



# FUTURE F MANKIND



## Introduction

- Plejaren Contact Reports Volume 1 (Plejadisch-plejarische Kontaktberichte Block 1)
- Pages: 135–141 [Contact No. [1 to 38](#) from 28.01.1975 to 13.11.1975] [Stats](#) | [Source](#)
- Date and time of contact: Thursday, 1st May 1975, 15:57 hrs
- Translator(s): [DeepL Translator](#)
- Date of original translation: Saturday, 8th June 2019
- Corrections and improvements made: Catherine Mossman, Joseph Darmanin, Lance Lehrer
- Contact person(s): [Semjase](#)

## Synopsis

This is the entire contact report. It is an official and authorised English translation and may contain errors. Please note that all errors and mistakes etc. will continuously be corrected, depending on the available time of the involved persons (as contracted with Billy/FIGU). Therefore, do not copy-paste and publish this version elsewhere, because any improvement and correction will occur HERE in this version!

## English Translation

### **Fifteenth Contact** **Thursday, 1st May 1975, 15:57 hrs**

#### **Semjase:**

1. I have called you so urgently because I have very important things to say.
2. So please listen to me very closely, because there should be no misunderstandings arising.

#### **Billy:**

Speak calmly, Semjase. As usual, I am all ears. While you speak, I can at least gasp for breath, because you have been rushing me through the countryside. – Uphill and downhill, through thorns and puddles of water I had to go. Why did you not just call me to the canton of Wallis?

#### **Semjase:** *(laughing)*

3. I probably could have ordered you even further away, but I did not find that necessary.
4. But it was important to direct you here, because here we are largely undisturbed, whereas in the further surroundings of your place of residence innumerable human beings make their excursions today.
5. But now hear what I have to explain:
6. It was very clear to me that after yesterday you would arrange another discussion with Mr Jacob as soon as possible.
7. As I know you, I was ready and prepared for it so that I could tune in to it at the given time and was able to follow your discussion from the beginning.
8. This enabled me to recognise things that I had hoped for fundamentally and had seen in a view of the future; namely, an intensive rolling developmental change to the conscious cognition of Mr Jacob.
9. I was a little surprised by the presence of his daughter, which, however, was valuable in my and her favour.
10. Also, from her, I have been able to recognise things which are evidence of a developmental change towards understanding cognition.

11. As I was able to realise, they only needed certain explanatory interpretations to activate the basic points of the consciousness-based form of thinking, even though both were not able to fully grasp this.
12. But I was still surprised at certain thoughts that came from them, which they did not put into words.
13. These revealed many things to me which only became clear to me through this discussion.
14. As a result, I have to admit that I succumbed to some errors that brought me to wrong conclusions.
15. You, however, with your feelings, have drawn the right conclusions and laid the perspectives correctly.
16. Obviously you are superior to me in such things because you are able to start from purely earthly aspects.
17. However, I do not want to exclude that you can arrive at wrong decisions, through this form, just as I did with mine.
18. In the end we are human beings, albeit from different worlds and from different consciousness-based and spiritual stages, but still fundamentally similar forms of life, who have to go the way of their evolution.
19. So this does not exclude that I also make errors, which I ask your friends and acquaintances to understand.
20. My life-form is indeed higher developed in all things of the physical and swinging-wave-based manner than your peoples, but yet we are also not standing at the degree of that absolute full development which would exclude errors.
21. This, one should always consider.
22. We are really not those Wesen [inner core nature] of absolute full development, as they are so gladly exploited by pseudo-contact-persons for religious benefit, because these supposed Wesen of absolute full development are either cheating and power-grabbing creatures, who want to bring the human beings of Earth under their harsh rule, which actually happens in a few cases, or they are quite simply pseudo-Wesen, who exist only in the imagination of the pseudo-contact-persons.
23. As my life-form is just as imperfect as yours, it must be absolutely understood that I am also subject to errors.
24. Nevertheless, if I slip up in such things, then I name them openly and stand by them, for it would make no sense and be of no benefit if I were to cover them up or deny them.
25. This would only redound to my own disadvantage.
26. Therefore, I also expressly make the statement that I was really surprised and pleased about the changing things of consciousness-based cognition of Mr Jacob and his daughter.
27. But this does not preclude the future, as I explained.
28. As I was only able to realise today, you have had cognisance of these things in the two human beings already for some time, which has spurred you to build up justified feelings in this regard in yourself.
29. However, this was unknown to me until today, because otherwise I would have taken on things from your perspective.
30. In the first place, however, I have to approach all things from a very objective side, without feelings, because that alone guarantees the finding of the truth.
31. That has happened in this case now too, whereby I am, in fact, subject to errors.
32. I have left out of my attention, during the whole case, that you were able to study the human beings in question indeed more intensively than I with my brief assessment impressions which, unfortunately, were not able to clarify everything for me.
33. My error lies therein that I did not penetrate more deeply into the two, but merely gathered superficial assessments.
34. This says to me that with the Earth-humans it is clearly and absolutely evident, and necessary to penetrate deeper into him or her, if certain things are to be analysed.
35. In this respect, we have to revise our regulations, whereby such errors will no longer occur.
36. However, this cognition now also explains to us some other incidents of the same or similar kind, such as for example the incorrect actions with your friend, who had conveyed the Talmud Immanuel to you, as well as the incorrect action with the address naming of Mr. K. L. Veit.
37. Fundamentally, these cognitions extend to your person, because through your feeling behaviour, which you have built up from an intuitive knowledge, we became knowledgeable of these facts.
38. For this merit, we pay you our thanks.

**Billy:**

That makes me feel like roses blooming in the middle of winter.

**Semjase:**

39. You can be proud of it.

**Billy:**

How could I? I had not even known that I was summoning up your error detection. Also, it is not entirely clear to me how I actually brought this about, that is to say, that to some extent not all is clear to me. Surely though, with time I will still come across the gist of the matter.

**Semjase:**

40. Certainly, if you mean by your peculiar words that you will find the reason and truth.

**Billy:**

Exactly, that is what I mean.

**Semjase:**

41. I thought that, for I slowly find my way in your often funny idioms.

**Billy:**

What do you mean funny? It is quite simply 'in'.

**Semjase:**

42. Just leave it be, because I still want to discuss important things:

43. One of my realisations today was that it is better for you if I stay out of your concerns, for you yourself are better able to decide in this regard.

44. Due to all the things that have happened, I have to change my relevant working manner, whereby I would like to utilise your help.

45. But these things should only be discussed between us, and thus should not find expression in the reports.

**Billy:**

I agree.

**Semjase:**

46. That is what I expected.

47. I know now that it really is better if I leave the decision about your group members to you, so I will stay out of it.

48. However, I would like to be of service to your group in other respects and help you in certain things, if it concerns interests which I can answer, if I am helpful to you with it.

49. Regarding this help, I will come to it in a moment, once I have discussed yet another point with you:

50. According to my present findings, your group members lack in cognitions of 'how to grasp' the spiritual and consciousness-based material.

51. Although they are very willing to progress in a consciousness-based manner, they do not know the way of this progress.

52. Therefore, in this regard, I would like to instruct you to take charge of them, especially in this respect.

53. This part of the conscious evolution and its activation I am not able to explain better than you, because in this you are equal or even superior to my potential.

54. Therefore, tackle this task by yourself, because it saves us long and laborious reports in this wise.

55. But I would recommend you to record your explanations in audio, after which they should be written down, which you should do, by the way, with all your discussion conversations.

56. Reveal the fundamental factors that enable the understanding of spiritual and consciousness-based recognition and work.

57. This is very important for everyone.

**Billy:**

I will be very happy to do that, but I am amazed that suddenly everything has changed so much. You seem to have suddenly nixed your whole attitude.

**Semjase:**

58. In a sense, you are right, but I already gave you the necessary explanations about it.

**Billy:**

Of course, but it seems to me that you are now willing to agree with me that simply every earnestly striving human being has the right to develop along those lines in which he/she simply is interested in.

**Semjase:**

59. Sure, but I already had this knowledge before.

60. But I already explained that the error therein lies in the fact that I merely gathered superficial assessments and did not penetrate deeper, because in every human being certain secrets should be kept.

61. Since this did not allow me to thus grasp everything, the mainly superficial impulses gave me erroneous impressions.

**Billy:**

So by this you mean that these superficial impulses, as you call them, are able to cover up other things when they are still weakly developed? And with other words, this could also mean that these superficial impulses constitute the actual conscious thinking in material-intellectual form, which are able to suppress the spiritual-intellectual forms and make them practically impalpable and unknowable when they are not yet as strong and formed as the material-intellectual form?

**Semjase:**

62. That is very aptly phrased, which I could not have done better.

**Billy:**

Well then, please correct me if I should say something which does not correspond to the facts: If I have understood you correctly, then you have penetrated into the now often mentioned persons only into their superficial consciousness and have grasped their impressions there, whereby you have avoided, however, for explained reasons, to delve into also the deeper consciousness forms which to my knowledge also anchor directly into the subconscious where also all those secrets must be stored which you referred to as the sole property of the individual respective human being. If this is actually so, then I can absolutely understand that you had to fall victim to an erroneous belief. For my part, I find it namely absolutely logical that the superficial consciousness is able to deceive until a fact or a factor is anchored in the depths of the consciousness and in the subconsciousness as knowledge or as pseudo-knowledge. I simply find it illogical that you disregarded this factor. The consciousness is, after all, the actual regulating apparatus of knowledge-creation, of the actual thinking process, while the subconscious then embodies the role of the registering computer. If therefore doubts lie in the consciousness and such thought processes predominate, then this must not necessarily run in conformity with the knowledge or the wishes of the subconscious, in which the spiritual form indeed also lies anchored, even if this only holds true in minimal form in connection with the memory banks.

**Semjase:**

63. I do not have to correct you in any wise, quite the contrary; your interpretations are extraordinarily correct and demand honour for you.

64. If you find my mode of action illogical, then this also applies.

65. Fundamentally, I proceeded from the false prerequisite in this case, that actually illogical factors would make certain equally directed illogical combinations in the Earth human beings with the single-factor power.

**Billy:**

You talk as pompously bombastically as the chief of the monkeys in the jungle.

**Semjase:**

66. I do not understand that?

**Billy:**

By this I mean that no human being will understand your ramblings of bombastic speech, because everyone will pulverise their brains when they have broken their necks, wrenched their jaws and bitten off their tongues with your last sentence.

**Semjase:**

67. You once again have an idiom that packs a punch.

68. But, is the last sentence really that difficult to understand?

**Billy:**

For my part, I think I understand what you are trying to say; but, as I said, I only think that, that is, I assume I know. But whether others understand it, I would doubt that very much. If you say: "Fundamentally, I proceeded from the false prerequisite, in this case, that illogical factors actually would make certain equally directed illogical combinations in the earth human beings with the single power", then I would retranslate that back into a somewhat less swollen and understandable language: Fundamentally, in this case, I have proceeded from the false condition that the actual conscious thought of the Earth human being makes certain equally directed illogical forms and assumptions of the subconscious to a combination of factors of the consciousness, whereby a single-equally directed power is created in respect of this, that the consciousness as a combination reflects exactly what this consciousness and the subconsciousness together have created together as thoughts."

**Semjase:**

69. That is exactly what I have already said with my words, and moreover, in a much shorter form.

**Billy:**

Wowwww – but no human being understands that, Semjase. Remember that the majority of the dear earthlings are either completely enslaved by religion in a consciousness-based manner, or that they are able to think in only pure material-intellectual spheres, or that they have to first jump over the barrier to the spiritual or have jumped over just recently. How are these human beings able to interpret your words, if you simply put your high thoughts into acoustic or written words? Only a few human beings are granted to understand such high explanations correctly. Think about it!

**Semjase:**

70. Indeed, I have overlooked that.

71. But this is because I can speak with you as with myself and that you are able to follow me.

72. Therefore, it can yet occur that I simply forget myself in the wise that I speak only for you in an explanatory manner.

**Billy:**

It is not a problem, because I can just wipe one out with the fence post every time.

**Semjase:**

73. What ...?

**Billy:**

... that means? That is to say, I can draw your attention to it.

**Semjase:**

74. Certainly, that you can.

75. But now I would like to give you an explanation regarding the help that I have already promised to your group.
76. For this, however, I have to request of you to evaluate such help and also assistance of other kinds only with the group.
77. There should be no non-group members let in on these things.
78. I would like to request that everyone keep silence about such things.
79. There are probably still very many groups that deal with similar things as you do, but the majority of these groups represent dishonest factors, which are detrimental to the real truth.
80. In many cases they indulge in unbelievably illogical fantasies, which are devoid of all truth and reality.
81. They live in false belief-assumptions and false eternally unprovable lasting illusions, which are alien to all reality and truth.
82. Among them or in them though are also many conscious and unconscious deceivers.
83. You should beware of all of them, for they could be very dangerous to you.
84. Their influence in certain authoritative circles is often very great, which would be good for themselves, but not for you.
85. I would therefore like to determine in your interest that you may hand over contact reports and photos to outsiders, but not photo negatives, films or slide positives.
86. You should also sell the crystals and minerals only among group members or absolutely certain persons who agree with the cause, but never to persons who have an alien attitude towards your group or simply our cause.
87. You shall give lectures and film-slide-lectures, but be extremely careful with the presentation materials.
88. There are already certain current and future circles and persons who would like to get possession of the material at your disposal and who do not disregard even evil intrigues, lies and calumnies for this purpose.
89. Therefore, be very careful, for we cannot interfere in the matters if you were to cause yourselves trouble.
90. But now I would like to come to talk about my help:
91. Today, I have also followed one of your conversations with great interest that dealt with astral travelling, as you call it.
92. First of all, I would like to point out to you that since time immemorial innumerable human beings have always claimed that they experienced such 'wanderings' or 'journeys' or to have carried them out by their own release of power or use of power.
93. However, it is recommended to you to treat such assertions with the very utmost caution, because among 1,000,000,000 such assertions only 2 or 3 are found that stand up to all examinations and that must be referred to as genuine, in which however everything behaves differently than what comes forth from the assertions.
94. A very large, yes indeed the largest percentage of such assertions are based thus on malicious deception and on just as malicious conscious lies.
95. Another smaller percentage is based on unconscious lies, as you have already correctly recognised yourself.
96. Such lies are based on fanaticism, delusion or self-deception, etc., because by the 'self-persuasion' of the person in question, he or she would make an astral journey, or that he or she has made one, he or she suggests this to himself or herself for such a long time, until it becomes a fixed idea and an illusion.
97. As a result, the sense for reality is lost and the person in question actually believes that astral travelling is performed.
98. If he/she then asserts this, then he/she lies unconsciously.
99. As I have already explained once, however, this is also the case in other fields of fringe and spiritual sciences, especially with so-called mediums.
100. But astral travel is not possible in truth, that is, it is not reality in the conventionally claimed sense.

101. Also here a great many different factors are to be taken into account, because hallucinations can arise through self-suggestion.
102. Depending on the imagination of the human being in question, illusions of other worlds can be pulled up, which in reality are effectively only fantasies and have nothing in common with reality.
103. Very popular objects of this kind are other worlds and planets.
104. On this self-suggestion basis also the past and the future can be pulled up in illusions, which, however, in truth, are only figments of the imagination.
105. Very often the process of spiritual-intuitive vision, which can be triggered unconsciously in every human being, is also referred to as astral travelling.
106. Also image-visions are represented as astral wanderings, and many more other things.
107. The process is also very well known, that a human being projects his/her image [illusion], in a consciousness-based manner to any place and then claims that he/she has carried out an aforementioned wandering.
108. In fact, at the place in question his/her image can also be seen, yet, however, not in astral form.
109. It appears more like a mirage, transparent, but still recognisable.
110. Such images [illusions] can also be brought in from the past and projected into the present or future, which are even photographically recordable.
111. This process is actually very easy, once the way is recognised.
112. As help for your group I would like to suggest an experiment in this regard, in which case, however, I want to stress once more that this, as well as others, may be used exclusively only for internal group purposes:
113. Everyone may certainly still remember the 20th of April; so everyone certainly also still knows which clothes he/she has worn.
114. Clothes, therefore, that were worn in the past.
115. My suggestion is now this that you can sometime soon make a slide photo, when I project some of you pictorially from the 20th of April into the present, in the just mentioned kind of the consciousness-based illusion projection.
116. But, for this, I will require the help of the persons in question, because I provide only the controlling factor.
117. Of course, I will be with my beamship within close proximity and direct the images [illusions] of the persons just so, that those persons and ship are co-exposed.
118. For this experiment I have selected three persons who, according to their conscious development, offer the least resistance; the gentlemen Liniger, Jacob and Bertschinger; that is to say, that their conscious capabilities still constitute no inhibitions worth mentioning when such experiments are directed by outside influences.
119. The greater and higher the consciousness-based abilities namely become, all the more the human being in question puts to use defensive conscious powers against all outside influences, by which an experiment could be condemned to failure.

**Billy:**

You speak again so objectively of the three gentlemen, Semjase, as if they were rabbits.

**Semjase:**

120. This occurs not out of malice.

**Billy:**

I know that though, but it simply works on others somehow detrimentally.

**Semjase:**

121. These are things that resolve themselves.
122. There is no malice in my words, because they only name my clear findings.

123. Therefore, no one should be offended over it.

**Billy:**

Okay, okay – just do what you cannot leave off doing. I will not complain about it anymore.

**Semjase:**

124. That sounds just so, as if you are offended.

**Billy:**

But that is not so, good girl. I only find that it is pointless to complain about such things when, after all, they cannot be changed; and that a complaint constitutes a paradox when you yourself very often act according to the same norms.

**Semjase:**

125. Sure, that is right.

126. But now once again is the time for us to say goodbye, but I will call you again myself in a short time, for there are still other important things to make clear.

**Billy:**

But then call me directly to China or Chihuahua, for those places are more along the way than this place here in the middle of nowhere, where I had to take my moped for miles.

**Semjase:**

127. Can it also be the South Pole or the North Pole?

**Billy:**

According to your volition, Semjase, only it is a bit miserably cold there, which I just do not like very much.

**Semjase:**

128. Then I will find something suitable elsewhere to get you moving.