



FUTURE F MANKIND



Introduction

- Plejaren Contact Reports Volume 1 (Plejadisch-plejarische Kontaktberichte Block 1)
- Pages: 459–483 [Contact No. [1 to 38](#) from 28.01.1975 to 13.11.1975] [Stats](#) | [Source](#)
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- Corrections and improvements made: Joseph Darmanin, Catherine Mossman
- Contact person(s): [Ptaah](#), [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

Thirty-sixth Contact

Monday, 20th October 1975, 13:57 hrs

Billy:

The time was slowly getting long without any further contact with you. However, I had my hands full with various things to do and did not have much time to worry about you. On the 14th of October something new appeared: Some obviously very highly developed life-form has penetrated me in telepathic form and has revealed very interesting things to me. She told me to call her PETALE. The meaning of this name, however, is not clear to me, because I found several meanings in the Secret Science Dictionary for it.

Semjase:

1. I am aware of that.
2. The life-form that has contacted you is not one that you suppose, but a pure spirit being that is already absolutely genderless.
3. It is therefore not a form of being in the nature of He or She, but an IT, a high level of pure spirit, the last level before the union of Creation.
4. It should also be noted that this high form only corresponds in its entirety to an EGO, because it is already a union of many spirit-forms into the WE.
5. This means that when it speaks to you, which can only happen from one side, it speaks of YOU or ME, but with which it speaks of the united WE.

Billy:

So this means that WE is EGO just as I am EGO in this case?

Semjase:

6. Sure, I do not know a better explanation.
7. This form is nearing perfection and is many levels higher than the level Arahath Athersata.
8. From this level, however, the PETALE level was informed about you.
9. For you PETALE means 'WHEEL OF TIME' in the form you are approached with.
10. The messages addressed to you from this highest level serve to explain the most important facts, so in this case to explain the TEN COMMANDMENTS known to you.
11. The explanations and messages in this case are therefore made from such a sublime level because there the last wisdom in this matter is known, which is to serve the Earth-humans.

Billy:

That pleases me immensely, but I estimate that now, nevertheless, everything becomes a little too much for me.

Semjase:

12. The contact and transmissions will not last very long, because only the values of the Ten Commandments will be explained, along with a few other important facts.
13. So it will not be difficult for you to receive and write down these messages and to process the messages of Arahath Athersata and my contacts.
14. All of us are trying not to overburden you, so that you can carry out your work untroubled.
15. Arahath Athersata will therefore only transmit further messages to you in small quantities.

Billy:

That reassures me, so I can ask you a few questions: Is it possible that you can make me a list of all those UFO contacts we really trust and who are neither frauds nor charlatans nor deceivers?

Semjase:

16. I cannot decide for myself because there are too many important factors in it about which I do not have unrestricted freedom of action.
17. In this regard, however, I will consult with the others and inform you of our decision.
18. But at least it will be possible for me to tell you the most important trustworthy ones.

Billy:

That is indeed something. My second question concerns Hitler: Can you give me more details about his background?

Semjase:

19. You think of the leader of the former German Reich, Adolf Hitler?

Billy:

Exactly.

Semjase:

20. I am only allowed to give you a few details about that, but they will be very interesting for you:
21. Adolf Hitler was a genius in many respects.
22. His knowledge ranged from various fields of art and technology to various sciences and the use of the powers of suggestion.
23. In his inner form he was an incarnated life-form of very good values.
24. However, he was not a human being with a highly developed spirit, but rather a human being with values of intellect and rationality, destined to lead the entire earthly politics and economy as well as all states in a certain positive direction so as to create a peaceful united world and Earth humankind.

25. For this purpose, he was trained and incarnated at his place.
26. He was intended to give the Earth a new appearance and to initiate new forms of development through positive gewaltsame Gewaltsamkeit [powerful actions using logic and rationality].
27. This was strictly monitored and overseen.
28. But ultimately all efforts were in vain and he was not able to fulfil his task in the form in which it was envisaged.
29. Via the then leaders of the Thule Society and their clairvoyant Hanussen I, the Giza intelligences managed to take possession of the being of Adolf Hitler and to abuse him for their dark and malicious purposes, without him resisting it, because a delusional greed for power had flared up in him himself.
30. In addition to this undertaking, innumerable forces in the form of human beings of Earth who had fallen prey to the Giza intelligences were regarding their consciousness manipulated and placed in his closest vicinity, whose influence he was also unable to withstand.
31. So he was soon forced to act against his own destiny and to do things that did not correspond to his destiny.

Billy:

I imagined something similar. For I could never come to terms with the fact that Hitler was supposed to have been simply a completely normal and not a power-addicted ruler. All his doings and actions, his trains of thought known to me from newspapers and radio speeches, which I followed with interest and often with Sfath's help during the war, cannot be reconciled with the image that was generally made of him during the war. This was also made clear to me by Sfath.

Semjase:

32. Sure, it is as you say.
33. Adolf Hitler had succumbed to a delusion of power and was also maliciously abused by the Giza intelligences, with the old Thule Society playing a not inconsiderable part in this, which, however, cannot be transferred to the society of the same name of the new form.

Billy:

You already said that. You have already spoken about this society before, in connection with Ashtar Sheran, or whatever his name is. It is said that this Sheran also transmitted a novel-like book, as it was explained to me, in which it is said that his clan took the dear Moses on board a beamship about 3,500 years ago. The Ten Commandments were then given to him by these. In addition, this Sheran also claims that the events of FATIMA can be traced back to his clan. You once gave some hints about these things, but you did not express yourself very clearly because you do not have exact certainty about these events. But you promised me you would enlighten me if you could figure it out. I am now interested in whether the then Thule Society in Germany is somehow connected to this Sheran tribe and whether it has anything to do with the Giza intelligences.

Semjase:

34. Your questions brought up a series of explanations I was going to give you today anyway.
35. A few days ago, through painstaking research and surveillance, we were able to gain a clear understanding of the fact that Ashtar Sheran actually exists and that the only reason we could not recognise him was because he fraudulently wrapped himself in this name.
36. A part of his real name is ARUSEAK along with another sequence of names, and he is a cousin of the supreme Giza intelligence.
37. On their behalf he controlled the old German Thule society, in which he introduced two strong telepathic factors, but which also influenced many Thule society members and various outside groups on a telenotic basis, including those who received the pseudo-messages of Ashtar Sheran.
38. Sheran's machinations in this regard continue today and will continue in the future, but no longer in connection with the reorganised Thule Society.

Billy:

Now I understand all sorts of things, but you just mentioned a word I do not know. You said telenotical, what is that?

Semjase:

39. Telenotical simply means telenosis or telenothy.

Billy:

This is a Bohemian forest for me. I really do not know what that is. I have never heard that word before.

Semjase:

40. You know hypnosis, which is based on and built upon objective and acoustic influences.

41. In contrast to hypnosis, telenosis does not require any optical or acoustic influences, but only certain high-frequency oscillations, which are transmitted inaudibly to humans and otherwise undetectable by means of high-tech apparatus and devices, e.g. radio, telephone, radio, television and other communication and transmission apparatus and devices, although impulse telepathy also belongs to this.

Billy:

Aha, now I see clearly. I could have come up with this by using the word Tele itself. I am really stupid.

Semjase:

42. That you are not, in any form.

43. Remember, however, that despite your tremendous spiritual-scientific knowledge, you still do not know and are not aware of many things, so you must continue to learn, as the development demands that of you.

Billy:

I realise that.

Semjase:

44. That is a good thing, if you know that exactly, you will not get excited either, if I now have to explain some things to you from which you should draw a new lesson:

45. In addition to my father and Quetzal, I also pointed out to you on several occasions that you should make public lectures, etc. regarding our concerns in the form that you disclose and disseminate your knowledge in certain circles.

46. Despite my father's reminder, you still have not taken care of this very important factor, which is beginning to worry us.

47. It is extremely irresponsible of you to ignore these concerns.

48. On the other hand, however, it already borders on perfidy that you do not finally take these things by the hand, because you had promised to finally initiate these lectures.

49. It is completely incomprehensible to me that you do not keep your promise and do not care about it in any wise.

50. Something in you is obviously not clear and lets you act like this – which I can only call infamous, because breaking a promise is something I have to call mean.

51. If you do not make every effort to keep your promise in the shortest possible time and finally act according to your task, then I have to stop any contact with you for the time being until you become aware of your task again.

52. Since you have completely blocked yourself in recent times, I have not been able to research in you and to fathom the low motives for your so illogical actions and to punish yourself for lying.

53. It is ...

Billy:

Semjase, it ...

Semjase:

54. Please do not interrupt me now, because these things have to be said.
55. Everything is simply inexplicable to me, and suddenly I no longer understand your actions.
56. We decided to give you time to reflect until the last day of next month.
57. Should you not have fulfilled your task by the end of November, then everything you have worked out so far was in vain, which was not included in any form in our mission.
58. We calculated that with joy you would be in charge of your task and that you would no longer be subject to any lowly duties.
59. But that does not seem to be the case, so if you deceived us, your blockade might be the reason.
60. But this really corresponds to a wickedness which is absolutely incomprehensible to me in everything and which I never expected from you.
61. You disappointed me badly.

Billy:

I am very sorry about that, Semjase. It really was not in my mind.

Semjase:

62. That does not help us and your mission.
63. Think about everything very carefully and thoroughly.
64. You have time until the end of the next month, because until then I will not get in touch with you anymore in order to give you time to reflect.

Billy:

I am very sorry about that too, Semjase.

Semjase:

65. I cannot change that.

Billy:

Look, I – well – I am not angry at your words. I endure all sorts of accusations and the like, but ...

Semjase:

66. They were not accusations, they were findings.

Billy:

You can call it what you want, but I still think your findings are unjustified.

Semjase:

67. Why are you blocking everything so I cannot research inside you?

Billy:

You know exactly why. It was you yourself who showed me the way to this blockade on my great journey. Well, I built it according to your instructions – but why should I dismantle it now? That does not make sense to me, that is illogical.

Semjase:

68. I could explore your true thoughts in that manner.

Billy:

Fiddlesticks. You are just nervous and moreover, agitated, because everything does not make sense to you. You have to talk about me keeping calm when you cannot do that yourself. That is also illogical, dear girl. You should have told yourself to stay calm.

Semjase:

69. Should I not be upset when the threat of losing a good friend is open?

Billy:

You are pretty much letting your emotions run damn wild.

Semjase:

70. I cannot fight a strange pain inside of me.

Billy:

Please do not say such things, and excuse my words earlier. I am very sorry; I really did not mean to hurt you. Come – give me your hand – like this, your feelings will soon be controlled by you.

Semjase:

71. – I cannot understand you.

72. – You are, as always, and unusually sensitive and sweet, and that is precisely what is incompatible with the failure to keep your promise.

Billy:

Do not do that right now – how do you feel now?

Semjase:

73. My pain is wiped away; I do not understand that.

Billy:

See, it is so quick. Certain things can do miracles. You should get a little more involved with the psyche, then you would understand many things better. I have written such a small script; I would like to give you a copy if you want to struggle with it?

Semjase:

74. Sure, maybe you are really right – do you have to hold my hand further?

Billy:

Just leave them like that – it will do you a lot of good.

Semjase:

75. Sure, if you say so?

76. – Give me your document, please.

Billy:

Next time I will bring you one.

Semjase:

77. I am sure it will be good for me. –

78. I – I – I will not give you this incident unless you have to write it down.

Billy:

That would be unfair, because it would also make others realise that you are really just a human being who has to struggle with herself and who is not just a robot. I would therefore be very grateful if you would not conceal this incident. It is also honest and good, and it is also important for both of us.

Semjase:

79. Your thought process is good, and even this does not rhyme with the broken promise.
80. What is inside of you?
81. – This strange pain is coming up in me again.

Billy:

Please look me in the eye. – So, yes. – Do you find anything wrong in it?

Semjase:

82. I can see nothing of the sort.
83. – Your eyes speak very much, but I cannot recognise anything of falsehood.
84. That is inexplicable to me, because if you would hide falsehood or deception through your blockade, then one could recognise it in your eyes, because nothing can be hidden in them.

Billy:

See, that is what I wanted to show you.

Semjase:

85. This is strange to me, because it does not harmonise with your actions, which I had to condemn with my hard words.

Billy:

I told you, I felt your findings were unjustified. But that is not a reproach, it is just a statement. I have already said several times that I am an absolute loser in the field of organisation and that there is nothing I can do about it. If I am to give lectures, someone else has to arrange them for me. I know that when I say that your statements are unjustified, this is in truth only half true, for I have written the lectures well, but then I have not made any further effort to do so. So I really only did half the work, so your findings are only half true. This half of the blame that I did not make any further efforts about the presentations is therefore true. But I really do not know how to organise such lectures. That just does not fall within my possibilities. I am really quite bloody stupid about these things.

Semjase:

86. Now you are unjust to yourself.
87. It is very understandable to me that you cannot be competent for all things and concerns.
88. But you should have made an effort to have this work, which you cannot do yourself, taken away from you by someone else.
89. I also mentioned earlier that you should entrust this task to someone else.
90. I also said that Mr Hans Jacob in Wetzikon was the most suitable person for this task.
91. Why did you not discuss this assignment with him?

Billy:

True to your mission, I have done this several times.

Semjase:

92. Then you did not explain things to him enough.

Billy:

That is certainly the case, but I cannot keep picking on a human being and making him constantly aware of what has long been discussed. Mr Jacob is of the opinion that we should be talking about these speeches – oh, what, there is no point in talking ... He is of a different opinion with regard to the speeches and the tone of the speech.

Semjase:

93. It is very difficult for him to be taught, I know that, but that is no reason for you simply to remain silent and not submit our wishes to him.

Billy:

I told you I did. Your father spoke to me about it again on the great journey. Unfortunately, I had forgotten that again, and I was only made aware of it again when you sent me the last travel reports. I then addressed Mr Jacob on the evening of the debate on the 11th of October and drew his attention to this once again. The consequence of this was that he wrote me a letter on the 13th of October and objected to various points in it.

Semjase:

94. Tell me about it in detail.

Billy:

I have the letter here if you might want to read it?

Semjase:

95. Certainly.

Billy:

Here ...

(Semjase reads the letter, which takes some time, note of the 20th of October 1975).

Semjase:

96. I find these words misdirected in every respect.

97. Besides, they are quite offensive to you and my father's character.

98. If you have enough time, I will go into the beam ship and transmit the contents of this letter to my father.

Billy:

Of course I have time.

Semjase:

99. Then come – let us go.

(I go into her ship with Semjase and observe how she is tampering with various apparatuses. Now the picture of Ptaah appears on a screen, and Semjase speaks excitedly about this picture. Apparently, she is now reading the contents of the letter to her father. This takes some time again, and I see that nothing changes at all in Ptaah's face. Now Semjase is finished and Ptaah is obviously thinking about what he has heard. Now he speaks to me.)

Ptaah:

1. For now, welcome and greetings, dear friend.

2. As I have just learned, a misunderstanding has crept in between my daughter and you, which please do not pay any further attention to.

3. This is of no further importance and it clearly shows you that we are not immune to errors either.

4. Now, instead of my daughter, I would like to give you an answer to the letter there, which you are also to pass on to Mr Jacob:

5. The accusations put forward do not correspond in any form to the actual circumstances.

6. The author of the lines clearly tends to feel affected where he has no such reason.

7. Everything in these lines points to a very vulnerable self-centredness that springs from a certain self-gratification instinct, which is undeniable.

8. The originator of the letter feels set back in many things and lives in the assumption that he is better suited for certain things than others, as in your case.
9. This may very well be attributed to the economic and religious teachings he enjoyed.
10. But since he thinks and acts in this manner, he does not consider that the teaching imposed on you throughout your life was so harsh that he would never have endured it himself.
11. They would have appeared to him as unbearable tortures, and he would never have become master of them.
12. He must become aware of this and be content with the position to which he is entitled according to his abilities.
13. No life-form is able to live in higher planes if it has not yet attained the knowledge and ability and wisdom of these planes.
14. He must understand that.
15. But now that he has asked you to present his letter to me, I will not refuse to give him an answer through you.
16. So explain to him this:
17. The words clothed in the letter are questionable and unjustified in every direction.
18. It is quite clear from them that Mr Jacob is unnecessarily and thoughtlessly agitated by given facts because he feels equally unnecessarily concerned.
19. By his manifestly wrong behaviour with regard to the negation of the hard-sounding language of truth, it follows that he cannot bear the truth if it is not described and misused in a diplomatic form, which, however, truly does not lie in the sense of truth.
20. In spite of your various efforts to explain this to him, which I am well aware of, he has not yet been instructed, which is clear from the fact that he accuses you of rude and uncouth language.
21. As I heard earlier, he still calls a 'fine and diplomatic' idiom better than your phrase, which in harsh words sets out the truth.
22. It will be useful, advantageous and valuable for him in this respect if he finally learns that his view is just good enough for his professional activity, but that in order to spread the truth another speech must appear.
23. If he once tries to find old works, he will be astonished to discover that the language of truth has always been very hard and could never be paraphrased.
24. But where this was attempted, the truth was falsified and changed beyond recognition, whereby the real meaning of what was said was lost.
25. This is of great importance for him if he wants to follow the Teaching of the Spirit and of the Truth and develop in them.
26. This has already been explained to him several times and there is really no need for him to be told this again and again.
27. It must finally become clear to him that through the hard language of truth only those Earth-humans are addressed who in their development of consciousness and spirit have already gone beyond the usual predominant norm and recognise the truth in this form.
28. Thus only life-forms are addressed by the hard language of truth, which have recognised or at least suspect the real truth.
29. But humans, who take offence at this hard language, are not yet ready for the truth and not yet free enough because they do not even suspect it and are trapped in cultic religions and in a deviant and unreal mysticism.
30. Therefore, let everyone recognise it himself/herself; if he/she endures the hard and undiplomatic language of truth and recognises its value, then he/she is on the true path of evolution, but if he/she does not tolerate it and is disturbed by it, then he/she is not yet capable of high spiritual teaching and effective truth.

31. Mr Jacob should try to understand this and strive for this fact, because he has probably absorbed certain spiritual truths in himself and developed very far in the last months, if he is also able to recognise and cope with these truths and the teaching of the spirit.
32. But he must learn to separate himself from his material intellect in all spiritual matters as far as this is necessary.
33. Since he has not followed this up till now, even though he has been told to do so several times, it is absolutely inappropriate for him to complain – but also without any real reason.
34. But I also want to recommend him to read Semjase's reports, which you write down later through their transmissions, a little more precisely and also to process them, because certain things in the letter indicate that he makes too little effort in this form.
35. It is in no wise as he writes, that the purpose is fulfilled if a language is adapted to the circumstances in such a manner that it leads to the best possible success in achieving the goal.
36. This means that the path of least resistance should simply be taken.
37. But precisely this form is unviable, and precisely by following this path the truth can only penetrate very laboriously.
38. The accusation that you tried to shift the blame for the lectures you did not give onto Mr Jacob is as unfounded as anything else.
39. As I can remember very well, you have only mentioned statements that really correspond to the facts.
40. Therefore, if he blames you for putting him in the wrong light with us, with regard to our conversations in connection with your emotional world, then this corresponds to a statement that you should actually take as an insult, because this already corresponds to an insult and untruth.
41. If Mr Jacob had really tried to study the reports you gave him very carefully, he would have realised that you were not guilty of any of the things he accused you of.
42. We seriously discussed all things and facts without hiding even a single letter in the reports.
43. The meetings that were not mentioned in the reports were of a completely different nature and did not involve any persons at all.
44. There can be no question of Mr Jacob not having known that he would be responsible for organising the lectures, because we know very well from our monitoring that you have addressed him on these matters several times, and indeed in the presence of various other group members.
45. However, you too have made certain mistakes in this respect, for when Mr Jacob spoke negatively about the lectures, you simply kept quiet because you were too emotional in certain respects.
46. With regard to the statements of his acquaintances who have spoken judgementably about you, he should endeavour to name all given facts.
47. Certainly, some judgements were partly of a negative nature, but these were made as a result of ignorance of the facts or as a result of not possessing the capacity to judge or as a result of bias in unreal mysticism, etc.
48. Other judgements, however, were quite satisfactory and some persons have even acquired a lot of knowledge in the meantime and are very grateful that they were able to acquire this knowledge with your help.
49. But when he speaks of reactions, as for example in the Straubinger case, then this is absolutely illogical, because he knows very well that this life-form has fallen into a Christian fanaticism, which will make them very strongly dependent on the cult religion in their next life as a new personality by means of memory bank impulses which it will recall.
50. This fanaticism is so pronounced that, according to our probability calculations, it will neutralise itself only after its fourth revival as new personalities in the memory banks.
51. That he attaches importance to the judgement of such a life-form in such important things is not only completely incomprehensible and illogical, but also absurd.

52. From this form it also becomes understandable that he accuses you of being beguiled by some praises and that you are not objective enough to be able to recognise a tendencyless and bare truth.
53. This debate is devoid of reality and testifies to Mr Jacob's extremely poor judgement.
54. The truth in the present important magnitude cannot be spread in great masses and among the ignorant people.
55. The seeds of truth are currently being sown first in the meagrely prepared soil, which is still alive with many vermin that devour many seeds.
56. Only very little seed will fall in small circles on better soil and take root, grow and ripen into fruit.
57. But it is precisely the fruit of these small circles that is of the greatest importance, for it is they who will let their fruit ripen and inseminate the soil around them anew, which will become a little more fertile again through their existence in the immediate vicinity.
58. So gradually the whole soil will be fertilised and brought to life.
59. From this it can be seen that only the few seeds of highest importance that thrive and ripen in small circles are of the utmost importance.
60. So when Mr Jacob speaks of an unobjectivity, he is speaking only of himself, because it is not we, but he, who is not objective.
61. With astonishment I must further note that he accuses us of ignorance of his person, if I have understood correctly, because he states that we are 'wrongly led' regarding our knowledge regarding his person.
62. Even if he mentions my daughter by name and in the same form only Quetzal, I feel that his words are also related to me.
63. As sorry as I am, I have to say that I find these words presumptuous, even if he does not know our possibilities of person analysis.
64. But let me explain so much to him that we know him very well in all areas and know very well that he shows himself facts in various things that are not his own.
65. If he really knew only a small part of himself, he would also be able to make an objective judgement when he is spoken about or certain things are made known to him.
66. But since this is not the case, he feels hurt and attacked on many occasions.
67. He should therefore really be honest in his efforts to accept and digest the hard words and idioms of the truth, because this is the most important factor that gives him a hard time.
68. He also speaks of a threat which I myself am said to have made against him with regard to a group exclusion.
69. Also for this I would like and can only recommend to him to study and process all reports very carefully and to see and grasp the given words as they really are given.
70. It was clearly and unambiguously stated by me at that time that he would have to be excluded from the concerns of the purely organisational side of your group if he really did not make serious efforts to organise the lectures.
71. There was never any talk of a group exclusion on the whole, even if he now explains it so.
72. So there can be no question of putting him under pressure.
73. That is his unobjective view alone.
74. I can only answer his statement about some human warmth and a constructive love by saying that we must be very objective and real in all things and concerns, because only in this manner can we fulfil our mission.
75. I already explained that the truth sounds very hard, and I now explain that it cannot be clothed in emotions.
76. If we were to act contrary to this, we would have to put a very quick and often painful end to the erroneous doings of many Earth-humans, for our feelings would degenerate into compassion, which would never and under no circumstances be justified in terms of complying with all creational laws.

77. We feel love and warmth for all life-forms, also for the Earth-human.
78. But we have to be very reserved with him and prepare him very slowly for what he so eagerly longs for, just for this warmth and love.
79. But the first condition for fulfilling this wish is that the Earth-human himself/herself must become aware of true love before he/she can demand it from others.
80. It is not given that he/she only always demands and pays no price for it himself/herself, as it was the case with him in manic form until now.
81. Mr Jacob himself provides the proof of this fact, for countless things we have already given him, but he has only kept on demanding without giving what we should have demanded of him, namely, the final conversion to the recognition of incontrovertible facts.
82. But we did not demand it from him, because we knew very well, through our later overseeing and monitoring, that he needed a lot of time for this turnaround, because he is still too much biased in worldly material and strictly religious concerns, but he is not reproached for that.
83. In a single point of his letter, he is right if he finds us guilty, namely that we do not know the Earth conditions in concrete form.
84. That is indeed the case, and we are therefore making every effort to remedy this situation.
85. It seems, however, that by naming this error that we have made, he estimates himself to be of higher value in his own value than is the case with him in truth, for otherwise he would not be able to speak in this form.
86. There is still a great deal to explain about this letter, but that would go much too far.
87. I will therefore leave these remarks at that and take into consideration, in his favour, that it is very difficult for him to cope with the new teaching that has broken over him and that for him everything is very new and strange.
88. He should therefore not take my explanations as reproaches and not as malice, but only as what they really are, namely statements.
89. According to his letter, he himself wanted to hear an answer from me, which I have now given him.
90. Before he again expresses himself in thoughtless and unobjective words, I suppose I can assume that he thinks about everything very carefully beforehand and processes everything just as precisely.
91. It would be very careless of him if he continued to stand by everything in such a negative and unobjective form, for he would thereby deprive himself of all possibilities of a tremendous progress in this life.
92. He himself has worked out an opportunity for an evolutionary leap, which he himself threatens to destroy again, which would be very unfortunate and which we would also regret extraordinarily.
93. We all appreciate the steps he has taken so far and thank him for this.
94. However, this must never tempt one to become agitated and vocal in an attacking and unobjective manner.
95. He may bear in mind that I am many centuries older than him and that he may trust my judgment.
96. May he therefore consult with himself and may he also speak with you in calm form in order to gain clarity about all things which have already been advised to him once, as I know.
97. But there are two things I must mention about which he must be made clear:
98. There is no form whereby it can be claimed that the faith of the church should be switched over to you, as he interprets it.
99. Let him be very clear that such statements are devoid of all given facts and that he should not name such things.
100. Often in earlier times such statements were the reason for falsifications, whereby good and conscientious Earth-humans were transformed into saints, etc. in some missions imposed on them.
101. He may therefore be very well aware that you are only a new prophet and that you have to proclaim the truth and other true necessities allowed to you.

102. The only factors that may therefore be mentioned are first and foremost the Creation itself, then the knowledge in the truth, the truth itself, the universal love, the wisdom and the relative absolute fulfilment of the final culmination point, and the associated spiritual teaching.
103. You yourself only play a role in the importance that you are the mediator, but never more, which you know as well as Mr Jacob, by which he himself accuses his statement of untruth.
104. The second point is this:
105. Mr Jacob may be very clear that you have certainly completed your evolutionary leap without the slightest damage.
106. But he may also be very clear that you have worked hard and with difficulty for nearly 40 years for this evolutionary leap, and it is therefore not true that you simply absorbed the knowledge he objects to without having worked it out.
107. This has been said by him very imprudently and quite obviously he has not worked hard enough in these matters to gain the necessary knowledge.
108. It is now up to him to decide for himself and to go his own way or to really try to take care of our interests.
109. We cannot and do not want to force him in any form, because every life-form has to follow the path of its evolution itself.
110. It may be said to him here, however, that the warmth and love of which he spoke and which he was not able to find and recognise is sufficiently present in all of us and that we also send it to him.
111. We have voluntarily assigned ourselves to this task, to which we are incumbent, here on the Earth, endeavouring to transmit very much worth knowing to the Earth-humans and also bringing, together with you, a valuable teaching as well as knowledge and wisdom.
112. This, too, is warmth and love, and these correspond to much more than we are actually creationally-based obliged to.
113. Further things probably do not have to be explained and elucidated, because it is clear where the fault really lies.

Billy:

Your words will not exactly please him.

Ptaah:

114. This will be so, but I cannot praise him if he has not become deserving of such, although he expected such praise.
115. If he finally devotes himself objectively to all things, then he must realise for himself that he does not deserve praise.
116. It would be much better for his development if he would face the events and the constantly arising things than to keep away from a juxtaposition in his somewhat peculiar manner.
117. It may be explained to him that he has to face the facts and cannot simply pursue an ostrich policy, as you on Earth aptly say for avoiding the truth.
118. Personally I will recommend to him to speak with you and finally to be instructed, if he turns to the truth in necessary and given form.
119. However, he must learn very intensively that the language of truth always works very hard and can never be offered in diplomatic form.
120. The teaching of the spirit demands a completely different language than is usual in everyday life.
121. In this he must finally realise that he must separate his religious, professional, economic and recognition-seeking, sociable form of language from that which has become known to him as the teaching of the spirit [now termed 'Teaching of the Creation'], of love and truth, and of wisdom and knowledge.
122. He cannot continue to evolve if he thinks, speaks and acts in the same spiritually doctrinal form as is usual in humanly sociable as well as religious and professional forms.
123. Here he must finally become aware of a hard separation of these factors:

124. The language of truth is hard only because it is the language of truth.
125. But the truth again sounds hard to the Earth-human only because he/she perceives it as annoying, as insulting and intervening in his/her own personality.
126. Further, the language of the truth also sounds hard to him/her because its form openly exposes to him/her the mistakes he/she has committed and has not yet rectified.
127. It is precisely in this that the Earth-human finds an injustice, presumption and loutishness, as Mr Jacob calls it, because he is of the opinion that, on the one hand, a form outside his own personality has no justification whatsoever for making his mistakes apparent to him, but on the other hand, the factor that the Earth-human makes himself/herself arrogant in this form and is guilty of the erroneous opinion that he/she is not guilty of any mistake, also plays a role.
128. He/she just wants to be faultless, and thus deceives himself/herself.
129. That is the manner of thinking of the Earth-human in this regard.
130. In his diplomatic form of speech Mr Jacob may, at his own discretion, communicate religiously, professionally and humanly-socially with his fellow human beings with whom he must maintain contact.
131. This is the language of your worldly-material and religious life.
132. This language, however, is unclear, confused, feigned and dishonest, since in most cases it serves only to gain an advantage in religious, professional or purely material terms.
133. Mr Jacob calls this diplomacy and does not consider that this very form of language is one of the greatest evils of the Earth-human, which again and again leads to deadly misunderstandings and plunges your world into devastating wars.
134. Diplomacy is to be equated with lies and deception, because in this linguistic form the effective facts are described, changed and falsified and never those hard words are used which absolutely unambiguously and unquestionably call the facts in their full sense.
135. But precisely this must not and never be the case in the proclamation of the truth, for the truth is not lies and deception, but the reality of the creational laws and recommendations as a whole.
136. But these can never be described in diplomatic form, for even the smallest of them would change the meaning.
137. Mr Jacob calls this form 'rude language' and I understand very well what he is trying to explain with it.
138. However, here too he is not objective and does not give any thought to his statement.
139. For if he had ever engaged with it in a mental and feeling-based manner, he could have defined his own manner of expressing himself, because 'uncouth' means that something is raw, unpolished, natural and not embellished and levelled by being planed.
140. As an example, serve Mr Jacob an ice rink:
141. If an ice surface is uneven and rough, i.e. unplanned and unpolished, then it is covered with many small undulating and jagged elevations.
142. On this ice surface a person is able to walk very well without slipping or falling, because the natural unevenness, roughness and unpolishedness of the ice field causes a laborious walk on it, but it prevents slipping and falling.
143. A human walking on such an unpolished and coarse ice field feels the unevenness under their feet, finds it annoying and pays close attention to it.
144. But he/she also knows that it is precisely the unevenness that prevents them from falling, so they gladly accept it.
145. If, on the other hand, this ice field is smoothed and polished, it becomes a dangerous treacherous trap, a dangerous black ice that no longer offers any support and on which falls can no longer be avoided.
146. The ice field is now flat and beautiful to look at and to walk on without visible unevenness, but now death, destruction and misfortune lurk.
147. The human being who walks on this ice field knows this well, tries to protect himself/herself against it and yet will be powerless against the malice of black ice.

148. Despite their attentiveness, they will suddenly slip and fall, injure themselves or even suffer death.
149. If Mr Jacob finally considers all these things in a reasonable form and lets himself be taught, he will finally grow in consciousness as well.
150. Unfortunately, physical adulthood is not enough to achieve the goal of life.
151. It would be very painful and very alarming if Mr Jacob were to go his own way, as he called it.
152. We would all be very sorry about that, because he has made admirable progress in recent months, in and of himself much more than was to be expected.
153. But the fact that he periodically lets himself slide back into the old trajectories should not happen to him anymore.
154. It is well known to me through our monitoring that not only his personal concerns, thoughts and feelings lead him to this respective response, but that he gets too involved with the judgements and statements of others, according to which he then falls back into his old negative forms of thinking.
155. I am very much aware of the fact that this was also the case during the night of the 11th to the 12th of October, because at that time we were exercising further monitoring upon him.
156. That he then later wrote this letter, however, has escaped us, because we had to interrupt our monitoring for much more important reasons.
157. But especially in his case I may explain to you that we have been particularly concerned with him so far and have researched him.
158. Therefore, it is absolutely inappropriate of him to accuse us of not being accurately informed about his being.
159. This actually corresponds to a presumption, because we really know him very well.
160. If he would have the opportunity to find out about our evaluations of him, he would be deeply astonished, because we know his most secret emotions and know very well about his unfulfillable desires, hopes and impulses.
161. He should be aware, however, that these are unattainable for him in this life, because he is only following the path of slow recognition, which has no connection with what he has worked out as a novice, in worldly schools and professional teachings, etc. He should also be aware of the fact that he is not able to fulfil them in this life.
162. It is very much to be wished that he will finally be instructed in all things and face the realities.
163. The form of his action with the letter is not correct.
164. On the contrary, it indicates incorrectness and a form of shirking oneself and evading the truth.
165. This form, however, is not worthy of praise, but worthy of criticism.
166. We are well aware of his various efforts in our matter, for which we can praise him, but I have already mentioned this.
167. It is not appropriate, however, that we should give praise to ourselves for all our achievements, only because he, as an Earth-human assumes that he needs a hymn of praise for his good deeds.
168. He must learn to do the good, the true and the loving and wise as a matter of course and not only out of the urge that he be showered with songs of praise for it.
169. If, however, the Earth-human thinks in such a manner and is only oriented towards the praise that he/she wants to attain, then in every respect he/she strives for one thing or one act only for the sake of praise, but not because he/she has come to the realisation that his/her thinking, doing and acting have become a creational matter of course in the consciousness of fulfilling one's duty.
170. This is just like the warmth and love mentioned by Mr Jacob:
171. If one works only to gain warmth and love from outside one's own personality, then this arises only from an egoistic thought and feeling, if warmth and love are not felt and relayed by the demanding person himself.

172. Mr Jacob should become clear and aware of these things, let himself be instructed in them and act and align himself accordingly in the future.
173. If he threatens us that he wants to go his own way, then this threat is completely inappropriate, because the mistakes were not made by us and not by you, but by him.
174. But if he really wants to go his own way, then that is his free decision and his own doing, but also his own harm in the form that he thereby inhibits and maliciously neglects his evolution.
175. But he may also be aware that his threat does not impress us and that we can only feel sorry feelings for him.
176. If he really wants to leave, then this falls under his concerns and his own decisions, and he is not irreplaceable either.
177. If he simply wants to pass on his responsibility, then we will find a replacement for the tasks that were intended for him.
178. Even if this may take some time, it will still be so, because we cannot wait many years for him to finally come to his senses and let himself be instructed.
179. Time is running out and pressing, even for him, and it is not acceptable for the necessary work to be left unfinished.
180. May Mr Jacob be clear about this, if it is now at his discretion what he wants to do.

Billy:

All I can say is he's not going to like it.

Ptaah:

181. I can do no more than appeal to his mind and his reason what I have done with my words.
182. I cannot devote myself to these things any further now, because I have other duties.
183. So live in peace.
184. I was very happy and delighted to see and speak to you so unexpectedly today.

Billy:

Goodbye, Ptaah. The pleasure is all mine.

Semjase:

100. I have been unfair to you.

Billy:

I am not mad at you for that.

Semjase:

101. Father has been very busy lately, so he has not given me the latest monitoring reports yet.
102. I am sorry I accused you of dishonesty.
103. Only now do I understand the connections and I have become aware of why the purported things do not correspond to your nature and behaviour.

Billy:

Can you not leave this nonsense? I do not think about it anymore.

Semjase:

104. You are much more advanced in these matters than I am; I will try to learn that from you.
105. Of course I take back my words and ...

Billy:

Leave it now, I have really forgotten everything. Tell me what Moses and Fatima have in connection with Sheran. You did not give me any information about that.

Semjase:

106. In fact, I did not:
107. The events of Fatima actually trace back to these intelligences, as do many similar events.
108. All we knew so far was that the Giza intelligences were responsible for all these events and that everything was done by Ashtar Sheran or by his command.
109. This has only been known to us for a few days, since we were able to unveil the secret around him.
110. The case with Moses behaves is somewhat different than was explained, because the Ten Commandments, of which there were actually twelve, were not given to him in a spaceship, but actually in that place which is handed down to you in the Bible.
111. In this statement the truth was handed down to you as it really happened, at least as far as the place of the event is concerned.

Billy:

Can you be sure of that?

Semjase:

112. Sure, with absolute certainty.

Billy:

Good. What I would still however like to say: You explained to me with the last contact that furthermore or in the future those things are not to be included any more in our reports, which are concerned with any events, which I am supposed to influence. You said this was already being doubted, that it actually was. You were right about that once again, because they actually threw it at my head on the last discussion evening. I would therefore wonder why you knew this in advance again. You told me on several occasions that you would only tinker with the future if it was absolutely necessary.

Semjase:

113. Look here; this apparatus, it is an area analyser.
114. If I turn it on now – like this – what do you see now?

Billy:

Man, man – that is Mr Jacob as he lives and breathes.

Semjase:

115. Sure, you can see he's very busy.
116. But now look here on this scale, here the thought swinging waves are recorded.

Billy:

This is a real wire mess ...

Semjase:

117. ... but from which we can recognise all values.
118. Look, this figure here, for example, springs from Mr Jacob's subconscious.
119. If I enlarge it now – so – what do you see now?

Billy:

Girls, these are real pictures.

Semjase:

120. Sure, and what do you see on it?

Billy:

That – wait, that – yes – that is a day. How can I know, I am going crazy. How do I know this is a day? – Man, girl, this is the next Wednesday and this – this is a time.

Semjase:

121. You are simply fantastic; you know how to read the analyser without me having to explain it to you.
122. I had to learn it first.
123. You must be very educated in picture deciphering.
124. I am surprised, because I did not know that.

Billy:

Is that really the case?

Semjase:

125. Sure.

Billy:

Shall I read on?

Semjase:

126. Sure, what do you see?

Billy:

If I decipher it correctly, then the time to be seen is Wednesday, the 22nd of October 1975, exactly 11:03 hrs. Is that right?

Semjase: *(laughing)*

127. Sure, what next?

Billy:

Hans Jacob reaches for the phone and sets a number. – Man, he's on the phone with me ..., he wants to come to me around 2 o'clock in the afternoon. However, this time varies somewhat.

Semjase:

128. You decipher and recognise the facts very accurately, because exactly your findings are transmitted by the analyser.
129. Mr Jacob does not yet know anything about these coming events, for he has not yet become aware of them.
130. But his subconscious already knows what is to come and is now working in this direction.
131. And as you can see, we are able to record these facts through our analysers and read them.
132. That is the way we oversee and monitor and so get very accurate data about all the things that matter to us.
133. In the same way, I have also learned that our statements regarding your influence on certain events in your own group are questioned.
134. So I did not look to the future, but only used our analysers for these things and monitored the subconscious of different persons in your group.

Billy:

Now I understand – but this one here, these strange forms there, what do they show?

Semjase:

135. A moment – so, what do you see now in the enlargement?

Billy:

Girls – these are also pictures, only they change constantly and are in constant crazy movement – wait a minute – aha – I – yes it has to be like this; these pictures can surely only come from the consciousness. That must be Hans Jacob's consciousness, or am I wrong?

Semjase:

136. It has its correctness with that.

Billy:

Fantastic. – With these things here, nothing is hidden from you at all.

Semjase:

137. That would actually be the case if we used them without interruption.

138. But since this is not the case and we still have a lot to learn, we use these devices only for overseeing and monitoring purposes.

139. Everything else that is necessary is worked out in the normal way that is also given to you, namely in the way of the thought work that corresponds to the normal course of evolution.

140. But since this way requires that mistakes are made in order to gain knowledge, we are also subject to wrong decisions, wrong actions and misjudgements and mistakes etc., just like the terrestrial human being.

Billy:

That makes sense to me. But may I see something else on the analyser, because ...

Semjase:

141. Sure.

142. You can simply hold your hand on this surface here, then this globe will rotate here until it reaches the desired place, until it is recorded under this needle here.

143. If you then put your hand on this plate here, you can call up any desired life-form on this map enlargement, according to your thoughts, which are transmitted through this receiver here into the apparatus.

144. So you know exactly where this life-form is at the moment.

145. If you then touch this button here, then the life-form you want appears in this screen and next to it the analyses that you now know and are even able to decipher.

Billy:

Well, I have understood that, then I want to go – so, there we have Spain. Now I want to bring in the generalissimo – aha, there he is already. – Wait a minute, you touched something here to get the figures enlarged. – Aha, exactly, there they are already; now let us see. – Aha – that is interesting, the guy has a deadly fear in him. – Man, he's shivering with fear, but from what?

Semjase:

146. Take a good look.

Billy:

Uh – aha, here, that must be it; the bird is scared to death. He's actually afraid of death. Girl, this jack of murders, he simply has people executed and in doing so he himself bibbles for his windy life. That is all there is to it. The guy is sweating with fear of death. Wait a minute, what is going on in his subconscious? – Oh, here – that is funny, there is no fear in it. I do not get it. His consciousness is shivering with fear, why is not his subconscious?

Semjase:

147. You think illogically:

148. The subconscious knows very well that death is not a terror and that everything is only a transition to another life.

Billy:

Oh, of course – man, am I daft. Of course, the subconscious knows that exactly and therefore knows no fear. This can really only lie in the consciousness which is still in bondage to unlogic and unintellect. But wait a minute – that is great. What this subconscious knows; if I decipher this correctly, then it says that Franco will suffer two more severe heart attacks in the night from morning to Tuesday. Is it true?

Semjase:

149. Sure.

Billy:

Good, then I am reading it right. And this here – girl, is that even possible. These pictures mean that the subconscious of this dictator Franco knows exactly that he will die. That is crazy, Semjase, it cannot be, can it?

Semjase:

150. But that is the case.

Billy:

Legendary, then his subconscious knows that he will be dead in a short time. Wait a minute, the date is ...

Semjase:

151. Stop, you cannot call that.

Billy:

Why not, it is clearly and explicitly deciphered here.

Semjase:

152. We must not interfere with particular events and influence the course of events by providing data at an early stage, which would result in violent changes.

153. It must be enough for you that you now know his date of death, but you must not name it before it has occurred.

154. You must remain silent about this and it must be enough for everyone else to know that dictator Francesco Franco of Spain will soon be departing this world.

Billy:

Your wish is my command. I am sorry, because I should have known that myself.

Semjase:

155. Sure, you know that, but it is not for me to reproach you for that.

Billy:

Thank you. – Wait a minute, I deciphered Monday to Tuesday earlier, so that is tonight, right?

Semjase:

156. That is how his subconscious speaks, yes. –

157. I would like to explain more of our equipment to you and let you work on it.

158. For today, however, it should be enough.

159. I have to go back and devote myself to my other tasks.

160. I will come back to my promise at a later date.

Billy:

Thank you. But how is it now with your order that we should not see each other again until the end of November?

Semjase:

- 161. I explained that to you in ignorance of the real facts.
- 162. Now that I am oriented, of course there can be no question of that anymore.
- 163. I am really very sorry about everything and I have...

Billy:

Now please make a point and stop making nonsense excuses. We had agreed once that we do not have to apologise for mistakes made, because mistakes really only serve the purpose of further development and thus inevitably have to appear.

Semjase:

- 164. Sure, that is so.
- 165. Maybe sometimes I let myself be guided suddenly by my feelings in certain things?
- 166. That must be the case, because I have made various factors of your own myself.
- 167. But somehow I feel quite comfortable with it, and now I know that emotions do not always have to be switched off and are very valuable for certain decisions.
- 168. Perhaps my people have put too much emphasis on controlling their emotions and thereby expropriated themselves of something.
- 169. Sure it has to be, because what you taught me tells me that.
- 170. That is why I have also drawn up a report on this to our High Council, which I have sent to it verbatim, which it found to be a very good report and which has also been submitted to the members of our people, if everyone is now trying to follow that lead.

Billy:

I am glad you did.

Semjase:

- 171. I also think so.
- 172. But now I really have to go.