



FUTURE F MANKIND



Introduction

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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

Eighteenth Contact

Thursday, 15th May 1975, 21:34 hrs

Semjase:

1. Before we discuss other things today, I would like to proceed with the spiritual teaching, as it is the most important thing of all.
2. The human being should try to react to the word or the term “Creation” as if something very beautiful or good is being referred to, through which a change should be effected in his/her thinking.
3. But since this does not happen, in so far he/she has not recognised the Creation for what it really is.
4. But how can the word and the designation “Creation” attain such a deep significance for the human being that a change in his/her entire psychological way of behaving occurs, in his/her emotional awareness, his/her feeling of life, his/her ways of reacting, if he/she does not constantly and repeatedly ponder over the nature of the Creation?
5. The human being should try quite simply to bring certain designations of characteristics, which are applicable in regard to the nature of Creation, like, ‘ever-present’, ‘all-mighty’ and ‘all-knowing’, into association with the word or the designation “Creation”.
6. The every-day human being as well as the common human, the so-called atheist, the egoist and materialist, the agnostic, find the word “Creation” highly uninteresting.
7. Yet why?
8. To them it is entirely unknown – and they have no idea – what the Creation essentially is.
9. But so it is with very many human beings with the term “Creation”.

10. Thousands of millions of human beings who are led into delusion by religions do not understand the word "Creation".
11. If they pronounce the unreal religious name "God", then they are of the gone astray view that in this way the Creation would be referred to.
12. Yet what an evil irrational teaching that is.
13. Therefore, it is very important to know as much as possible about the nature of the Creation and to experience it so that the word becomes meaningful, lifts one up inwardly and leaves an impression as soon as it is heard.
14. The experience reveals that the Creation is unending beauty, a beauty above all beauty, boundless, intense happiness without end, essence of wisdom, knowledge, ability, truth, and absolute distinctness.
15. Once that is recognised by the human being, then he/she instantly traces every one of his/her joys back to its origin, to the infinite joy of Creation.
16. Wherever he/she sees something beautiful, be it a flower, an animal or a human being, or anything else, he/she thus instantly brings it into association with the unending beauty of the Creation herself.
17. Wherever the human being sees cognition reach expression in one form or another, in an impressive and uplifting manner, there he/she knows that it has its roots in the endless cognition that is the Creation.
18. Wherever life stirs, be it even in just the tiniest being, in a creature, such as, for example, the microbe, there, behind this life, he/she glimpses the endless, the eternal and the creational.
19. From that, he/she attempts to deepen and expand his/her understanding and feeling by thinking the nature of the creational and its inescapable presence over, at any time and in any space, in many kinds of ways, in daily life and experience.
20. The Creation exists in every human being as a part-piece of himself/herself.
21. Once this thought has deeply penetrated the human being and become his/her experience, then any fear and all doubt in him/her disappear.
22. Once he/she knows that the Creation is all-knowing and all-mighty then he/she gains peace and security in his inner self and is immune from stupid thoughts and wrong feelings.
23. Repeated pondering over the ever-presence, truth, essence of wisdom and the ability and knowledge of the Creation as permanently eternal, as dignity and value, allows the word and the designation "Creation" to become something very meaningful in the human being, something which evokes transformations in the feelings, and transformations in his/her manner of thinking.
24. The more his/her intelligence is effective in this direction, the more it gains radiating light, the more powerful his/her personality becomes, and the more prosperous his/her whole life and work becomes.
25. Again and again the human being who lives in clarity of consciousness produces in himself/herself, anew, the strong, fine-spiritual perception that the creational is far more real than that which his body feels.
26. This fine-spiritual perception incessantly rules the human being who lives for the spirit.
27. The creational takes possession of his/her consciousness, which is why his/her senses are full of peace, strength, joy, knowledge, essence of wisdom, truth and hope.
28. All measures taken by the normal human beings in their material-intellectual thinking to attain peace, happiness, and strength always turn out to be deceptive, while this permanent controlledness of the human being who is living according to the spirit is pulsed through by the dynamic power of the Creation.
29. The human being who lives for the spirit is very dynamic in all things.
30. He/she incessantly attempts to reach his/her fulfilment as quickly as possible.
31. Therefore, as long as he/she lives, he/she uses the time, with all the energy available to him/her, for turning himself/herself to the creational ability.
32. He/she will never allow this undertaking to be lost.
33. All kinds of things can happen over time, yet his/her desire for the creational will never disappear in him/her.

34. He/she may encounter obstacles, suddenly have no sense and taste anymore for necessary material things, but he/she never loses the taste and sense for the Creation, because he/she knows that the Creation embodies the true BEING.
35. Only those human beings harvest enormous spiritual and consciousness-based fruits, who fight hard for their consciousness-based and spiritual good and progress, for knowledge, truth, logic, essence of wisdom and love, because these do not simply fall into their laps.
36. First, before the first results can be obtained, it is necessary to learn the spiritual-intellectual manner of thinking, that is to say, the path of the creational thinking, and to recognise its absolute correctness and distinctness.
37. However, once these initial successes come to light, then the recogniser steps ahead with great strides and widens himself/herself in spirit and consciousness into a factor of might.
38. Only through this do already recognised facts, the knowledge, the truth, logic, essence of wisdom and love, which must, however, first be created in a hard way, become a matter of implicitness.
39. Yet the path does not end at this point, because the further searching, inquiring, developing and the further recognising lead into the boundless duration of time.
40. All sorts of things may happen in the course of time and keep the human beings from doing what they had planned to do, yet the human being who lives in accord with the spirit knows no bounds and does not allow himself/herself to be led away from his determinations by any kind of events or bad future prospects.
41. For him/her, the future already exists in the present, so everything must be done here and now in order to achieve the highest spiritual state and highest state of consciousness.
42. He/she does not know the anxiety of the future and does not know the anxiety about the future, because they exist only in a material-intellectual way of thinking, but never in the spiritual-intellectual thinking, in which the future is as present as the present itself.
43. Thereby the human being who lives in accord with the spirit can and is able to solve the problems of tomorrow and the day after tomorrow already here and now and to steer them into the desired paths.
44. To think for, and with, the spirit brings only advantages to every life-form.
45. Therefore, the human being should raise himself more and more, through intensive seeking and inquiring, into the state of the spiritual thinking and into the knowledge about the creational truth and essence of wisdom.
46. He/she should time and again create in himself/herself the strong perceiving in a fine-spiritual wise that something is there that gives him/her immeasurable power and frees him/her from unreal assumptions; the truth of the Creation.
47. Again and again and again the human being should create in himself/herself the strong perceiving in a fine-spiritual wise that he/she is in the ocean of the creational light, its essence of wisdom, its knowledge, of the truth, of the logic and of the love, which only in its entirety enables the BEING for him/her.
48. The joy of the human being who is turned to the Creation consists in attesting his/her veneration to the creational and to the Creational; this by accepting the all-mighty will in the creational laws and by making the absolute distinctness of these laws one's own destiny and by beneficially evaluating them.
49. He/she expresses his/her dedication to the laws through the learning and utilisation of all spiritual and consciousness-based facts, but never through belief, assumptions, serving, and submissiveness.
50. The only way to learn is made up of the unremitting making of efforts and striving to attain higher spiritual and consciousness-based cognitions, and the application of the abilities which have been brought to unfolding through this.
51. Of decisive significance thereby are patience and endurance and the development of higher understanding, recognition and application of the cosmic and universal love, deepening of the spiritual and consciousness-based knowledge and ability, as well as the shutting off of material-intellectual thought-potency such as egoism, materialism, pride, envy, greed and jealousy, and so forth, because only this guarantees the recognition and following of the creational laws.

52. The human being who thinks spiritually is permanently striving to direct the Creation to him/herself and to make it recognisable within him/herself, this in such a way that he/she tries to make possible what is impossible for normal human beings – and indeed with success.
53. Day after day, month after month and year after year, the human being connected to the spirit calls upon the creative and thereby gains knowledge, essence of wisdom, love, logic, truth and power, until he/she finally experiences the creational within him/herself and is able to evaluate it, whereby it becomes more real to him/her than the feeling of his/her body.
54. While he/she is in contact with other human beings and speaking to them, he/she sees only the creational in front of him/her.
55. While he/she sees others in front of him/herself, he/she sees only the creational in them, because for him/her the creational always takes first place.
56. For him/her, the creational is the greatest among all things, which is why everything in him/her is confronting itself with the creational and why material things are no longer able to awaken a craving in him/her.
57. He/she is no longer exposed to material temptations, since what he/she has inherent in him/herself as spiritual and consciousness-based knowledge and ability is his/her conversational partner and his/her guide.
58. He/she speaks and converses with it, and he/she lives with it in the given laws of the Creation.
59. This way of living means the BEING in truth, and this BEING is incomparably more beautiful than this universe's most beautiful manifestation.
60. Nothing is able to any more (longer) tempt a human being developed in this way, not the greatest wealth of the world and not a death threat of evil-minded creatures.
61. His/her inner wealth in the creational is inexhaustible and immortal, and nothing is able to awaken any kind of fear in him/her, because that with which he/she lives and enlivens his/her BEING is unending might.
62. Therefore, nothing is able to mislead him/her to untruth and falseness, for his/her whole BEING is unending truth through the creational recognition.
63. Nothing is able to guide him/her into the unreal in the darkness of thoughts from external powers leading into delusion, because every fraction of a second of his/her spiritual-intellectual thinking is unending light.
64. Nothing is able to change his/her BEING-sense of the truth or make him/her unhappy, since he/she lives in the BEING of the Creation and in her sense, and he/she lives in unending joy.
65. If, however, the human being has an evil or negative attitude towards the spiritual things of life, him/herself and the Creation, then nothing at all will prosper for him/her.
66. Even a very favourable circumstance, which would otherwise be very valuable, becomes a source of unfortune and unpeace for him/her, if his/her attitude is only material-intellectual and his/her thoughts and feelings also influence the environment in this form.
67. Even if the human being in question pursues no matter how good intentions, the result in this case will be completely negative.
68. However, for the human being living in accord with the spirit, all and everything will always be the right circumstance for inner growth and a very good opportunity to pay tribute to the creational in every form.
69. In truth, only that human being who permanently carries and maintains high and noble spiritual thoughts and spiritual feelings in him/herself is great; and one can only call that human being creative who permanently lives and thinks with the consciousness of the creational in himself/herself.
70. That means that materially-intellectually great human beings may be just as completely uncreational and spiritually absolutely insignificant as fomenters of peace, religious saints, helpers in distress, misery and illness, and last but not least those who are at the forefront in wars etc. and provide medical services etc.
71. Those kinds of human beings are most often only driven by thirst for adventure, pity and self-pity and other false material-intellectual thoughts and feelings resulting from them, without possessing the slightest recognition of the creational in themselves.

72. Very often they are led into the unreal by unreal religions which preach false love for the next one and equally false godly teachings and formulas of submissiveness.
73. Yet what is the difference between such life-forms and the human being who lives in accord with the spirit?
74. In general, the normal human being allows him/herself to be led and overcome by lower material-intellectual impulsations.
75. When he/she once has good feelings, then these are never permanent and soon disappear again to, again, make room for lower impulsations.
76. On the other hand, the human being who lives for the spirit never lets even the smallest creational impulsations fade out, rather he/she embraces them and expands them endlessly.
77. Low impulsations find no anchorage in him/her, since the waters of essence of wisdom and knowledge in him/her are too deep for a low and short anchor chain to be able to reach their ground.
78. The human being who lives in accord with the spirit enduringly tries to maintain him/herself at all times and under all circumstances in the realm of swinging waves of creational impulsations.
79. Should these once be endangered by any influences, then he/she refers to the Creation in highest potency and in so doing protects him/herself in her highest power of swinging waves from the negative.
80. He/she proceeds in this manner until the creational Wesen [inner core nature] has produced the absolute distinctness of the defence against the negative in him/her.
81. The human being is always bearer of something or other.
82. Many bear depressing feelings in themselves, others grief, worries, problems, hopes and other thoughts of material-intellectual nature.
83. Also anxieties and imaginations of pictures of any kind, good as well as ugly ones, belong in his material-intellectual thinking.
84. But the human being, who lives in accord with the spirit, is bearer of the creational, of the spiritual.
85. He/she is a carrier of Creation, a conscious bearer of spirit, because he/she all the time carries the knowledge and ability of the creational laws in him/herself; and the more the old nature of the material-intellectual thinking wants to make him/her the bearer of its illogicality, the more he/she works intensively to make the creational prevailing in him/herself and to anchor it firmly.
86. Even thoughts of the most negative, which come and want to destroy his/her spiritual-intellectual thinking, he/she immediately transforms into creational power and essence of wisdom.
87. In this way he/she turns everything into the creational and carries it within him/herself as a block of might.
88. Thereby he is a walking temple of Creation.
89. The intelligences of the human beings living for the Creation become more and more spiritualised and penetrate deeper and deeper into the spiritual consciousness.
90. The human being who lives in accord with the spirit penetrates ever deeper into all things with his/her cognitive capability and comprehends the warmth of the fire of the creational presence in everything.
91. Thereby, the spiritually thinking human being recognises and becomes conscious of the power and the truth of the creational presence everywhere.
92. That which therefore remains unrecognised by the everyday sensory perceptions is perceived spiritually consciously by the human being who lives in accord with the Creation.
93. He/she therefore always sees in all things and life-forms the creational presence and the application of the creational laws.
94. He/she possesses a spiritual image of the power of the Creation's presence, and he/she dedicates all the precious energies of his/her life and BEING to the creational knowledge, its truth, power, and essence of wisdom, and thereby to the ability of his/her part of the Creation which lives within him/her – his/her spirit.
95. The material life on the Earth is like a transitory game, a phenomenon that dissipates; but behind it lies the eternal and timeless truth: the spirit, the creational presence, and the reality of the Creation.

96. This creational reality bears within it all realms and domains of the capability of essence of wisdom.
97. This is the lasting, the timelessly permanent and immortal.
98. This is not a game, but eternal and timeless truth and essence of wisdom, knowledge, freedom, love, logic and ability, the relative absolutely full development, the absolute distinctness.
99. Very many human beings fear to live in the sense of the Creation, and they think and assume that they would only have to remain with the one which is to take away their anxiety about the death; with a God of a religion, who has promised them in conscious irrational teaching and for his entirely own benefit, to take away their anxiety about the death, if they would in irrational belief and submissively believe his lies, whereby they get into his enslavement and become consciousness-based unfree.
100. The steady repetition of this irrational religious teaching has the effect that the believers find an imaginary and deceptive fulfilment and are subject to an evil delusion which cuts them off from all consciousness-based rationality, whereby also their spiritual-intellectual thinking is impeded and suppressed and enslaved.
101. Only very few people do not fear to live in the sense of the Creation and know that this alone guarantees the life and the BEING, because thereby the creational laws are fulfilled, and these in turn transform the life and the BEING into the life and BEING.

Billy:

What you say all sounds so comprehensible and logical – if only the human beings would be able to comprehend it.

Semjase:

102. They certainly will, yet it will not be overnight.
103. You and your group are only laying the foundation stones for an avalanche that will only in much later times get rolling.

Billy:

I know. We have already often spoken about that. But now I have another question that was addressed to me. ...

Semjase:

104. There shall be no ...

Billy:

Please do not rush to conclusions, because I find this question to be very legitimate. If you actually want to bring us the spiritual teaching, then you must also explain certain things from it.

Semjase:

105. If that is the case, then of course it falls within my determination.
106. What should the question deal with?

Billy:

The prayer from the Talmud Immanuel, if you are able to give detailed explanations about it.

Semjase:

107. Of course, but I have to elaborate a little more in this regard, because my answer needs to be understood correctly.
108. Fundamentally, prayers are only to be understood as what they really express with their designation in your language: give-me.
109. That means that a prayer in truth signifies a wish in the form of a desire-based invocation to the spirit of the human being him/herself, with the sense:
110. Give me this or that, which I need.

111. True spiritual human beings, however, who are conscious of the power, knowledge and ability of their spirit, no longer perform such prayers, since they already live in the knowledge that they are capable of all things through the power of the all-mightiness of their spirit.
112. For this reason, they uninterruptedly determine the utilisation of the all-mightiness of their spirit.
113. However, the unspiritual human being is not capable of this, therefore he/she shall or needs to activate his/her spirit through a conscious prayer.
114. Explained further, that means:
115. The spiritual human being enduringly makes very conscious use of the powers and the ability of his/her consciousness and his/her spirit, while the unspiritual human being in doubts and submissiveness only expresses wishes in prayers, which he/she moreover as a rule does not even address to his/her own spirit or to the Creation, but depending on religion to some higher might or power, which in truth however does not exist or is not responsible, whereby thereby not even the Creation is addressed, because human beings who in a sectarian or religion-based way are dependent on prayer adhere to some tin gods or gods and so forth, but never to the Creation.
116. The wrong way of the prayer-dependent human being perverts in all his/her desires and invocations into illusion, whereby he/she against the laws forces his/her desires to the realisation.
117. Certain things are termed or formulated differently in spiritual way of thinking than what the conscious thinking is able to understand.
118. Hence, different terms are used for certain things, of whose deeper meaning the normal-conscious human being has no idea, which unfortunately is again an advantage for the religions, which modify and evaluate these terms in their favour.
119. So the terms of various kinds appearing in the prayer you mentioned mean the following:
 - a) All-mightiness: all-knowing, all-capable, all-wise, all-truthful, all-logical, all-loving
 - b) Honoured: controlling/exercising control, etc. (venerable etc.)
 - c) Firmament: realm of the spirit/spiritual realm, spiritual life, etc.
 - d) Earth: body/material life, etc.
 - e) Bread: all-mightiness/nourishment
 - f) Responsibility: errors, which are necessary for the development and recognition and, therefore, must be committed.
120. The spiritual subconscious is able to comprehend and process the spiritual form of thinking with ease, if in a prayer purely spiritual forms of thinking are used, whereby senseless babbling with many words is unnecessary.
121. Even if the consciousness itself is not able to understand the expressions presented in spiritual forms, they are nevertheless understood and utilised by the spiritual subconsciousness in cooperation with the spirit down to the last detail.
122. Since the unspiritual human being remains deprived of this cognisance, because he/she is most often trapped in religions, he/she is unable to interpret the sense of a spiritual form of thinking.
123. On the other hand, it cannot be explained to him/her either, because he/she will not comprehend the sense.
124. For this reason, the religions which are leading into delusion create babbling prayers that can in a conscious manner be explained and understood by the unspiritual human being, whereby through this malicious misguidance the human being concerned commits him/herself to the religion or sect.
125. Because if he/she carries out prayers that are understandable to him/her, in word and sense, towards whatever something, then the belief in them grows in him/her and he/she thus becomes the slave of his/her belief that is dictated to him/her.
126. However, when Jmmanuel has now issued a prayer, it is in the sense that the human being using it does not understand the sense of the words and therefore cannot simply fall prey to a belief.

127. But since the spiritual subconsciousness of the human being understands the sense of the words, the consequence will not fail to appear that, with sufficient use, the spiritual powers of the human being will align themselves with the invocations and develop in the form desired by the words, without the consciousness knowing what it actually requests and demands through the prayer that is incomprehensible to it.
128. In this way, the knowledge of the recognition and the truth is slowly attained without it being influenced by a belief.
129. Because, if a human being does things of whose sense he/she has no clue, and very specific consequences and results arise from these things, then these can only be the effects of those powers that have actually been called on, even if this has happened without the conscious knowledge of the human being concerned.
130. Because, if a human being unconsciously does the right thing, then based on the law the right result must also come to light.
131. If now, however, a human being does undertake something belief-based consciously in a certain form, such as e.g. in prayers, and it then actually brings forth results in desired and hoped-for form, then these only lead back to the belief and his/her deceptive imaginations, generated in the belief-dependent consciousness.
132. But now to the interpretation of the prayer created by Immanuel:

a) **My spirit, you are in all-mightiness.**

My spirit, you are all-knowing, all-capable, all-wise, all-truthly and all-loving in me.

b) **Your name shall be honoured.**

Your name attests to me your controlling power of your ability over all things.

c) **Your realm shall incarnate in me.**

Your all-mightiness shall spread out in me to the consciousness of my thoughts, so that I – in conscious ability – use, unfold and implement the knowledge, powers, essences of wisdom, truths and the universal love, the peace and the freedom, which are present and accumulated in me.

d) **Your power shall unfold in me, on the Earth and in the firmaments.**

Your all-mightiness shall become the conscious distinctness in me, in my body and in all spiritual realms.

e) **Give me my daily bread today,**

Let your all-mightiness be effective in me daily and unfold itself, and nourish my unknowledge with knowledge and essence of wisdom,

f) **so I recognise my responsibility and I recognise the truth.**

whereby I am able to recognise and rectify the committed errors, which befall me on the way of my development.

g) **And do not lead me into confusion and delusion, but release me from erroneous assumption.**

Let me not – through material and worldly things and wrong modes of thinking – go irrational ways and fall into belief-dependence through irrational teachings.

h) **For yours is the realm in me and the power and the knowledge in eternity.**

For I shall be conscious of your all-mightiness in me; the power of your capability and the knowledge in the Absolutum for the duration of all times.

133. I cannot explain anything more about this, because it must be sufficient and understood in this form.

134. I am not allowed to mention certain other things.

Billy:

That should really be understandable enough to be evident to any human being. Further explanations for these things should probably be superfluous.

Semjase:

135. Certainly; moreover, with these explanations I have already severely reached the limits of what I am able to explain about it.

Billy:

Be thanked all the more, Semjase. I might also have been able to give your explanations myself, though perhaps or in all likelihood not with such precision. But it seemed to me to be righter if you explain things, because regarding my person doubts are always entertained in all things. You know, after all: "The prophet in his own country ..."

Semjase:

136. Sure, but these are things of the irrationality and the unintellect.

Billy:

Of course, on that I will go along with you, but explain that for once to my fellow human beings.

Semjase:

137. That will hardly be possible.

Billy:

After all, it also is not meant that way, because it's just a saying with the sense that you too would probably encounter annoyances and difficulties if you yourself had to explain all these things to my dear fellow human beings.

Semjase:

138. Unfortunately, I am not always familiar with the sense of your interpretations of sentences.

Billy:

That is also of no importance, because we can always clarify the factual situation. – For my part I now still have a problem regarding that man of whom I had last time told you about. I would like to know what stage of development he is to be assigned to, into which main and sub-stage one should classify him. Are you able to explain details about that?

Semjase:

139. You provide very sparse information, however I will gladly give you advice if you tell me more detailed data.

140. But be aware that I will only explore his "spiritual" stage and his mode of thinking, but nothing more.

141. In addition, you have to be a little patient, because I need some time for that.

Billy:

Thank you very much. – It concerns a young man named F.O. from W. He has ...

Semjase:

142. That's already enough, I do not need to know any more.

143. I will meet your wishes as quickly as possible and transmit the result to you on a mental basis.

144. But now, I have a question for you:

145. You had indeed stated that you would push our matter forward, but so far, I have not been able to ascertain anything about that.

146. Have you failed in this respect?

Billy:

I would not exactly like to say that I have failed, because in the most recent discussion simply too many things were brought forth to be able still to talk in detail about what is to be undertaken. But by the end of this month everything should be clarified. I have already completed the necessary preparatory work in this respect, so that I still just have to present it to the others.

Semjase:

147. Then I am assuaged, because I wanted to know that this matter will still be regulated, before I go away for some time and will only be in mental contact with you.

Billy:

You have already spoken about this once before; what do you have to do that is so important?

Semjase:

148. This is only meant for your ears, when I talk about it: ...

Billy:

That is very interesting, and now I understand your secret mongering.

Semjase:

149. That is good that way, because a lot is connected with this.

150. But now I would still like to make a suggestion to your group:

151. Before I go away for a longer time I would like to draw their attention once again to my ship.

152. At a given point in time, which I do not wish to mention in advance for certain reasons, I will give your group once again opportunity to observe my beamship.

153. In this regard I have again chosen a time of night, because everything can be observed better in the darkness.

154. I will demonstrate to them the potentials of different energies which will be very well visible as light effects in the darkness.

155. However, some of the energies I can only bring to use high up in the atmosphere, because otherwise they would have a deadly effect on different earthly life-forms.

156. Nevertheless, everything will be a just as unforgettable demonstration spectacle for your group members as it will be for many other coincidental observers, because I will not use any protective measures to shield the sight during the demonstration.

157. During this action you are kindly asked to observe very specific precautionary rules and also to be concerned that no other persons than you approach closer than 910 metres to my beamship, because this could have deadly consequences for them, or at least consequences which would damage their health or even their consciousness.

158. In this regard I will shield and protect you personally, whereby you will not suffer any harm.

159. With this action it would be very important and valuable for you and your group and for our whole cause if you would take some uninitiated observers with you, who have determinative influences with publication outlets and perhaps with authorities etc.

160. But with these persons pay attention that they are suitable for our cause and do not pervert as betrayers.

161. Hence, be very careful.

162. Select these persons very carefully.

163. However, do not in any way let them in on the how and why of the undertaking, rather only explain that it would be about an interesting matter, which they would later be asked to confirm.

164. Make corresponding written agreements and clarifications with these persons, because this will be of importance.

Billy:

You all of a sudden go very far, Semjase, if I consider that you have up to now always been very keen to protect yourself and your ship under any circumstances against any view.

Semjase:

165. It will be a one-off public demonstration, which I will not repeat again to such an extent.
166. However, this demonstration has become necessary to underpin your entire material and the coming work by you and your group.
167. We do not only want to give and provide you and your group with reports and instructions, but we also want to cooperate helpfully and be of service to you where it is really necessary, appropriate and justifiable for us.
168. But such things will remain, as they have been until now, within the limits of exceptions and will not become a habit.

Billy:

Nevertheless, that is really a lot, actually more than I have ever expected.

Semjase:

169. Sure, I know, but now to other things that are only meant for you and me ...