



FUTURE F MANKIND



Introduction

- Plejaren Contact Reports Volume 1 (Plejadisch-plejarische Kontaktberichte Block 1)
- Pages: 111–119 [Contact No. [1](#) to [38](#) from 28.01.1975 to 13.11.1975] [Stats](#) | [Source](#)
- Date and time of contact: Tuesday, 15th April 1975, 15:40 hrs
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- Date of original translation: Wednesday, 20th October 2010
- Corrections and improvements made: Joseph Darmanin, Catherine Mossman
- 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

Eleventh Contact

Tuesday, 15th April 1975, 15:40 hrs

Billy:

Recently, I received a book titled 'Living from the Spirit'. Is it known to you, and if so, what does it have in common with reality?

Semjase:

1. No, I do not know the book.
2. But if you can lend it to me, I will gladly occupy myself with it.

Billy:

Of course, but I first have to ask my friend F. Liniger, who has lent it to me.

Semjase:

3. He will give you permission, do not worry.
4. But now, I must once again come to speak on your task:
5. I think your work to spread the truth is very good, but it is not progressing well enough and bearing enough fruit.
6. Unfortunately, I had to find out that everything solely rests on you and that you move forward only very slowly.
7. It is absolutely necessary for a group to be established, which devotes itself to clarification work and pursues this intensively.

8. Immediately strive for the establishment of this group because the time presses, for this group will also be determinant for the fact that persons can join you, who committed themselves through previous determinations in previous lives to be active and cooperative in modern times in this group, with regard to the spreading of the teaching of the spirit and the truth and for your whole mission.

Billy:

You easily say that, Semjase, because with us, each undertaking costs a lot of money. From where should I get this, then? I have really already laid out a lot of money, but nevertheless, the whole thing does not exactly want to start. And right now, we still should not discuss the determinations, etc. of later group members.

Semjase:

9. I already understand the financial problems, and I know that they burden you very much.
10. But it would be appropriate for all future co-workers to be oriented about their determinations and to contribute financially to the cause and to act and think somewhat selflessly in these things.
11. In the end, this concerns the truth and the entire development of the Earth-humans, to which, first and foremost, the individual must actively contribute in every respect, so even especially those coming members, to whom the determinations are inherent.
12. Moreover, changes of any kind are not caused fundamentally by the large mass of a humanity but by the initiative of individual human beings, who lay the foundation stones for the changes.
13. Those who lay the foundation today and in the future are the actual ones responsible for the building that will be built from it tomorrow or in the distant future.
14. Thus, you and your friends are also responsible for what develops from your work for the future.
15. You are only the architectural elements, from which buildings and structures slowly become erected, which must stand in a significant form no later than the beginning of the third millennium.
16. I must say to you that you are a worker of the spirit and its laws and recommendations – in every relation.
17. Even though you are very skilled manually, nevertheless, it is not appropriate for you to find your expression in a manual-organisational manner.
18. In idea-based organisation your mind reaches incredibly far, but in manual-based organisation you fall short.
19. This is because you are a consciousness worker.
20. Therefore, it is of necessity that you leave the manual-organisational area to others.
21. Only bring forth the organisational ideas, but leave the manual execution to someone who is suited for that.
22. In your present stage of development, you are much too utilised in consciousness-based matters for you also to be able to still over extend yourself manually.
23. Moreover, you are not as physically strong as you suppose.
24. Your frequent forceful expenditures of a physical form often exceed your last reserves and throw you down.
25. Even though you can regenerate your powers tremendously quickly over and over again through the power of your spirit and consciousness, nevertheless, it is detrimental to your health.
26. Another human being certainly would have never coped with such expenditure because such physical wear and tear exceeds the norm of everything tolerable.
27. It already borders on insanity, in view of the fact that your will exceeds the limits of what is possible for physical achievements, for your will is only driven by spiritual and consciousness-related power.
28. However, spiritual and consciousness-related power is immeasurably higher than all physical strength; thus, you demand outputs from your body, which it is no longer capable of at all.
29. In this state, only your immense power of consciousness – your conscious will – pushes you forward, while your body has already been long worn out and exhausted.

30. Such a struggle means more than just a victory over the physical; it means insanity, for you command your consciousness to do things that destroy your physical body.
31. Just think of the incident when you ran through the desert years ago with the empty water canister.
32. Your body was already long worn out, completely exhausted, and unable to make even the slightest movement.
33. But the power of your consciousness, through your command, forced the body forward over which you had lost all control.
34. Only your tremendous, conscious will drove you through the hot sand, while your body had already exceeded the measure of everything tolerable and was a will-less robot of your consciousness and its power.

Billy:

You know that?

Semjase:

35. I already told you before that we have closely monitored and studied you for years, even if we could not thereby ventilate your actual secret, which surrounds you.

Billy:

Alright, but nevertheless, I always had to act in such a manner, even in that case; otherwise, I would have died miserably, along with the two others – but let us leave that a secret!

Semjase:

36. That is not quite right, as we would have let you receive assistance, like also in the other dangerous situations, into which you continually ran.
37. We have often influenced Earth-humans to save you, when you were completely at the end.
38. But we really only intervened in extreme emergencies – strictly speaking, three times.

Billy:

I noticed nothing of that.

Semjase:

39. You also could not do that because we only influenced human beings to find you.

Billy:

Very well, but should I have acted differently in the aforementioned case with the water canister?

Semjase:

40. Your action was quite right, and your logic was so sharp that I shudder at it.
41. Only the balance of forces between the two others and you were fundamentally different and to your disadvantage.
42. You yourself had to deliberately condemn your own body and push your consciousness to the brink of insanity, while the two others only had to let hatred be aroused within them, through which they were pushed forward.
43. You had, indeed, also calculated this in advance with your logic.
44. And you were right, even if it was all insanity.

Billy:

Let us leave this, however; it is, indeed, all over. What concerns me far more than the past is the formation of our group. I completely understand what you have said about my person, but there is still another problem: You have forbidden me, for certain reasons, to make more photos of your beamship. However, I have concerned myself, that it would be very useful if we had slides for lectures etc. that we could show. One or two more films would also be of use. Do you not want to allow me, nevertheless, to make additional pictures for this purpose?

Semjase:

45. I have told you, nevertheless ...

Billy:

Of course, Semjase, but this does, indeed, concern pictures that we could use for lectures, etc.

Semjase:

46. Very well, I agree to that.

47. You can still make as many pictures and films as you need.

48. I will obtain the necessary permission for it.

Billy:

Thanks, Semjase. – But how does it stand now with the film and the photo negatives that I gave to you; do you still need those?

Semjase:

49. We have already worked on them and have analysed the phenomena; however, the film and the negatives became unusable through this.

Billy:

Too bad, but what have you found out? Why did the radiation phenomena become visible?

Semjase:

50. It only concerns atmospheric disturbances, which will dissolve in a few months.

51. They come from your system satellite Saturn, which currently influences the Earth's atmosphere.

52. Through these disturbances, particularly the antenna's conducting beam and the energy collecting beam as well as the regeneration radiation become visible.

53. The antenna's conducting beam and the energy collecting beam appear as a fine line of energy over the beamship, while the regeneration radiation becomes visible beneath the ship in various hues.

Billy:

You speak of regeneration radiation; is the captured energy regenerated again after consumption?

Semjase:

54. The energy only becomes used and regenerated again for the radiation drive.

55. It is not consumed, however, as you said.

56. Our whole technology is aligned toward natural rectification, but not toward destruction.

Billy:

I understand; the natural principle is, thus, implosion and regeneration, rather than explosion and destruction.

Semjase:

57. You certainly could not have expressed it more precisely.

58. But now, I would like to proceed again with other things, whereby I would like to suggest to you again to preserve yourself physically more and to expend yourself less.

59. Your consciousness can only endure this life valuably if your physical body is also healthy.

60. Please pay attention to it.

61. But now, I would like to move on in the spiritual teaching:

62. The truly spiritual and consciousness-based striving one is like a notable artist:

63. Of a tender consciousness, of a gentle being, full of love, knowledge, wisdom and great sense, he/she has the highest sensitivity for truth, balance, beauty, and spiritual as well as consciousness-related progress.

64. His/her life is controlled, purified, and sublime, and his/her perspectives are very broad.
65. His/her whole sense is magnanimous, and beauty expresses itself in his simple life full of high dignity.
66. His/her inner peace holds a beauty, which no artist can paint and no poet can describe in words.
67. His/her spiritual and consciousness-related purity has an attraction force, which cannot be expressed by any music, no matter how harmonious.
68. His/her security can be on an equal footing with nothing, and no end to his/her striving and goal can be set by any boundaries.
69. His/her wisdom is an ever-present light, which shines in the deepest darkness.
70. It is not like a light of a day, which can be overwhelmed by the darkness of the night.
71. It is also not like the light of a great human thinker, which just always fails, and often doing this right when he/she needs it the most.
72. His/her presence is a ubiquitous outpouring of eternity, which never passes away, while the aroma of the most beautiful and most fragrant rose or orchid of the world fades away and disappears into the ages of the endless.
73. It is absolutely untrue that the human being is the measure of all things, for the measure of all things is the spirit.
74. The human being himself/herself is a very multi-layered being, and his/her various shrouds conceal other parts of his/her real personality.
75. He/she can identify well with their coarse-material, physical body and can meet its needs, and they can equate themselves with the conscious understanding or can feel their oneness with the real self of themselves, which is the eternal, imperishable witness of both, but to create himself/herself, he/she cannot do.
76. All the vital purposes – no matter how valuable they may be in their human places – cannot, in the long run, keep the consciousness' being under their enslavement or subjugate it, without bringing the quintessential personality into complete disorder.
77. In the non-creational-thinking human being, the material intellect, with all its given limitations, takes the highest place and thereby has, as a consequence, a tremendously slow development of the spirit and the consciousness.
78. The spiritual intellect must be developed by the consciousness quite deliberately, for it is not enough to think that it would move by itself into higher forms.
79. The human-material intellect can only move in a vicious circle of possibilities.
80. It always remains stuck on the surface of an object and cannot penetrate into the same and become one with it, for without a complete identity with the object, the knowledge of it is absolutely impossible.
81. Therefore, if a human being wants to know his/her fellow human beings, then they must be able to identify with them.
82. And if a human being wants to know a matter, then they must also be able to identify with this.
83. The material intellect accepts the testimony of the material senses and their resulting conclusions but rejects the deepest subjective intuitions.
84. Deep insight reveals to the human being the knowledge that there is something more in him/her than what their usual consciousness mediates to them, something that is the source of all thoughts, fine-spiritual perceptions, and feelings, a finer consciousness-based and spiritual presence, which always leaves him/her unsatisfied with merely material efforts.
85. The doctrine – that the usual material state of the human being is not the real and final stage of life, that he/she has a deeper, more penetrating life in life itself, a true self, an immortal spirit, a light that can never be extinguished by anything – has occupied the thinkers of all times and all universes across all great times over and over again.
86. All great thinkers of all universes raise the unanimous demand over and over again to become acquainted with the real self, the life of life itself.

87. While the bodily organism changes each moment and the thoughts surge up like gusts of wind and disappear again, the real spiritual self is never lost.
88. It permeates absolutely everything, even though it is fundamentally different from everything, for its form is purely spiritual.
89. It is the basic source of all perceptions of identity through countless transformations.
90. It takes up, in any manner and form, all things into itself and yet always remains itself – unchangeable and in the eternal symmetry of its own size.
91. It is an invariable size within the manifold activities of the Universe and the Universes in general.
92. The human-restricted personality is only conscious from time to time; in between, there are large gaps in consciousness.
93. But even when death reaches the human being, the seer and recogniser in them, the spirit, cannot die, for as a part-piece of the Creation, it is of eternal duration, like also the overall consciousness block.
94. On the objective side, nothing can touch the observant, subjective self.
95. This self, existing for eternal times, which is the life of life itself, cannot be proven materially because it is of a purely spiritual form and nature, but it requires no proof for a rational being because the spirit itself is its own proof.
96. Hence, only beings living in poverty of consciousness demand proofs for the existence of the spirit, for in their primitive thinking, they cannot recognise its existence from the spiritual acts and occurrences.
97. The spirit itself is the basic foundation of any knowledge process, and the spirit itself animates every organ and every capability, and to be sure, out of the drive for development and the existence of life.
98. The spirit, this universal self, is confused [by others] with the empirical self as a result of mental defilements.
99. When a human being breaks through the veil surrounding his/her self and removes the shrouds of the material urge that restrict and cover it, they instantly acquire – in the physical body – the determination of their BEING.
100. The inner spiritual BEING, the life of life itself, which is infinitely simple and uncomplicated, forms a unity of transcendental reality, cognition, knowledge, wisdom, love, and freedom.
101. The human being is not a mere biological phenomenon.
102. In him/her is also a small part of a fine-material conditioned, psychological organism in spiritual form, which is loaded with latent potentialities, with the might of all creational powers.
103. Philosophical insight into the psychological nature of human beings forces the recognition and knowledge of the reality of the cosmic consciousness, the creational life power, as the basis and life of psychological beings.
104. The human being must not only see human beings on their biological and mental planes; rather, they must also grasp them on the psychical and spiritual planes.
105. Everything that the human being inherits, everything that they bring with them from the past through billions of existences, everything that they, in this life or in past lives, has enjoyed, known, read, learned, or experienced lies hidden not in their subconsciousness but in the memory banks.
106. Therefore, he/she does not master the technique of concentration, and therefore, they do not command their subconsciousness and do not make full use of all their knowledge and capability.
107. The longing for all his/her knowledge and capability coming from past lives, for the experiences and for the wisdom, thus, does not lie hidden deeply within them.
108. They must only recognise and accept the truth – thus, acknowledge it and utilise it himself/herself.
109. But for this, it is necessary for him/her to fight against their own low intelligence and to acknowledge that the material intellect does not constitute a human being if it does not also work together in the same measures with the spiritual intellect.
110. When this happens and when the human being recognises their spirit, the whole abundance gathered in previous lives will arise again in knowledge and wisdom, capability, freedom, love, and peace and will

richly benefit them, once they learn to fetch all these values from the memory banks and to utilise them himself/herself.

111. Knowledge, might, strength, wisdom, freedom and love are the creational inheritance of the absolute, and they are the human being's birthright.
112. The human being, through their consciousness and through their spirit, is a centre of thought, might, strength, and influence on everything and everyone.
113. He/she does, indeed, have a body, but they themselves are not the body.
114. The body is only an instrument and a servant of the spirit and the overall consciousness block; it is the spirit is dwelling but not its prison.
115. The body is the temple of the radiating spirit – the self-luminous, innermost life – the creational self.
116. The body is the castle of the spirit, which brings all powers into motion.
117. The human being knows from this that they also breathe the breath of the spirit and not only physical breath.
118. The human being only learns of their spirit through meditation, through knowing deliberate, inner contemplation, through deep immersion into the quietest chambers of the consciousness and the spiritual self, and by directly looking into the mirror of the inner and innermost life.
119. They may not do this, however, in the manner in which the Earth-humans become fooled by religious and sectarian frauds, for this 'meditation' is not a spiritual display but only a fantasy-filled releasing of unreal wishes of the imagination.
120. Real meditation in spiritual form requires an understanding gained towards one's own BEING and self, and a self-holding of both facts before one's eyes, that the existence of the eternal reality and truth and the deeply rooted unity of all manifestations – from a star to the form of a substance, from nature to spiritual life – are altogether only one in creational balance.
121. Every human being, in their innermost essence, is a manifestation of the Creation, and only because of this is it possible for everyone to become one with the infinite.
122. Reflecting upon these truths of the essential existence of the creational produces knowledge and certainty.
123. The direct display of the truth supersedes all useless objections; the realisation of the truth makes everything down to the finest detail clear and self-explanatory.
124. Life on Earth offers no full satisfaction to human beings; it is not the entirety; the real is found on the other side of the material.
125. Material life only serves as a guide, in order to reach that which is fine-sided, the spiritual.
126. Material life is only the area of activity that gives human beings conditions and purposes, in order to establish relationships with the spirit and the all-greatest, that of the creational.
127. It is completely wrong to restrict the field of view of life only to observable phenomena and to let the valuations of objective worth determine things.
128. The highness and greatness of life depend on to what extent it is raised to the law of the innermost life in the highest being.
129. The relationships between human beings are only justified as long as they do not distract from the eternal laws of the spiritual nature.
130. Neither social welfare nor national improvement are possible through merely adhering to shadows and disregarding the essential substance.
131. The core of the truth does not belong to an individual human being alone because the truth forms BEING and life of everything that exists at all.
132. Only that, which is one and united, can be indivisible and all-inclusive within a self-identical existence.
133. This is the full extent of achievements and the culmination point of all aspirations and ideals of life.
134. In this integral spiritual view of life, the ethical basis of social and domestic relationships is rooted.

135. Society is the totality of the individuals, intended to pierce through the veil and to enter into the realms of the immortal BEING, into the Creation itself.
136. The human interconnections mean nothing less than the aspiration to live in the daily life of a spiritual form, which is there in the deep background of all existing beings, but which cannot be found in the absence of truth.
137. Through this, the love for the spiritual is lost more and more, and the human being's sense turns more and more to the material and his/her material intellect.
138. Altruistic love is the expression of the visible unison with the infinite life, which is in the whole Universe.
139. If a family or society or nation is perceived as a means of separation of the one from the other, then such a family, society, or nation – no matter how great the goal of the concentration of human beings may be – can never succeed.
140. Every smallest connection must flow into the absolute oneness, which does not exclude an iota from itself.
141. This truth must always remain before the eyes of the human being during everyday work if his/her deeds and actions and his/her thinking should be free of selfishness and in harmony with the universal events.
142. Life is a teaching of the spirit for the spirit.
143. The correct behaviour of the family and the administration of the country and the society form a part of the universal determinations, which have equipped the totality of the beings with strictly impartial laws.
144. The human being lives because the Creation exists, and his life must be so balanced and relatively perfect, as the Creation itself is balanced and relatively perfect.
145. The human being lives in the Creation-BEING; it breathes and hovers in him.
146. The lack of the spiritual, for which it is worth living, or the need for a practical life philosophy and life psychology in the present time is often responsible for the crisis in the lives of human beings and in their concerns.
147. Already for a long time, the modern ranting human being has made great efforts to find peace and freedom, but so far, all his efforts have fruitlessly blown away and escaped.
148. In the absence of real knowledge and the truth of a healthy, reasonable lifestyle that would give him/her inner and real balance and peace, he/she has committed themselves to abnormal ideologies and to destructive, dangerous, and harmful religious philosophies, which lead them into even greater consciousness-related poverty and keep them away from the actual life, as this has already been the case here since ages ago.
149. Natural human understanding defends itself against allowing the circle of inappropriate, unreal religious dogmas to press itself into the square of the dominant truth, and this is especially brought to thriving existence through the new time of the Aquarius era, through new religious fanatics, sectarians, and frauds; however, at the present time, the religious delusion is still too widespread to be able to create a useful defence in great measure; consequently, toward the turn of the millennium, many thousands of human beings will senselessly die in the sectarian delusion through murder and suicide.
150. The erroneous religious philosophies, with their colossal confusions and delusional claims, reduce the inner strength in the human being, which would maintain his/her consciousness and could help him/her to surpass himself and thrive in their striving and which would make it possible for them to attain inner growth and inner peace, which stand in right proportion to the external achievements and conditions.
151. In response to a long-perceived necessity, here and there, Earth-humans, who are mistakenly referred to as leading thinkers, have made personal but dangerously unreal efforts to take the allegedly best out of the religions and to bring them into a unity with modern thinking, in order, thus, to work out a new life philosophy and life psychology for the current humanity.
152. But at the same time, these alleged and unreal thinkers do not consider that through this, they increase the religious delusion once more, out of ignorance of the fact that they themselves are very badly trapped in unreal religions, and consequently, they are, accordingly, only able to think and act in unreal ways – in an unreal, delusional, delusion-believing, murderous, and consciousness-poor manner – through which much death and destruction arise.

153. Hence, for obvious reasons, success is often equal to zero.
154. But the human being of the new time, the human being of the Aquarius era, now faces an easily solvable problem, for if they now lay the foundation stone of the truth, then they gain a whole new structure of philosophical and psychological values for a happy, free, and peaceful spiritual life in the future.
155. A free spiritual life, which is based on everything that represents the best in the cultural and spiritual inheritance of the Earth:
156. The spiritual truth.
157. If the Earth human being now finally recognises and acknowledges this truth, completely frees himself/herself from all religions, sects, and other erroneous teachings and their delusional imaginations and finally aligns themselves with the spiritual and creational laws, then they have triumphed.
158. Only the truth is serviceable and brings the human being progress; religion, erroneous teachings, and sectarianism, however, are unserviceable to the human being and throw them back into the deepest darkness.

Billy:

That was very detailed, Semjase, and I hope that your explanations find fertile ground. – But now, I would still like to direct another question to you, which has been giving me some headaches since last night: So, it was yesterday, on the 14th of April, exactly 5 minutes before midnight; I just came back from a short night walk and stood on the west side of our house in the garden. Suddenly, I heard a strange whistling sound, which approached at breakneck speed from the east and vanished in a flash to the west, and I also believed to see a very large shadow, but of what, I am not completely sure. I knew immediately that I had already heard this strange tone before, and to be sure, at 9 o'clock in the morning of the 2nd of June 1942, when I saw an enormous 'Flying Saucer' shooting away over our village and our house. I know the strange tone very well, and therefore, I could not have been mistaken. Thus, it must have been a beamship, which rushed by. Now, it makes me wonder whether this was you or anyone else of you, and why did you not then get in touch with me?

Semjase:

159. That was neither me nor anyone else of us.

Billy:

Then it must have been a foreign beamship.

Semjase:

160. That must be so, for various foreign objects have flown into the terrestrial space lately, but we cannot monitor all of them.
161. As a rule, they also immediately leave the Earth again, as soon as they have satisfied their curiosity or thirst for knowledge.

Billy:

What was it, then, in the evening of the 20th of March at 19:30 hrs? My children and my wife called me to the window because they saw, only about 1 kilometre away in the west, an object of reddish and yellow colour moving from the north to the south. Also, various local residents had marvelled at it from the street.

Semjase:

162. That also was not one of us, but nevertheless, the event is known to me.
163. It concerns a beamship of a race known to us from a neighbouring system of our home.
164. It concerns peacefully minded beings, who travel around space and worlds for expeditionary purposes.
165. In particular, the Earth interests them, and therefore, their luminous beamships are also often observed here.

166. Their technology is not yet as advanced as ours, and the beings themselves are also rather unconcerned about whether they are seen or not.

Billy:

What kind of beings or life-forms are they?

Semjase:

167. They are human forms, and what is very important is that they are peaceful and very interconnected with us, which cannot be said, unfortunately, of all who cross through outer space.