para. 2: "The person named as leader of the core group of the 49, Billy, remains a regular member of the core group, with the same rights and duties as all other members, without a translated position in relation to the remaining members", and with Art. 47, we mention one of the most important maxims of FIGU: "As human beings, as well as FIGU members, employees, office-holders and office-holders, all members of FIGU and their daughter/sister groups are equal in terms of the rights and duties etc. of men and women, and therefore have equal rights without distinction". This clearly states that the leader/leader of FIGU has no special position which would give him power over the members of his association, or even grant him such power. In contrast to most other forms of organisation known on our earth, FIGU is regulated in its innermost core in such a way that resolutions and decisions can only come about and be ratified if ALL members agree with the resolutions and decisions taken, i.e. if there is unanimity within the innermost structure. Although this approach is not the only one on our planet, nor is it an invention of FIGU, nor does it originate from the wise deliberations of its leader, it is based on the ancient traditions of Indian tribes, which in turn have experienced that a project can only be effectively implemented and have permanence if all those involved and affected by it agree with the decisions made. This form of natural democracy developed when the experienced elders of Indian tribes and clans came together in a council of elders to guide the destiny of the people. For their part, the elders of the Indian clans, with their experience of life and their foresight for the welfare of all, found the ears of the entire people, who also experienced that the elders did not make their decisions lightly and thoughtlessly, according to whims and emotions, but carefully and deliberately. Of course, this form of natural democracy cannot be applied to a whole mass of the people, a large clan or, in the case of FIGU, to the entire passive membership of the association, where a majority decision will certainly suffice, but in relation to the actual sponsorship of the association, the core group, this form of democracy is of the greatest advantage, because it guarantees not only progress and consistency, but also the responsible and accountable implementation

of decisions, as well as the careful and well thought-out planning of submissions and inputs. This responsible action and thinking is supported by the fact that each individual member of the central organisational core is fully aware that he or she is liable in all matters and in equal shares together with the other responsible persons for everything and anything. This liability is regulated by the statutes Art. 14, para. 4 as follows: "Any liability, including criminal liability, can only affect those responsible for causing the damage, but never can recourse be had to the Passive Group". No member of the internal core group of the FIGU will be tempted to make a thoughtless, unclearly structured and superficial request, which could possibly damage the good of the community, since, due to the unanimity required and the liability of those responsible, such a plan will never come about. Of course, this requires from the members of the sponsorship as well as from the leadership a rich measure of readiness for discussion, the will and the strength of reason and a clear awareness of the responsibility towards oneself, the association and the aims of the association. Apart from this, it must also be guaranteed that no agreements can be made before a vote is taken, which prevents personal interests from being asserted and a lobby from being formed, as is common practice in today's politics. This possibility must not only be prevented by organisational means, but must also be accepted and respected by each individual Member. Before the monthly General Assemblies of FIGU, proposals and inputs are put on the agenda in such a way that no further information can be taken from the given keyword. The proposers have to formulate and represent their concerns before the assembled membership, after which the discussion of the proposal is released and after a reasonable period of time, the proposal is voted on, whereby the individual vote counts, which means that each member has an equal vote, including the leader/leader, whose vote does not carry more weight than the votes of the other core group members. Since the leader has to submit his proposals in the same way as all other members, his proposals do not have a better chance of being accepted. If this is the case, it is because the leader's proposals are more reasonable, logical, thoughtful, and beneficial to the common good than those of other members who are not yet able to think and plan as broadly. If there is no unanimous decision, the proposal is either postponed to the next General Assembly or to a later time, or it is completely rejected in the form presented and discussed. Of course, there is always the possibility of re-submitting a rejected proposal in a modified form and putting it up for discussion again.

Thus, it is already clear from the internal and external structure of FIGU that Billy, as leader, has no possibility to use his position to gain personal power or to manipulate the members, as his vote does not count more than that of any other member and his word is not more important than that of any other member. Only the organisation of FIGU and its rules, which are clearly and unambiguously laid down in its statutes and by-laws, prevent a 'Guruism', and it can be said and even proven with good reason that Billy's word is no more valid than that of any other member. Anyone who has ever been confronted with the spirit of contradiction and rebelliousness of individual, respected and proven core group members will understand that Billy's word is not an absolute MUST for FIGU members, that on the other hand it can always be intervened, rebelled and tackled with more or less decency and respect, and that clever counter-arguments in the matter have an absolute chance of being heard by the other members and Billy. FIGU is an extremely lively and flexible association, which in the more than 30 years of its existence has not only grown homogeneously and developed steadily, but has also contributed much to the personal development and growth of its members.

If we turn our attention to the history of FIGU, it quickly becomes clear why the position of a leader/leader was and is necessary and what this position demands of its holder: in the mid-1970s of the last century, the press reported that a man lived in the Zurich Oberland who was allegedly visited by extraterrestrials and who was in active contact with them. This report, which was distributed by various press organs, soon brought together a small group of interested people who wanted to know

more about the matter for various reasons. Some of these interested people made friends with the contact person and began to support him, still without having any real idea where the whole thing would one day lead to and what the real purpose of these contacts was, while innumerable came and went without leaving a trace. Soon there was talk of 'spiritual teachings' and of a mission to be fulfilled, but none of the people involved at that time could really get an idea of it, let alone of what had to be considered and fulfilled in order to get this mission going. From the first interested parties, a few 'strong characters' remained, to which others joined over the years, who often expressed their personal potential primarily by rebelling against everything and everyone and fighting themselves as well as everyone else and trying to bring everything and everything down. Strangely enough, however, all of them were extremely loyal and loyal to Billy and regarded him as their personal, only and true friend, even if they all too often treated him with absolute disrespect and disregarded, negated and often even insulted him when something didn't suit them.

Billy had the utterly thankless task, with this wild bunch of disorientated people in themselves, on the one hand to launch his mission and put it on a firm footing to give it a future and to secure and guarantee its impact into the far future of our earth, and on the other hand to teach the members of true humanity who were insecure in themselves and to help them to cope with their personal problems in a way that enabled them to develop themselves without becoming dependent on him, his advice and his help. The beginnings of FIGU were under a dark star due to the stubbornness and selfishness of its members, and for a long time it was not entirely clear whether the individual members would overcome the hurdles and successfully navigate the cliffs of their character shoals. In this time of upheaval and change, FIGU needed nothing more necessary than a clear-sighted, far-sighted and clever leader and director, who would be able to steer the destiny of the association and the mission on the right tracks, and at the same time be an example, teacher and leader for the members. Since the early members resembled more a frightened bunch of homeless wanderers than a powerful and steadfast community of purposeful and clear-sighted members, a leader was needed who could take the architecture of the association into his own hands and, if necessary, assert himself against the rebellious followers with toughness and vigour; what could be more obvious than to burden the master builder of the association, Billy, with all the responsibility and 'power' that no one else could bear. So Billy not only had to be able to speak a word of authority, but also had to have a clear vision and know exactly how to implement this vision and achieve the goal. FIGU's statutes and articles of association and the regulation of the internal and external structure of the Association are not only the result of many years of experience, but they are, in their essence and in their structure, the sole result of Billy's work, which he took on at a time when no one could have imagined that the internal bodies of the Association would ever come to this point to take up and carry on his legacy. Of course, it should not be concealed that he could rely in many parts and matters on the valuable advice and active support of his extraterrestrial friends, who gave their valuable input and helped to make the FIGU rules and regulations a practical and reasonable basis, as they always supported and accompanied him and the entire group faithfully in a grateful and helpful manner. The statutes and by-laws of FIGU are not aimed at short or medium-term 'survival' or functioning, but are in their basic features such that they could not only ensure the well-being and prosperity of the association and its members in the long term, but could also serve in the future as a yardstick for a wide-ranging and global order. Billy's set of rules is unique in its maxim that the organs of the Association must serve the purposes of the Association and implement these purposes, as well as to enforce the decisions of the General Assemblies internally and externally for the benefit of the entire community. The internal organs of the association have no power whatsoever, nor does Billy himself, but their task is limited exclusively to implementing and enforcing the decisions of the entire group. It is clear, therefore, that Billy, from the earliest years of the emerging FIGU Association, deliberately and with full intention, rigorously curtailed his own rights, because the well-being and prosperity of the Association and the realization of

its mission were more important to him than his personal ambitions for power and material security, if such ambitions ever existed, which can be completely excluded, considering his achievements in relation to the architecture of the Association, its structure and the nature of its management and leadership, which will be discussed below.

Every single member of the internal structure of the Association has always needed and continues to need Billy's advice and help, and has taken and takes advantage of it, trusting that he will be listened to and advised correctly, wisely and according to his needs. Billy's manner and ability to respond to each individual and to advise them according to their needs and in accordance with their mentality and character has created a basis of trust which is decisive as a foundation for the mission and personal development of each member. In order for him as a leader and guide to be able to achieve this at all, without exploiting the trust of his members and using it to satisfy his own power needs, he had and has to learn and master the high art of 'powerless' leadership and authority. The 'powerless' leadership and authority demands that he puts his knowledge, logic, foresight, ability and wisdom completely and unreservedly at the service of his mission and the members, without manipulating, inducing or in any way pressuring or coercing anyone, and yet enforcing that the group decisions and resolutions, the duties and tasks are correctly fulfilled and implemented by all. His authority is based on his human and doctrinal competence and the prestige he has acquired through this with the members of his association, and it includes his skill in dealing with people, his wisdom and his honour, which prevents him from being unjust, selfish or power-crazed and exploitative. His style of leadership is neutral, logical, restrained, respectful and loving towards the members, but unambiguous, clear, strict, true to the line and rules in the matter, and he is completely free from ingratiation, flattery or seduction. His way of leadership is a spiritual teaching which is put into practice and lived, arising from the clear and logical knowledge that every member has to go his own way and carry out his own development, and it contains the power to enforce the logical leadership and direction of the association in the direction to be taken – if necessary with an unmistakable, thunderous word of authority which pierces even the thickest board in front of the head of the defaulters, rebels and rebellious and calls them to order. The allegiance of the members of the association is an absolutely voluntary one, based on the experience of the individual that his personality, his way and his mentality are respected and recognized by Billy and the other members and that he can always act and behave as he is as an individual human being. Nevertheless, a member can terminate his membership at any time without consequences if this is in his mind and desire. Even longer periods of dispensation are possible, during which everyone can take the opportunity to turn their attention to completely different things. During these dispensation periods, a member is released from all obligations, but still has access to all internal group information and is treated as friendly and openly as everyone else.

Until the overall development of the Association and the individual members has progressed and is progressing to the point where they are in a position to guide and direct the destiny of the Association and the mission itself in a responsible and consistent manner, Billy is entrusted with this task, which he must perform in his function as leader/leader in the sense and for the benefit of the community, without making personal profit from it, satisfying his own striving for power or acquiring a special reputation. In his function as leader and guide of FIGU, he must not only take care of the architecture and the construction and development of the association and the association centre, but of everything and anything. His task is the organization, the course and the development of the given possibilities. He bears the responsibility where the actual responsible persons are still too weak to fulfil their task, and he is the brainstormer and pathfinder until the innermost organs of the association are far enough to take everything into their own hands in corpore and to lead and guide in the sense and for the benefit of the community, which requires that he gradually with increasing ability of the innermost organs of the association, holds back in his leading role and slowly withdraws to gradually give up the reins. In

this, Billy's reward is small and limited to the love, recognition and friendship of his members, who stand by him and the mission in all dangers and begin to recognize and bear their responsibility in the form in which it must be borne in the spirit of the spiritual teaching – in community, equality and equal rights in the service of the cause and the welfare of all.

Without his example, his commitment and help, his friendship and wisdom, nothing would exist ... or, what would be even worse, nothing would exist: Everything would have degenerated into a sect, with a guru who leads his followers into dependency and bondage, exploits them and makes them unliveable and finally leaves them as empty shells, mentally and physically ill and consciously confused and disoriented, without the possibility of ever finding themselves again and leading a calm and conscious life resting in themselves, in the certainty of being master and mistress of their own thoughts, needs and decisions. But this is exactly where the difference between FIGU and its members and the countless sects and their members lies, namely in the independence and freedom of the individual, in their ability to live, in their independence, equality and equal rights and progressive development of consciousness on the part of FIGU, and on the part of the sects in their intellectual, emotional and material dependence and bondage, which is indeed freedom, To pretend peace, happiness and self-determination, but to drive men into incapacity for life and to deprive them of true progress and real evolution by all means for material security and for the fulfilment of the unjust and unjustified striving for power of a single man who appears to be more and to be able to do more than his followers, and who can only prove this with well-chosen words but not with deeds. But in life and evolution, words count for nothing – only deeds reveal the meaning and quality of a thing, a teaching and a person.

Bernadette Brand, Switzerland

What do you think?

**Ptaah:**

4. Bernadette's answer is very good and detailed, which is why it should be put on the Internet and a lowercase letter should be made from it.