

Democracy



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True Democracy

Translation from FIGU Special Bulletin No. 100, July 2016:

http://www.figu.org/ch/files/downloads/bulletin/figu_sonder_bulletin_100.pdf

Translation by Bruce Lulla, corrected by Mariann Uehlinger and revised by FLAU 12th August, 2017

Reader's question

Dear Elisabeth,

In a contact in 2011 (printed in Semjase Block 25) Billy said to Ptaah that at some point it would be good if Ptaah would say something about democracy. Could you please ask Billy at some time whether he could talk with Ptaah, that is to say, if he could get a detailed explanation from him about that?

It would certainly be of general interest, because it would be a valuable instruction and a guideline towards the realisation of a true democracy amongst the human beings, which we human beings of Earth could strive for.

Achim Wolf, Germany

Answer

In accordance with the conversation with Ptaah from Saturday, the 7th of April 2012 (Contact 538), the following cited conversation took place with regard to a true and direct democracy, as it equally exists amongst the Plejaren peoples, whereby such a democracy in this frame does not exist among terrestrial peoples, neither will it exist for a long time. The whole of the conversation and the given explanations shall and may not, however, be used to bring about, in any kind and wise, in any terrestrial states, revolutionary and subversive machinations against governments, parliaments and parties, etc. Everything explained merely represents the Plejaren form of democracy and the will of the Plejaren peoples regarding this, hence it may not be concluded from this that the whole thing shall be a corresponding instruction and meant for revolutionary

deeds and machinations and for subversive purposes in relation to terrestrial governments. When it is said according to old predictions (which lead back also to Jmmanuel among others [see: 'Talmud Jmmanuel', the 25th chapter, 'The Prophecies', page 193, verse 10]), that the peoples themselves rise up against their governments, i.e. authorities, as has been the case for many years, especially in the Arab world (e.g. Tunisia, Libya, Egypt, Yemen and Syria, etc.), then that which emerges from these uprisings of the peoples, to a new form of government and military regime, has nothing to do with a true and direct democracy or even just with a partial democracy, consequently also in this respect no comparisons can be made to the effective democracy of the Plejaren. Truthly, all of these countries fall from one tyrannical, despotic and dictatorial form of government and dominance into another, which likewise has nothing to do with a true and direct democracy and is therefore just as tyrannical, despotic and dictatorial as the previous forms.

Billy

Excerpt from the 538th official contact conversation of Saturday, the 7th of April, 2012

Billy ... However, something else: Achim Wolf has written and asked if at some point you would say something about that which is to be understood by a real democracy. He has asked, because during a contact conversation we had spoken together about this topic. In addition, you have privately mentioned to me that at some point you would say something about this in more detail, which in the meantime, however, has once again fallen into oblivion. Now, however, what you have to say regarding this would also be interesting for me. Achim wrote the following: ... (see letter to the editor at the top)

Ptaah Actually I have not remembered that, but I would like to fulfil my promise, although I must clearly and plainly say, that the whole thing solely and exclusively corresponds to our Plejaren understanding of democracy and has nothing to do with the understanding in this regard that prevails amongst the terrestrial

peoples. It also shall not serve this: that you will be suspected of being politically active and want to achieve something in Switzerland in connection with my explanations. Were such a suspicion nevertheless raised, then this would correspond to a lie and calumny. And what I will be explaining regarding this must never be used in such a way that politically and publicly subversive machinations shall come about from this on Earth. My statements are only purely to give an account, which is given with regard to our planetary-governmental democracy and how it is handled. Thereby I must also say that I must restrict my explanations to a single discussion because everything is far too extensive, therefore I would have to speak about it on several occasions and explain everything. Which, however, would probably lead too far, which is why, according to the extensiveness with regard to the democracy as we understand and handle it, I must therefore explain everything briefly and yet in enough detail so that a clear picture emerges.

Billy It is good to mention that no politically and governmentally motivated subversive measures should come about from your explanations, because it must be understood that your statements only give an account of what applies and exists as a democracy with you. The whole thing shall and may therefore not be an instruction that on Earth, in any state of Earth, politically subversive actions come about from this. Additionally, I also think, at least according to what I know about your Plejaren handling of the democracy, that your understanding of democracy can hardly likely be realised in any state in the present time and in the near future on Earth. Therefore, I also strongly object against the fact that I could be alleged to be politically active and try in some kind and wise to propagandise something in the form of a democracy as you will explain it.

Ptaah This is the sense of my words. My explanations serve solely and exclusively to make clear the understanding of democracy and the state of democracy, as the whole thing applies to us Plejaren. If decisive upheavals and developmental changes shall come forth for the better with regard to a true democracy, then this requires deeply motivated, willing as well as absolutely peaceful and slow purposive changes by the whole people. In the course of this, no insurgency, no illogical Gewalt¹ and likewise no coercion must ever

appear, and indeed neither on the part of the people nor from any groups nor from the ruling ones and parties, etc., as also not from military and security forces and so forth.

Billy Everything must therefore be in accordance with an absolutely peaceful will of all the people and must not lead to Gewalt and coercion and naturally, above all, also not to acts of terrorism.

Ptaah Democracy requires that from all sides, so therefore from those governing, the parties and the people, everything is handled, transformed and carried out equally and in peacefulness and therefore no Gewalt, coercion or repressive measures appear from any side. A true democracy must therefore be built up without Gewalt and coercion, etc., already from the ground, consequently no acts of Gewalt and coercion or retaliatory measures in any form by any side must appear. And as an explanation of what we Plejaren understand by democracy, I want to explain the following: in the case of us Plejaren, around 52,000 years ago, the true democracy and thus also a lasting peace ever since as well as an extensive freedom was established amongst all peoples, which happened due to the fact that all undemocratic forms of government and their modes of action were prohibited. That also led to a definitive peace amongst all peoples, hence we Plejaren have been living in true peace and in real freedom ever since. The peoples themselves namely want peace and freedom, however no war, no despotism and no dictatorship. Wars, despotism, dictatorship and tyranny of any kind in each case always come from rulers, parties, parliaments, military and from secret services, etc., as well as from governing ones and their proponents and followers, never however from the peoples themselves, because they are fundamentally against war, unpeace and unfreedom, etc. The whole thing is founded in the cognition that forms of government, which are based on parliaments and parties or on despotism, dictatorship or republics, etc., are contrary to any true democracy and are a deception against the peoples, because they are being deceived through untenable promises, propaganda and lies, etc. Thus our ancestors proceeded on the assumption – which has maintained itself as such up to the present day, and has confirmed our true form of democracy – that the people, if they

themselves must decide in their own responsibility, bring to bear their true and uninfluenced opinion. In contrast to this, it is the case that, if the people-leaderships are not elected by the people, but rather there exist any forms of government and parties – which under some circumstances influence the elections through propaganda, etc., as well as by vote-buying and vote-falsifications or through Gewalt and coercion – one's own personal and free decision is not brought about. If some things are thus put to the vote and to that a yes or no is brought in by the voters, then this in general does not correspond to their own opinion and vote, but rather to one influenced and imposed upon them by means of propaganda, Gewalt or through being bought. This means, however, that with that, the true democracy and the understanding for it are already nipped in the bud, namely because one is only allowed to vote and to be for or against something, without one being able to responsibly express one's own opinion, openly bring it up and for it to be taken into consideration. Consequently all other voters are not able to personally study the opinions of the individual citizens carefully, which, however, on the contrary must publicly be the case in a true democracy.

If, however, only propaganda is made and an open discussion of the issue is not carried out, consequently all citizens who have something to say to the issue are not listened to, then one way or the other, this is dictatorial – determined by those governing, the parliaments and parties. So in this wise, the people are only allowed to take part with a yes or no in an election, without the possibility of a personal and direct expression of opinion, hence the voting cannot be explained. In a true democracy, however, each person called to an election must be able to express his/her free opinion with regard to a for or against and to make clear what is his/her view and opinion as well as his/her wish and also the reasons for the approval or rejection of that which is up for election.

All forms of government without real popular representation, exclusively chosen by all the people, show that solely through the ruling powers and parties predetermined things are called to election, and indeed no matter in which connection and about what things should be on. The individual citizen of any people has nothing to say, which corresponds to no more and no less than a

tyrannical and dictatorial system, and namely under the guise of a supposed democracy. Thus, in any case, the big problem is always a governmental form of this kind and its entire mechanism, by which a true democracy is prevented. However, such governmental forms lead in one way or another to more or less heavy conflicts in all peoples and social classes and, above all, naturally also in the parties, parliaments, government circles and in the particular individuals themselves. This proves that the methods of the election and those kinds of 'referendums' are worth nothing and in any case always bring about the failure of a true democracy. Due to such a policy, all basic approaches to a real solution of all problems are successfully hidden, as well as the fact that any form of a governmental instrument is completely wrong and must be replaced by a true people's leadership and democracy. If governmental instruments are given and not true democracy and people's leaderships, chosen solely by the peoples, then conflicts are constantly and unstoppably brought about by the governments, because only those sides of society are represented which always stand in line with the parties, classes, sects, rulers and leaders and hand over their votes for an election in their sense. Governmental forms of all kinds, whether half-way good or bad, never represent the peoples and act and speak not on their behalf, but rather their acting and speaking is based only on their own plans and wishes, etc. This is fundamentally recognised by us Plejaren, that a representation of the people can never be given by any governmental forms, but only by the people's representation determined by the peoples. This cognition was used by our ancestors in order to build up a true and peoples-wide democracy. Only representation of the people for the people is democratic, whereas (government) representation amounts to a deception. And only because these facts were recognised by our ancestors, could the instrument of democracy be initiated and all problems be resolved, which had constantly led to unsatisfaction of the peoples as well as to unpeace, unfreedom and frequently also to uprisings, revolutions and war, as well as to tremendous destructions. Thus, all-embracing democracies of the peoples arose and were realised on our worlds, as a result of which an end was put to all despotic and dictatorial governmental-forms and rulers, etc., and the entire might altogether was granted only to the peoples and implemented by elected leaders of the people. And for more than 52,000 years,

according to the terrestrial human being's sense, this has stood the test of time, consequently never again have any more uprisings, revolutions, unsatisfactions of the people and no small or large wars whatsoever broken out since that time. Thus our further ancestors altogether found the definitive solution on all our worlds for all political problems and showed the way to all peoples, in order to find the way out and get out – from the dictatorial rulers and those governing – into a true democracy, which is solely founded in the ample might of the people, without representatives and substitutes. A true democracy must come about in a realisable, systematic and direct form of a clear decision of the people and chosen leadership of the people and distance itself from all governmental-forms which are completely undemocratic or only partially democratic.

True democracy is an entirely human problem, which not only must have validity in the politics, but also in all circles of family, friends and acquaintances, as well as in any community, and indeed irrespective of its kind. However, ever since the humankind has existed, there have always been large and very severe problems regarding this, particularly because the term 'democracy' is subject to a completely wrong assessment and a far-from-the-truth understanding by the human being. Consequently any humankind, which has not yet integrated itself into the true democracy, is faced with constant problems and many kinds of risks with regard to a correct and peaceful, free and harmonious mode of living together, which cannot be mastered. The misunderstanding of all human beings and peoples with respect to a real democracy brings forth the severe consequences, which as a rule bring about strife and discord amongst the individual human beings as well as war and terror amongst the peoples and states. As a result, it is impossible, however, in any kind and wise, to bring about a real democracy, and namely not least also because religions with their belief-based principles also get in on the act, through which hatred against those who believe differently arises and as a consequence also terrorism. And this carries itself not only into the families, in friendships and in circles of acquaintances, but also into small and large communities as well as in the peoples, whereby any democracy is already suffocated at its root, before it can even bring forth merely a seed or let one such grow.

All familial, amicable, community-based and political systems can bring forth no true democracy, if everything is built up on dominance and might. If dominance, might and hierarchy rule in the family, in a circle of acquaintances and friends, in a community, in a people, in a state and in its organisations and so forth, then an extensive and true democracy is absolutely impossible. It also makes no difference, whether the dominance, hierarchy or might is led peacefully or with Gewalt, just as it is also completely unimportant whether these forms of might are practised by family heads, community leaders, superiors, mightful ones of state as well as by religions, sects, particular individuals or parties, etc. The result is always the same, namely, that a victory always comes about for those who wield the rulership, and thus the might of the hierarchy. And as a result of the fact that this instrument of rule can come to the fore, all those who are subordinate to the might and subject to it, suffer a defeat. As a consequence, however, the democracy will also suffer a defeat, because it is already destroyed in its root before it can even form into as little as one iota. If a family, a friendship, a circle of acquaintances, a people or a state is led or governed by means of dominance, hierarchy and might, then always the law of the stronger, the ruler and the mightful one applies, which, however, truthly corresponds to a dictatorship. This applies even if in the politics a system of parties is given in which the party members are told for what they must give their approval or what they must reject, because this also doesn't correspond to a democracy, but to a party dictatorship. When a political campaign is conducted in a party-based form, then those win who make the best promises, which they, however, cannot keep, consequently everything can be nothing more than lies and deception. As a rule, such a party campaign is run under the guise of a democracy, which truthly, however, corresponds to an infamous lie and intrigue, because it concerns a dictatorial machination of a party-dictatorship. And if in the country no true and real democracy is given and prevails, then this rule also applies in the family, in every community as well as in any circle of acquaintances and friends. This means however, that the individual human being cannot decide in a democratically free form and not in accordance with his/her own view and opinion when something is pending for decision, but rather that he/she gets told by the instrument of rule,

how and for what he/she has to decide and how he/she has to act. It is thus imposed upon him/her, that he/she behaves in accordance with that which is prescribed to him/her and thus to raise his/her voice as well as to behave in such a way, as it is imposed upon him/her as a duty through the regulation. This, however, corresponds no more, no less than to a dictatorship, which very quickly perverts into despotic measures for those who do not follow that which is prescribed to them. This is thus the case in the family, in the circle of friends and acquaintances as well as in communities, in the peoples and states, which inevitably leads to conflicts, whereby it also has to be taken into account that the whole thing is fundamentally steered and brought forth only by all those of the ruling class and the mighty ones, precisely by those who lead the families, the friends and acquaintances or the communities, and those who represent the parties, classes, peoples and states. The ruling class, mighty ones and hierarchical ones everywhere have the might in their hands, consequently they are able to rule the bulk of their subordinates and subservient ones, while the minority groups, who are against their might, rulership, plans and machinations, are suppressed and must back down. Thus some form of despotism or dictatorship is conducted in the circle of families, friends and acquaintances, in communities as well as in the peoples and in the states, however no true and real democracy is cultivated. Wherever parties, superiors, family heads or leaders, etc., have the might of the rule, of the determination as well as the hierarchical Gewalt and therefore call the shots, democracy cannot be spoken of, even with the best of intentions. In the very best case, a partial democracy can possibly be spoken of, in which the family members, friends, acquaintances as well as the members of a community or the people have a say in certain matters, however, on the whole, are excluded from these matters in the most important decisions. In such partial democracies, the rulers, mighty ones, hierarchical ones and those governing reserve the dictatorial right to exclude the 'rank and file' from any decisional Gewalt and from negotiating and deciding on their own authority in certain matters. Not infrequently in the course of this, the rulers, mighty ones and hierarchical ones feel boastful and are of the wrong opinion that the 'rank and file' are too dumb and ignorant on the one hand, or that due to a lack of time and so forth, a quick decision had to be made that would not allow to first get

the opinion of the 'rank and file'. And since time immemorial this blatant boastfulness has usually been predominating in all the rulers, mightful ones, hierarchical ones and those of the government, who have absolutely no idea of a true and real democracy and who deem all those, who they preside over, as less than well-off in terms of consciousness. So they consider themselves rightfully thinking and acting, and are of the erroneous view that their wrong goods of perception and thought as well as their dictatorial actions are democratic. Truthly, however, a full-fledged dictatorship rules under this guise of the false democracy. This is the reality of all those ruling, hierarchical and might-formed systems in families, in circles of acquaintances and friends, in communities, organisations, in societal classes, in peoples, states and in the politics. Fundamentally, they are purely despotic or dictatorial systems, which under the guise of a true democracy, make a mockery of it.

In a true democracy, the entire people alone have the right to determine suitable and decisive persons, who, as leaders of the people, solely and exclusively represent the will of the people. Such representatives of the people are not autonomous governors, rulers and mightful ones, but they are only implementers with regard to the demands and the will of the people, which alone determines over anything and everything, of that which is to be done and how something ought to be formed and handled. Self-determining rulers, mightful ones as well as other self-determining official executives, who must necessarily handle all applicable official duties and have to fulfil their duties only according to right and law, must, by the same token, not be tolerated in a true democracy, nor parties, other organisations, senates, parliaments and the like, because such do not represent the will of the people, but only their own, which they protect through purposely-directed legislations. This alone already leads to the fact, that those ruling, because it concerns such ones, are able to make themselves taboo by means of corresponding laws and set themselves over the will and the individuals of the nation without being punished. Thus, for this reason alone, parliamentary governments of every kind are wrong and misleading, because they contradict the true sense of the free and extensive democracy, simply that the people alone have to extensively decide and determine in all things. A

parliament, if it is to be extensively democratic, may solely and exclusively implement the firm will of the people only, and indeed without being allowed to make its own decisions and to add or modify additions of any form. When any decisions of the people come up, then these must be appointed according to the democracy in a timely fashion such that the entirety of the people can amply inform themselves about the whole thing in the positive and negative. And indeed this must happen, so that in the course of this, the decision of the individual citizens must not be influenced by party- or parliamentary-based, etc. propaganda and advertising, thus every citizen decides for or against something according to his/her own discretion as well as according to his/her own intellect, his/her own rationality and subject to his/her own responsibility. Only in absolute crisis and emergency situations shall it be allowed, by the representatives of the people elected by the people, to act in a self-determining wise, however only together with an expert committee of seven persons pre-elected by the people, which for all eventualities is already to be determined and designated together with the naming of a seven-member representation of the people, in order to be present and give counsel in crisis and emergency situations. However, this exists neither in a parliament nor with self-determining rulers, nor in parties, senates or other governmental organisations, consequently everything is handled undemocratically and the people are deceived and excluded from many decisions. A true democracy means that the might lies solely with the people and only the people are entitled to it, therefore parties, rulers, mighty ones, hierarchical ones and others in government may not decide autonomously over any things or even just make propaganda for their ideas. If any things and facts, etc., must be decided by the people, then the people are to be informed only about the true facts as well as about the positives and negatives of the arising case, after which each person of the people, without propagandistic outside influence, has to decide negatively or positively according to his/her own free choosing, according to his/her own intellect and his/her own rationality. Any other form, such as the existence of a party, a senate, a government or a parliament, etc., means that ultimately the decisions are made and implemented by them, and namely in the absence of the people, hence the people can have no direct influence on anything. A true

democracy, however, looks different, because such can only exist by means of the direct participation and decision of the people, but not through governors, rulers, state mightful ones nor by parties, parliaments, senates and other organisations, etc., acting in the same wise. All these forms correspond no more and no less to merely disingenuous apparatuses of might and undemocratic machinations, legalised by these forms of government itself, as a result of which, under the exclusion of the people and outside of its will and capability, it can be determined and handled, and indeed without the responsible ones of government being held accountable for it. Thus, wars can also be brought about or the death penalty prescribed, etc. by them, as well as countless other wrong things, without the peoples being able to vote against it or take action. This, however, corresponds to a dictatorial arbitrariness, which is carried out with absolute and quite often despotic Gewalt, and indeed far from any real democracy. Therefore the people have no other choice, but to grumblingly fall into line with everything, if they do not want to be punished in some wise by the henchmen of the representatives of might. And if a partial democracy rules in which the people have a say – in certain and in many ways, in nothing but unimportant things for example, by rounds of voting – then this corresponds to nothing more, nothing less than merely an external pseudo democracy, by which a true democracy is falsely presented as an illusion. In such a case, the people have no other choice than to enforcedly acquiesce and to put a good face on the false democratic modes of action.

Despots and dictators, as a rule, raise themselves up into a position of sovereign might over the people, whereas there, where a parliament, etc., exists, a party or coalition of parties, or an electorate influenced by them, nominates the parliament, etc. Other methods can also play a part in this, but the end effect is the same, namely that by the appointment of a parliament, etc., an undemocratic or partially democratic form of government arises, which is never compatible with a true democracy. Hence, the people cannot decide a for or against according to their own choosing, intellect and according to their own rationality, because they are influenced and split up by the propaganda and advertising of the parties and the parliaments, etc. Thus it follows therefore,

that not the individual citizen of the people according to his/her own choosing and will, nor in accordance with his/her own decision, casts a for or against regarding an issue, but merely raises his/her voice according to the will of the party and the parliament, etc., and takes action according to that. Thus in this way it is the case that not the people decide over concerns, over their own prosperity and adversity as well as over their destiny, but just some or a few of them, to whom the instrument of might of the government is handed, and who fundamentally, however, ought to carry out only the will of the people and represent it all around. This means, however, that there exists no nearness to the people from the parties and governments, but rather that they represent only their own interests and fulfil them with might, Gewalt and coercion. So, because of this – that no organisational connection exists between the parties, governments, rulers, state mightful ones, despots, dictators, regimes as well as from these towards the people – no democracy can come about, and the leaders also are unable to represent the people. Exactly the opposite is however required of a true democracy, namely that the leaders of the people – and such ones can and may only be appointed, that is to say, elected by the people – appear as representatives of the pure will of the people and stand in direct contact with the people. This is required of a real democracy, not however that the people are isolated from their representatives, i.e. from their people-leaders, as this is the case in all undemocratic governmental forms and thus in every respect the people have no say or only a little with regard to affairs of the state and of the people's leadership. An undemocratic form of government also means that the people are completely isolated from the government business or partially isolated from the right to vote in a partial democracy, whereby those who govern are granted an immunity, by means of which they have absolutely free or partially free rein for all and any of their actions. These, however, are undemocratic rights, which are granted only to those governing, but not to the individuals of the people, i.e. amply not granted to the individual. In this wise, the undemocratic forms of government are an instrument for the exploitation of the people as well as for the appropriation of the might of the people, whereby any right to resist is forbidden to the people under threat of punishment.

The fact is, that if out of parliamentary- and party-decisions or out of machinations of other institutions of might, corresponding decisions and elections and so forth, a result originates through which a form of government comes forth, such as a parliament or any other such form of governance, instead of a democratic people's-determined representation of the people, then thereby no true representation of the people and of the will of the people is formed, but a principle of the undemocratic governance over the people. In this wise, the parliament, the parties or the other organs of might are the true mighty ones over the people and represent only their own principles and everything which they desire. In this wise they represent themselves and not the people, hence they are the executive, i.e. the enforcing Gewalt in the state, appointing their own from out of themselves. This applies to the parties, the parliaments, to all rulers, state mighty ones, despots and dictators, etc., of any form, because they all represent not the people, but only themselves and their own interests. If it concerns parties and parliaments, etc., then, as a rule, they band together into coalitions, into associations for the purpose of the implementation of common interests and Ziele². Thereby a might of a joint coalition develops from which the people are excluded, consequently the people become victim of those who govern in such a system, who solely only take the reins and rule undemocratically in a parliamentary and factional or dictatorial way, etc., whereby the actual will of the people is excluded therefrom and is not even asked for, or only to some extent. If this happens, then the people will be exploited and deceived, and indeed regardless of the form of government that is thereby administered. The whole thing can only be prevented by means of a truthfully democracy, because only this is based on the pure will of the people and is stable in such a way that from it also real peace and actual freedom proceed for the individual human being and altogether for all peoples. Thus, a true democracy also determines that peace prevails, but that no war can arise out of hatred, revenge, retaliation, religious delusion, out of racism or greed, etc. However, all forms of government that do not show a true form of democracy, are systems of unsatisfaction and splitting as well as of the stupefaction of the people, in which the human beings are persuaded and led into confusion by propagandistic lies and calumnies, whereby it is also possible, in rounds of voting, to buy

or to falsify votes. Thereby it is also to be considered that in such election campaigns usually only such persons, who have sufficient financial resources in order to run and to win major election campaigns, can play off their might and get elected, whereas persons who are weak financially or regarding the mode of expression of their speeches, have no chance to get a government office.

Therefore this corresponds to that which we Plejaren understand and maintain about democracy. To that very much more could be said, but what has been said ought to be enough to understand the form of democracy as it must rightly exist.

Billy Thank you. Actually, I would like to say something to that and also ask something.

Ptaah You may, of course.

Billy The EU, that is to say, the European Union, has no democratic characteristics according to my knowledge, right?

Ptaah The European Union is an organisation of economic hostility and people's hostility and is led only by the mightful ones of the state, i.e. governors of the member states. It is nothing more and nothing less than a modern dictatorship suppressing the peoples and their rights without any democratic laws, ordinances and guidelines, etc.

Billy That's also how I see it, as do many others as well. If the present forms of government are observed and considered, at least in those states where dictatorships no longer reign, much has become better than it was in former times, when the human beings and peoples were still treated like inferior livestock, downtrodden, enslaved, put in serfdom, exploited and mistreated by the rulers, state mightful ones, by kings, conquerors, bailiffs, kings and emperors as well as by despots and dictators, etc. In fact, at all times freely thinking human beings appeared, such as great thinkers, writers, wise ones, prophets, improvers of the world and philosophers, etc., who thought up and called for democratic forms, but they were shouted down, locked up, tortured, murdered

and silenced by the mightful ones of the state. Thus, in the earlier and quite dignity-less time of the stepped-on human rights, the immemorial desire and the longing of the human being for real freedom, for peace, harmony and for democratic rights of the people and for a democratic people's governance, was nipped in the bud with evil Gewalt. And this happened although the peoples always hoped for humaneness from their evil, brutal and human-life-disdaining rulers, which however was a senseless undertaking, because such wishes were usually not only rejected but punished with torture and death. But time marched onwards, as also the will of the people for freedom, peace and rights, etc., consequently over time the peoples rose up against their despots, dictators and other rulers and governors and waged hard battles, in order to achieve all that which they hoped and wished for. This gave rise to state structures, such as republics and so forth, nevertheless these also did not really correspond to a democracy in its entirety, but were only partially democratic, which has remained so up to the present day and therefore the whole thing is still capable of developing into a complete democracy. Truthly, it is apparent from today's not yet fully democratised systems of government, that in proportion to the mass of the peoples, only a few of the mighty ones of state, govern representing the relevant peoples, simply instead of the peoples themselves. And if I look at and consider your Plejaren direct democracy, in which solely your peoples and no governors determine, then it is to be said that on Earth, in the best case, only partial democracies rule, but no direct democracies. However, that means that peoples, in which partial democracies exist, do not themselves determine comprehensively in all things, but that parliaments, senates as well as those who govern and their parties can determine and act on their own authority in certain respects, which however stands in contradiction with a direct democracy, as you yourself have explained and as it exists with you Plejaren. Thus any form of a partial democracy is inadequate and capable of further development, because such a form corresponds to an obsolete form and out-dated experiences just like the old despotic and dictatorial as well as other forms of rulership and government directed against the people. Only if the might entirely and extensively belongs to the people, can a direct and comprehensive democracy be spoken of. And if I view and consider everything

rightly, which you have explained and also what your father Sfath already told me, then even in certain partially democratic states, the old despotic, tyrannical and dictatorial forms of government continue to exist, at least in those, in which, in various respects, in things to be determined, led and handled, these are not solely and exclusively determined by the might of the people, but simply partly by those governing.

Ptaah That is right.

Billy However, to what I have just said once again it must be said quite clearly, that I am referring only to your understanding of democracy and to that which you have explained and also what Sfath already had said. However, it also relates to that which has previously taken place on Earth and which is the case today. For my part I do not want to meddle in the politics in any wise, not even in my homeland of Switzerland, but rather my words shall be no more and no less than just an explanation of that which you Plejaren understand by democracy and how you handle it, simply entirely in accordance with your and your father's previous explanations. Nevertheless, as I have already explained, my talk is also based upon that which went on in former times on Earth and what is given today.

Ptaah That is clear and precise, and if, nevertheless, some persons have the audacity to accuse you with regard to what is said, of political or subversive ideas and inflammatory rhetoric, etc., then this happens out of pure maliciousness in a lying and defamatory wise against your person, against your goods of thoughts and your attitude.

Billy A good word, because nothing is further from my mind than to be politically or subversively active, and indeed neither in my homeland of Switzerland nor anywhere in some foreign country. Furthermore, the talk with regard to the whole thing indeed only came about because Achim Wolf was interested in it and I also wanted to know something more about your Plejaren democracy.

¹ “There is no English word that conveys the true meaning of the German word ‘Gewalt’. ‘Gewalt’ is the brutal execution of elemental might and force, but it is far above all might and all force. ‘Gewalt’ exists in different and relative forms, one example being a ‘gewalttätige Gesinnung’ – expression from the character, personality, thoughts, feelings and emotions that shows the inclination to act with Gewalt. When human beings possess or carry out acts of Gewalt and it is not based in logic, then this usually involves violence, brutality, degradation and is terribly destructive.” (Meier, BEA 2010, The Goblet of Truth, page XIII, footnote)

² Ziel: [tsi:l] (pl Ziele, Zielen) For Billy, the English terms ‘aim’ or ‘goal’ are simply not acceptable as translations for ‘Ziel’. Translations such as ‘end’, ‘highest level’, ‘fulfilment’, ‘determination’ or ‘culmination point’ describe it better, but these are still inadequate, and so the German ‘Ziel’ has been carried into the English translation.

Explanations by Ptaah and Billy regarding the German language

487th contact of February 3, 2010

Ptaah: We have really made the effort; we – the committee who deals with your affairs – came to the conclusion to get together with our linguists, to discuss everything with them and to get their advice. In doing so, we examined altogether all present translations that were made of the "Goblet of Truth" into English, as well as all the other small and large works that were translated into English and also into other terrestrial languages. Unfortunately, everything turned out to be extremely inadequate because none of the translations from the German original texts correspond with them in a valuable way. Many times the real original sense is lost in the translations because the necessary accurate expressions, terms and words do not exist in the languages in question. Very often even synonyms don't exist that could be used as absolutely equal meaning of words and, therefore, could be exchanged or replaced in a text without changing the information being conveyed or its sense.

Countless terms and words that are given in the German language do not exist in all other terrestrial languages, and besides, the true sense and value of many terms and words are not correctly recognised, and, therefore, absolutely falsely interpreted. On the one hand this occurs because the origin of terms and words is entirely unknown, or because a false origin is assumed, which is even the case with linguists of the German language, i.e. the Germanists, and which leads to fundamentally false presentations and explanations of terms and words.

According to all observations, examinations and analysis we have come to the unanimous decision that henceforward you from the Mother Center shall not make any further translations, also not into the English language. It (English) doesn't correspond to a true language, but only to a halfway acceptable auxiliary world-language that was disseminated world-wide through dishonest machinations from the USA with the aid of British English and other languages, whereby the deeper sense is to turn the terrestrial peoples into English-speaking ones, by using this meagre means of communication.

From our side, we recommend that you do not make any further translations when you have finished the work "Goblet of Truth" that unfortunately in the English language only contains inadequate translation values of all that which is laid down in the German language.

And all this, although the basic translation work is being done by a translation company. The whole can only then be of benefit and value to those who are learning and interested, if they make an effort to learn the German language extensively in order to then turn towards the content of the spiritual- teaching works and to learn everything. Translations of the spiritual-teaching and all related works into other terrestrial languages only represent a poor reflection regarding the true sense, when such translations are made.

Billy: ...But since you are talking so clearly about terms and words, just as I often do so myself, it is perhaps necessary to explain those two values because I know that many German- speaking human beings, Germanists too, do not see any difference. So I would like to say that a term represents the content of an "idea", so to speak, which in its entirety forms an essential characteristic of an "intellectual" unity, from which a certain conception, an opinion, a picture and also an understanding result, which altogether can be expressed verbally or with the aid of the language, but also in writing. The word, on the other hand, is a small or smallest independent linguistic unit of a pronunciation, whereby the word can also be recorded in writing, but without pronunciation or rather as mute non-pronunciation. Therefore, the word is a linguistic and also a written expression with a certain "meaning content" which determines the language and the written language as small or smallest part. ...

FIGU Switzerland, March 2010

Translated by Christian Frehner and Willem Mondria