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## **What is needed for the future solution-finding processes?**

### **1. Introduction**

I have written several times about the imminent collapse of various systems. In doing so, changes were mentioned as to how we would have to reorganise our lives. It all seemed so obvious, so clear, that hardly a word was said about it. When I had to give a few explanations at the beginning of the year, I realised that this was not the case at all for many things.

The main reason for these difficulties lies in the new nature of the problems. Up to now, we have relied on what we have learnt and our wealth of experience and chosen the path that was most likely to bring us the expected results.

We can illustrate our previous problem-solving behaviour with the following examples. The first is driving a car from A to B. We know the way, more or less well, get into the car and drive off. We are, let us say, on autopilot, looking ahead so that we can react to any surprises. However, our attention is primarily focussed on the rear-view mirror, where we look back at the past, at the facts, to see that we are on the right track. If the road is blocked, we first look for possible diversion signposting. If it is missing or unclear, then we fall back on aids: in the past a map, today a navigation device and let ourselves be guided. All in the hope that we will soon come across familiar surroundings again. If the route from A to B is unknown, we proceed in the same way as with the diversion.

The other example is playing, and particularly card games. There are clear rules for every game and, with increasing experience, a fairly clear 'right' way to behave and play. There are only surprises when someone is new to the group or has little experience and is not very familiar with the rules, not



only the rules of the game, but also the correct rules of behaviour. This often throws experienced players off course and causes trouble in the round.

The situation is different with the new problems. You also drive a car from A to B or play a game with the same cards. However, much is unknown, fully or only partially. A may seem somewhat familiar, but the position of B to A is unknown. The traffic rules may look familiar, but some details are different and we keep discovering new deviations. We can draw on many experiences, but only realise which ones afterwards. It is very similar in the game. Sometimes even much worse. The game is new, the rules are unknown or not yet established and nobody can explain what generally applies.

Simply knowing that there are differences is not enough. Realising that the knowledge learned at school or in practice is not applicable, at least in part, is a good step but not enough. We need to be able to recognise the differences in order to completely rethink our problem-solving methods. This means that we need to be able to make a comparison. This in turn requires us to know what our previous decisions were based on. Only then can we make a comparison with what the new situation brings to us.

However, we are no longer aware of how we make decisions and, on the other hand, do not even realise what is or may come our way. This document is intended to help clarify these uncertainties.

## **2. The basis for our current decisions**

If you ask someone what criteria they use to make decisions, logic is often the first thing that comes to mind. Some also mention gut instinct and others the heart. In our society, logic immediately makes you feel on safe and solid ground. But it is a different story with the gut or the heart. People often prefer to leave that aside.

But appearances are deceptive. In everyday life, we often find that people make different decisions in the same situation. How is this possible if everyone makes decisions based on logic? According to Descartes, everyone should come to the same conclusion. If you ask further, you get a long list of decision criteria based on all kinds of information from brochures, conversations with salespeople and the experiences of acquaintances or specialists. This list only gets longer and more complex the more time passes after the decision has been made. This indicates a process that takes place after the decision has been made.

Good salespeople know that the sale doesn't just start with the sales discussion, but as soon as the potential customer approaches. What did he look at first? What kind of personality does he have? What clothes does he wear and what colours are they? How did he behave in the room? Then, the salesperson already knows what decision the customer has made, where his inclinations lie and his possible dilemma. The conversation then primarily serves to provide the customer with the arguments so that he is satisfied with his gut decision and can live well.

I have deliberately chosen the masculine form in this example because this is primarily a male behaviour. Female behaviour is somewhat different. The gut or heart decision is fully accepted. It is simply about feelings. They need to be recognised, valued and validated. Since reality does not



always correspond to the ideal wish, the feelings that are not completely fulfilled must also be awakened for the alternative. It is striking that the explanation for a woman's decision does not change over time, neither in length nor in complexity.

We see that in practice everything is decided with the gut or the heart. When logic is brought into play, we are talking about logical decisions that are very correct, but only for the person concerned. This is due to the starting conditions for the logical considerations. They are different from person to person. They are related to thought patterns, worldview, cultural heritage, personal life and work experiences and the environment in which the person has lived or is living. This means that everyone has his or her own logic.

Here is a list of such preconditions in loose order:

1. The understanding of truth, reality and objectivity
2. The understanding and importance of the position of the individual in the society
3. The relationship between emotional and rational decision-making behaviour
4. The understanding of the origin of life, nature and humans
5. The understanding of what exists and what does not exist
6. The understanding of what is considered a reference value
7. The understanding of time
8. The understanding of how decisions should be made
9. The understanding of how solutions are to be sought in the evolutionary environment

As we can see, we have an appreciable number of individual starting conditions for our 'logical decisions'. But it is not only the quantity of these that is important, their nature also gives our solution-finding process a very personal flavour. It is about world views, beliefs, our emotional structure and our experiences.

We will now look at how each of these conditions can influence our solution-finding process.

### **2.1 The understanding of truth, reality and objectivity**

These three terms are strongly connected and are perceived very differently, not only from person to person but also over time. What was true at a certain time is no longer true today and vice versa. In our society, this is judged, received and handled according to a black and white pattern. This leads to clear and unambiguous opinions on issues. There is a clear either/or attitude. There is no room for nuances. Taking them into account would be too complicated, would take up too much time and would make everything even more difficult.

This digital understanding leads to a clear but also rigid attitude. We know the truth. What you can grasp with your senses is real. As you have no doubts about your own opinion, you are objective. The great advantage lies in quick, clear and unambiguous decisions. As long as the truth, reality or objectivity is close to your own opinion, these decisions are also good, as they are called. However, if other factors are important in order to get closer to these concepts, then the decisions are no longer as good and the search for solutions becomes difficult, as many possibilities remain unrecognised.

### **2.2 The understanding and importance of the individual in the society**



We saw in the previous chapter that truth, reality and objectivity are relative things. They cannot be clearly defined either.

One's own perception of one's importance in society has an influence on the assessment of these three factors. If you have a high level of self-confidence, you will give your own opinion more weight than that of others when making decisions and finding solutions.

Our personal perception of other people in society and their position will influence our assessment of their opinions. It is not just about hierarchy, but also, and perhaps above all, about the trust we place in them.

The perception of one's position in society has an influence on the type of opinion one holds or adopts. If you are satisfied and balanced with your position, you will tend to hold a moderate opinion or be receptive to a moderate one. Being in-between is the right thing to do, because it is the result of an engagement with different points of view. People who see themselves as little wheels in the society or who believe they have to hold a clear opinion tend to have a black/white, right/wrong, allowed/forbidden behaviour. They just know the truth and what is right!

### **2.3 The relationship between emotional and rational decision-making behaviour**

We are proud of our highly developed brains. For us, it makes the difference to animals, in contrast to emotions. We regard the latter as lower, physical forms of expression.

This justified pride has led us to put the brain above everything else. People who act with their brains are valued more highly, more trustingly and more valuable than those who display emotions. So are their opinions. This also applies to decisions that are based on rational, reasoned and thought-out facts.

This initial condition therefore has a double effect. It directly shapes our decision-making according to our perception. The second effect is indirect. It also influences our perception of what is true, real and objective. Likewise, the weight we give to the opinions and statements of other people in our society as well as our own.

The appreciation of the brain also leads to a preference for seemingly complex solutions in the choice of words and formulation. Opinions of other people that are formulated in a complex way also appear to be more credible, well thought-out and comprehensive than statements with clear, concise and common words. People formulating things in a complex way also appear to us to be cleverer and trustworthy, than others who use simple language.

### **2.4 The understanding of the origin of life, nature and humans**

We all have a feeling for the sacred, for the holy within us. The idea that we are merely a product of random evolution awakens in us feelings of separation from our origins and therefore insecurity, even fear. This influences our search for solutions and our choice of available alternatives.



To compensate for this, we want security and control options. We want to have everything under control and know every detail. We want facts, not half-baked statements, no faith and no open prospects. So, we prioritise solutions and statements that promise us more security, even though they may not be the better ones.

The principle of sole evolution for the emergence of life on earth means that everything is just soulless matter. The difference between dead and alive is then only reduced to the ability to grow and become larger. This black and white view is a major limitation in our decision-making processes, and one that usually goes unrecognised.

### **2.5 The understanding of what exists and what does not exist**

Another consequence of the separation from the sacred is that in society, in science and among many people, only the 'real', the 'tangible' exists. Everything that does not engage our five senses is ignored, at best regarded as speculative. As a result, everything that is not or not yet 'scientifically' proven is practically disregarded. This often results in incomplete solutions, incorrect prioritisation and, in the worst case, even wrong or inappropriate decisions.

Here is an example of this. In spring 2019, microplastics were a hot topic. In Switzerland, Europe and many other places, politicians were eagerly debating the issue and passing various laws to regulate or ban products such as drinking straws, ear sticks and plastic bottle lids. At the time, it was simply a question of the sheer survival of humanity. At the same time, during a discussion with experts, the conversation turned to microplastic particles from the abrasion of vehicle tyres.

Experts were of the opinion that this was a ticking bomb for all countries. But there were no measured values, only rough estimates. So, the problem did not exist and nobody was talking about it. They were busy trying to free up the money for a measurement campaign.

The results of this measurement campaign were published in 2023. They fully confirmed the fears. The problem was huge, even more so than feared. Now, five years later, the scientific community knows that there is a problem - it has been measured, quantified and thus proven - and is waiting for the orders to tackle the issue. But no one is interested because the public and politicians still consider the issue as a minor matter regarding microplastics.

A further consequence of this view and also of the separation of the sacred and the spiritual is that in the search for the causes of accidents, illnesses, natural events and many other things, we often do not go all the way to the real cause and remain at the level of symptoms.

When it comes to the climate issue, people stick to CO<sub>2</sub> because it can be measured. The main reason, excessive human activity, is ignored because it cannot be measured or proven.

In the case of diseases, you look for the molecule, the gene, the cell or the pathogen that could cause the disease. The proof that it is really the causal reason is not actually provided. Its presence, which is often observed, is usually sufficient proof. It's a bit like me being thought to be the cause of accidents because I professionally regularly walk around a junction where a lot of accidents happen.





If the disease breaks out even though the supposed cause is not present, then the solution is, that it is simply a coincidence; a practical answer for what cannot or will not be explained. However, it does not get us to the real cause, because only symptoms are addressed.

## **2.6 The understanding of what is considered a reference value**

Our thinking in the West is characterised by balance as an ideal to strive for. The horizontal position of a balance is the starting point for all considerations. If an influence disturbs this horizontal position, then either the cause of this disturbance is eliminated or, if this is not possible, a reciprocal influence is brought to bear on the other side of the balance. In this way, the horizontal position is restored.

Only measurable and real parameters are taken into account in accordance with the initial conditions mentioned above. In most cases, individual characteristics are not taken into account, only the sheer number of people or things.

This way of thinking characterises practically all our decisions. We look for the balance, the equilibrium, the middle way. We orientate ourselves towards the mean or the average. Both are the measure of all things, especially at school and in medicine. There, the average student or the average patient is ascribed a real existence, although they do not exist at all. They are merely abstract patterns, a number, a statistic, a creation of our brain.

However, this approach has certain advantages in our process-orientated society. It enables standardised treatment for the same type of problem. All customers are treated the same, regardless of their queries, needs or wishes. All patients with similar main symptoms receive the same medicine. The list of such examples is almost endless. The natural differences are simply wiped away or ignored. They only disrupt the process.

This means that a solution that moves us away from this mean value, from this equilibrium, is immediately discarded, even though it would be good, even better. As a result, many sensible and good solutions are being lost.

## **2.7 The understanding of time**

Time is very important in our culture. We measure and record it very precisely because it determines our processes and enables us to measure our productivity. It therefore primarily has a quantitative aspect. It has a direction and, despite the theory of relativity, is the same for everyone and is linear.

We regard time as a scarce commodity and try, as far as possible, to use it carefully and make the most of it. As we often equate it with money - the saying 'time is money' is well known - we believe that it can also be saved. This is a misconception because the 'saved' time is never available later.

We therefore try to minimise the 'unproductive times', for example the travel time to work. Then, the means of transport must be fast and the coordination between them must be optimised when transferring is required. If something unforeseen happens, for example a delay of a few minutes,



then you experience a domino effect and the whole thing turns into chaos. This happens again and again, also with well-tuned production processes.

Time is also a reference measure for measuring productivity, whether in kilometres travelled, units produced or things done. This allows us to determine costs, make comparisons and initiate improvements.

Another significance of time for us is its calendar aspect. We can divide our time into working time, rest time, holiday time, relaxation time, etc. Here, too, we try to get the most out of every division of time.

One or more of these aspects play a role in our decisions. We call this paying attention to efficiency. The fact that certain tasks or activities are better carried out at certain times is nowadays practically limited to sleeping at night or skiing in winter, and that with some reservation. Other considerations are at best part of meta-physics, but are usually dismissed and ridiculed as superstition.

### **2.8 The understanding of how decisions should be made**

Large parts of the world live in a democracy. There is an understanding that the majority decides, often also in personal matters. As a result, we will only pursue the solutions that we judge to be acceptable to the majority. This judgement also means that many factors are included and taken into account, which depend heavily on the perception of one's own personality. The stronger the personality, the smaller the majority to be considered and vice versa. The topic itself also has an influence on the size of the required majority in favour.

Many of the initial conditions discussed also influence this perception of majority capability.

### **2.9 The understanding of how solutions are to be sought in the evolutionary environment**

For around 200 years, we have learnt that everything is just a question of evolution. This means that everything is a consequence of what we have experienced in the past. So, there are actually no new solutions and no real innovation. They are simply evolutionary, they eliminate old problems, old weaknesses and most of the time they create new problems and difficulties that need to be eliminated.

Our vision of the future is also evolutionary. It is largely a projection of our past, which is shaped by our experiences. Personal nuances and adjustments are the result of our different experiences. This is what we proudly call: leading, deciding, planning, acting on facts.

This way of doing is nothing else than driving with determination, constantly looking at the rear-view mirror. We steer the car based on what we see in the rear-view mirror. From time to time, we look ahead in order to detect any disturbances, surprises or deviations and react accordingly.

Options in the solution-finding process that are not based on such facts are eliminated. They are considered to be unreal, not capable of winning a majority, not objective or disrupt the balance and do not correspond to the norm or the average.



### **3. What is changing?**

Our human nature constantly drives us to search for better solutions. As a result, we are increasingly pushing the limits of materials, applications and design tools. More and more parameters have to be taken into account. We are also increasingly reaching the limits of the earth's capacity to absorb the waste and emissions from our industrial activities and our way of life. This means that additional criteria have to be taken into account in order to try not to exceed these limits. As a result, the complexity of the decisions becomes ever greater. The world is becoming a colourful place with all kinds of shades.

In addition, modern science teaches us that reality and objectivity are also characterised by the individual. The ancient wisdom traditions say that everyone creates his own reality. Stephen Hawking, the astrophysicist, states in his book 'A Brief History of Time', 'It is pointless to ask: Which is real, the "real" world or the "imaginary" world? It is merely a question of which of the two is the more useful description'. Objectivity is not much better. At best, it is an unattainable ideal. As soon as someone expresses an opinion, objectivity is over, because the opinion is characterised by the person's previous history. So, the only thing you can really say about the truth is that it lies in the space between; no one knows exactly where. In exceptional cases only, exactly in the middle. Sometimes it is closer to one party, sometimes closer to the other.

We are therefore faced with two challenges. First, we have to switch from a black and white mindset to a colourful world characterised by many shades of colour. Then we have to look into the future and recognise which colours will determine our decisions. We can only extrapolate to a limited extent from past experience and draw up a target/actual comparison.

Today, modern science is able to confirm many statements, some of which are thousands of years old, from wisdom traditions. These are now moving from the status of superstition to proven fact. At the same time, it is shedding new light on various laws of nature that were previously believed. Epigenetics, a now recognised branch of genetics, shows us that the genetic make-up at birth is not inevitable and can be changed. Genetic studies in palaeontology have shown that modern man appeared on earth at once and not as a product of random evolution. Evolution exists, but it is only part of the story.

These two examples are just to demonstrate the depth of the new findings. There are many more. Neuroscientists are increasingly coming to the conclusion that the brain is already filled with a lot of information at birth. Accordingly, we are not simply the product of chance, but are born with a specific purpose or task.

In addition, we are in a phase of transformation. This means that the new will have little in common with the old. What's more, the new is not yet known. What will the new bring? What will it look like? What will we need? What can we take with us from the old, if anything? How can we prepare ourselves? How do I know whether my decisions are right or not? These are anxious questions that almost everyone asks oneself, whether consciously or unconsciously, and which have no sensible answers. The only thing that is fairly certain is that things will be different, and quite fundamentally so.





We are therefore realising that we will be faced with much more complex issues in the future. At the same time, we are already experiencing that we cannot control nature in the way we thought we could. Nature is clearly showing us our limits. In the future, we will have to live with the unpredictability of nature.

Given this situation, it is not surprising that many people feel insecure and look to the future with fear. This is also a result of our inadequate perception of all the initial conditions for our decisions. Let's take a look in the next chapter at how these are influenced by the changed situation.

#### **4. How will the basis of our decisions change?**

We saw in Chapter 2 that our decisions and search for solutions depend on many factors that we are often unaware of. However, they are involved in every decision, although many are only in the background and unspoken or simply taken for granted. How are they influenced by the increasing complexity, the high degree of unpredictability and the lack of knowledge about the future?

##### **4.1 The understanding of truth, reality and objectivity**

With the increasing diversity of factors to be considered and their many nuances, black and white thinking is a thing of the past. The criteria that define these three terms are also very diverse and will depend on the situation at hand.

The previous references will no longer suffice. New ones are needed - reliable and genuine ones.

##### **4.2 The understanding and importance of the individual in the society**

The changed circumstances will have no direct influence on the perception of one's own position in the society. However, the perception of the position of other people and, above all, of their opinions will change.

Due to the variety of nuances and criteria, the opinions of reference persons are always perceived differently. Depending on the nuances and point of view, everyone is actually in the right. So, who should we trust? Who is then authoritative for ourselves? The criteria for trustworthiness must therefore be redefined. The position of reference persons in the society and their reputation will no longer be so important. However, their integrity will become more significant.

##### **4.3 The relationship between emotional and rational decision-making behaviour**

The many new factors and nuances will have a major impact on this point. The uncertainty regarding reference persons will also play its part. In the future, it will hardly be possible to develop and provide all relevant decision factors in adequate time.

Even if this does become possible in individual cases, the uncertainty about the future will put a big question mark over the results. The rational path therefore hardly seems to be a solution for the



future. Then, we will have to make emotional decisions in a conscious way. This raises the question of trust in the results. Ways to build this trust need to be found.

#### **4.4 The understanding of the origin of life, nature and humans**

The findings of modern science have the potential to fundamentally change our decisions. It is not the decision-making process itself that changes, but its results. If we realise that we have a task in life, that other beings can also have feelings, that they can give us information from being to being, then completely different priorities come to light.

This also fundamentally changes our attitude towards other people and therefore also our decisions. Life is then no longer just a struggle for survival or assertiveness. We can then decide for a cooperative approach.

#### **4.5 The understanding of what exists and what does not exist**

If we can imagine that our lives have a meaning and that everything that happens is not simply random, then we can take into account many things that cannot be proven watertight. This does not affect our sense of security.

All of a sudden, possible solutions can be considered that have not been definitively proven, but whose effect has already been experienced in everyday life. There are also ways of finding the true and real causes of problems that allow a solution to be found before the problem becomes too big or really solve the problem and not just reduce the symptoms.

Our understanding of the real is further shaken by quantum physics. Experiments investigating the nature of light show that we can influence what is matter or wave or vibration with our thoughts. Since everything is actually vibration, the real thing, the matter, is only the result of our thoughts. As Hawking says: we create our reality. Wisdom traditions have been telling us this for thousands of years. The mind and our thoughts must be taken into account when making decisions.

The key question that now arises is: How can I evaluate something if I do not know whether it is really real and I cannot grasp it? Is it effective? Does it exist at all?

#### **4.6 The understanding of what is considered a reference value**

Today, we are already realising that the dream of a standard customer or a standard patient is a thing of the past. The norm or the average can only serve as indicators for identifying major deviations. Under no circumstances should the average be aimed for. Bad news for the standardisation and process freaks.

In many areas, the norm, the average, does not exist. Most therapies only help to alleviate symptoms and enable people to live more or less free of symptoms. The industry has also noticed this, hence the trend towards individualised therapies. Only the path based on a separation of mind and body and a fixation on the material will not be successful, not even at disproportionate cost.



Aligning one's activities with the norm, so-called benchmarking, does not lead to any useful successes either. Aligning oneself with others only leads to a decrease in quality, according to the law of entropy increase or the increase of disorder. Today, no company is good; if it is labelled or describes itself as such, it is merely less bad than the others. The bottom line is that they are all bad and getting worse and the trend continues.

What does this development mean for our decisions?

On the one hand, that we should or must no longer orientate ourselves outwards, towards others, but inwards towards our own person with all his or her characteristics, desires and idiosyncrasies. This also applies to all beings and created products. On the other hand, we must also bear in mind that everything that is born or created is subject to the cycles of the universe, the world and our own. The reference value, the basis for decisions, will therefore also be different and that will be an inner one.

#### **4.7 The understanding of time**

The quantitative significance of time for our decisions will be greatly relativised in the future. The different or very different, even individual solutions in all sectors make a redefinition of productivity necessary.

The number of units produced per unit of time will no longer be the measure of all things, as comparability will no longer be possible due to the differences in number, complexity, materials, local possibilities, etc. This applies to industrial production as well as to consulting and similar tasks based on the standard process: Identify the problem, recognise it (problem no. xxx, variant yyy) and submit or prescribe a corresponding standard solution.

This means that processes are practically no longer defined by productivity targets, but only by qualitative ones. This largely removes the pressure for a timed and synchronised life. In future, our decisions will be relieved of this currently overly important factor.

Instead, a factor that is practically unknown in the western world comes into play: the quality of time. Again, something that has disappeared from our lives because it cannot be measured and recorded. The dilemma for many is: how can I evaluate the effect of something if I do not even know whether it was there or even exists? This brings up concepts such as faith and trust; a fundamentally different philosophy of life. Your own experiences will be a great help here.

On the other hand, in many cultures, the quality of time is taken for granted, at least when considering its effects in life. They know how to use the knowledge, the recipe so to speak. However, the origin of this knowledge is very vague. Today, with the findings of quantum physics, we can try to give the following explanation.

Everything is vibration. Everything is involved in several cycles. There are longer (slow) and shorter (fast) cycles. Everything is in motion. Everything is therefore in interaction with everything around it, more or less and not always the same. This interaction causes a change in the frequency of the vibration. All of this is classical physics with a dash of quantum physics.



In everyday life, we know phases when we tend to want to be active and others when we need to rest. When our own frequency matches the external frequency, we feel supported in our activity or in finding rest. We experience this support not only as human beings, but also in everything around us, such as cutting down trees, drying medicinal plants, dyeing or washing textiles and much more. So, the results are generally better and the effort required is less if we choose the time with appropriate support. If we cannot foresee and plan everything, why should we do without this support?

#### **4.8 The understanding of how decisions should be made**

As we have seen in the previous sub-chapters, decisions in future will increasingly affect individuals or only a small group. With small groups, solutions can be found by discussing all the arguments. There is no need for a democratic majority decision. Solutions therefore do not necessarily have to be based on the approval of the largest possible number of people. The result is better, clearer decisions and solutions that are supported by everyone.

This also gives us the opportunity to involve real specialists and experts in the decision-making process.

#### **4.9 The understanding of how solutions are to be sought in the evolutionary environment**

The major change will be felt at this level because it is highly emotional and loaded. These changes will also be difficult because they will affect the leadership and decision-making awareness of many so-called decision-makers.

Many of these people can boast that, thanks to their mediation skills, they have mobilised large crowds on important issues and contributed to ground-breaking decisions. Such decisions will no longer have to be taken so often. Only fundamental issues would require such decisions, but then the content is most important and compromises are not called for.

Others are valued for their ability to gather good people around them who develop solutions in a complex environment - technological, environmental, social, economic, etc. - which are then further represented by these 'decision-makers'. If such projects and plans are still needed in the future, such people might be needed after all.

Then there are the vast majority of managers who are trained and drilled at all kinds of schools to make decisions based on facts and are celebrated for it. The extreme cases are like drivers who drive at full speed forwards while only looking backwards. They do not need the rear-view mirror; they just turn their head back and look through the rear window. The windscreen can be opaque, that doesn't bother them. You will hardly need people like that in the future; because of the high risk of an accident.

The leaders of the future will be able to rely much less on the past, as it will only be of very limited use for planning the future. These leaders will have to interpret the signs of the present and obtain the otherwise necessary information from sources that are unknown to the majority today. Planning



for the future will also have to be very flexible, as there will be many uncertainties. Being and making good decisions spontaneously will be an important quality.

## **5. What does it require?**

With the use of renewable resources, we have become more aware of the earth's limits and that we need to take them into account. We are increasingly aware that we are also part of nature and not separate from it.

We therefore realise that:

- the world is becoming local, decentralised and individual at all levels. This affects practically all economic, social and societal sectors.
- We have to reckon with the imponderables of nature, as they are not all controllable and manageable.

As we have seen, this has an influence on many initial conditions for our decision-making behaviour. The importance of external factors is decreasing. Rank, position and reputation in society are no longer so decisive. Inner values, knowledge, genuine abilities of the reference person and our trust in them now take centre stage. This change leads to a completely different kind of hierarchy, if we can still use it at all. The change from a global norm back to the norm of individuality also requires us to take personal responsibility for our actions and decisions for our lives, which is also associated with trust.

Furthermore, we need to re-familiarise ourselves with the laws of nature and respect them. We need to recognise our limits better and better and come to terms with the fact that the future is not as predictable as we would like it to be. Looking to the past may certainly still be a help. However, it will no longer serve as foresight, but only as a means of fine-tuning the information about the future obtained elsewhere and in other ways.

The new requirements, which are so easily written, are indeed a huge challenge. They demand a completely different world view. We no longer have to get information and instructions primarily from the outside, but rather look for them within ourselves and follow them. Modern neuroscience shows us the way to do this. For it, the heart is our true guide. It is followed by the gut, which checks the alignment between the heart and brain, and then the brain, which primarily has an executive function. So, we have to learn to access our heart again.

Our understanding of our position on earth and in relation to nature must also be revised. We must recognise that we are part of nature and that we not only have rights, but also duties.

How do we get there?

The first step is to start with oneself: Create clarity about oneself, clear up fears, resolve old traumas, remove other obstacles, put one's own life in order and lead it according to one's own destiny, which the Hindus call 'dharma'.





On this path, make contact with people or organisations that have access to and cultivate the old traditions, be it for ethics, lifestyle, school, space studies, time quality, healing (medicinal plants, energy flow, natural laws, etc.), nature-conforming food production or others according to one's own needs. They can also teach us how to access this knowledge.

It all sounds rather unfamiliar. Don't worry, a lot of things are there. But these people do not push themselves forward. They wait to be approached and look forward to it. Which path is right for you depends on your personal needs and wishes. You have to find it out for yourself. Have fun and enjoy exploring. As time is short, it is better to start today than tomorrow.

## **6 Conclusions**

Our decision-making logic depends on many initial conditions and is relatively complex. Most of them are subconscious and have a very personal character, so our logic is also very personal.

The changes that we are now experiencing and anticipating are having a major impact on these initial conditions, creating a completely new basis for our decision-making logic, our decision-making behaviour and our search for new solutions. We have to find new guiding values within ourselves and no longer get them from outside. Additionally, our world view of nature must be turned on its head.

The world of tomorrow will be decentralised and local. It will demand a great deal of personal responsibility, which will be taken individually or in small groups. This will make large hierarchies superfluous. Trust in the universe, in nature and in people will take centre stage. Respect for nature and all beings will also guide our decisions.

The change is quite drastic. The road to it will be bumpy and full of obstacles. It is important that we rethink now and look for information, knowledge and guidance. They are available and waiting to be accessed.

I hope that this essay has provided some clarity in this area. It is indeed sobering to realise how little foresight has been shown in the statements made by companies, politicians and experts in the media. There is not necessarily any ill will behind this, but certainly a great deal of ignorance and many conflicts of interest. Perhaps the ideas listed here can provide further ideas and actually bring us closer to our goal.

Yours  
Jean-Pierre Rickli



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