

Book 12

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This Book 12 is translated from the German book V chapters 106 to 205.*

1. THE LIMITED INSIGHT OF THE ANGELS IN THE THOUGHTS OF THE LORD



ROCLUS says: “My very most valued Stahar, so many words were really not needed; for I immediately understood you in any case, and I am of the active opinion and fullest hope that we both, serving one and the same purpose, will surely bring the most blessed success into being. The Lord will not leave us without His help, and so we are going towards a certainly most beautiful future which will be fulfilled on the other side in the most glorious way, even if never fully here on Earth. But now let us return to our places again! The somewhat nasty wind is dying down, and nonetheless the heavens remain fully clear with their countless stars. If I am not mistaken, the Lord looks as if he is about to do something else or to give us a new lesson – and that means we must be all eyes and ears!”

[2] Stahar also notices this and says: “Yes, yes, you are right, something is happening, and as I have noticed, His nearest company does not know what is going on! Cyrenius is asking Him secretly what He is planning, it is true; but this time the Lord does not seem to want to come out with the correct answer! Yes, yes, my dearest Cyrenius, a god is still a little more than a Caesar of Rome!”

[3] Roclus says: “You still dislike the Romans a little, as it seems to me! But that does not matter; for here and there they have certainly exaggerated their role and played at being the lords of the world! But now to our places!”

[4] Both now head to their tables. When Stahar takes his place again, immediately several ask him what he had discussed with the Greek; Stahar however waves aside such womanish curiosity and says nothing for the time being.

[5] But Raphael occupies himself a little with Roclus and says: “Well, is it easier for you now?”

[6] Roclus says: “Certainly; for now I know on the path of personal experience how I am in relation to old Stahar, and I am

quite exceptionally glad to have found my opinion confirmed most completely even with Stahar, so that almost no priests, of whatever religion he may be, believes himself what he makes other people believe with fire and sword! For Stahar was also a full atheist as I was, and only became a true believer in God here along with me. But now no further word about it! You, friend from heaven, do you not notice that the Lord is planning something? Either there will be a deed or He will say something!”

[7] Raphael says: “Certainly; for the Lord never rests and constantly has an infinite number of plans! Why should He suddenly now intend somewhat less than otherwise is always the case?!”

[8] Roclus says: “My heavenly friend, I know that as well as you; but it is now only a matter of whether He is now planning something quite special!”

[9] Raphael says: “Well yes, you will soon see what will happen. The Lord does not always reveal to us what He desires to do, although we are the personified expression of His original desire. We as the emission of His divine life, desire and being are the closest to Him and are basically nothing but that expression of divine will and divine power, but not in His personal essence, but instead existing and working outside the same. We are approximately the same around God as what light flowing from the sun is, which animates, forms, creates, matures and perfects everything everywhere, wherever it goes.

[10] If you hold up a mirror to the sun, you will see the image of the sun exactly in the mirror, and the beam of light streaming to you from the image of the sun will warm you just as much as the direct beam from the sun itself, and if you catch the sunbeam with an Alexandrian mirror, which is also called a concave mirror, the beam thrown back again will express a much greater light and warmth than that of the light flowing directly from the sun. And that is what we archangels are spiritually; each spiritually perfected person will be the same to an even greater degree.

[11] But despite all that, as nonetheless no mirror, not even an Alexandrian one, can depict everything that is and occurs in the whole inner sun, neither can I see within me what the Lord thinks Himself and decides. At the right time His intention will then begin to shine out, and I and all those like me will immediately fully take in the same into our being and carry it into all infinity; therefore we also carry the name ‘_supreme messengers’, because we are the bearers and executors of the divine will. And look, my very most treasured friend Roclus, just now the Lord is deciding something; but I do not know what it is, because the Lord is still keeping it firmly to Himself and not letting anything transpire!

[12] Oh, there is still endlessly much within the Lord that we do not know and will also never know with our drive to investigate! But whenever He wants it, then we will become aware of it and subsequently fully active. By the way, you have only to pay attention! Something hearty will happen; but what, that will be shown soon!”

[13] Roclus understood Raphael’s words and wondered at his familiarity with the Alexandrian mirror, of which he had seen and tested a few on his journeys to Egypt and had also acquired one for the institute.

2. PREDICTION OF THE LORD. MIGRATION OF PEOPLE.

[1] Now towards the middle of the very bright starry night a great silence reigned. All eyes and ears were directed towards Me in the greatest anticipation; for everyone expected some teaching or some deed from Me. But I left them for a time in this anticipation which was so highly beneficial for their souls.

[2] After a period of perhaps a good half hour I stood up quickly and said with a loud voice: “My children and friends and brothers! I see that you are all waiting in a very tense expectation to see whether I will do or say something. But truly I say to you that I have nothing further to say or to do this time

among you; for after being among you for 7 days, I have almost exhausted everything that is necessary for you for now in order to fully accept My kingdom into your hearts. But your great anticipation forces Me to say and do something else before you, although My fleshly limbs have also become a little tired. But what will the love of loves not do?! And so lend an attentive ear, and open wide your eyes!

[3] Tomorrow we will separate for a long time, and I will hardly visit this area again for a year or set My foot upon it; but since I have won such a great victory here and therefore have set up an enduring monument in this bath-house and in the new harbor which will not easily ever be totally destroyed – except at the time when the faith in Me will disappear and with it love also – I will also do something more. But certainly when faith and love are no more among men, barbarian hordes will invade these lands and will destroy all monuments of this great age, which since Moses until Me has poured forth upon this land.

[4] It would certainly be easy to prevent that; but it will nonetheless not be avoided. This bath-house will certainly still exist and the harbor too and will not be destroyed at the time when Jerusalem will fall; but nonetheless it will hardly become 500 years old. For I say to you, the beginning will be Jerusalem; but the people will not heed the warning which will be given Jerusalem, and will fall into all sorts of deceitfulness, worldliness, evil, pride, lies, selfishness, domineeringness, harlotry and adultery. Then a nation shall arise from the Far East and shall stream across this land like a big Egyptian locust plague and shall destroy everything: people, cattle and all cities, towns, villages and individual dwellings. And it will conquer the nations of the Earth far and wide in Asia, Africa and Europe until such time when a greater and more universal judgment will come over all the non-believers.

[5] However, all those who will remain with Me in faith and love shall be free from this judgment. For I shall gird Myself with the sword on their behalf and lead them into battle; and every enemy will have to flee before My sword. The sword will

be called 'Immanuel' (the Lord God is with us), and its edge will be the truth and its great weight the love out of God, the Father of His faithful children. Whoever wants to do battle, let him do it with the edge of truth out of God and with the weight of love out of the heart of the Father from eternity. Once he is equipped with this weapon, he will conquer every enemy of My name and, therefore, every enemy of life and truth.”

3. THE AGE OF TECHNOLOGY

[1] (The Lord) – But in the end there will come a time when the people will achieve a great knowledge and skill in all things and will build all sorts of machines which will perform all human tasks just like living, thinking people and animals; but through this many people will become unemployed, and the stomachs of the poor, jobless people will go hungry. Then the misery of man will increase to an unbelievably high level. Immediately then people will be awakened by Me once again, and they will announce the truth of My name for more than 200 years. Things will be well for those who then turn towards it, although their number will be only a small one!

[2] However, once the number of the pure and good will have decreased as in the time of Noah, the Earth will again be visited with a universal judgment in which neither people nor animals or plants will be spared. No longer will their lethal, the fire spitting weapons be of any use to the proud people, nor their fortifications and metal roads on which they will move along with the speed of an arrow. For there will come an enemy from the air and destroy all those who have always done evil. This will truly be a time of shopkeepers and moneychangers.

[3] What I did only recently in the temple at Jerusalem to the money-changers and pigeon-sellers, I shall do on a large scale all over the Earth and destroy all the selling and money-changing stalls through the enemy whom I shall send to the Earth from the vast expanses of the air like a flash of lightning and with a great thunderous noise. Truly, against that one all the

armies of the Earth will fight in vain. However, the great, invincible enemy will not harm My few friends but will spare them for a new plant nursery which will produce new and better people.

[4] Do understand this well! But do by no means think that I want it thus and that therefore all this is predestined. Nothing could be further from Me and from you! Yet it will be as it was before the time of Noah. The people will keep putting their worldly knowledge and acquired skills to increasingly evil use and, of their own free will, bring upon themselves and, finally, upon the whole Earth, all kinds of judgment out of the depths of My creation. But then I will say along with you, My noble Romans: *Volenti non fit iniuria!*

[5] Yes, the people shall indeed have everything in metes and bounds, build their earthly lives in comfort and shall spare their hands from hard work, in order to gain all the more time for the development and ennoblement of their hearts and souls, and shall all immediately be full of joy in My name throughout all their lives; but among them there shall be no suffering or grieving people, except a willful sinner against every well-established order in My name!

[6] But if along with the naturally increasing skill of the people their selfishness, greed and power grab also increase and thus the darkening of the human minds, then naturally bad consequences can also not be avoided! For if you quickly put one foot after the other again and again, the result of this fast procedure cannot be avoided. But whoever hesitates with his foot cannot complain if even a snail overtakes him. Falling from a great height obviously brings death to the body; but if someone knows this from experience and jumps nonetheless from a great height into the depths – what is that called?

[7] Behold, that is blind wantonness, and the terrible consequence of this is not My will, but instead the unchanging law of My eternal order, which cannot be lifted either in a particular place or even less in general! Or do you think that I should therefore take the destructive heat from the fire so that an

idiot who throws himself into the fire should suffer no harm?! Or should I take away from the water what makes it water and that a person can drown in it either through lack of care or by being pushed by someone or by own intent?!”

4. SELF-INFLICTED JUDGMENT

[1] (The Lord): “Look at the mountains full of forests and shrubs. Behold, these absorb a suitable number of all the nature spirits (electricity, magnetic fluid) compatible with them. Go and deforest all the mountains and you will soon become aware of the most dire consequences. Thereby great masses of free, very crude nature spirits will begin to more and more fill the atmosphere above the whole earth. Since these do not find a suitable abode and sphere of activity, they will begin to cluster in great masses and, driven by their hunger and thirst (assimilative instinct), cause the worst, all-devastating gales and ruin entire countries to such an extent that in a hundred, often a thousand years nothing will be growing there but here and there a moss plant. Thus there are to this very day on the wide world places extending for many leagues which are as bare of vegetation as the desolate, barren limestone on the shores of the Dead Sea in Lower Palestine into which the river Jordan is flowing.

[2] Well, is that perhaps My will? Oh no! Where men must have freedom of will and freedom of action so that they can become human beings also in spirit, I Myself do not interfere – no matter how foolishly they may act. All I do is allowing them to reach, unperturbed, that which they have so eagerly striven for as if their life’s happiness depended on it. It does not make any difference to Me whether the consequences are good or bad. What they create they get. Although I know what will happen afterwards, I can – and must – not intervene with My omnipotence; for if I do that, man ceases to be a man. He is then nothing else but an animated machine and can be of no value forever, either for himself or for Me. For he resembles a writer

who is not capable of writing any syllable himself, but if he should write nonetheless, a scribe must guide his hand from A to Z; and if he has written an essay in this way, he nonetheless does not understand it. And even if he has written a hundred thousand letters in this way, he is nonetheless just as little a writer himself as the stylus with which he wrote. Just as little the man of this Earth would be a man if the free will was not left thoroughly untouched and likewise his acting.

[3] The will can surely be directed through all sorts of doctrines and laws; but neither a doctrine nor any law can prevent the free will from carrying out what it wants to do. If the will of man wants to adopt a doctrine and a law as the guideline for his actions, he will in any case direct himself accordingly without any inner compulsion; but if he doesn't want this, no power of the world and the heavens can force him – and neither must! For, as I said: Without free will man is no longer a man, but instead purely an animated machine, like the machines that the people will invent with time, which will perform the same artificial tasks that now hardly any person is in a position to do. But such a machine will nonetheless not be a human being, neither according to the form nor even less to the inner freely-working reality; for it has no free will and can therefore never perform any independent action. Whatever the human will has laid in it, it will perform, and never anything else.

[4] But man can, out of himself, do whatever he likes, and no one can prevent him from doing it. Thus, man can do what he likes with the earth that carries and nourishes his body; and only the consequences will teach him whether his will was good or evil.

[5] Therefore every human being has reason and as a consequence of that, intellect. He can become enlightened through doctrine, worldly laws and every kind of experience and then choose spontaneously what is good, right and true and determine his course of action accordingly. With all this he suffers no coercion, since he himself chooses freely what he has recognized as good, right and true.

[6] But we can experience only too tangibly day by day from hundreds of cases that people nonetheless very often spurn all they have recognized as good, just and true mostly out of temporal interests, and act to the contrary. And from this proceeds the fact that the freedom of the human will cannot be endangered or restricted by anything. And so it is very possible that, as time goes by, people will be able to invent great things and also affect the nature of the Earth, so that in the end it will have to be quite considerably damaged. The consequences of this will certainly not be anything pleasant and will seem to be a certain punishment for the wrongly used will, but not wanted at all by Me, but instead brought forth through the will of man.

[7] If the people want another Deluge, they only have to dig up the mountains and they will open the floodgates of the underground waters! If they want to see the whole Earth in flames, they only have to destroy all the forests, and the spirits of nature (electricity) will multiply so much that the Earth will suddenly be clothed in an ocean of fire and lightning! Would it then be Me who want to destroy the Earth through the fire?! Therefore teach the people to be wise, otherwise they themselves will bring the curse of judgment upon themselves! But I know that it will happen, and nonetheless I cannot and may not act against it through My omnipotence, but only through My teaching. – Do you understand that?”

5. FUTURE CALAMITY OF THE EARTH. THE CHILDREN OF GOD WILL BE SAFE.

[1] Cyrenius says: “We would certainly have understood it; but this understanding has little of comfort for the people of this Earth! What use then is the best teaching, if the people can fall away from it again in time and then contribute to the destruction of the whole Earth! Yes, if we had, as Your witnesses, at least a thousand years of life and our youngest disciples would then have just as long, that would be enough to keep the teaching pure; but if You Yourself firstly, according to Your rather clear

warning, are leaving this Earth bodily and secondly the signs will become rarer – yes, then I do not know who will bear the blame for this if the Earth is totally and utterly destroyed through the pure foolishness of the people! What use is it if they survive a few thousand years from now on, but then nonetheless will obviously be annihilated?!”

[2] I said: “Friend, if in that time you will also not continue to live as coarse matter, as you now live, think and speak, you will nevertheless continue to live eternally as a spirit, very much more clearly aware, stronger and more powerful and you will be the eyes and ears of everything that will then happen and be necessarily allowed by Me; but you will certainly agree with everything and will in addition contribute quite a few elements for the castigation of the people and will approach Me with millions of other spirits very many times to give the Earth a new disposition and form! But I will then always admonish you all to patience and love.

[3] And when on the Earth things begin to become so crazily confused, you in My kingdom will have great joy and say: Well, finally the Lord is allowing the crying injustice of the people on the material Earth to feel His rod! Just think about it, that I have never let there be a lack of people filled with My Spirit, not even among the greatest heathens! Not even 50 years ever passed by – and once again men stood there who showed the people the right path! Now I have come Myself as a man onto this Earth which is appointed for a great destiny; after Me men will immediately be sent to the children of the world until the end of the world and will constantly convert many to the true light.

[4] Not a single iota will be lost of this teaching now given you. Yet this will be of little importance to mankind in general which, as long as there is – and must be – matter, will be in constant conflict with the pure spiritual element. However, let nobody be in fear because of it; for there will always be many who are called, but only few elect among them.

[5] Those who will follow the chosen ones, for them the Earth will always have a safe place; but those who are too deaf and blind in their hearts will be always sifted from time to time like the tares from the pure wheat.

[6] The Earth will therefore exist as it existed after Noah, and will bear My brighter children; only the too greatly prevalent filth will be removed from it and come to another institute of purification, of which there is truly no lack in My eternally great Kingdom and also of which eternally there will never be a lack. But such beings will never be My children; because for that it is required to recognize Me correctly and love Me above all.

[7] For now I am not speaking as the miracle physician Jesus of Nazareth, but instead as He who has been dwelling within Me from eternity – as the Father full of love and mercy I speak to you and as the only God who says: I am the Alpha and the Omega, the eternal beginning and the endless, eternal final destination of the whole infinity; there is no other God besides Me!”

6. THE END OF EARTHLY MATTER

[1] (The Lord) – Therefore I tell you all: Whoever will seek, find and recognize Me, and then love Me above all else, and his neighbor as himself with all patience and with all his strength, either here or at least then on the other side, will be My child, that is, My son and My daughter! But whoever will not seek Me, nor find or recognize Me, and therefore will not love Me and will also show a full lack of love towards his fellow man, will never achieve My childhood in all eternity! For My children must be perfect, just as I as their true Father Himself am perfect!

[2] But the children of the world, who later are quite likely going to be purified, will remain inhabitants of those worlds and communities for which they are suitable and in which they were purified. Yet they will never be free to enter the eternal Father’s house in the center of the innermost Heaven as are My true

children who, together with Me, will be judging the whole of infinity forevermore.

[3] But this Earth will bear many people after the predicted last, great purification, just as it does now; but these future people will be very much better than the present ones and will at all times have My living word.

[4] But when the Earth once, after a for you inconceivable number of years, will have released all its prisoners, it will be transformed in the sea of light of the sun into a spiritual Earth. For the lowest husk and shell which previously accommodated the living spirits and souls is like pumice; although it is no longer an actual life-element, it is still a heavy and broken organic matter harboring the lowest kind of directed spirits inside itself.

[5] What is one supposed to do with the substrate, if all intelligent life has freed itself from it? Should it float around fully dead in the endless space as a definite burnt-out lump of pumice, devoid of all further purpose? Or should it or could it nonetheless be something in the spheres of the living and perfected spirits of the most varied types? Yes, it should be something; for nothing can exist anywhere in the endless space, which is also My kingdom and My eternal house, as fully dead and purposeless! But in order to speak of a purpose, one must indeed unmistakably speak of a spiritual one, lasting eternally, since there can never be a materially eternal purpose anywhere.

[6] All matter, as something limited spatially and temporally, can only have a temporal purpose. But if such a thing has fully carried out its purpose in a certain period, and if a higher goal in life has been achieved with it as the means, and if it, the matter, as a former vessel, useful and suitable for a certain purpose, has become fragile, loose, holey and thereby fully useless for any further similar purpose – what else should happen then with the lump of pumice?

[7] Look at a bucket by a well! What becomes of it after it has served for many years to draw water? Can it as fully fragile and pitted still be used to draw water? No; therefore it will be taken

off and burnt and thereby will fully disintegrate into smoke, air and some ash, which however is likewise disintegrated with time by the humidity of the air into a simple form of air and only then can be serviceable in the disintegrated state of the air as a good basis for the real spiritual being. And even if it is no longer one and the same water pail, nonetheless a highly tender and subtle shell globe structure can be created from it, which can be a carrier of the living water from Me.”

**7. THE MATERIAL WORLDS WILL ONCE BE CHANGED
INTO SPIRITUAL WORLDS.
CHILDREN AND CREATURES OF GOD.**

[1] (The Lord) “That which through men's reasoning happens – or is sure to happen – to the old water-bucket, will also happen in the distant future to the earth as well as to all other worlds, even the primordial central suns. They will become completely spiritual worlds carrying and harboring the blessed spirits.

[2] But such worlds will then not only be inhabited externally, but instead much more internally in all their inner temples of life corresponding similarly to their previous organic, material forms.

[3] Only then will men as perfected spirits learn thoroughly about the inner nature of the worlds that once carried them; and there will be no end to their joy and wonderment over their exceedingly wonderful and complex inner organic structure from the smallest to the largest organs.

[4] The small planets that have no light of their own, such as this earth, its moon, the so-called Venus, Mercury, Mars, Jupiter and Saturn, and still other similar planets belonging to this sun, including the many comets – which later also become planets carrying human beings, partly through an actual union with a planet already carrying humans, and partly in their own right as matured planets, all these will disintegrate in the sun, after – by your concepts – eons of time.

[5] The sun and its many companions will dissolve in its central sun (of the local star cluster or 'sun area'). These central suns, which can be of an enormous age and for which one eon (decillion times decillion) of earth years is what for this earth is one year, will dissolve in the central suns of the galaxies, which suns, in their over-all proportions – to express it in the Arabic way – are, of course, million million (= trillion or 1,012) times larger again. These galaxy central suns again will dissolve in the central suns of the super galaxies, which suns are again in the same proportion larger. These central suns of the super galaxies will finally be dissolved in the one primordial central sun whose physical dimensions, by your standards, are truly immeasurable.

[6] But where, then, will these find their final disintegration? In the fire of My will, and out of this final disintegration all the planets will then revert, though spiritually, to their previous order and service and then spiritually continue to exist in all their splendor and greatness and delight.

[7] Of course, you must not imagine all this to happen tomorrow, or the day after tomorrow; but picture in your mind's eye all the grains of sand on the earth and imagine that each is one earth year, and the resulting years would hardly be sufficient to account for the duration of the material Earth. It is impossible to imagine the much longer existence of the sun and, much less, that of one of the central suns of the first order, the central suns of the second order, let alone the for you immeasurable duration of the central suns of the super galaxies, or even of a primordial central sun, and this all the less because the suns will keep bringing forth new worlds, the central suns new planetary suns and the primordial central suns whole legions of suns of every kind.

[8] But despite such incalculable lengths of time for you of the great worlds its time will one day nonetheless be over and then once again a period of creation will have taken its course and be completed. After that a new period of creation will begin in an endlessly remote region of space of creation. And you will be

taking an active part in this, as well as in countless others following it, but only as My true children.

[9] For whoever does not achieve the childhood of God on the path that is shown, will remain, live and act and walk on his spiritual earth as an indeed complete, sensible and ever-blessed creature and will even visit other neighboring spiritual worlds – yes, he will be able to travel across the whole surface of the globe! But in all eternity he will go no further, and the need to achieve something higher in an active, living way will not burn in him.

[10] But My children will always be with Me and will think, feel, want and act along with Me as if with one heart! That will be the endlessly great difference between My true children and the creatures blessed with common sense and understanding. Therefore make sure that you will one day be found to be suitable and worthy to be My children!”

8. PEOPLE OF THE STAR WORLDS. BECOMING A CHILD OF GOD.

[1] (The Lord) “I tell you, there are countless shell globes in the for you unfathomable space. Every shell globe which, by your standards, is endless since it carries eon times eons of suns and solar universes, is certainly inhabited by countless numbers of human beings. These are either still in their physical body or are already purely spiritual, and are in their own way usually endowed with a very bright reason and a subtly calculating intellect, often attaining an acuteness which would put you to shame.

[2] Sometimes, these human beings have dream-like notions that somewhere (out there in endless space) there are children of the supreme, everlasting Spirit, and they quite often secretly wish to become My children at any price, but in most cases this is not possible at all. For everything must remain and exist in its own order, just as is the case with man; the various parts and organs of his knee-joint cannot be transformed into the precious

eyes of his head, or the toes of his feet into ears. All parts of the body must remain what they are; and no matter how much the hands may wish also to see, it is of no avail – soundly and happily they remain blind hands which, nevertheless, receive a more than adequate light through the precious eyes in the head.

[3] There is thus no need for the earth to be a sun to light up its otherwise dark surface, for it does receive sufficient light from the one sun. All parts of man's body, including the eyes and the heart, must be nourished in their own way through the food he eats. But only the purest particles, namely, those which are most closely related to the light, are chosen as food for the eyes. The soul-particles most closely related to love and life assimilate with the vital substance of the heart, and the increasingly coarser particles are passed as suitable nourishment to the various constituent parts of the body. It would lead to dire consequences for the eye if it were to be entered by particles only suitable as nourishment for a bone.

[4] And so it would also be a very bad move in the general great order of Creation if I allowed the created human beings of other worlds to become the very closest children to My heart. Yes, now and then such an admission is possible; but then great purifications and far-reaching provisions and preparations are needed! Those who are most likely to become the recipients of such grace are either souls from this sun or the primary archangels, whose duty it is to rule over whole shell globes and guide and maintain them in the best order, under judgment. But no matter how immensely great they are in every respect, they must here be content to be small, just like I am, and humble themselves in all things.

[5] Even from the central sun of this system, to which this sun also belongs, can souls be transferred onto this Earth to achieve My childhood, as well as from the central sun of our galaxy and that of our super galaxy. But only from the area of the same super galaxy to which this Earth belongs, can other souls come here – not so easily from the universal primordial central sun,

because the souls of its necessarily gigantic human beings have far too much substance to be contained in the small body of a man of this Earth.

[6] In some regions of that immense solar world, there are human beings who are so large that their head alone is at least a thousand times larger than this whole earth. However, the weakest among My children is, nevertheless, by virtue of My Spirit within the heart of its soul endlessly mightier than myriads of those gigantic people from the primordial central sun.

[7] Therefore, bear in mind what it means to be a child of the Supreme God, and what an enormous, non-judged and inviolable free will test is necessary so that the soul can unite with My Spirit within you, the only way in which you can fully become My children.”

9. THE BIG MAN OF CREATION AND THE EARTH

[1] (The Lord) – Certainly it can now be asked with good reason how then precisely this small Earth and its small people came to this honor and mercy, since in the endless space of creation there is an uncountable number of the greatest and most magnificent worlds of light, which would be much more suitable to bear God’s children, to feed them and to equip them in the best way with everything that is demanded. The world-sized people of the primordial central sun would be more respectable as children of God than the worms of the dust of this small Earth! According to its outer appearance this question would certainly be nothing or at least not much to refute; but at the inner state of things of life it would even be a type of impossibility.

[2] The organism of every human has its life-nerve close to the center of the heart, a tiny clot, from which all the rest of the bodily organism is animated. The parts of this little cardiac nerve have such a set-up to attract the life-ether from the blood and from the air that is breathed in, so that it firstly remains

extremely active for life and then secondly communicates this life activity to the whole organism and thereby animates the whole body in the appropriate way.

[3] If I would like to cut off your foot or your hand, you would continue to live, as you can see in many old soldiers, whose hands, feet, ears and noses were cut off in battle, and who nonetheless still continue to live, even only as a cripple; but the slightest injury to the heart, in which the small main nerve of life is situated, entails immediate physical death.

[4] What applies to the arrangement within the human body and that of the warm-blooded animals applies likewise to the arrangement within the immense space of creation. Taken collectively, the innumerable shell globes represent a gigantic, by your standards infinitely great, man. Within this man, our own shell globe signifies the heart, and this very earth represents the exceedingly minute vital nerve of the whole great man, which is situated not in the center, but more to the left side, of the heart.

[5] Indeed in the center of the heart there is also a very important nerve system, but it is not the main center of life. It is only a workshop for the intake and maintenance of the nourishment of life from the blood and from the air. From there only the main nerve of life takes it in and fructifies or blesses it, so that it is now a life-giving substance that is, for the present natural life-span of the soul which could not come into any union at all with the organism of the body without this nerve.

[6] Therefore, the vital nerve in question, situated somewhere in the left side of the heart, is a very unprepossessing- looking, minute wart, similar to the tiny sensory warts on the lower ball of either small toe. Covered only by the epidermis, these sensory warts are the main sensory conductors of the feet, but who takes notice of them or knows that this is what they are?

[7] If someone physically had the misfortune to lose the little toes of his feet, he would find it difficult to walk – much more difficult than if he had lost his big toes. Who can then stand up

and ask: But why have You, oh Lord, laid then the highest efficacy on the smallest thing in Your immeasurable creation?

[8] But then I would ask in return and say: Why is it that the foundation stone often is a thousand times smaller with you people than the whole house which has its main support on exactly the same stone? Why are there then so many lies, but in the kingdom of truth there is actually only one basic truth? Why is the oak such a great tree, and the seed in its fruit, in which are contained countless many oaks of the most enormous size, is as small as a tiniest grain of sand?

[9] My dear little children and now friends, there are many other things in the great creation whose purpose and composition might seem somewhat strange to you if you knew everything in creation. If I now wanted you to make you aware of only a few such eccentricities, you would put your hands above your head and say: No, Lord that cannot possibly be; for it contradicts too much the pure common sense to a certain degree! In short, you all cannot understand it now; and in order to list even a very small part of them, we would need more millennia than there is sand in the oceans!

[10] But when you will receive My spirit, once I have gone home again, this will then lead you of itself in all truth and you will then no longer need to ask and say: Lord, why this, and why that? The blindfolding will be taken away from your eyes and you will then see in the brightest light what you now hardly imagine at all. Therefore be satisfied for the meantime with what you have now heard! This is only a seed laid in your heart, whose fruit you will harvest then as ripe when the sun of My spirit has risen in you.

[11] Have you understood even a little of what I have just said to you? Be open in your heart and admit it; for from now on I will remain another seven full hours among you! Speak now and tell, where someone is still in the dark, and I will lead him to the light, if not into the fullest light of the spiritual life!"

10. WHAT ARE SHELL GLOBES?

[1] Our Mathael finally says one more time: “Lord, those are truly like strong Scythian villages which exist almost as little as not at all, and of which one cannot make any comprehension! You can certainly speak well of Your endlessly great creation; but we, who do not even really know how great our Earth is, and what form it has, cannot listen to what You have informed us so well or so understandably.

[2] I indeed understood some things in my very vivid imagination, but only as if guessing at something great in a fleeting dream. Yet very many of my companions consider that to be a type of incomprehensible drivel, out of which no natural, no matter how healthy person can ever make head or tail. For in order to be able to understand such things only a little more clearly, we must be very thoroughly familiar with counting and old Egyptian astronomy and be perfectly competent in their great counting system! But since we are lacking the scientific elements almost entirely, such present grandiose explanation of Yours cannot be clear to us in any case.

[3] It is indeed true that You have really spoiled us a little earlier with glimpses of Your great creation; but at least for me there were still a few questions to ask. Now You have announced in more detail namely the material part of Your creation; but that is not of much particular use to us. For it is indeed clear and easy to accept that we cannot possibly fully understand such things, since we are lacking in all the basic elements of comprehension.

[4] In order to understand all this only a little better, we would have to likewise have knowledge of one of the named shell globes and the various forms of the suns and central suns dominating in it. If that were the case, we could then imagine the whole countless many other shell globes and central sun systems, areas and space a little more clearly; but there is a snag even with the single shell globe, not to mention the many others,

of which certainly each has quite a different set-up and a very different purpose.

[5] How are things then actually with the planetary suns and further with the stories of the central suns of the solar system, the solar area, space and finally even the primordial central sun, of which the very famous Ptolemy and Julius Caesar, who was also somewhat of an astronomer, never dreamed?"

[6] I said: "My dear Mathael, I notice that you are becoming a bit annoyed, partly because I have now shown you things that you either do not understand at all or understand very little, and partly at yourself, since you, who otherwise have a great erudition in very many things and various very respectable experiences and insight, cannot quite understand very well what I have now said. But look, all that is not quite right of you; for man does not become wise alone from what he hears and immediately fully understands, but instead mostly from what he hears and does not understand!

[7] Whatever someone already understands, no one will ever think it over again or investigate it; for what one has already, one no longer seeks to gain or to achieve with effort and rests very comfortably on what one already has in hand. But whatever one has not found as yet have, particularly if it is of great value, one certainly seeks with great zeal until one gets at least some of it.

[8] You see, if I would want to make you lazy thinkers in the end, it would be an easy thing for Me to place a shell globe in the air before your eyes, and you would understand the whole system of a shell globe that we have just been speaking about as easily as that 2 coins and another 2 coins certainly make 4 coins! Since I want to keep you active in your thinking, I showed you something by way of explanation that will rouse you from your sleep."

[9] But I have already told you something about this before which you certainly have not understood very clearly for the very same reason, and so I could now say this to you without counting on the fact that you will fully understand it, but instead

that you will think it over many times at good opportunities, particularly on clear starry nights.

[10] But in order to make the thinking just a little easier, I will make you aware of similar events on this Earth. Look at your military institutes and you already more or less have the set-up of a shell globe with its central and original suns! There stands a leader of only 10 to 30 soldiers – there stands another, even greater leader, who has more than 10 leaders of the first order under his command. The first leader resembles a planetary sun, and the ten to 30 very common soldiers represent the planets which circle a sun. The second, higher leader of the 10 abovementioned crews resembles a first central sun of the solar area system around which a number of planetary suns move at varying distances with their often many planets. These planetary suns moving around a great central sun make up a solar area which you have to remember for now in order to be able to understand the following more clearly.

[11] Now we will move on to an army leader of the third class! This once again has some ten leaders of the second class under him and has to direct them and as well to lead them. The commands of this third leader, whom we will name ‘captain’, are only given to the subordinated cohort leaders, and they then announce them to the smaller crew leaders, and only they then give them to the individual soldiers. We have just spoken about one solar area, and it goes without saying, that there will be several other solar areas which in their turn must have a general even greater leading body.

[12] Let’s call the military team under a captain a squadron and imagine now 10 to 20 squadrons once again under a higher ruler, who for example is a colonel and usually has command over a legion which mostly consists of 10 to 20 squadrons! Such a legion is then already a very considerable force and makes up a very powerful part of a whole army. We can now suitably compare a legion with a sun universe (galaxy). But as several legions stand in their turn under the orders of a commander, so then the sun universes also stand under an even

greater and more powerful central sun, which we, in order to distinguish between it and the previous ones, will call 'central sun of the sun universes'.

[13] But now all the many armies stand under a single monarch, and likewise the numerous sun universes under the general main central primary sun, which naturally must be of a most colossal size, in order to attract to it all the many sun universes likewise the planetary suns their individual planets along with their moons, and to allow them to circle them in wide paths of distances immeasurable for you. Such a true sun monarchy I call with good reason a shell globe.

[14] It is a globe due to its fully round form – but all the planets in it are shells (husks) because they all contain an judged spiritual life, and because in the end this carrier (globe) is itself a universal shell, since in it eons upon eons of suns appear to maintain a certain order as totally enclosed. Tell Me, Mathael, whether you have understood Me now more clearly than before!"

11. THE LIMITS OF HUMAN UNDERSTANDING. COMFORT IN DIVINE LOVE.

[1] Mathael says: "I thank You, oh Lord, for this additional explanation; for through it alone I have now received a more or less clear comprehension of a shell globe, and I am quite satisfied with it for now. As far as the countless other similar neighbors in the far space of creation are concerned, they now do not bother me in the least; for I have the opinion that a human spirit will have fully enough with his own for all eternity of eternities.

[2] I will now consider only this small Earth of ours. How long would a person have to work in order to only travel it from point to point across the whole surface over land and water?! I hardly believe that one would manage it in 5,000 to 6,000 years, in order to be able to say: Now there is no longer any point on the whole wide Earth which my foot has not stood on! If one would

calculate the time of serious investigation and at the same time took into account the hours of rest and pleasure necessarily entailed, which truly cannot be left out at the constantly highly edifying observance of Your great miracles, of the heavenly attractively beautiful areas and landscapes here and there, and since one would willingly spend years in a very charming area very often – yes, one would need several thousand years for this Earth alone!

[3] But how long would one remain with this Earth alone then if it was possible for one to see all the countless many inner chambers of this Earth?! Oh, then a whole million of years would surely not be enough, particularly if one could set oneself in a place to observe in the inner great workshops of nature and its spirits, as they principally will exist to their whole development and then transform again into completely different things and forms!

[4] Yes, if one took that also into account, then one would have to deal already alone with this Earth – counting in the Arabian way – much over a thousand million Earth years, naturally as a person limited through time and space in order to be able to then say with a clear conscience: The Earth is very best known to me now from point to point in its being and in all its most various ways from organ to organ!

[5] After the Earth the moon would then have to be observed above all. This would once again take some 100,000 Earth years in order to become familiar with it totally. Only then the other and often very much greater planets would be in line to be examined and investigated, for which a person would not be able to finish, because they are quite foreign and certainly more miraculous planets than this Earth, due to their great wonder in the end before a huge number of millennia.

[6] Only then one would deal with the great sun with all its countless and greatest wonderfully magnificent regions of light! I think that one would stay there then for an eternity and certainly receive again and again something new to see and to investigate. If one then accepts that its people are somewhat

highly beautiful, wise and friendly people, yes, yes, then there would no longer be any talk of proceeding! The whole, great Arabic counting system would truly no longer have any numbers with which one could express the time that one would need for the investigation and testing of the great sun!

[7] Well, then one would only be finished with a small planetary sun! Eons of eons of suns would still remain and among them also the extremely great central suns. Let us stop! Only to become fully familiar with this one shell globe we would need entire eternities! Who would like to and could think of the investigation of a second shell globe?! I have therefore more than enough for eternity with this one and leave the countless many others certainly very willingly to the other higher spirits to investigate! I at least am becoming dizzy when I think of just one!

[8] Oh Lord, Your love is the greatest comfort for me, and I find my way in it; but the size of Your power and wisdom consumes me like the monstrous rage of a whale consumes the tiniest worm which was there and now is no longer! In Your greatness You, oh Lord, are a most terrifying sea of fire; but in Your love You are honey! Therefore I remain with Your love; the greatness of Your power and wisdom however is at least as good as if not there at all for me. For I do not understand it and will never ever understand it; but I understand love, and it strengthens my heart quite blissfully and makes my life pleasant.

[9] I now understand very many and great things; but who will understand them again after me?! But since I see that all these many great things that You, oh Lord, have explained to us must be fully incomprehensible for a thousand times a thousand and once again a thousand times a thousand people, I do not even have a right joy in it, that I now understand such extremely great things very well and have insight, but that I cannot make it understandable to anyone after me, because humanity in general stands at too low a level of spiritual development!

[10] I am certainly guessing that it is not exactly impossible to make the people for the most part recognize You only by Your exterior manifestation that You are a God who has created everything and now maintains everything, and that they will then start to love, fear and worship You; but to make You more descriptive to their crippled concepts seems to me as good as purely impossible.

[11] For wherever one wants to build something, one must indeed have some firm ground; for on a loose sandy ground or even on a swamp one cannot build a strong fortress. Therefore I will in future, both for me as well as for my people, only remain alone with love; whatever this will give me and disclose to me shall be taken in into the area of my wisdom forever! Am I not right?"

12. KNOWING JESUS AS GOD IS A CONDITION FOR TRULY LOVING GOD

[1] I said: "Certainly – for whoever is in My love is in everything that comes from Me! But from My love alone you will probably have difficulty recognizing Me as what I am! For look, you can love your wife very much and very powerfully as well and vice versa your wife can love you too; but for that neither you nor your wife will be a God!

[2] If you only love Me as a pure, even if very good and rational person, and likewise I you, we can walk together for eons of years and you will just as little recognize and greet Me as a God as I you, who are certainly no God, but instead only a creature of God.

[3] But if you want to recognize Me as what I am before you, I must let you recognize Me as such through word, speech and deed. But if you have truly recognized Me through this and learned to see through My power and wisdom that I am obviously more than a purely good and rational person, only then will your heart sink humbly into the dust before Me and then in such correct humility burn most very actively in all love

towards Me; and you will then truly and faithfully find the most living reason to love Me, your God and creator, above all else. But what goes for you also goes for everybody else.

[4] Whoever does not recognize Me as God cannot truly love Me as a God above all! But would you ever have been able to recognize Me as God if you had only ever observed purely human deeds and actions and speech from Me? Certainly not! And would your love for Me have become so powerful if you had not discovered something divine in Me?! But through the fact that I would have seized you simply with all love and affection as a bridegroom his bride, you would have not been able to learn that the spirit of the very highest God lives and works in thought, word and deed in Me, but instead My wisdom and My power have only announced that to you, and therefore it is not quite right if you call My great wisdom and power a most frightening sea of fire and if you are of the opinion that people should never have anything to do with it. Quite the opposite!

[5] The people should seek with all voracity My Kingdom in everything and above all. And as they are on the way to becoming My children they should always begin to become more and more at home in their Father's great house in every sphere and relationship. Thereby they will then grow in true love full of humility, and they will thereby have an ever greater joy filled with all love in their Father, and the Father also in them.

[6] If the people will do and live a true life in and through My wisdom, love and power, then they will also be totally what they should actually be. They will become as My children just as perfect as I Myself am perfect, and will then no longer see My divine wisdom, power and greatness as a terrifying sea of fire. I think that that will now also be clear to you!

[7] Yet I also say to you all that for the meantime you should not teach the peoples everything that I have now shown you. Teach them to recognize God above all, to have a living trust in Him and to love Him above all else! Everything else the Spirit Itself will reveal to them as occasion demands.”

13. GOLDEN RULES FOR THE SPREADING OF THE GOSPEL

[1] (The Lord) – It is true humanity now lies buried in the deepest night and sleeps the sleep of the dead; all their knowledge is a vain dream, and no one knows how to advise the other. There is truly a large number of teachers and leaders of all sorts – but of what use are they?! For they are all just as blind as their followers; if they come to a ditch, leader and followers fall in, and no one finds the way out of the destructive ditch.

[2] But one must not think that the people do not willingly would trust a correct leader! What can be more desirable to a blind man than a seeing guide, and then all the more so if the guide can say to the blind man with a good and really true conscience: ‘friend, it is true that you are still blind; but if you follow me loyally and faithfully, you shall soon be able to see yourself.’ And if then the blind man sadly walks with the seeing guide and in a short time his eyes begin to perceive a not insignificant shimmer of daylight – how will his heart begin to swell up in all joy!

[3] Oh, I tell you, it is not as difficult at all as you think to become a correct guide to a blind man who truly needs the light! This business only becomes difficult when the blind man who is to be led is possessed by a madness which causes ghost light, so that he thinks himself to be a guide. Such blind people are our Pharisees and scribes; nor are the various priests of the heathens left out. But what can be done here? A short example should describe this relationship, and what is to be done, in more detail!

[4] A general went into battle with his army against a very annoying, evil neighboring prince, who had equipped and strengthened his kingdom with many fortresses and strong castles very well and filled them all with warriors and all sorts of weapons of war. When the general began to near the borders of the enemy lands with his army, his subaltern-generals and leaders said to him: Lord, we will all achieve nothing or only

very little there; for the enemy has fortified himself very intriguingly, armed to the teeth, and we will not achieve anything against him with all our great army and will be destroyed to the last man in his land! Therefore it would indeed be more sensible to completely give up this campaign and wait for a more opportune time!

[5] At this the great general answered: With him the time will never be more advantageous, and all the many warnings have always fallen on his deaf ears and on his heart. So it is necessary to show him with an armed hand that he is not alone the person who can take all the goods of the Earth into his own possession. He has indeed built a large number of fortresses and castles in his land and armed them to the teeth; alone they do not concern us at all! We will penetrate into the land where there are no fortresses or castles, turn his people who are highly unsatisfied with him with little effort to support us, give them light and wise laws, and he shall then see what use all his fortresses and castles are to him. But if he attacks us, we, who are armed in the best way from head to the little toe and know very well how to use a sword, lance, arrow or spear, will annihilate him down to the last warrior with our great superiority and through our courage and through our acknowledged great skill in using weapons!

[6] When the subaltern-generals learned of such a wise plan of attack from their general, they did not only understand the very praise-worthy insight that things would certainly go the best for them, but instead also gained the courage for war and the full conviction of certain success of their war plan. They came to the border of their enemy's lands, where there were no fortresses or castles, and thus penetrated into the land without a blow of the sword. The people streamed out towards them with white flags in piles and greeted them as their saviors of their lives.

[7] When the warriors of the tyrant saw this from their castles, how all the people constantly began more and more to gather around the foreign army, they began to consult very seriously about what was now to be done. The tyrant ordered them to

sacrifice everything in order to drive the enemy out of the land; but his generals said to him: It is too late! What use are our fortresses and castles?! The enemy has taken over all the people and therefore already has an enormous power. Our battle against them would be like one man against a thousand. We have been totally vanquished, and our fortresses and castles are of no use to us any longer; for the strongest castle is the people, and this is in the hands of the enemy. Therefore there is nothing left for us to do than to surrender quite respectfully! The tyrant certainly wrinkled his nose quite appallingly; but what could he do?! In the end he had to follow the advice of his generals.

[8] You see, you all also do the same thing as clever spreaders of My religion! Let the temples stand and the many priests' houses; only concentrate on the people! Once they are on your side, which requires little effort, then the old temples of idols will soon lose all their attraction and collapse of their own accord. And their servants will cross over to you, from their own initiative and forced, and accept the new teaching and begin to act and work with it.

[9] And you, Mathael, will also hopefully have become clever enough from this to be able to see that the spread of this teaching of Mine is not really as difficult if one only begin to spread it cleverly enough; but if one seizes it somewhat ungracefully, then the effect will resemble the seizing! Have you, and all of you, understood and comprehended that now?"

14. DIFFERENCE BETWEEN A FALSE AND A TRUE GUIDE

[1] Mathael says: "Yes, Lord and my God, now everything is very clear, as clear as it is that one must believe in a God before one can love him! But the faith must not be a blind one, but instead it must be full of light, that means that one must see who and what a God is. One must have a clear and sensible comprehension of His wisdom, power and greatness and endurance, in order to then be able to go over into full love for the accepted God.

[2] This is certainly not easy for a person who has been captured by all sorts of mistakes through and through; but if one has a true light oneself, then one can also shed a true light soon on those in need of light. It is of course quite another thing to learn something from someone who understands this thing that he teaches in the very best way from the deepest basis, than from someone who appears to be and has overheard some things about the issue, but in the end basically understands as teacher as little of the subject as his disciple.

[3] The teacher with deep knowledge will make the subject easier to understand with little effort using all sorts of suitable and well-corresponding images and comparisons, while the pseudo-teacher, in order to appear all the more wise, only makes every effort to clothe the subject that is to be taught in such dark and mysterious phrases that the disciple is then a good ten times more confused after the lesson than he was before.

[4] I imagine things like this: The true expert teacher meets his disciple like someone who, with a great, closed lantern in the darkest night, wants to proceed in the desert exactly in a night in order not to have to suffer the great torture of heat in the day. The traveler then asks the leader immediately with the closed lantern: How will we manage in the desert without a light? Our camels and packhorses will become perplexed in such darkness and will not be moved a step further!

[5] But then the correct leader says: Do not worry about it! You see, there is a light in this lantern which is still closed, which, as soon as I open the door of the lantern, immediately will spread a rising sun over the whole desert! None of our beasts of burden will be perplexed!

[6] And so the journey is begun with the best trust. At the beginning of the journey the leader opens up only a very small window of his miraculous lantern and immediately so much light comes out that already all the stumbling blocks could be avoided very well on the way. Then the traveler thinks: Yes, with such a light it is good to travel, and the desert will present us with no problems!

[7] But how surprised will the traveler be when the guide opens all the little windows of the great lantern and a veritable sunlight spreads out in an instant over the whole desert, so that even the wild and vicious animals that wait here and there for a good prey take to the most gleeful flight and the peaceful birds of the sky wake up and begin to sing their cheerful little songs, as if in seriousness the sun itself had risen! That would be the light of the true guide!

[8] But now comes the pseudo-guide with a true night-light in the hand and says to the one who want to travel: Come and let us move through the desert! The man wanting to travel says: Will we be able to make it in the pitch-dark night with this light of yours? And the guide speaks with a mystical pathos: Friend, indeed my little lamp seems to shine out only a very weak shimmer; but it is a magical light with which one can manage extremely well even in a much darker night!

[9] The journey begins. The camels all become perplexed every moment and do not want to go on; for with such enlightenment their eyes only become all the more hazy, so that they then cannot see anything more. They lie down and cannot be moved on at any price.

[10] Then the traveler speaks: But I knew right from the start that it would not be possible to cross even the smallest desert with such a little light! What shall we do now? We are really on a miserable path now! The guide, who is secretly very puzzled, says once again very gravely: The animals are tired and have sensed wild beasts – even at a great distance – and will go no further for our best! The traveler says: But what if the wild animals smell us out and pay us a much undesired visit in such a night? Then the secretly much more worried guide reassures the worried traveler: Oh in such a night we are safe from this; for it has never been experienced that ever a traveler in such a night was bothered by wild animals! – Luckily, particularly at the beginning of the desert, no such animal comes into sight. And so guide and traveler wait for the coming of day and comfort one another until then as well as they can.

[11] Likewise it seems to me is the spiritual leadership, which is undertaken by a pseudo-guide. In the desert and in the night of this earthly life, where teacher and student see nothing at the same time, even the teacher who appears to be wise comforts his student by saying that one day all the secret things will be revealed on the other side. But at the same time the ‘wise’ teacher fears the death of his body much more than his inexperienced student; for the student has at least a blind dream-like faith, while his wise-seeming teacher lost it a long time ago.”

15. THE FUTURE AND KEEPING THE LORD’S TEACHING PURE

[1] (Mathael) – I now believe with a firm conviction that we will not have to make too great an effort to spread this purely divine doctrine of Yours, and we rulers and earthly authorities certainly not; but there is quite another question which seems to me to be highly important, and that is how this religion can be maintained purely for humanity and without any additions or removals made by the people. For there are now many of us who have kept this new religion not only for us, but instead also for our very many brothers and sisters and seek to spread it with all enthusiasm! But already we will announce perhaps in some parts this truest and purest gospel in different ways to the people, which already lies in the nature of things.

[2] For one will have to talk very differently to the Jews, differently to the Greeks and Romans and with the Persians, Indians, Egyptians and even with the Scythians, because each one is animated with quite different basic knowledge. Obviously all sorts of confusion will happen thereby and also all sorts of shades will appear. If then after a couple of centuries the people of the most different nations compare among one another the religion that they have received from us, which will obviously be recorded in writing by many – will they look similar at all?! Or will the Jews not soon say: We alone have the totally pure

and true religion!? And the Greeks will reply: No, we have the only true religion, as it came from the mouth of the Lord! And will the Romans not claim the same thing, and again the Armenians too?! I would like to hope that they will not be too far from each other in the basics; but in particulars some powerful variants, rifts and folds will appear here and there due to the perfectly free will of the people!

[3] If that were to be expected with some certainty, according to my freely not authoritative opinion some precaution would have to be made, so that in the end this magnificent religion will not become a complete chaos, of which no one would be able to make head nor tail. What is Your opinion, oh Lord?"

[4] I said: "My dear friend, although your concern comes from your very honestly worried heart, I must nonetheless make the comment that this precaution is a little too early! You can accept in advance as quite certain that this religion will not remain as pure as it has now come to you from My mouth among all the nations in later days.

[5] Even very soon after us a large number of written gospels will come into being, of which each will claim to contain the pure truth and of which each will not resemble at all the next written gospel, claiming the same thing. Yes, something much more adverse will happen: The prince of lies who works against Me will also come and will even do great, although false signs! He will place the terrible seeds of all sorts of weeds in the field in which I have sown only the purest seeds, in order to strangle the noble wheat.

[6] But all that will not make any entry into My true and purest religion; for that word that has been spoken to you here by Me will not be told on and discussed by you either, and you yourselves will not serve My words to the letter, which is also not necessary at all anymore. But the inner spirit will nonetheless remain.

[7] Whoever will believe in Me and be baptized in My name in water and in the spirit will receive My spirit as well and then walk in the light of the purest truth for all time and eternally.

With this then also this religion will be found again as if anew in all its purity. But whoever does not penetrate to such a mercy will in any case never see or understand the pure light of the eternal truth of My teachings and it will be all the same to him no matter what he stuffs his spiritual stomach full with.

[8] Believe Me! And if someone possessed every word literally just as I have said, but had not received the spirit for this, in order to then penetrate into the depths through it, where light, power and life walk in My words, My words would be of as little use to him as the long prayers of the Pharisees to anyone!

[9] But if someone has absorbed the spirit of My words, he does not need the letter any longer. But whoever has the spirit, also has the pure teachings. But I will remain in the spirit with My ever only few, yet true believers until the end of time for this Earth. And so, friend Mathael, it has already been provided for that My teaching will be maintained ever very purely!"

16. ONE DOES NOT KNOW THE WORD IF IT IS NOT TRANSFORMED IN GOOD DEEDS

[1] (The Lord) – Whatever it is necessary for the normal person to know and to believe is in any case recorded – look over there – at My bidding by My two scribes (Matthew and John - *J. Lorber*). He who will accept it and act accordingly will press onward to receive My Spirit. Having that, he needs nothing further.

[2] But if after what he has learnt he remains lukewarm and unwilling to act accordingly, he will indeed have the letter as it is recorded by My two scribes, and as it was recorded by Raphael for you and some others; but he will never reach the spirit that rests hidden deeply within the letter.

[3] It will not benefit anyone merely to exclaim, full of faith: 'Lord, Lord!', for such followers will always stand before Me as beings who do not know Me and whom I do not recognize.

[4] I tell you for all eternity as a truth from God: Unless a man becomes fully active according to My teaching, but instead is merely a hearer who occasionally admires and praises it, he will not receive My Spirit, and My whole teaching is of little or no benefit to him. For when he has shed his body and become a naked soul, he will know as little of Me and My teaching as if he had never heard a syllable about it on the earth, which is quite a natural phenomenon.”

[5] If, for example, someone has heard even many things spoken about the great imperial city of Rome, also knows the way there and also has the means and the opportunity to travel there in order to see the great city at leisure and to get to know everything in it – yes, he is even often encouraged to undertake such a journey many times by his friends who have already been in Rome! Alone, he firstly never has the right time to do it, then he is too lazy and shies away from the possible difficulties of the journey that could occur and in the end he says: Ah, why should I go to Rome then? My friends have in any case already described this great city to me in such detail that I can see it already in my imagination as well as if I had already been in Rome myself many times!

[6] Our man imagines this very well. But if we allow him today to present a very faithful picture of the city of Rome however without a title of what it is and represents – and our man who pretends to know the city of Rome entirely will look at the image just as an ox looks at a very new unfamiliar gate! And if we let him guess for years, he will nonetheless never be able to say with full and convincing certainty that this is a successful image of the city of Rome!

[7] But I say in addition: Let us allow this person to really come to Rome quite accidentally – but alone, and so that no one in Rome would actually tell him that he was in Rome, but instead in another very different city – in the end he would believe it himself and thereby not see the whole forest for the trees!

[8] Accordingly it is not necessary at all that the person creates some knowledge of anything through hearsay or through

reading of all sorts of descriptions. All this knowledge remains mute and without any value for life, if it is not brought into some connection with the life of the soul through some activity.

[9] If that person, if he has heard very many strange things about the city of Rome, then sets out on his journey and then also really travels there and has a look at everything there, he will then have the full truth most deeply stamped into his soul and will never be able to imagine Rome in any other way than how he saw this city himself.

[10] But if he had never seen Rome himself, his imagination of the form of the city of Rome would also have differed in the greatest way in its new and changed account; one fantastical image would have replaced the other, and that would continue until he in the end would no longer be in a position to imagine any even somewhat durable idea of the city.

[11] But once he has, as we said, seen Rome himself, hundreds of gossipers may come to him and make very new and strange descriptions of the form of the city of Rome, and he will only laugh at them and only become annoyed at times at the presumptuousness some dawdlers and idle strollers who want to gain some fame, and would most gleefully show them the door; for in him now lives the true image of Rome in actuality and cannot be replaced by any other, simply created imagination.

[12] But how can this be possible now? Because through his effort and work he has filled his living soul and not only simply his brain with the full truth! He has accordingly accepted the true spirit of things into his soul; the faithful image now lives in him and cannot be killed or destroyed any longer by any false image, because it has become a true image of life.

[13] But like this parable very clearly shows the difference between the deceptive appearance and the full truth in every aspect and respect, from which everyone can also see very easily and thoroughly that even a very correct description of Rome nonetheless leaves the actual conviction far behind because the image called forth through this is still only an imagined one and can be very easily driven out by another,

differently justified one, because it has not become any living image in the soul – likewise and exactly so are things with My teaching.”

17. THE IMPORTANCE OF CHRISTIANITY IN ACTION

[1] (The Lord) – You may record for all time of time word by word with iron symbols so that no iota is lost, and you can also preach it and read it out to all peoples, and all peoples should call out at the top of their voices: ‘Ah, look there, that is a very superb lesson and is worthy of God’s mouth’, but nonetheless no one will put their hand into action and become active fully according to their principles and demands – then is this so purely preserved religion of Mine of any use to anyone? I tell you: it is of no use at all! Or what use is some medicine to someone who is sick if he does not take it and use it according to the directions of the well-experienced doctor?!

[2] But someone who, knowing only little of My teaching, immediately acts accordingly will obviously derive a greater and more vital benefit from it than the other who, while talking reverently of Me and My teaching, can never decide to act accordingly. The former will act according to what little he has heard and thereby enliven it in his soul, and the little grain of seed will soon be followed by a great harvest out of the living spirit, which no evil power will be able to destroy. However, the latter who praises and faithfully preserves My teaching will, plagued by spiritual hunger, occupy himself also with every other teaching; but in spite of this, he will die of spiritual hunger. Will his soul recognize Me in the beyond if here it has not adopted the true spirit of My words in the fullness of truth by its actions?

[3] Suppose a person knew only about My teaching that he should love God above all and his fellowman like himself, and would seriously think by himself: ‘Look, this is a good teaching; there must be a supreme Deity who, judging by everything that was created by Him, must be very good and exceedingly wise

and who also must be alive and moving. It therefore behooves us to respect, esteem, and honor and love this exceedingly good, wise and almighty Being more than anything else in the world. My fellowman is a man just as I am and was put into the world with the same rights by the Creator. Therefore, he must not be disparaged, on the contrary, reason tells me to do for him what I do for myself because by disparaging him I disparage also myself, for I am also only a man. I recognize this as a highest principle of life which, for the time being, I intend to apply with all severity to myself.'

[4] This the man puts into action. Moreover, he tries to influence those around him, partly through his own example and partly through his very simple and unpretentious precept, thus turning his household into a good example of true and devout human beings. And what, briefly, is the result of this most laudable attitude? The people live in peace. No one tries to assume superiority over another. The wise endeavors with earnest patience and love to elevate the unwise to his own level; and he draws his attention to all the wonders in creation known to him and is happy when he has been able to give strength to the weaker person.

[5] But because such a thing actually happens in reality, it is absorbed into the life of the soul. Thereby the soul obviously becomes more and more active and gains in vitality.”

18. WISDOM IS THE RESULT OF LOVING ACTIONS

[1] (The Lord:) “The more activity there is in the soul, the lighter it becomes within it; for fire is the primary element of the life of the soul. The mightier this element sets to work, the more light it spreads in and out of itself. Therefore, the more fire there is in the life of the soul, the more life-light it develops. With this inner life-light the soul then begins more and more to penetrate and understand the innermost secrets of life.

[2] This deeper insight and understanding lend new courage to the soul so that it will love and adore God even more, and this

love is already the first spark of the Divine Spirit within the soul. It grows and increases mightily, and soon the soul unites completely with the Spirit of God and is then led through the Spirit of God into all truth and wisdom.

[3] Let us presume a man had attained to all this wisdom in the way I have been preaching and demonstrating to you continually for days. Tell Me, was this because that man had received all the words I had spoken to you exactly and unchanged to the jot? Oh no! He had learned of nothing else but the two commandments of love; only the exact, painstaking, actual compliance with the same gave him everything else.

[4] There are some amongst you who, although I have demonstrated the matter very clearly, are asking in their mind: ‘Well, how can the soul attain to such wisdom by complying with the two commandments?’ And I tell you: Because the soul has been so organized from the beginning!

[5] How does a grape ripen and become full of sweetness and spirit – seeing that it is only a simple, natural plant? This is accomplished by the light and the warmth of the sun. Through the light and through the warmth the nature spirits in the vine become increasingly more active. As they become more and more active and there is more friction between them, they become increasingly more fiery and shining in themselves. And this constant increase in their brightness and luminescence brings about an obvious increase in their mutual specific intelligence; the brighter their intelligence becomes, the more they recognize each other as belonging to one and the same order and, seizing each other, begin to organize themselves and unite. Once this has been fully accomplished, the grape has become ripe and edible.

[6] Once the juice has been gathered and well stored in a recipient, its well-ordered natural spirits now will no longer tolerate any foreign element which contains in itself natural spirits of a very different order, which would disturb the accepted good order of the settled natural spirits of the grape juice. As soon as something foreign which belongs to another

order enters the young wine, it brews and ferments until the foreign body has been thrown out or has fully been assimilated into its order. Once that has happened, only then the inner light and the inner warmth of the spirit awakes from the good order of all the natural spirits of the grape juice which has become pure, and through the previously yet very impure young wine a spiritually stronger and purer wine has matured.

[7] So all this is an effect of the sun, that is, its light and its warmth. And likewise it is the same with a person and his soul! If he can put his soul into an ever greater activity through the observance of a law of the highest divine order, it will become brighter and warmer in all the areas of his life. It will then recognize itself ever brighter and more purely and likewise the divine power that flows into it ever more and more and also pulls it into an ever higher life.

[8] But if it recognizes this power, it also recognizes God, from whom this power comes. But if it must necessarily recognize this, it must also love God ever more and more. With this love it then expels everything that is foreign out of its ever purer and more perfect order of life and becomes ever more one with the order of the Divine spirit in it; as this is certainly so, it is a foregone conclusion that a soul thus permeated by the Divine Spirit must gain in strength and power and infallibly become a true child of the Most High.

[9] When such a soul then finally leaves the body and reaches the great Beyond endowed with the most perfected consciousness, it will certainly also immediately recognize God, since it has already become fully one with Him here and brought Him to the fullest and clearest consciousness in itself, and this is for the tangible reason that the eternally certainly very clearest consciousness of the spirit of God has become in a certain way the brightest and most united consciousness of the soul.”

19. KNOWING THE TRUTH WITHOUT ACTIONS

[1] (The Lord) – But if that is all so and cannot ever be otherwise, how petty your concerns seem about keeping pure a word that has been given to you! Only very little of that is necessary for a person, only a smallest mustard grain; if he plants it in the earth of life of his heart and then takes care of it arduously and actively, a tree will grow from it, under whose branches even the birds of the sky will make their home.

[2] Have the Pharisees not kept the books of Moses and the Prophets in their purity to a jot?! But what use is this to them? They are still ravening wolves walking about in sheep's clothing and seeking to ravage the peaceful pastures of the lambs.

[3] I tell you all: everything external, even if pure in itself, kills; only the spirit is alive and quickens everything it permeates. You will therefore summarize My teaching very briefly and easily, in as far as it is necessary for mankind. Whoever will act accordingly will, proportionately to his activity, awaken the spirit out of God within him. This will enliven the soul in the light and fire of all truth, and the soul will be guided into all truth and wisdom out of God and will clearly, in and by itself, experience what I have shown you, and inexpressibly more.

[4] Just consider now that I wanted to most wonderfully reveal My whole creation very analytically from the greatest thing to the smallest, so that I would call many thousands of My angels and order them to write down everything in the way that is possible for them, at lightning speed! Firstly we would need so much of the white parchment that truly there would not be enough space on the whole planet; but secondly, if all the endlessly many skins had been covered in tiny writing, tell Me, how far would you come with reading all these scripts to the end! I now hope that you are beginning to see your foolishness a little!

[5] Go to Memphis, to Thebes, to Carnac and to Alexandria! Everywhere you will find libraries, all the most genuine and correct; but I guarantee you that nobody is capable of reading

everything through even in 500 years! You would truly need the age of Methuselah in order to scan all the scriptures and signs just once! And what's his benefit after making such most amazing effort? You would finally quite purely forget what had been read from day to day, yes, in the end, if you were really confused, from hour to hour and from minute to minute and not gain the smallest advantage for his life.

[6] Now do you remember what sort of very different path I want to show you with this teaching of Mine, so that in the shortest time, if one only truly wants it, one can reach all wisdom of heaven?!

[7] I am this way, and the truth and the life. Whoever has truly accepted Me into his soul with love, but not only simply in faith according to the words he has heard, but instead perfectly indeed, to him I will always come in spirit and will reveal Myself to him and will illuminate him like a bright rising sun illuminates the previously dark fields of the Earth.

[8] With one inner spiritual glance he will grasp in its depth more than he could have done through reading in a million years, provided a man could live that long.

[9] You yourselves have now heard and seen some things for several days, which I have performed constantly teaching and acting among you, whereby your souls were awakened, and in your hearts love, faith and full trust have entered; however, if you were to leave it at that, your souls would truly gain very little and your cognition and knowledge would remain at their present level.

[10] You must from now on become independent according to My teaching, then your soul will become more alive and full of light. Only then will My spirit take up residence in your souls and will lead you into all wisdom.

[11] The new school of true life also consists of this and the only true recognition of God and of oneself, and therefore My teaching is called a true gospel, because it teaches man to go on the only correct and true path to achieving true, eternal life and to achieve the only true love and wisdom from God.

[12] The precepts are indeed few and, written in a book, can be read in a few hours by anyone who can read. However, the most eager reading alone will benefit a person only insofar as he will have acquainted himself with the external aspect of My teaching – which, of course, must be done first of all.

[13] For this action is like the necessary first step on a journey; for if I should travel from here to Damascus, but never make the first step, then it goes without saying that I cannot take the second step and the many future ones even less so, which should bring Me to Damascus. But if I take the first step even very firmly and then the second, third and fourth, that is no use to Me at all if I then stop and find it of too much effort to continue the steps until I have reached Damascus.

[14] I have now shown you all very most clearly what you have to do, in order to truly reach eternal life and all its righteousness. Therefore act accordingly and My promise will come to fulfillment in you all; for of all the things revealed to you so far, what I have just now told you and revealed is indeed the greatest and is of the highest importance for your life.”

[15] I have shown you and revealed to you very many miracles of My creation, and you have learnt extremely much from Me; but you now know only that which you have heard and what you have seen. Nevertheless you do not know anything further. But with the present revelation I have shown you very exactly and tangibly clearly what you and everyone have to do in order to reach the unlimited self-view of all the miracles of the endless great creation of God, which then cannot pass away, but which will last for eternity.”

20. THE NECESSITY TO EXAMINE ONESELF

[1] (The Lord) – So then do act accordingly; make every effort and check everything to see whether you have forgotten something, so that in the end you will not have to say: Look here, I have now done everything for a full ten or twenty years that the new teaching directed me to do, yet I am still in the same spot and feel within me no special enlightenment or a so-called eternal life! What is still lacking?

[2] That is why I tell you: Check very carefully to see whether some strong thoughts of worldly advantage have not assailed your heart, whether temporal arrogance, a certain too extreme thriftiness – a younger sister of avarice – ambition, sense of judgment, bossiness, salaciousness and the like have not captured your heart and thereby also your soul! As long as that is the case for one or another, he will not attain to the promise, that is, to its complete fulfillment for him.

[3] Look at the cider and the pure wine in a keg or a skin, full of spirit. As long as the cider contains coarse and foreign particles, it will ferment and not achieve any purity; but as soon as these are eliminated, it becomes more and more quiet in the keg and the cider clears and becomes pure wine, full of spirit.

[4] Many a person is not far from attaining to the Kingdom of God within his soul, yet if he does not examine himself to see whether something material still clings to his soul, he will not succeed. On closer self-searching he may find that he is still very touchy and easily hurt by some trifle.

[5] Someone says: ‘Well, is a man not meant to have a sense of honor at all?’ Oh yes, say I, man can indeed have a sense of honor, but it must be of the noblest kind. If a man who is still weak in his spirit offends you, do not be angry but go and tell him: ‘Friend, there is nothing with which you can offend me, for I love you and all people. I bless those who curse me, and to those who do evil to me I do good to the best of my ability. But it is not decent for one man to offend another; therefore, leave that be in future for the sake of your own salvation. With

your increasing tendency to offend, you could one day run into one who would really take offence and cause you great trouble; for that you would then only have to blame yourself.’

[6] If you speak thus with someone who has offended you, without the least grudge in your hearts, you have then completely justified the noble and divine sense of honor in your heart. But if you do not notice even a tiny type of small grudge in yourself and are bitter and unfriendly to people, that is another consequence of a small arrogance hidden in your soul, which alone is sufficient enough to prevent the union of your souls with My spirit of light in you.

[7] Or one and the same poor man demands from you several times some considerable alms. You have it indeed, and could give the poor man a thousand times over what you have already given him; but his particular brazenness embitters you and you show him the door and tell him not to accost you so often expecting alms whenever he asks for it

[8] Well, look, that is indeed a very reasonable speech for a man of the world, and such a small reprimand does the beggar some good; but he who meets the poor in this way is nowhere near mature enough to enter My kingdom, where I allow My sun to rise and set every day on good and evil people and for the good of all creatures.

[9] The same beam that illuminates the golden palace of the kings and purifies, matures and greatly sweetens the noblest of all juices in the vine, also shines on puddles and cloacae and is not annoyed by the croaking of frogs and the chirping of the grasshoppers. Such restraint reveals some stinginess. Such stinginess and great restraint are not far removed from avarice and cloud the living cider of the soul. As long as this continues to happen, the soul is not turned into a pure wine of life, full of spirit.

[10] But he who has the means and enjoys giving, not reproaching the poor because he has several times given him a small handout, is in this respect well able to enter My Kingdom,

provided he is not aware of some other minor fault within his soul.

[11] Therefore, I tell you: Do always examine yourselves carefully in everything and advance to that level of life on which you will clearly and actively become aware that you are rid of all worldly dross.”

21. NEIGHBORLY LOVE REGULATES SAVING

[1] (The Lord) – Yes, another of you says secretly, it would all be fine with the self-check; but from where can we get the ever correct measure of pure feeling and knowledge? The person grows from the cradle into the traditional feelings and finds all actions right which are in harmony with such feelings; yes, if he acted against them he would think to have committed a sin.

[2] Let us assume a people consider thrift to be a recommended and praised main custom which says: Whoever saves in youth and maturity, must not suffer want in old age, and whoever does not work or save shall also not eat!

[3] My dear friends! These basic principles, praiseworthy in themselves, are very well known to Me. They can and should exist and be maintained wherever a nation lives in communities, but only ever in the noblest sense. But in order that it should exist among human society only in such a sense and never be downplayed or exaggerated, a durable and very reliable regulator must be placed at their side. But what is to be the regulator? Nothing and no one other than alone the true and pure neighborly love, whose wise first principle must be to do, from the heart, to the fellowman all that one would reasonably and wisely wish the other to do to one.

[4] Whoever considers this principle will soon become aware that this principle like no other will encourage all other people to a certain industriousness and also to the true and noble thrift; for if it is unpleasant for me that another one is lazy alongside my activity, I should not be lazy by his side!

[5] If everyone does this out of true, noble neighborly love, there will soon be very few in a community whom one can call 'poor'. Apart from the lame, the infirm, the blind, the deaf and leprous, there will be few others who will be a burden to a community; but these should indeed then be cared for courteously with the friendliest heart.

[6] Then a community will have one or even several teachers who do not have time to earn their living with the work of their hands. These should then be cared for by the community, so that they will not need to spend their time determined for the teaching of your children and yourselves with work in the fields! That is also an act of particular love for one's neighbor, which is high on the list. For he who provides you most actively with spiritual and thereby the truest treasures of life, you should not allow him to suffer want in his physical sphere.

[7] But whoever has such grace from Me and has been called to be a teacher of the people in My name, should consider that he has received grace from Me for free and therefore should not allow himself to be paid a reward for spreading it to others! A genuine teacher will pass on what he has received for free from Me also free of charge. But those who it was shared with should then out of true love for Me indeed take the teacher that I have sent to them with all love of their own initiative and not allow him to be in need in any way; for it goes of course without saying that what they do to a messenger from Me will be seen as if they had done the same onto Me Myself!

[8] But what they do, they should always do with great joy, so that the heart of the teacher will not become sad about the hardness of the hearts of the community members, and he should see with a joyful heart how My word from his mouth immediately begins to bear the noblest fruit of the true, inner life.

[9] You now see that the true, noble and – let's say – sensible love for one's neighbor is the very most reliable goal to keep in sight for this earthly life, in order to investigate whether and how pure it is in the soul. Therefore use it above all, and you

will soon reap the most blessed fruits for the barns of eternal life in the light of My spirit within you! What do you think now, Mathael, as regards the pure maintenance of this teaching of Mine that you have now received? Is it to be kept pure by all people until the end of time, or not?"

[10] Mathael says, quite moved by the truth of My words: "Lord, just a short rest and I will thank You also with my tongue for this too greatly important revelation and guide to all of my thoughts! Yes, this praise must be spoken out loud! But now my heart is still too moved and contrite, therefore just allow my soul a little rest, oh Lord, You eternally most wise!"

22. LOVE IS THE GREATEST PRAISE TO GOD

[1] After a while our Mathael had gathered himself again and wanted to begin to declare to Me a very great dithyrambic praise.

[2] But I said to him: "Friend, what you want to say here openly I have known for a long time from Alpha to Omega; therefore, you may well leave that be! I am not in favor of such profuse eulogies. The eulogy most pleasing to Me is that you love Me truly in the living depth of your heart.

[3] Once you are with your people, you can praise Me in great exaltation and I shall reward you with many gifts of grace for the heart, the soul and the spirit. But this is unnecessary here before Me, all the more so because all those present recognize Me, too, and, like you, do honor to Me.

[4] Believe Me: Since Noah nothing greater, more exalted and more worthy of God has been written and sung on earth than David's Psalms and the Song of Solomon. But this did not make David and Solomon dearer to Me. In the end, Solomon even lost My grace completely through his own fault, and it was not the Psalms that made David the man after God's heart but the fact that he recognized My will and of himself acted accordingly. But because he did that, his psalms also received a value before Me. So you see what it is that alone has value before Me. Do it,

and you will honor and please Me most and your soul will truly benefit.

[5] But now My Roclus must come over here, for I see that he still has something on his heart and would like a closer explanation of it, which I will also give him. Roclus, come closer to Me, for I have some things to discuss with you!”

[6] When Roclus heard this call, he hurried quickly to Me and said: “Lord and Master, here stands before You Your last and most useless servant at Your service! Command, oh Lord, and I will immediately act accordingly most exactly! For I have heard Your previous words most exactly, I have checked them in the fire of life in my heart and found in them everything true to nature that You, oh Lord, have taught and most faithfully and clearly shown. Knowledge and realization must certainly be the first thing – but then immediately comes action; for all knowledge and realization has no value at all without action! I am now so completely convinced of this that all the wise men of the whole Earth could not bring me even a hair’s breadth closer to another opinion. Therefore simply command, oh Lord, and I will hurry to put my hands to work!”

[7] “Yes, yes,” I said: “Indeed we have a great task before us, and there are yet few workers! The harvest could be great, the seeds have become ripe; but there are only few reapers and harvesters. Therefore it is high time to put hands to work, so that the wheat will be brought into My barns, before the storms come and beat down and destroy the noble seeds of life and the birds then come and satisfy their ravenousness with them.

[8] Truly some cedars still stand in Lebanon, under whose branches Samuel once prayed. In those days these trees were still saplings full of power and luxuriance, and the raging storms tried in vain to cool their fury on them. Yet old age makes the sinews of his bleached life fragile and decayed! Therefore the old cedars of Lebanon indeed still have some power here and there in their branches and mock some storms with their healthy limbs; but more than two thirds of the branches have already fallen off, and those that still exist – hardly a third – are only

half healthy and offer only the apes a needed shelter and a weak protection from the storms that are indigenous to Lebanon. Now you have an over-ripe seed to harvest and as an insightful forester Lebanon to be replanted anew with young cedars; but how can it be organized so as to be ready for the time of the great tempests? Do you understand Me well, My friend?"

[9] Roclus opens his eyes wide and says: "Lord, I have well understood that You this time have spoken purely in the Greek manner; but not a syllable of the actual meaning of Your words! Where then, oh Lord, do You have a field on Earth which is now full of ripe and harvestable wheat? Tell me where it is and tomorrow already a thousand reapers and harvesters will already very most actively cavort around to that place, and the coming storms will then have to rage on past the dry stubble!

[10] But what business of ours now is Lebanon, already very poor in cedars? Those who possess it should see how it should be reforested and the many apes can then jump around happily on the thick and still very strong branches and twigs of the old cedars of protection and seed of Samuel, David and Solomon! I think that it would be much better to busy ourselves with the true culture of man as far as possible and leave Lebanon in peace. In any case, I will take upon myself the field owned or just leased by You somewhere near Nazareth and tomorrow evening there will be no stalk standing any longer to be vulnerable to a coming storm on the open field! Therefore just command, oh Lord, and in a few hours I will immediately and easily put 6,000 hands into action."

23. EXPLANATION OF THE TWO PARABLES ABOUT THE FIELD AND THE WHEAT

[1] I said: “My friend, look, the birds have their nests and the foxes have their holes; but I, the son of man, do not even have a stone on this Earth on which I could lay My head by world law – not to mention an earthly field sown with wheat which would need a reaper!

[2] The ‘field’ that I mean is this world, and the ripe ‘wheat’ on it are the people, and the ‘reapers’ should be those that I call My disciples. They should go out into all the world and convert the people and bring everyone to the right path who walk along side roads and false tracks and who seek a safe asylum with thrice bound eyes, but cannot find one.

[3] They are ‘ripe’ because in them the pursuit of a higher goal has become awake and living. Everyone seeks the living rest, crowned with all blessing – but on misleading paths – and reach thereby despite their seeking nothing in the end but the death of the body; beyond that there is only the deepest night for everyone.

[4] As long as man does not feel such a need in himself, but instead continues to live quite like an animal unconcerned by his sphere of life, whatever it may become, and eats like a polyps on the bottom of the sea, there is no maturity yet for a higher revelation; but people, as there are now very many, even among the heathens, on almost a third of the inhabited Earth, who seek all sorts of things, avidly long also for the possession of a dreamt-up bliss, often buried in all sorts of passion, are ripe ‘seed’ for a higher vision, for the truth, that is for My kingdom, and many reapers are needed, teachers from My school, equipped with all love, patience, meekness, wisdom and power.

[5] And behold, there are now only few of these; apart from you there are no others, except for the Moors who were here and have fetched the necessary light for their tribe and will also do good works with it in their country! Therefore you few should from now on not fold your arms, but instead work without rest

or relaxation, so that the number of reapers of My seed on the great field of life will ever grow more! That is what I wanted to say to you when I spoke of My field, of the ripe fruit and of the too small number of reapers for it.

[6] But as far as the old ‘Lebanon’ is concerned, with its cedars, it represents the scriptures of Moses until these days. It still exists, but its images have become old and decayed like the previously so magnificent cedars, from which the old temple in Jerusalem was made, at least on the inside, and from whose wood the wonderful Ark of the Covenant was made much earlier.

[7] The ‘cedars’ represent the words and the laws in the Scriptures. Once, when the cedars in Lebanon were still young and strong, they were of great use to the people, and a judge called Samuel was truly able to pray under their branches. But the earthly profit-seeking people almost entirely deforest beautiful Lebanon, and only too soon in the place of the old and fully healthy cedars grew all sorts of wild shrubs, and even the old, remaining cedars with their many brittle branches now only serve the monkeys rather than the people as protection and profit – but that naturally just accidentally; for the monkeys cannot recognize the value of a cedar and neither treasure nor put them to good use.

[8] And this is what is happening to the ancient Scriptures and the Prophets. One venerates the old book on an altar and prays hair-raisingly foolishly and blindly to it like a divinity and is not concerned at all about the content, and even less and even rarer about acting accordingly. There such a person (a Pharisee) totally resembles the monkey, who jumps around quite cheerfully on the thickest branches and he who wants to drive it away, beats it fiercely and wants to force it to flee. For the monkey always remains a monkey and uses the precious tree for a purpose other than that ordained by nature.

[9] And thus the Scriptures are no longer anything more to the people than a fragile cedar to the monkeys, and the whole of Lebanon is now wildly overgrown with all sorts of wild and

often poisonous shrubs. These resemble the destructive and extremely bad human statutes, which have taken the place of the Commandments of God, and further resemble the fine and tasteful varnished graves of the Prophets, which are inwardly full of death, decay and nauseous smells, while the living word of the Prophets recorded in books remains unobserved in the sphere in which it should really be observed. It is worshipped as a sanctuary and the hands of those who touch the book of the Prophets unworthily are rubbed raw; but that the word of the prophets is taken to heart and then acted upon – oh, there is no trace of that to be perceived anywhere! What are the so-called Holy Scriptures then? Nothing but Lebanon, overgrown with wild shrubs, now a home to the monkeys and no longer for people enthusiastic for God!

[10] In time the teaching that I now give may well suffer the same fate. Men will idolize and worship it as a holy relic and lightheartedly and superficially forget the inner meaning and spirit of this My teaching. They will obey the laws of men and say: `What else do we need?'

[11] But then that great distress will come, which the prophet Daniel predicted when he stood on the holy place, saying: But in those days there will be great distress among the people, such as has not been since the very beginning of the world! I now think that you will understand My previous two images very well!"

24. SPIRITUAL MATURITY OF THE REAPERS OF THE LORD

[1] Says Roclus: "Yes, Lord, now I understand it precisely, but with a feeling of sadness. However, with regard to the laborers of whom there are too few at present, I am sure, o Lord, that You have quite a few more Raphaels on hand. These could approach the people and convert them, just as Raphael radically converted me, and within a few hours the whole matter would be settled all over the earth. I did not suffer any detriment

from this kind of instruction, therefore, nobody else will suffer any either.”

[2] I said: “Indeed, My friend, from now on this will happen quite frequently, but only to people of your knowledge and experience and of your very sober sense of justice. Only, there are not many such people on this earth. The purest and best on earth are all here without exception; for I wanted them all to gather around Me from far and near.

[3] Long ago, I had planned and arranged their circumstances in such a way that they would arrive here at this time in order to be instructed by Me and My angels. Like you, they have all had the teaching *linea recta* from the heavens. They also have all, just like you, received the teaching *linea recta* from heaven. But they are all here now!

[4] For all others this highest and spiritually most necessary method of instruction would not be suitable at all and would obviously harm them more than do them good, because they would have to believe what was taught here on the strength of the many miracles being worked. Then their free cognition and the free will would either forever or at least for a very long time be lost. This concern is not necessary with you all, because you have a very well-founded knowledge and a great deal of experience in many things.

[5] Tell Me whether only one miracle has ever brought you into confusion in a certain way! You casually supposed with your own miracle-working that there can be no extra-natural miracle in the whole world; but there are people who through their talents and capabilities have heard some of the secret powers of nature, then put it into practice themselves and thus had to drive the other sheep of people necessarily into the greatest amazement, because they can have no idea at all from afar how a miracle that has happened can occur with quite natural powers.

[6] For someone like you no miracle is binding; for he will only too soon begin to investigate quite secretly and say: *cur, quomodo, quando, quibus auxiliis?* (Why, how, when, which

help) as was also the case with you. The sudden creation of the very new house, garden, harbor and the five ships did not particularly amaze you; for in India you got to know a magician who conjured up whole landscapes for you in an instant. Why should there not be someone here then who should create a garden along with a house and the harbor along with the ships in an instant?!

[7] Raphael had a job with you, in order to teach you of possible better things; but you were nonetheless not fully satisfied with it, but instead you immediately began to investigate further, and the spiritual reason had to be completely revealed to you, how such a deed may be conceivably possible on the pure spiritual path of will. Such a thing – down to the innermost reason – was then shown to you and to all who are present here, and you were certainly satisfied with it; for otherwise you would not have made the comment after almost every explanation and said: That is now tangibly true to me! And what you emphasized was also clear to you; for you would never have been satisfied with a lack of clarity or with a mystery! And behold, just like you, so quite a lot of others here; all were not satisfied to see only the surface of the sea, but instead they wanted to also experience what it hides in its profound bottom!

[8] And that is thus correct, for only such people who already are of a highly alert and bright intelligence can take in such a deeper revelation of life and understand it and nonetheless still remain free in their cognition and demand, and I can only use such people then as the true reapers on the great field of My human seed. But just count them yourself and you will truly not find too many of them for the great Earth!

[9] If I then say that the harvest is ripe and great, but there are only very few reapers, you will now hopefully see the reason for it very easily. I have kept nothing back from you capable ones and have shown you all and revealed the whole infinity and eternity in its main characteristics, as far and as deeply as was ever possible for your not very sharply understandable notions,

and have also shown you tangibly clearly everything that My spirit will reveal to you then.

[10] But, as I said, I could only show all this to you and nobody else on all dear Earth, because they do not – and will not for a long time to come – possess the necessary non-judgmental ability because they on the one hand are still steeped in all sorts of superstition and on the other hand are too deeply involved in their selfish and dirty profit-seeking. Therefore, they are not interested in any spiritual phenomena and consider them as unnecessary to life and as something troublesome and obstructive to their freedom.

[11] Would you want to send an angel Raphael to them?! I tell you, as far as such extraordinary phenomena are concerned, these people, firstly, have no capacity for them, secondly, lack the any sense of understanding and, thirdly, would suffer damage rather than benefit through them.”

[12] Superstitious and gullible people would certainly believe it all too quickly, but would make idols of Me and Raphael and in the end even of you as My friends, build temples to themselves and then honor and worship us like their gods. The actual people of the southern world however would drive us away then as traitors and work-shy sloths, and if we began to treat them with the divine power and strength, they would nonetheless not listen to us, but instead seek to kill us and drive us out as very dangerous enemies to human society according to their understanding, as will happen to Me Myself in the end.

[13] You can now easily see from that how many of the suitable harvesters we count now on the dear great Earth! What else is there left to do then but put our hands to work and work hard, as long as the cheerful light of day allows us; for once night has fully arrived, no one will easily be able to work in it. We are already all here together and will today yet put out hands to the great work soon after the rising of the sun one and all.”

25. THE LORD'S DIRECTION FOR THE SPREADING OF THE GOSPEL

[1] (The Lord) – We do not want at all to announce loudly in advance and claim: Things will be exactly so, for if the great work should succeed, even I may not cast a sharp glance into the second future, so that between Me and the people created by Me not even the least shall come that would be able to have any influence on the freest will of the people.

[2] We have therefore nothing to do on our part except to simply teach the people the full arrival of the kingdom of God, of the pure love and truth, if needed with the small addition of some miracle which however has to be done only as a good deed and never as some punishment or even angry revenge. And not even that when we have to tolerate the greatest adversity by the blind and thus also very ungrateful people. Whoever of you does that would create only evil instead of good, and I would be forced to take away all My mercy from him and to look at him in the end with angry eyes.

[3] This teaching of Mine is thus to be given quite without any external and even less through an inner compulsion to the people and nations in the whole world, and the miracles are only to be performed when the people firstly have a living faith, convincing the whole heart and not plagued by any external doubt and possess otherwise much experience and much knowledge in various things.

[4] No miracles are to be performed before very gullible and superstitious people, because they would rob them of every spark of their already weak free will! And then this new religion of Mine from heaven would be no more useful than their old superstition; for they would begin to give the words from heaven some particular, divinely magical effect, allow it to happen to them and very passively act in all things and places and leave all action according to the religion to a very pious and good man.

[5] Yes, in the end they would become just as lethargic as there are many of the prosperous Jews nowadays who are even too lethargic to pray to God themselves, but instead they pay the Pharisees and also other people so that they would pray for them, since they themselves have too little time and it would also be far too inconvenient for them to mumble out the many, many prayers, long as a piece of string, themselves.

[6] But once it would get to such a pitiful point with this religion of Mine, then a general judgment as in the days of Noah which leads everything back to the old state of truth cannot be far away.

[7] Therefore teach all the people the purest truth and forget all mystical and magical elements, otherwise everything will have been in vain! For if a person comes out of the activity of his free will and transforms into a type of pious lethargy, he will stop being a human being. Instead he will stand under the dignity of an animal and rather resemble a deaf and wild shrub, which simply vegetates fruitlessly under the external influence of the light of the sun and its warmth as a wild shoot and is capable of almost no necessary independent activity any longer.

[8] With such people love also then grows cool and the poor neighbor in the end becomes an annoying fly to them which bothers them in their worldly sleep of comfort. And concerning the love for God they then pay all sorts of sacrifices and prayers. Oh tell Me, what is the future then for such people in the kingdom of God in their hearts?! I do not say that this state will necessarily happen to My religion as well, as has now happened to the Pharisees and Jews; but it may appear, and not in the too far future if you as the bearers of this religion do not go to work fully cleverly enough.

[9] For I do not turn you into shackled, but totally free messengers of the announcement of the kingdom of God on Earth. You should well receive the direction from Me at all times what should be done and said – but never with compulsion, since you are above all My dear and now fully first little children!

[10] I will force My will according to My wisdom upon neither you nor anyone else, but instead only announce it to you through word and counsel; you must then make it yours yourself through your will and through deeds, and indeed through all sorts of self-denial in the various matters of this world.

[11] For you now know indeed that all the world and its multiple matter not there for the sake of the spirit nor the spirit for the sake of matter; and so it would be more than highly foolish of you all if you, as people who have more than half transformed your being into the spirit, were to decide for matter. But you will not make a full decision for the spirit either coerced by Me; for every coercion is and remains the highly personal thing of every man, because his eternal life depends on this alone.

[12] Knowledge and the yet so doubtless faith alone does not help anyone, but instead only acting accordingly! Therefore you all should above all warn the people who will get to know in the future the truth through you from Me to be active; for without this the promises held in the teaching could be as little fulfilled as a person will certainly never come to Damascus – even if the way there is very well-known to him and he also has the very firmest and most convinced faith that the familiar path leads almost directly to Damascus – if he never wants to take a step along the same, or if he plans often to undertake the journey in truth, but, basically hindered by all sorts of small affairs, nonetheless never gets round to setting foot on the path to Damascus.”

26. ACTING ACCORDING TO GOD'S TEACHING AND HIS PROMISES

[1] (The Lord) – “Therefore, you must above all take great care that your future disciples are not idle listeners and believers in the new teaching, but that they zealously practice what they receive as convincing truth of My teaching. Only when man begins to become aware that the promises contained in My teaching are being fulfilled, will this teaching become a full truth within him, so that he will say to himself: ‘Yes, this teaching is truly out of God, because ever since I have been living according to it, one after the other of its promises is beginning to become fulfilled in all fact and truth.’

[2] If anyone has ever managed this, he has already won and with it My teaching also as an example for many others who are still being tested, but who have not been able to achieve the wanted any effect. They thus encouraged, will begin to put their hands to active work themselves, which will then begin to bear fruit for them, even if at the beginning very sparingly.

[3] Therefore be crafty and clever in the spreading and carrying out of My teaching like the snakes and foxes, but at the same time always as gentle as a dove, whose often angry-sounding billing and cooing is nothing but concealed love, as the dove was already a symbol for love in the old days.

[4] Now it depends mainly on you; how you will set it up, it will then continue to exist as this. If you only commit any small mistake at the first set up, then a few centuries later a whole mountain of sin against the correct order will have developed.

[5] Therefore do not let yourself be misled by anything old fashioned venerable! Neither the Sabbath nor the new moon, nor the Scriptures nor the temple, nor the graves of the prophets, nor the places in which I Myself worked with you, nor the pure magic of My name, nor the temple, nor the houses of the patriarchs or certain hours of the day and similar external crazy things any longer shall lead you down any side track from the truth heard here!

[6] Because all this was until now only an image of what now stands before you in the brightest light and as the purest and most unconcealed truth; it was only a great writing of signs, written over the wide face of the Earth, and a great letter of the Father in Heaven to His children on this Earth, but which now lies open and unsealed before you, and which you all have been able to read very well. But this letter now has neither value for the future or a determining meaning for life.

[7] This is all now love for God and for one's neighbor, but not only in theory, but instead truly in deed, and for that it needs neither the Sabbath nor a new moon, nor a temple, nor another particular time or any embellished clothing, nor any long senseless prayers, nor any senseless sacrifices, no oxen, calves or goats for the slaughter and burning, but instead only love alone, which I have revealed to you now so many times already.

[8] Thus you as the distributors of My teaching never ever become weak in whatever sort of old statute, not even in the choice of food; for whatever goes into the mouth with metes and bounds, never makes a person unclean, but instead a person is only made unclean by what comes out of the heart through the mouth to the harm of his neighbor! So with this teaching you will give the people the true blessing and the true salvation forever, which will remain just as pure in a thousand years and in another thousand years as I Myself now give and have given it to you!

[9] If, however, you combine some ancient ceremony with this My teaching, begin to observe certain anniversaries and insignificant temple rules, all this will keep growing from year to year and in a few centuries become a true Augean stable that will, finally, have to be cleansed through a universal judgment.”

27. BEING FREE FROM THE CEREMONIAL YOKE AND THE LAW

[1] (The Lord) – “With this I give you a divine life precept which is as far removed from any ceremony as one celestial pole is from another. There is then no need for a Sabbath, a temple, a prayer-house, any fasting, a staff and coat of Aaron, a two-horned head-dress, an ark of the covenant, a sensor, a blessed and, still less, a cursed water. With this teaching man as such is all in all and needs nothing but himself.

[2] In the ancient, rudimentary teachings man was only partly depicted materially as, more and more ennobling himself, he developed into a true spiritual man and it was therefore necessary to portray him in all sorts of spiritually corresponding forms, vessels and ceremonial rituals.

[3] In this My new teaching, man is completely at one in and with himself, as if in one point. In the same way I Myself am here united with all My former primordial and infinite Deity in one point before you and tell you that from now on you need no longer look for the Kingdom of God and its righteousness in the temple at Jerusalem or on Mount Gerizim nor worship God there, but such divine service may be held wherever there is a human being!

[4] The heart of man will be the living temple of the true, one and only God and the active love will be the only true service to God, and the love for God will be His one and only true worship.

[5] But since neither a true love for God without active love for one's neighbor, nor this without true love for God is conceivable, both loves are basically only one love and thus one and the same true worship of God. Whoever has that within has everything, all the law and all the prophets united in his own heart and no longer has need of anything more.

[6] I hereby abolish all old forms, as well as the law of Moses; however, not in the sense that they should no longer be observed – far from it – but only insofar as they had previously

been an external coercion to act in a certain manner, followed by earthly punishment in case of non-compliance. In this way the law was a judge breathing down everyone's neck, and a permanent judgment from which no one could escape. But a human being weighed down by the burden of the law obviously is under permanent judgment; and he who is under judgment is spiritually dead and cursed by the inner, divine freedom of life.

[7] Not until the law becomes his own and is subject to the freedom of his own freest will is man rid of all judgment and curse and death. I came into this world mainly to free all men from the yoke of the law, the judgment, the curse and death. Therefore, from now on I take away all externals, let you truly come into your own and thereby make you true children of God and lords over all the law and judgment.

[8] If you, as well as your disciples, abide by this rule unchangingly, no judgment will ever come over you because you are above the judgment; but as soon as you allow in one or the other matter to have an ancient, external law added and adhere to some ancient, external ceremonial, you will again submit to a judgment, and death will touch you in the same measure as you have submitted to an old ceremonious law!"

28. GOD'S CHILDREN AND THE COMPLIANCE WITH THE POLITICAL LAWS

[1] At this Roclus says: "But, Lord, what about the compliance with the political laws of the state? Surely one has to observe them, regardless of how much one has become one's own master! Or can these laws be dealt with in the same manner as those of the great prophet Moses?"

[2] I said: "But, friend, how can one call rules of state laws? By law is meant only the proclaimed will of God; your rules of state are nothing but the very changeable will of a man and can never deal with anything but the most external and material conditions of physical life. If they are good, you will approve of them and accept them with your free will; once you have done

that, you have already mastered the rules of state and can no longer come under judgment because of them. But if they are bad, you have the liberty to free yourself of them and to move to where there are wiser laws or to make the legislator aware in the very gentlest way of the shortcomings of some laws and give him a correct and good advice. If he accepts the advice, you will well be able to stay; but if he in his dominant arrogance does not accept your advice, then move on! For the Earth is large and has many lands and peoples and kingdoms and kings and princes.”

[3] Once you are pure in your inside, then everything will also be clean; for to the clean all things are clean because he can see the reason for everything, which is to say: For the seer everything during the day is illuminated, and even the night is not lightless for a sharp seer, while to the blind everything is dark and the day has no advantage over the night for him.

[4] Therefore whoever is once in the full order within, is also a lord over all disorder that can occur anywhere in the world in one way or another. But because he is a lord and in himself cannot slide into any disorder any longer, he may and can basically exist well in every political society, however it may be created and organized; for he sees clearly where he has to go.

[5] I Myself am now on this Earth and subject Myself, according to My external personality, to the order prescribed by the emperor of Rome and never contradict it, not even for appearance's sake! Do I thus lose order in My innermost divine being? Oh not at all – I am who I am, unchanged, and My advice will also be accepted by those who bear the power of the ruler in their hands, and I am therefore a master and lord over them, and no one asks Me and says: Lord, why do you do that?

[6] Believe Me that someone who has truly become lord over himself can also easily become lord over a whole nation; and no one will say to him: Friend, how can you do such a thing? For the people will make him lord themselves, in that they will come to him in great numbers and will seek his advice, and what else is a wise advisor than a wise lawmaker? Whoever gives these laws, however, will also be a lord over those who

have received the laws from him! Or are Ouran, Mathael, My noble friend Cyrenius here, Cornelius, Faustus and Julius not rulers and commanders and have nonetheless accepted laws from Me and call Me their Lord? Why did they do that then? Because they have got to know very brightly the truth and its power and strength in Me more than enough! But what I now say and do, that and many other greater things you will also do in the near future and will thus have to bring forth quite the same effects on the whole dear Earth.

[7] Certainly a decided courage is needed for this, which does not fear the death of the body; but how should he fear something that carries eternal life in the highest clarity and quite perfectly has become a lord of life in itself and must know very well that firstly those who may well kill the body are not able to do any more damage to the soul and its eternal spirit of life, and that secondly the soul makes a never pronounceable gain through losing the heavy body for ever, which all the treasures of this earth would never be able to take away!

[8] But whoever sees such a thing in oneself in life's highest and deepest basic clarity, well, will he perhaps have fear of physical death?! And even if he did still, he would resemble obviously a fool who laments that he has been freed from his straitjacket and instead is clothed with the robe of the highest and most liberal freedom and clarity of eternal life! But that is not thinkable, therefore the necessary courage will also most certainly not be lacking for you at the right time.

[9] Therefore, do strive above all to become perfect masters over your own self and you will also be masters over all the laws and all judgment and not subject to the curse of some foolish worldly law.

[10] What you become yourself, however, make sure that all those who will learn from you the innermost order of life will become as well – then they will become your true friends and brothers and will give no other laws anymore because they like you will see that the innermost law of life replaces all the others and makes them fully useless!”

29. BASIC RULES FOR THE EDUCATION OF CHILDREN

[1] Roclus says: “Lord, that is all the very purest gold, and all this allows the truth to be now seized with ones hands! Thus this religion must remain as pure as a diamond in all eternity of eternities and will also remain so in the planting of my institute, for which I and my companions will use every concern!

[2] But now I still have a small problem; if I may know what I have to do in that respect, then everything will be in the diamond hardest and purest order, as I now cannot imagine otherwise! It is the up-bringing of children in your religion! Should one then also avoid as far as possible every pictorial imagination of something that is to be taught to them?”

[3] I said: “In any case, for pictorial representations get stuck nowhere as firmly as in the minds of children and are then later very difficult to be totally removed from them!

[4] Teach them firstly only to read, write and arithmetic mechanically; then reveal to them the form of the Earth and show them at the same time the true reason everywhere, in as far as this is appropriate for them and in as far as they are capable of understanding it! Enrich them with all sorts of useful knowledge and allow them to make their own small experiences, and enthuse to them about everything that is good and true.

[5] And believe Me that the children understand the good and the true much earlier than all the often senseless and wide-spread teasing, from which they should then themselves decipher some profound truths, which tires them and in the end must make them inactive! In any case you will see and recognize all that is to be done in the brightest light when My spirit within you leads you into all truth! If any of you still has any questions, then ask; for the coming day of My onward journey draws near, and Mark is beginning to take care of the morning meal!”

[6] Roclus says: “Lord and Master of eternity! I now know, speaking quite as honestly now as I ever can, may, or will, truly

of nothing more which could be put together as a question for You; for now everything is clear that the way has become clear. Certainly I could ask for countless other things that are still an impenetrable riddle for me; but I now know from Your prophecy that that will all become clear to me, and so any further questioning would be a truly empty threshing of straw!

[7] The greatest thing is now that the way that we have to take is fully clear to us, in order to reach the long desired rule over ourselves. If we have this, then we have everything; but if we do not have this, then even that partial knowledge I of little or no use to us. I for my part really do not know what else I could still ask! But I do not want to say or advise someone else that he should not now ask anything more!

[8] But I thank you, oh Lord, for this extremely great light, which You have now mercifully allowed to shine upon me; to You from now on be all my love and all honor! I now will step back to my companions with Your best permission and will discuss with them very much how we will now regenerate our institute in Your name. For all the present things must be thrown out and Your word brought in effectively!”

[9] At this Roclus wanted to go; but I said to him: “Remain a while; for I have a few other things to discuss with you!”

30. DIFFICULTIES TO EXPECT IN THE INSTITUTE OF THE ESSENES

[1] Roclus says: “Oh Lord, there is perhaps no other who would rather remain beside You than I! Whatever it may be, everything that comes from You is always the highest bliss and blessing to my heart! I am burning with curiosity to learn something more from You, for example about the renewal of our institute!”

[2] I say: “Yes friend, you have guessed well! There are still some things which would create some considerations for you in your work, and thus could become strife in your council; therefore it would be good if I inform you Myself of some

hints about it!

[3] Above all I give you the present assurance that My servant Raphael will come to you at times and be of help to you with advice and action. For the other times he has in any case already his very determined directions and knows what he has to do during the time of My stay on this Earth, and where he has to stay at certain times. This assurance I make to you, however, is valid only for the most extreme case which could happen in your institute in the time of regeneration.

[4] But what you have to do yourself, I will now tell you in very short hints. You still have your extremely smartly created institute for waking the dead, as it was and still is; at the same time there are 107 children there between the ages of 3 and 14, among them over half are girls. You are now in a great embarrassment, since you have hardly 20 similarities in all your institutes for human reproduction and now envoys with painted pictures have been sent out to all the world so that at any cost similar children would be bought. But these envoys are doing poor business; for if they find somewhere a similarity, it is not sold to them for any price, and they cannot use something that is not similar, of course. What do you say to that kettle of fish?"

[5] Here Roclus scratches behind his ears quite massively and says: "Yes, Lord, if so – which is very easily understandable – then the institute is in a big snare! It was certainly a big mistake, and indeed against my will to accept so many dead children at once; but our first director, namely in the sphere of the reanimation of children, gave me the assurance that it would go very well. However, the story looked only too soon quite differently! Hardly 20 similarities – and the others?! We may seek them with the lantern with which the cynics once sought the people in brightest daylight!

[6] Our director certainly sent well-endowed envoys in all directions; but if things really are like that, we with our whole institute have been quite written off and must suffer the greatest embarrassment at the mocking laughter of the envious and very most jealous Pharisees, the more so as some children of the

Pharisees are supposed to be among these as far as I know, with whom the jealous ones have certainly planned to test us!

[7] Oh dear, it is certainly a very bad do, and can be very obstructive to me in my now very firmly made intention to act simply only in Your name! What can be reasonably done there? Just the reason is silent in me! You, oh Lord, certainly could help us out of embarrassment, if it was in Your holy will, and if you could do it, since at least we with the institute never knowingly and with intent ever had some actual evil motive!

[8] Our lack of knowledge through no fault of our own however You, as a most loving God, Lord and Master, cannot lay on us as a burden? And if Your eternally immeasurable wisdom should find guilty spots on us for which we truly can do nothing, then Your even less measurable love is certainly powerfully endless more than enough, in order to sweep away the same! I and all my main companions now place all our hopes on You and trust most firmly that You will help us this time out of the very greatest embarrassment, for which however we make You the most glowing promise that it will be our concern at all times to preserve Your holy word for all time as purely as we have now heard from You under the greatest gratitude of our hearts!”

[9] I said: “But why do you call then that such a great embarrassment, since you have received faithfully enough My most possible assurance of help in the most tangible way?! For what I promise to someone, I also keep all the more certainly than the sun daily must rise and always illuminates half the earth, whether the surface of the Earth is cheerful or dulled with clouds and mist! Until when should then the 107 children return to the homes of their parents alive again?”

[10] Roclus says: “Lord, what should I, what can I answer You except: Oh Lord, all things are known only too well to You and therefore certainly also our foolishness!”

[11] I said: “Certainly, you have given Me a good answer! You have truly committed a great foolishness in that you have set a much too short deadline for the fake reanimations! You have

been well encouraged by several happy attempts and have naturally had to make the experience that for your institute a shortest possible period of reanimation is not only the least expensive, but also certainly the most recommended, because the whole thing increases the miracle effect – of course, only in appearance!

[12] If you had enough of the similar children, things would be carried out otherwise according to your manner; but because exactly the main element is lacking for this purpose, it is well understandable that you have fallen into the most enormous embarrassment. I could certainly help you out of the great embarrassment this time; but then I would have to obviously help a lie, and look, that would not be right at all, however very dear you all are to Me now! Things must then happen quite otherwise!”

31. DECEITFUL RESURRECTIONS BY THE ESSENES BECOME FORBIDDEN

[1] (The Lord) – Look there at the left side of Cornelius, who is now dozing a little, the boy; his name is Josoe. He lay in the grave for over a year, and his bones were without flesh. He lay not far from Nazareth in a crypt, and I gave him life again, and no one sees in him that he had lain quite rotted away in the grave.

[2] What I was able to do for him, I could very well also do for your hundred and seven children, and indeed now on the spot and in the fastest moment! But it would not serve you much at all; for thereby the children would come before the announced deadline back into the houses of their parents. Therefore the deadlines must be kept exactly, so that now no new lies are created in this affair. But then My servant shall come to you and call the real children back to an earthly life, of course somewhat against My order, and indeed in the presence of their parents who will be called there for this purpose, so that they may also recognize in their great blindness as if by a great push that now

the kingdom of God is now near.

[3] But what you have to say at that occasion I will lay in your mouth, wherever I will be physically; but then I make you for now and for the future very seriously aware that you, and no one from your institute should ever accept any other deceased children for resurrection, not even for all the treasures of the world.

[4] For whenever I let a child die, that certainly has its highest important reason, and it would be against My will and against My order to awake such children back to earth. Now, as far as these present hundred and seven children are concerned, I have foreseen this, and it therefore does not happen against My will and in the wider sense neither is it against My order; but in the future such a thing must happen only very rarely, if you or someone else is encouraged to do so directly by My spirit.

[5] You may heal the sick once, twice, even three times, as many times as you want; but there is to be no more waking from the dead for those who have died in the flesh! For you thereby make the souls that have become free from the flesh into a much worse monster than the worst murderers and street robbers among the people who still have to live out their time on this world.

[6] In this world it is considered the greatest misfortune if someone is killed. But it is considered a thousand times greater misfortune in the beyond for an already free soul to be forced back into its mortal, stinking and clumsy body! Therefore you would be doing no one a favor if you called him back to this earthly life.

[7] There are indeed terrible souls there which one could actually call devils. On the other side it is certainly ten thousand times worse for them than it is for a beggar on this earth, however poor and persecuted; but among all the many whose number can be accepted very well as up to ten thousand million now according to the Arabian way of counting, there is none who might walk the path of the flesh one more time. But if the unlucky ones never want to return to this Earth again, how

much less those who are happy on the other side! Therefore let this be told to you, and no longer raise any more dead! Have you now understood that too?"

[8] Roclus says: "Yes, Lord, I understood that very well, and I can therefore never be grateful enough to You eternally for the extraordinary remedy to our great embarrassment; but in any case we have never given up actually with the true business of reanimation, since our reanimations were actually basically nothing other than very secret deceptions for the good of the grieving humanity only, that is, in as much as we previously could think with our limited understanding about the best for man! We had basically extremely little profit from this, since the maintenance of the human farms and its purchase, that is by human children, was always extremely costly.

[9] At our reanimations the people in the great otherworld have quite certainly suffered no disruption and so I think that, considering the small deception, we have performed very little of anything disturbingly terrible for the kingdom of the soul; for the souls of the dead were never forced by us to return to this fleshly world!"

[10] I said: "That is indeed true; but nonetheless such a manipulation of yours has caused some disturbance for the spirit world all the same. For the dead child has become very well a citizen of the spirit world. But now with time also his parents have died to this world and the false child as well; they soon met again on the other side as usual under suitable circumstances.

[11] Now, what must the surprised parents have thought in the other world about the method of reanimation if they met the true and also the false child that they had considered to be the genuine child in this world irrevocably obviously only too soon? Just think yourself a little bit about it!

[12] For everything kept so hidden on this world down to the smallest detail will be revealed there. Whatever someone has done here no matter how secretly and hidden will nonetheless be shouted from the roof-tops, as they say, and that highly

loudly before the eyes and ears of millions! Now just think as a false re-animator about yourself in the sphere of such a disclosure! How do you think to cope and deal with things there then?

[13] If people with their highly limited sense of truth in this world recognize, judge, sentence and finally even punish quite well such indecency when actually the inner strength of truth is mostly lacking, how much more there where the truth being one of the most invincible powers is always the lord above all existing ones!

[14] Look, among the small birds of prey there is one whose name derives from his song and therefore is called the cuckoo! Breeding is instinctively built into this bird. Therefore he lays his eggs wherever he may and can in the nests of various other birds and does not even spare the nests of the starlings! If this poorer little birds now see that instead of their equals only cuckoos appear, even they as unreasoning animals make very puzzled eyes and begin to keep further and further away from the nest and if they hear any cuckoo crying they fly at him in flocks upon flocks and track and tease it in every way possible.

[15] Now, if even these reasonless animals equipped only with an instinctive intelligence take revenge on a deceiver, how much more is that certainly to be expected among the reasoning people, and how much more again among the spirits, before whom no deception can take place again, since their insight and recognition has become quite clear!"

32. BASIC RULES OF THE RENEWED INSTITUTE OF THE ESSENES

[1] (The Lord) – From this you can see that over there everything will be revealed and also must be revealed, otherwise the countless and various unions of spirits could not possibly exist. And now it begs the question what sort of a face a person will put on there who here among the people stood in a great reputation because of his wonderful deeds and for whom on the other side it will immediately be shown only too clearly that all his miracles were quite common fraud in themselves; and even if the fraud was well-meant, he still had to be paid and sold to the blind customer as the genuine goods – and often for a very great amount of money!

[2] And behold, that and nothing else was then also your method of reanimation until now, particularly of the children! Your monthly public reanimations in the known underground catacomb-like arches are an already too deep combination of fraud, than to talk about; for there you have people employed who every month once have to pretend to be dead in certain coffins and at your familiar command in the presence of several blind believing watchers to stand up from the coffin and then immediately to walk so that they cannot be questioned by any of the often many spectators and wonderers about your health and your names and place of living.

[3] Do you know, this bird-like frau is too mean for any other words to be lost on; but since many have been induced through this to hand over their dead dear child for reanimation, it nonetheless comes into consideration and is very suitable to become very awkward for you on the other side.

[4] But as we said, everything that has happened to you so far, I want and will take upon My own shoulders and make everything good again for you all; but for the future neither the one nor the other, which has even the very slightest trait or smell of fraud, may occur in your institute for any price in the world, if you want Me, acting like with My hands, to remain

with it in the spirit until the end of this world.

[5] The most perfect love and truth should reign in it [the institute] and no other fraud however small should ever occur, then this institute will remain for all time; and if it should ever have jealous and dark persecutors from time to time they will nonetheless not be able to do harm to it!

[6] To be sure, it will not last much longer in this country than this My teaching will – for this land will be devastated by heathens of the most ignorant kind – but in future times the headquarters of all those who believe and trust in My name will be in Europe. There you will be organized in various branches; with some rulers you will be popular and held in high esteem, by others you will only be tolerated. Only some who are very benighted will drive you across the borders of their kingdoms. Those doing so will be sure to be beset by one or the other trouble of which they will not rid themselves so easily. But also the kingdoms in which you will only be tolerated will not thrive too well.

[7] This is My gift and blessing to you, that you will always be true master builders; and where you are accepted lovingly and with honor, that kingdom will have a good and lasting foundation. I do not wish to make of you physicians in the future, but masons who shall erect everywhere from the hardest precious stones the walls of a new, heavenly Jerusalem and many of the most magnificent residences in this city, which has now been begun and will be continued to be built in all eternity after the initial wall has been erected.

[8] Since you are now My masons and free builders and I want My city built from the hardest precious stones, all of you and you, My friend Roclus, will easily understand why I cannot use any common limestone, sandstone or bricks. By these I mean all sorts of fraud and deception, which cannot last forever. Only the purest and most unflawed truth is that diamond stone which can offer all eternity the constant and ever same defiance.

[9] You will often be tempted to hide your real thoughts instead of showing your true feelings. Yet do not yield to the temptation

or deceive anyone with your eyes, but let everything you say and do be the fullest truth, and you will always be sure of My grace, power and wisdom.

[10] Do not ever make anyone a promise which later on you might not be able to fulfill or for certain reasons might not want to fulfill, for verily, I tell you: Nothing appears to be more bitter and more painful to man than a promise made to him which later is not kept! For, had he not been promised anything, he would not have relied on it but taken a different course of action, by which he would have gained some help or advantage. Having firmly relied on the promise which was only made but not kept, he now finds himself in desperate straits and sadly disappointed because he fell between two stools on the sand, and curses those who have plunged him into the greatest misery through their false promises.

[11] Therefore, you must keep whatever promise you may have made to another, even at the cost of your earthly life, otherwise I could not be a permanent member of your institute. Remember well who He is who gives you this commandment! He is forever a Lord over all life and death. Even if I punished nothing else while on this earth, yet I would punish a man who makes promises to another without keeping them, usually for some selfish reason.

[12] By refusing the promised reward to the one who has done you a service you commit a greater sin than by stealing from someone. If he performed his service halfhearted and poorly, you can of course remind him and tell him that next time he cannot expect such a compensation unless he will perform his service with the proper diligence; but, no matter how poor his performance may be, you must keep your word so that he may see that the spirit of full truth is alive and working within you.

[13] For this reason I help you awaken your 107 dead children in the fullest sense of the truth. In this way you need not face as liars making false promises those whose dead loved ones you promised to bring back to life. But in future do pull yourselves together, completely and in earnest, for whatever you would do

to contravene My easy to follow advice would inexorably bear you very poor fruit.”

[14] Does all that seem somehow too difficult to you because you start to make a very thoughtful face? Tell Me now simply quite loudly and openly if you have anything to object to Me! Now we are still together personally and can air some things which in the future will be clearly somewhat more difficult, since we may not meet again personally so soon! Speak now and I will hear you!”

33. ROCLUS TRIES TO JUSTIFY LIES

[1] Roclus says: “Everything that You, oh Lord, have now said, is only too true, and nothing can be said against it! But since You are so strictly against anything which bears even the very slightest semblance of fraud in it even when a person could be in the fullest seriousness physically and spiritually helped through it, this obviously makes me very reflective now, since for me the principle maintained through a thousand experiences stands firm, that now very many people can be helped in no other way than only on the way of a subtle fraud – but which I call certainly no fraud, but pure cleverness of state.

[2] Speaking honestly, oh Lord, after the experiences I have made on this Earth, some people cannot be helped in any other way than alone through a well-meant little deceit! The children must however be deceived in the beginning always, otherwise one would not be able to do anything with them at all; and what good would one do them then if one immediately led brought the purest truth into their face?! I have indeed laid things before You at another opportunity quite clearly and distinctly as a person, so that it was never about ever following a person to his disadvantage, but instead always only to his spiritual advantage in some way! And I only did that because I saw too clearly in advance that this or that person was not to be got around at all in any other way. If that now counts as a sin before You – yes, Lord, then it will truly be highly difficult to be a person!

[3] For example: I go somewhere and meet on the way as a heathen a totally blind arch-Jew, whose super-zealous temple fanaticism predicts immediately a whole legion of the most terrible devils in everybody. If a heathen touches him with his knowledge, he is immediately unclean for a whole year, and in such an imagined position of his the unhappiest person, because he cannot and may not take part in any of the many advantages of the temple. If I tell him that I am a heathen – if he asks me who I am – he would then rather allow all ordeals happen to him than to be led by me over a highly dangerous part of the mountain path. But if I tell him very firmly that I am also a Jew from Jerusalem, he will extend his hand in joy and then allow himself to be led over the highly dangerous path very most gratefully. Once I have brought the poor blind man there where there is no longer any danger for him and the smell of his now very close homeland already attracts him and he can no longer go wrong, then I take my leave and go on with a happy mood. The blind Jew then learns no syllable more from me his whole life long, and no one will easily be able to say to him that that person who once led him over a very dangerous way was a heathen.

[4] Now tell me about a reasonable and honestly well-meaning person, whether then the certainly highly harmless lie was not cleverer and better than if I had said the truth to the poor person, namely that I am a heathen! Then I tell You and anyone a thousand times over in your face that only an icteric and fully brain-sick idiot from the most dubious league of Pharisees can explain such a necessary lie as a sin – but an only somewhat reasonable person never and a God certainly all the less! For so highly and widely different can the present and after-world views on life certainly not be that one as purely spiritual what all pure reason on this Earth must recognize as good and fair must see that as the straightest opposite! For if on the other side something is black and dark for the pure spirit which here always a well-meaning soul sees as white and bright, there either this or that other-worldly life is needed in a madhouse.

[5] Lord, You know my whole life from the cradle onwards and will hardly find a moment in my whole life when I have meant harm with someone or wanted to do even the slightest harm to someone! A thousand times I will be cursed by Your all-powerful divine mouth, if that is provable for me! But if I was nonetheless a sinner in that I had to take my casual flight from politics particularly among spiritually weak people in order to be able to do something good to them according to the call of my heart and according to my human recognition, then I must openly admit that it is very unpleasant for me then to be a human being; so, oh Lord, turn me according to Your omnipotence only into a donkey and You shall have my thanks for it!

[6] My certainly only humanly reasonable opinion is this: Every person does according to his best knowledge, recognition and conscience what seems to him to be best, is peaceful and conciliatory and does good for the poor suffering humanity according to his strength, and so his action must also be seen as correct and good and correct even by a God and recognized, and no god can demand more from the person as unmistakably His creation and work than what and which capabilities He Himself has laid in him! Or is it possible that a highly wise god can demand more from His work than what and how much He has laid in the same? I believe that this would be pretty difficult and would have approximately the same face as if someone in all seriousness wanted to pour ten buckets of water out of a very small barrel or skin that hardly holds one bucket-full. I therefore ask You, oh Lord and Master, to express Yourself more clearly in this respect; for thus as I believe to have understood You previously, no even little reasonable human existence on this Earth is thinkable according to Your teaching!

[7] Yes, the truth, the holy, must be for the people; they must get to know the house and its order and justice most exactly in which they live and actually should live forever according to Your promise. But the naked, if even still so pure truth seems to me at least indeed very beneficial, but otherwise extremely

bitter medicine which everyone who is only a little bit sensitive gums spits out again immediately as soon as they have only touched it. But what does one do? One surrounds the bitter medicine with something sweet and pleasant and the patient will then easily swallow it and without getting a fever in their stomach, when they will soon begin their healing effect! And that, I believe, should also be the same with the spreaders of the truth! We should give them never, particularly at the beginning, any other way than hidden and reveal it little by little! Then in my opinion the best effect will never be lacking. But if you give it immediately quite uncovered and naked, you will very often and most of all cause more damage than any true use.

[8] I do not want to say any word for the justification of our natural miracles and am myself of the perfectly convinced opinion that we have risked too far; but I can always add with my best conscience that we ourselves have never harmed anyone with this, but instead, according to our well-considered knowledge normally doubly done good. Firstly we have often dried the tears of very sad parents with it, which certainly is and cannot be something bad, and secondly we have provided the children of very terribly poor parents in the best way for the whole time of their life on Earth and set them on a point so that they received in the houses of rich people the better traditions according to the present world order also a better education, while they otherwise would have been in the greatest poverty without any education grown to human-like animals, as in this time there is truly no lack of examples. No angel rises from the lit heavens and takes such poor half animal like people and teaches them; and if we obviously do something to better and educated people according to our best knowledge, recognition and conscience in a possible way and method, we run the risk of sinning before God and being declared as a fraudster of the people before Him!

[9] Lord and Master, You can easily teach and speak, for Your will is the director of the whole of eternity! But we weak people, we nothings in comparison with You, feel only always

the pressure, but seldom or never relief, and have on top of this the very sharpest expectation of that day on the other side.

[10] Lord and Master, truly, Your teaching has quite straightened me up, and I was full of the most blessed expectations; but now I have been quite thrashed down and do not know how to help myself because You demand things from me for whose fulfillment I with my common sense do not know what to do , and I cannot act against my common sense!”

[11] At this Roclus became still and said nothing.

34. JUSTIFICATION OF COMMON SENSE AND CLEVERNESS

[1] At this Cyrenius asks Me: “Yes, what is that then all at once? Roclus was until now already like a true foundation stone for the holy city that should be built anew, and now all of a sudden he seems to have turned around, despite the fact that You have promised him all help!”

[2] I said: “That he is and remains, despite the fact that he hasn’t quite understood Me! But I saw that still in him and put him in the position to get it out of him. But things will now immediately take a very different face, as you will immediately convince yourselves!”

[3] At this I turned very friendly to Roclus and said: “But, My dear friend, if you understand things almost completely wrong, no god can help you then, as long as you oppose your own understanding from before to a more recent higher insight! The best, however, is that you claim exactly that very seriously which I actually want to have from you! If I Myself have recommended to you before the cleverness of the snakes and foxes, how could I now forbid it you now?!”

[4] I showed yesterday in sufficient detail how the children should be treated and instructed; and although you were not present all the time, you have it nonetheless in your hands written by my fast scribe! There is certainly nothing else which could confuse you in some issue about which, as far as just any

education is concerned, someone could say: Look there, that is incomprehensible! Or: It does not apply for this or that person!

[5] Thus also, if you want to heal a sick person with natural medicine and even could, but the patient often has a decided aversion against a medicine and will not take it for any price in the world, but you are completely convinced that only this medicine will provide the patient only with certain and fast healing. In this case it goes without saying that you then could take such a medication without any further ado and mix it with something else so that the patient will not recognize it and push it away from himself to his great disadvantage.

[6] But further as far as the teaching of this divine teaching of Mine for life is concerned, there I will add to you all: Be externally everything with everyone what they are in order to make them trust you and to win them over for My kingdom! Be Jews with the Jews, heathens with the heathens, laugh with those who laugh, and cry with those who cry, be weak and full of patience with the weak, and show the strong one that you are also strong, so that the awareness of his strength will not blow him up and make him arrogant! Well, that will satisfy you, My dear friend, in order to know what God's very highest wisdom, as the creator of your pure common sense, wants to have from you!

[7] Believe Me, My wisdom is never against the quite healthy, sober and non-judgmental common sense of a person! For this must judge what is perfectly correct!

[8] A truth, however veiled it may be, is and remains in itself nonetheless forever a truth and will as such be revealed one day. Friend, a truth, if it demands necessity somehow, you can cover and clothe however you may and can; it all depends on the mental capacity of the person to whom the truth is preached. Children are satisfied with milk and honey and with very soft bread, while the man can already be given a firmer fare. Then everything is in the best order, if only there is inner truth; very little attention is paid to the necessary cover or none at all. That would truly be highly unwise and against all better reason, if

some person needed My help and I knew well that he is honest, but nonetheless would not look at him because he wears a Persian tunic! To hide a truth in necessity is not a sin; but an open lie and a most obvious fraud placed in the clothes of truth is a sin and is frowned upon by Me for eternity!

[9] If you now observe your previous reanimations from the dead, then despite you good will they were a great, but very well-hidden lie, since in this way there was no trace of a reawakening from the dead, and likewise other numbers from your institute. You have learnt from the Egyptians and Arabs to calculate when a solar or a lunar eclipse can appear; alone that remained a secret to the people. But you then said to the people: Because you, people, do not want to hear our voice, the leader – who you are now! – beg the gods to darken the sun or the moon on that day! The people immediately fell into a great fear, prayed and sacrificed crazily, and you gave them in the end only the comfort that the threat would go in any case forward, yet one would try to make it as harmless as possible. Do you see, that was then a very sheerest lie, clothed in an honest dress of the fullest truth!”

35. HIDDEN TRUTHS AND LIES. FALSE PROPHETS AND THEIR WONDERS.

[1] (The Lord) – But just imagine now a sudden revelation! What would the people, for example, have done with you if I Myself suddenly had given them a little light about this and then they had seen the true reason of a solar or lunar eclipse just as clearly as you? The effect of this you can easily imagine.

[2] But if you have ever brought someone onto the right path through this truth, however concealed, and he receives then also a light and now sees that only the fullest truth, even if very concealed, has placed him on the line of the true life – what indeed will such a person do to you for all those good things? I believe that you as a person full of bright common sense will now see the difference which exists between a concealed truth

and a concealed lie.

[3] What I showed you as an action or speech which should never take place in your institute is a concealed lie; but never a concealed truth from any very wise reasons.

[4] If the lie also has a good consequence and the truth at least a seeming terrible one, that means, what the people call terrible with their worldly understanding, the truth is nonetheless to be preferred over a lie; for the final effect of the lie is always remaining a bad one and the final effect of the truth will be a good one.

[5] According to outer appearance the difference between a concealed lie and a concealed truth is certainly not easily noticeable, just as a genuine miracle can only be distinguished with difficulty or not at all by a pure, little experienced worldly understanding from the false one, because a genuine miracle for the worldly understanding cannot be checked at all and the magicians and the false prophets let their miracles be checked by the people just as little as you let yours be checked. But exactly for that reason there should never be any lie among you, no matter how small, or any deception no matter how small, no room left so that on the Earth there is an institute for ever in which alone only the truth reigns and there would be an enduring measuring stick of the world, in order to recognize the true gold of all truth from the false gold well and easily!

[6] If that is not mastered then in a few years after Me there will already be a surprising number of false prophets and miracle-workers who will transform this religion of Mine entirely. They, the false ones, will indeed also use My name; but their religion will not resemble Mine in the least, and our miracles will be of a recognizably deceptive type to you and make very many into firm converts of the false prophets.

[7] Therefore I warn you in advance about this! Therefore do not listen to those who will run around shouting: Look, here or there is the anointed of God – that is the truth! Truly I tell you all: Those who speak so and shout so and even do signs in My name are nothing but pure false prophets! They do not listen and

turn their backs! And if they come to you, threaten them, and if they do not want to give in, threaten them in My name, and perform a true sign before their eyes; otherwise however keep away as much as possible from miracle-working which certainly entices and captures the eye and ear of the foolish people, but which hardens the heart at the cost of the miracle mostly into a unfeeling stone! The truth must witness and speak for itself and needs no further sign any longer.

[8] The only true sign of a miracle however consists of self-experience, which everyone will make through and in that exactly the truth has truly made itself free in all its thoughts, desires and deeds and opens its inner eye to see all things and relationships, as they are in truth and not as they have been put together in the destroyed brain of some worldly wise man who wants to be seen as respected as he desires. And now tell Me, My Roclus, whether things are now clearer than before!”

[9] Roclus says: “Yes, Lord and Master, now everything is so fully clear and enlighteningly bright as nothing in my life has ever been clearer! I have always thought and even actively felt that a god cannot do anything in comparison with pure human common sense, which would be an obvious and tangible contradiction. But now every word of Yours corresponds so well to reason like light of the sun for the creation of the day on the Earth. I am now quite in the clear, and our institute shall remain so until the end of all time!”

[10] I said: “Well very good then, and so now go over there and tell that also to your companions! – Now something else will happen, then the morning meal and then My departure from here for some time!”

36. HUMILITY AND BROTHERLY LOVE

[1] Roclus now made a very deep bow and hurried to his companions who in the meantime had discussed all sorts of important house rules of their institute, but who had exactly the idea which I gave Roclus in My teachings as the direction in his life.

[2] Roclus was quite surprised when he heard everything from his companions which he wanted to tell them as something quite new and highly important – and that command he had heard from Me in order to show how I as the Lord have entrusted him with the maintenance of the so highly important position with quite particular orders. As head of the institute he wanted to show his subordinates a little that he had discussed with Me Myself very many and extraordinary matters and he now wanted to convey all this to them.

[3] But the companions said: “This effort you can already spare yourself with good reason; for we have been taught about everything and have actually even more than you, despite the fact that you have dealt with the Lord Himself! Yes, look here! Look, a hearty number of pages, all fully written! You can find everything in them, written faithfully, that the Lord has said to you. But you are pulling, as it seems to us, not the most pleased face about this; what’s wrong with you?”

[4] Roclus says: “Ah, I have nothing at all against or about this; but if the Lord Himself has demanded that I discuss this with you all and arrange what He entrusted me with, because of the total restitution of the whole institute, and you now are better informed than I am, I guess I have to ponder a bit what the dear Lord wanted to achieve with me through this small and certainly harmless teasing!”

[5] Raphael, who was cavorting around among the companions, says: “Friend, I will immediately explain that to you; just listen to me briefly! You see, those are indeed your closest civil servants in your institute! The Lord Himself could not give you any other title according to the fullest truth but that which you

have received by state and are entitled to have, since your great financial means must give you the right to it. But the Lord wants all people to embrace each other as brothers and only recognize Him alone as the truest Lord and Master.

[6] But since you are now already a lord of your institute, it was also quite in order that the Lord Himself gave you the directions about what you should do in the future and which arrangements you should make. But likewise just as much in order was that the Lord through me allowed your companions in everything at the same time, firstly, in order to save you the unnecessary effort of the teaching, and secondly in order to suppress the certain prophetic feeling of highness which could easily become a little arrogant, and thirdly in order to make the recommended discussion with these companions of yours as easy and effective as ever possible.

[7] For the Lord did not mean a type of demand from you when He said to you: ‘Go there and tell that also to your companions.’ that they should learn for the first time from you everything that you have heard and learnt from the Lord, but instead that you have only to tell them that you have learnt it yourself correctly and understood perfectly what in the future should be undertaken in the institute as changes. Nothing seems, of course, that you, as now alone indoctrinated in the issue, should first instruct the companions?! And you therefore do not need to make any thoughtful face if you yourself have understood the order of the Lord falsely! – Do you understand me well now, or does some other consideration crop up in your head?”

[8] Roclus says: “Yes, now I am also quite in order again and I am now thinking about this point no longer at all; but something quite different now bothers my mind! We will easily bring everything into a very good order – only with the removal of the people’s belief in that we have the solar and lunar eclipses in our power, will be a little difficult for us! For these will always occur, and we will no longer be able or be allowed to say to someone: Look, because you and your people do not do and will not believe strictly and accurately what we have ordered you to

do, the gods will darken the sun or the moon in this or that period! How will we help ourselves in this embarrassment? Everything else is good – only there I cannot find the way out! What do you all think then in this one respect, and what about you, my friend, Raphael?”

[9] Raphael says: “Just discuss this firstly among one another; my advice will then always come still at the right time, if all else fails!”

[10] Says one of the companions: “Yes, that is a very ticklish point! We will not be able to get along well with the people! Since a considerable number of years the people are now used to this, and if the undertaking after an observed darkening of the moon or even the sun comes to us and they ask us very seriously about the reason, why we had hidden the darkening by the gods from them and not shown it – what true answer will we then give to such questions so that we are not too violently harmed before the faces of those who ask?”

[11] A third says: “With a little in house lie we could save ourselves from the puddle; without it I cannot think of any honest way out. But this will not be our only snag, but instead there will be many others, and no less so with the eclipses! We are now sitting positively in the wash! We will encounter the difficulties if we begin to shake and improve the old structure! Like an army of grasshoppers from Arabia the unconquerable, countless obstacles will bar our way on all sides and we will then no longer know where to go! To leave this place and settle somewhere very far from here would be the best advice!”

[12] Roclus says: “Yes, yes, that would all be fine; but what can we do about these possessions and facilities of ours which one cannot leave to our opponents’ free discovery just like that?! Truly, your advice would be very expensive for me in particular! We now have the Lord God for ourselves, who will save us quite alone most certainly from every further fully unnecessary embarrassment, of which I am perfectly sure! Truly we will have some things to overcome; but – as it seems to me now – we will certainly pass a very important school through

this from which we will only then create the practical insight about all the things that one must get rid of out of our lives on Earth and how to achieve the true, innermost life from God in us.

[13] Therefore we will remain here nonetheless! But for the sake of all the other matters I have no fear at all; for there I will say to anyone: From now on the awakenings will be dropped for all time! Why? The answer: God does not want it any longer, because the people cannot live accordingly to be worthy of such a particular mercy!

[14] But those who live according to God's will, will also have the insight about why God has allowed one child or other to die and will allow themselves to be led by His spirit in the future. No one will be able to say anything against that!"

37. ROCLUS' PROPOSALS FOR REFORMING THE INSTITUTE OF THE ESSENES

[1] (Roclus) – As far as the other scientific games are concerned, they can remain; for we have in any case never made any other use of them that to provide a very innocent entertainment from time to time for the guests. We can also destroy them however, and no one can have anything against it. But above all the artificial full moon must be removed; for firstly it is too cloddy and is no longer suitable for the optical deception of the most foolish people. The speaking trees, bushes, statues, columns, springs and rivers will be destroyed and in their place something better will be placed. The electrical things however can remain, likewise the various concave mirrors; since these things belong to the field of science, and one can heal various diseases with their help. Also our pharmaceutical arts and the art of making, sculpting and flattening glass also belong to this.

[2] In short, what still exists among us as some purely scientific matter in truth can remain, and everything else will end! And when it ends, we are therefore not accountable to anyone; for

the institute is our possession, with which we can dispose as we wish through the irrefutable right through the laws of Rome. If we want to do something for the people, we can do it, because we want to ourselves, since we do not stand in the service or fold of anyone. We are people and lords for ourselves and as Romans and subordinates ourselves we have the legal protection just as well as any Roman for us; in addition we also possess so much treasure and fortune that we could not use up even in a thousand years living like Croesus. I then even see in purely worldly respect not at all before whom we should be ashamed! We have no further secrets now before the Lord! But He would be the only one before whom we would have to be ashamed; but with Him we have evened out the issue. If He is now good to us, since He certainly knew in advance that we will set His will into fulfillment until the end of time as purely as we have kept it until now, He will also remain good to us not only until the end of time, but instead also eternally in the other world.

[3] Look and consider how highly stupid it would be for every one of us if we wanted to lead a blind man astray if he stumbled over a stone on the path that is unfamiliar to him and fell to the ground and injured himself. Ah, if he could see, one could certainly say to him: Friend, what are the two eyes in your head for? But one cannot make such a criticism to a blind man; for he does not have the illumination of life, and for him no sun goes up or down. If we were also spiritually blind, and no one could grab us under the arms and lead us onto the correct path! But if we often fell on the path which we did not see, who can call us to a humiliating account?! Did we know then what we know now? From whom should we have learned it? But now we know, we will also act accordingly, just as we have acted until now according to what we knew.

[4] It is now not an issue at all of whether we got away with our honor at the new transformation of the institute for our own sakes or not, but instead it is only a matter of that we do not appear before the eyes of the world as suspicious of fraud, because in the future we want to and will work for the well-

being of the people on the field of truth, and for that we need a good trust and a certain good honor from the part of the people that we are to teach and lead, which we must not give away at any price if our efforts should bear good fruit.

[5] Therefore everything is already in a very good order, and we can get rid of everything and it will not be anything remarkable. Only the lunar and solar eclipses alone will catch us a little, at least in the beginning, because these will certainly continue to exist! Then soon a number of all sorts of people will come and they will say: Why do you allow such horrors to happen to us?! Are we sinners before you and the gods, why do you not warn us at all so that we can atone and bring you and the gods our sacrifices?! What sort of an answer will we give them then?

[6] Look, there is the actual hook and spear! Well, without a necessary lie it will be very difficult to pull ourselves out of the trap with the purest divine truth! But a necessary lie should never more pass over our lips according to the will of the Lord! What can we do then?! Oh, you very desperate story! As is said, my oxen once stand firm on the mountain and may not pull the plough further up the steep cliff!”

[7] One of the group says: “Well, then ask now the Lord and Master over all things! He will certainly give you the right advice in this respect! We can turn it over in our heads for years and will never bring forth something wise from it! But now we are at the source and can receive the best advice. Would we not be fools, if we did not want to find out in such an important opportunity by the very wisest lord of all things what should be done in order to not do damage to the good of the kingdom of God before the blind world humanity?!”

[8] Roclus says: “In any case you are indeed right, and I can of course do that for the good of the spread of His divine teaching; but we must indeed only then also consider very respectably well first that our seeking in His divine love and wisdom is not in itself already a too great foolishness, with which we then should not come to Him consequently, in that we would thereby either lay our still too great foolishness or a much too small

reverence for His undeniable divinity in full view!”

[9] Yet another from the company says: “Yes, yes, you think very correctly and fairly; but do you know, that does us all no good! When someone calls for help from the water, few will pay attention and be careful to see whether he fell in through an unhappy event or through his own, willing foolishness – but instead he who begins to swallow water truly no longer thinks about what actually brought him into the water, but instead ‘help, help!’ is his cry of fear. Whether he can be helped or not, that is then certainly a different matter and depends casually on the cleverness of the person to whom the unfortunate man has called for help. That is my opinion!”

[10] Roclus says: “You have quite hit the nail on the head! Therefore I will also ask the Master of all Masters now! I will hurry to Him and will present to Him our need!”

38. THE LORD GIVES ADVICE TO ROCLUS

[1] At this Roclus now heads hurriedly over to Me once again and brings his familiar somewhat awkward affair to Me very openly.

[2] And I say to him: “Well, well, as I see, you are already beginning to see a little how any sort of fraud sooner or later must spread certain embarrassment to a person in any case! Therefore I say to you all: only the fullest truth at any cost; for this lasts the longest and never spreads any particular embarrassment to anyone!

[3] It can of course be and it even is so that from such people who only eke out their lives and reputations with fraud very much hate and fear the truth and therefore also persecute it with fire and sword! But what good is all this evil activity to the persecutor of all such truth?! Only too soon the truth breaks through and its enemies lie ashamed and despised by everyone and shunned in a puddle, from which there will only be a resurrection with difficulty! Well, your affair is a little foolish and cannot so easily be set aside so that a world exam could be

spared you totally! But there is nonetheless a means to pass this with the necessary honor.

[4] You made the nation wise to the fact that the gods had given you the power to rule over the solar and lunar eclipses. But now tell the people that gods have stopped existing and ruling and that the one, true, great God, to whom all the heathens have also built a temple under the name 'to the unknown, great God' has now come into this world Himself, even physically, and has taken such power of yours and will from now on rule and direct everything Himself and entrust no one any longer with the leading of the planets and worlds!

[5] At this the people will certainly raise their eyebrows, and some will think that you have kept your position badly and have sinned. Again others will think that they sacrificed too little. Still others, a little more clearly thinking, will say: They are giving their position back to the great, unknown God very easily; for they had only made it their own in order to keep the blind people all the more easily in check – and the gods who are supposed to have given them such power were the rulers of Rome! But now a truthful man has probably risen secretly who has threatened them and so they are now laying the divine position easily into the lap of the great, only true God, which they in truth have never possessed as entrusted by God. But since they now are already so honest and admit this openly, so it is to be expected that they will admit even more things openly, which will be very good, since we will get behind some truth thereby. The wind which drove them to this must obviously be a good one! Thus the clearer-thinking will think and at the same time secretly laugh behind their hands.

[6] The Pharisees will also rejoice quite secretly and say to the people: See, Jehovah Himself must have done this to these most annoying heathens through a powerful prophet; he has forced them to become traitors of themselves to the people!

[7] But then say: _Here for once the Pharisees have spoken the truth! This powerful prophet however is no other than the prophet of Nazareth who is already very well known to you!

Jesus is His name, and on Earth He is a son of the very well-known carpenter Joseph – who was only his adoptive father, however – born to Mary, the virgin, likewise well-known far and wide, from the house of Joachim and Anna in Jerusalem! And it is the same man who at Easter of this year drove all the disdainful money-changers and sellers from the temple with whips in the hand. But this prophet is obviously more than a prophet! John the Baptist in the desert known to them all, bore a correct witness of Him which will also be very familiar to them.

[8] ‘And this messenger of God certainly took away from you the power you made yourselves over the sun, moon and stars, but in return entrusted you with a much more important and greater position in truth. And this high position consists of this, that you all should now announce to the people in all seriousness and in all truth and say that the kingdom of God is near now and that everyone who believes in the name Jesus shall have true, eternal life!’

[9] If you will speak thus, you will stop up the mouths of the Pharisees very appropriately who were until now indeed your greatest enemies, and they will wisely avoid wasting another word over your received power over the solar and lunar eclipses, and all the more so since they will know well that you from now on stand under the protection of Rome!

[10] Now I have hopefully made this clear enough to you, and you will also see that you will not have anything further to fear! But since you now have the advice and the insight, now go over there and announce it also to your friends and companions! – Or do you have something else in the background that still bothers you?”

[11] Roclus says: —No, Lord and Master of eternity, now nothing more bothers me, and my heart is full of cheer! For now I am quite safe with my institute, and the black-skirts shall rejoice over the weather that we will make for them!”

[12] I said: “Very good; but now go over and announce it to your friends and brothers, so that they also will have part in

your joy! But it will nonetheless cost you all much effort and work, of which you can be fully assured. But where there is no battle, there is also no victory, and where there is no victory, there is also no joy in victory which all people value as the highest thing! Therefore above all courage and endurance, and the victory will not get lost along the way! For this I stand here as of course most certainly the most believable witness and the very most certain guarantor! – Or do you not consider that to be satisfactory?”

[13] Roclus says: “Who should that not satisfy who know You as I know You? I tell You here nothing but my very innermost thanks and now immediately go to my companions and will bring them up to date with this truest gospel.”

[14] With this he bows and hurries cheerfully to his companions, whom in the meantime the curiosity about the good or bad way of information had already very much begun to trouble.

39. FUTURE RELATION BETWEEN THE ESSENES AND THE PRIESTHOOD

[1] When Roclus informs his companions of what he has heard from Me, they are highly joyful about it, and the previous speaker says: “You see, my friend, how good it was that I gave you this impulse to seek advice about it from the Lord Himself, since He is still here! Now we know what we are at, and what we have to do and do not need any white lie – but instead we step forward with the most naked truth and will make everyone who calls us to question be silent with only a few words! Oh, that is great and holy advice! Yes, yes, whoever the Lord helps, is truly helped, and thereby he is helped truly also for all times!”

[2] The still present Roclus says: “Yes, you are indeed totally and fully correct there! You have been greatly helped with this advice; but nonetheless with time there will be no end of all sorts of troubles and temptations in your institute, and you will then at all times – remember this well – count very many

friends, but at the same time also always a thousand times as many enemies who will persecute you constantly for being against them, and also because the Lord Himself has been persecuted on this Earth by the blind and evil people.

[3] For all professional magicians and all the priests, of whichever confession, hate Him, and most of all however the Templars of Jerusalem. But since exactly the priesthood was always the very most comfortable caste of people on this Earth and was so advantageously positioned, they will indeed never be completely got rid of; and not much time will pass before even fractions of this now newest religion of God will be picked up by all sorts of rogues and idlers, and a priesthood will rise out of them, against which even the temple caste is hardly a shadow play.

[4] And in comparison with this priesthood you will always have a hard stand. They will of course never do anything to you or harm; but they will persecute you in all ways and places, just as now the Pharisees persecute the Lord in all ways and means. Alone, that will be a true sign to you that you are fully the Lord's and that you keep His word pure in writing and in deed; and for that reason you will have much to rejoice about all the time at such a witness.

[5] But you will not ever fear your persecutors, because you will always live under the visible protection of the Lord; but your opponents will fear you extremely and will persecute you exactly for this reason. All their persecutions however will do them as little good as it does the Templars when they persecute the Lord now with all their strength, as which you will soon experience here a little test of. The Lord has announced to you, my Roclus, already in advance that something else would happen before the morning meal! But what – listen!

[6] The wicked ones have learned through an evil refugee from Caesarea Philippi that the prophet from Nazareth is staying here performing His 'mischief', and also that the supreme governor is staying here at His favor. Therefore they have hastily put together a very astute plan in order to capture the Lord, in that

they want to make Him seem to Cyrenius an agitator of the people with actual reasons and make Him hateful. The plan has been satanically well laid out so that you will be quite amazed at it.

[7] They will fare badly here, namely with Cyrenius; but this event here will bring about a great stir, apart from the fact that such an undertaking here will be immediately talked round most cheerfully. You will play a little part yourselves, but not to your disadvantage, but instead only to the advantage of the good cause. Therefore just be very attentive to everything; just another little quarter of an hour, and things will kick off! But in the meantime we want to keep very calm; Cyrenius himself still has no idea of this, because that is the Lord's will! But the story will therefore be all the more striking. Therefore quiet now!"

[8] Everything now became calm without any disruption, to which the imminent sunrise contributed a lot; but mainly everyone there was expecting something special and therefore listened with a certain anxious curiosity to hear what would happen.

40. THE PHARISEES ACCUSE THE LORD IN FRONT OF CYRENIUS AS AGITATOR OF THE PEOPLE

[1] But soon the sons of Mark discovered a ship still hesitating at some distance, as if the captain did not know whether he was in the right spot or not, the natural cause of which was that very many things had changed very radically on the shores of the Sea of Galilee since yesterday. The impressive rock in the sea, as a main sign, no longer existed; a strong rock and a huge tree on the snake hill had, as we know, been removed from existence by the negroes. In addition there was the gorgeous new house, the garden and the beautiful harbor with the five new, flagged ships – and so the sailor who should have steered the ship towards Caesarea Philippi did not know where he actually was. He therefore tacked for some time up and down in order to gain some insight into where he might be.

[2] But a stiff east wind began to blow and drove the ship straight towards our harbor with irresistible force. In a few moments the sharp-sighted sons of old Mark could already make out very well that the ship was carrying Romans and a few Pharisees on board. They came immediately to Cyrenius and made such a thing known to him. When Cyrenius heard this, he immediately commanded Julius to perform a strict inspection of the ship which gradually and ever faster approached the harbor. When Julius heard this, in an instant he was down at the harbor like an arrow with fifty men at arms ready for the ship, which did not need much waiting any longer.

[3] When those in the ship became aware of the Romans, they immediately raised a white flag as a sign that they were not enemies, and that one could let them disembark at the harbor without a problem. But Julius, when he saw two arch Pharisees among the Romans who were not unknown to him, immediately sent a messenger to Me and to Cyrenius with the question of what should be done with the new arrivals. Land or water? The people seemed very suspicious to him. It seemed as if also the Romans were only disguised Pharisees or even Herodians.

[4] And Cyrenius' answer came very briefly: "Whoever it is, land!"

[5] At this command the arrivals were set on land and Julius quickly asked for the usual sign of passage which had been prepared by Pilate in Jerusalem according to the legal ordinance. When this short act of legitimization was done, a Roman asked Julius whether the high governor was still staying in this area. A thunderous 'yes!' was the awesome answer on the part of the already quite angered Julius at the pert question.

[6] At this a centurion who was with the ship stepped up to Julius very seriously and asked him: "What gives you the right to answer us in such a tone?"

[7] Julius, even more seriously than before, says: "If I did not have the best reasons for it, I would have answered you in another tone of voice! But your oriental, stupid face tells me that you are no Roman, but instead something quite different!"

Therefore my answer cannot amaze you too much!”

[8] The centurion says: “What am I then, if not a Roman?”

[9] Julius says: “We will talk about that soon enough! Now you are in my power and have to obey my orders most strictly! My name is Julius, the strictest commander of Rome in this area, and I am a close relative of the high supreme governor Cyrenius! I had to say that to you because you are no Roman; for if you were even in the least a Roman, you would have recognized me already from far off!

[10] You see, this is how we Romans tend to catch the sly foxes! But now only forwards, better things are yet to come! I’m sure the area, now a little cultivated, seemed somewhat unfamiliar to you – otherwise you would have honored us with an unexpected visit an hour ago? But that doesn’t matter, you have now arrived at the right place despite the unfamiliarity of this area!

[11] You see how I know everything in advance! Yes, in Julius’ area one does not arrive quite as unannounced as one supposes! Indeed it embarrasses you a little that your whole appearance has been betrayed to me; but perhaps that does not matter so particularly much for such sly heads as you, which will naturally be shown very soon! Therefore forward to the high governor!”

[12] But here the centurion, visibly very embarrassed, says: “What do you know about us?! Who could have betrayed to you something that is not true?”

[13] Julius says: “Now no further word! The high governor is over there! Therefore onwards with you false Romans – there the next step!”

[14] The centurion with his some eight subordinate soldiers and two very ordinary, well-fed and very tough to the core high-ranking Pharisees then headed towards Cyrenius and gave him there a letter signed by Herod. In this letter there was nothing further than that a very extensive conspiracy against all the Romans had been discovered in all Coelo-Syria and in a great part of Galilee and Samaria. At the head of the same the

infamous prophet Jesus of Nazareth was supposed to be the main agitator, who was performing all sorts of incomprehensible miracles for the common people in a secret union with the ever highly secretly active Essenes to blind the people and thereby giving a type of divinely prophetic coating and even was supposed to have the most accused cheek to proffer himself to the people as a true son of God.

[15] (Herod): ‘Further it has been said truly and faithfully by several people bearing identical witness from various districts that this most bedeviled agitator of the people has even befriended the very highest Roman servants of the state, along with his already very substantial horde of so-called disciples. But the secret reputation declares that the reprobate is simply doing this in order to kill them all on a certain day, after which he will then raise himself to king of all Jews. But after such a thing was revealed to me through the advice of the high gods I make you obliged to this and hope that you will know how to order your own and how to act! – In deepest reverence, Herod – now in Jerusalem.’

[16] For the sake of space the whole letter with all its many flatteries is not repeated here, which is also truly unnecessary; but the main sense is fully presented.

41. THE FALSE ACCUSERS EXPOSED

[1] When Cyrenius had read through this letter very attentively with the most serious face, he turned with a sympathetically friendly look to Me and said: “But Lord, is that even possible to make You suspicious to me in such a very most shameful way?! What do You say to this? For You certainly know what it contains!”

[2] I said: “Call Raphael and Roclus; for it would not be right for Me to talk to these messengers of the Prince of lies!”

[3] Immediately Cyrenius called Raphael and Roclus, of whom the messengers of Herod seemed to know the latter only too well; for they quickly turned their faces away from him.

[4] When Raphael came to Cyrenius, he [Raphael] also handed him a scroll and said: “There you have the duplicate of the letter supposedly written by Herod; read it and recognize from it that I and through me also Roclus were informed before about this genuine pharisaic shamefulness! After the signature of Herod, which he however never got to see, nor did he know anything of this most shameful plan, there is a small comment which will explain to you the whole content, and which you must also read therefore. But once you have read everything, give it then to the messengers and let them read it too! Further things will happen of themselves.”

[5] Cyrenius took this scroll into his hands and read it through quickly, also the comment, at which he could not wonder enough, since it contained exactly what he had immediately thought himself. When he had read all this, he gave this scroll likewise to the false centurion and said: “Now you too read this out to your companions!”

[6] With a visible embarrassment the centurion took this scroll from Raphael and read it with an ever falling face, and having read the comment even a positive fever came across him, and all the messengers began to change color very significantly, which naturally did not escape the sharp look of Cyrenius and all those present. When the false centurion had read the scroll through entirely – and indeed so loud that what was read could be heard also by his companions – he gave Raphael’s scroll back to Cyrenius again with a deep bow, but said no word; for he, like his companions, had been enormously affected by this event, and their deception now stood before a cliff wall on which there was not even the most miserable path to cross.

[7] After a short while of the most total silence Cyrenius broke the same and asked the centurion: “So, Herod supposedly advises me to offer up everything in order to capture the prophet, and that I should have his head, as well as the heads of all his disciples, struck from his body without a second thought?”

[8] At this question there was no answer.

[9] Then Cyrenius became annoyed and said: “An answer! – or you shall pay for this outrage in an exemplary way! From whom does this letter come, who wrote it, who had the cheek to come to me with such a colossal lie, and what a shameful intention is hidden there in the background?”

[10] At this very energetic question almost all the messengers lost consciousness; for they knew that they were dealing with the most merciless Roman supreme governor. Everyone began to shake and fever as if seized by a panicked fear, and there was no sign of an answer.

[11] Then Julius said: “High ruler, how would it be then if we paid these messengers immediately with the reward specified by the law – for valid betrayal – and then brought them to Sidon in the strongest custody until the time when the revolution will break loose according to their suggested deadline, on which day then the whole reward for betrayal will be paid, either on the cross or on the block? We can see from an hour’s journey away that these Romans are nothing but a heap of the very worst Pharisees, who can be bought with gold for every ignominy!”

[12] Cyrenius says: “You are quite right; but since we are not the only lords here and someone else here has a comment to make, we will wait for this with the greatest calm possible!”

42. NEGOTIATION WITH THE PHARISEES

[1] Here Roclus stepped up and said: “High ruler, allow me to say something to these fiends and pixies in their ears; for my institute has also been very terribly attacked in this letter, which I as a representative cannot possibly allow to happen! I must ask them how and when the evil prophet from Nazareth, so rumored and most reprobate by them, learned the magical arts from us with which he now captivates and misleads the people! By God, if they do not make this colossal slander good again for me on this spot, I will lay hands on them myself and wring their necks, as the Lord God certainly will help me!”

[2] At this one of the two Pharisees steps forward and says:

“What can we do then about the fact that the whole issue seems to be only an evil fabrication?! We did not write it and even less create it! Just look at these people who sent us; we, as only the messengers, certainly do not owe anyone an account! We simply expect a true answer which we have to bring back to those who sent us here. That, I believe, should be the long and the short of it!”

[3] Roclus, urged on by Raphael, says: “Fine; but what should then happen if we can prove to you tangibly that only you yourselves are the creators of your evil letter, and that you, if this is possible for you, have to keep the reward of a thousand pounds of gold *ad personam* from the great gold chest of the temple?”

[4] The Pharisee says, screaming: “Who can accuse us of such shamefulness? The letter has been signed by Herod!”

[5] At this Roclus calls Zinka and says: “Like no other in the world you know your ruler’s handwriting. Tell us, is that his signature?”

[6] Zinka looks at the letter and says: “Not in the slightest! For Herod can actually not write, but instead in a pinch only read Greek. He has a type of seal to sign his name which he presses on the documents; therefore this signature must have been falsified! You have my oath on whatever you wish!”

[7] Then Roclus says: “Well, you wise man of God and very truest Pharisee in the name of Moses and Aaron, how do you feel now? I’m sure you would now prefer to be sitting at home with a fat meal than here among such glorious auspices! Yes, yes, there is no other way: If a person is not satisfied with what the Lord God has provided him, he must then give in to fate and its perfidies!

[8] Yes, yes, you do not like the wicked prophet from Nazareth at all, because He threatens to make you a very strong impression through His holiest teaching of truth! That is the crux of the matter! But things have now become so and will never be otherwise, even if it ever pleased Him to show you all through a favor to allow you to kill Him, at least *pro forma*, for

He, as life itself from eternity, can impossibly ever be killed. I have now spoken; now it is your turn! What do you say now to all that?"

[9] The Pharisee now stood there as if turned to stone, and none of the messengers dared any longer to utter even a syllable.

[10] After a few moments Cyrenius, who secretly received a wink from Me, called both the arch Pharisees to him in the very craftiest way and said to them: "Calm yourselves now! The storm has passed; do not beat yourselves against our initial very smooth Roman seriousness! Now the second phase of discussion is coming, in which I do not want to hear any fiction with false signatures from you, but instead the pure, full truth. Only through the truth can you be freed from my otherwise merciless power – otherwise prison, the cross and the axe are unmistakably your fate, as certain as I am the supreme governor of all Asiatic provinces of Rome.

[11] But if you speak the truth, whatever it may be, and whatever sense it may have, you may count upon my Roman fullest word of honor, that I will let you go quite freely and unhindered. Now choose what you will! If you want to persist with this lie, you have now heard from my mouth what unmistakably awaits you; for here in Asia I am a completely unlimited ruler in the name of the emperor, and 260,000 warriors wait every hour for my orders. If that was previously unknown to you, so know it now how things stand. Who will call me to account if I simply have all the Jews executed by the sword at my whim?! I have no lack of power and force! – Where can one instigate a conspiracy in all of Asia that I would not hear about within fourteen days?! But then the most terrible pains to the rebels!

[12] If even a little mutiny was still spread secretly according to your statements, I would truly know about it, and my many informers would immediately have much to do about it. Therefore your denouncement here to me is a terrible lie, just like Herod's signature, through which you would have used me, if I had been blind, to quite other purposes. Alone, you

hopefully now have a very appropriate conviction of the fact that such things do not go down well with me and will never. Therefore now out with the truth, so that I will see very clearly on what ground I stand with you! But only note well: Look, as purely as the sun is now rising over the mountains on the other side of the sea, just as purely the truth must be that you now tell me – and then I will also keep my word to you! Speak now!”

[13] Here both the Pharisees, as well as the false Romans, who also were half Pharisees and half Herodians, pulled very terribly desperate faces; for nothing seems less desirable to a person than accusing himself and openly admitting his very worst evil intentions. And so it was now with the Pharisees. But what were they going to do? Cyrenius’ lack of mercy, as well as his strictest justice was well known, and there was nothing else left to do obviously than to admit the full truth.

43. THE PHARISEES CONFESS

[1] Accordingly one of the Pharisees summoned up the courage and began to speak thus: “Very highest and mercilessly strict lord and ruler over all lands of Asia and the most part of Africa! Since nothing is left for us now than to admit the full truth, I must then admit openly in the name of all my companions that the letter was pure fiction, and that we persecuted the infamous prophet of Nazareth in the most decided way as our greatest enemy simply for the sake of professional jealousy. For he performs things that supersede everything that has gone before to the very greatest degree; in addition he teaches straight against the temple and its laws, which are not given by us.

[2] On Mount Sinai about a thousand years ago Moses received commandments from the fiery hand of God, and afterwards another large number of state rules. Among the commandments the first is a very important one, saying ‘You shall believe only in Me, your one and only true God, and honor and worship no other Gods before Me; for I alone am your God and Lord!’ The prophet (of Nazareth) however states that he and no other is the

true son of God and even a god himself, and refers back to the sayings of the prophets, which he applies arbitrarily for himself and his deeds.

[3] If that is allowed to go unpunished, the divinely proven institute in Jerusalem will be totally at an end in a few years! What then? How will we who are called by God stand before the people and what will we live on, since we may never legally possess either field or vineyard according to God? On the one hand we have the Samaritans, the Sadducees and the half-heathens who have fallen away from us, but on the other hand the Essenes, who will soon have the people for themselves – and now the Galilean on top of it all! Surely that is finally a bit too much!

[4] On Sinai, by thunder and lightning, Jehovah gave us laws through Moses and Aaron, sanctioned them and, truly, created an eternal union with us and obliged us most strictly to remain true to this covenant. He, the Almighty, promised us the greatest advantages in life if we remain faithful to the covenant and the Law, but also the greatest disadvantages if we casually break the covenant. However he also gave us the right to pursue our opponents with fire and sword, as Joshua in Jericho and later the great King David did with the Philistines, where even the children in their mothers' womb were not to be spared according to Jehovah's order.

[5] But if now Jehovah wanted to annul the old covenant against His promises and reiterations, perhaps because of our sins and our tepidness and tolerance of our opponents and fully abandon us now, He would certainly do it in an easily possible grandiose way for Him, in which way He established the covenant with us about a thousand years ago, so that everyone would know certainly and undoubtedly what He is doing! But that has by no means happened here now; how then can a magician, whatever extraordinary things he performs, ever begin to agitate against us in the most shameful way as an ever existent statute of God?!

[6] He may heal the sick as often as he wants, and should move mountains to amuse the people and perform other great things;

but against the temple and its holy secrets he should not wage war! But he does such things more and more, undermines the faith and the trust of the people, now particularly amongst the Galileans, towards the temple, so that they often no longer want to pay us the tithes and on top of that they call us the greatest and finest deceivers of the people and the nation. If we are that, then Jehovah should accuse us through the mouth of a proper prophet, not through a Galilean magician, who pretends to be one of the greatest prophets, yes, even the son of the Highest, since it is written that a prophet can never arise from Galilee, which is too filled with heathens, and all the less a son of God coming from heaven!

[7] But if we, firstly through God's Law and secondly through the most obvious pressure of circumstances, are forced to persecute a person who is highly dangerous to the old matter of God and wherever possible get rid of him with our own hands with all the divine rights and to remove him from the Earth, do we then do wrong if we unfortunately have to make use of some political means in these days in order to destroy the extremely dangerous subject?! I believe that you will no longer have any doubt of the full truth of this well-founded open admission of ours!"

44. CYRENIUS' TESTIMONY BEFORE THE LORD

[1] Cyrenius says: "Indeed not at all; for this time you have spoken the fullest truth which otherwise does not easily come from the mouth of a Pharisee and you have made my soul very cheerful again! But in any case I must make the remark at the issue which concerns your so dangerous prophet or even the son of God, that He must have a much defamed reputation. Secondly I must openly admit to you that I know the most highly memorable one very well and can give you the open assurance that He is a highly inoffensive man who makes every effort only to be of use to His fellow man and even his very worst enemies too, who you obviously are, despite the fact that

all your great fraudulence, of which neither Moses nor Aaron ever dreamt, are only too well known to Him.

[2] Oh, He is entirely a Jew, but only in the purest and genuinely Mosaic sense! But where is Moses and where are you with your new human statutes? He is thus against the non-Moses in you, but not against you yourselves! Already a great number of the most shocking complaints have come to my attention from the people against your disdainful actions and fraudulence, that I have really planned a number of times to put a stop to your game once and for all by force. Only He has kept me from doing this! If He, who is aware of my highest and fullest friendship, were your enemy, He would have certainly only taken great joy in this, if He could have cleaned you quite off the face of the Earth through my hands in the shortest time; alone quite the opposite!

[3] He regrets your great blindness that you however have laid on yourselves. He would only like to lead you back to the truth and to the one true God, from whom you have turned away through your countless worldly desires and to renew the covenant with you again; but He does not want to destroy you at all. But if that is His very most active wish and will, how is He then your enemy? If you had His means in your hands, how often would you have killed Him already! Does He do anything similar to you, where indeed a thousand of the very most powerful means stand at His disposal every hour of the day?! As it is in my power and strength, I have set Him an extremely difficult exam, which He has passed in the most glorious way.

[4] I have found in Him that person whom I – let's say – 30 years ago hidden from the cruelest persecution by the old Herod, and He is just the same who thirty years ago, when my brother Augustus introduced the national census and count in the whole wide Roman Empire and thereby also in the Jewish lands, was born in Bethlehem in a sheep's stall to the young wife of the carpenter Joseph among all sorts of miraculous events, recognized by the wise men of the East through a great comet that led them there and greeted and gifted as a future king

of the Jews, even then sung about as a very particular event for the people of this Earth by the amazed shepherds, whom you must remember at least a little!

[5] If nothing should have come to your ears about it, although you must already be sixty years old, here stands my brother Cornelius, who in those days also ran the Roman center of census in Bethlehem, as an even very alive witness before you and beside whom I myself, who also already found the highly unexpected opportunity to perceive and to experience the indices of divinity in the hardly fourteen day old child, which did not allow me any moment in doubt among the greatest and most respectful amazement that the child most obviously was more than some human child, however perfect.

[6] When I now in the older years of my life found the child of those days then as a man full of spirit and divine miraculous power, I soon and easily found that He has come from the mentioned child, and it will hopefully not be difficult to understand that I then was forced to bow before Him my old head in the very deepest respect and love, and that through my very own feeling.

[7] And you persecute this man so hastily and want to destroy Him totally and annihilate?! Oh, you very most senseless and blindest idiots! Did Moses then not prophesy about His coming and after him almost all the great and small prophets who were slain by your fathers in their very most miserable foolishness with stones as you now want to slay this man?! You persecute Him, who alone can and wants to help you all, now even with all cunning, call Him an abomination, place the worst curse on Him and want in addition to kill Him?!

[8] You have not recognized the area that you sought because the greatly feared cliff has disappeared and this whole, previously extremely desert bay has been changed into a true Eden. But who did that? I and all those present here are witnesses that no human hand was active even with a finger. He was and is among us and performed such miracles simply through His will!

[9] Here at my side stands a boy; his name is Josoe. He lay almost two years in the grave, and nothing but the decaying bones were left of him. And nonetheless it was an easy task for the man whom you persecute so bitterly and so stubbornly to form him again through a simple word and to reanimate him, as he now stands before you!

[10] Here at the table sit my two daughters, who were robbed of me by some terrible slave traders. While crossing the sea they fell into the water during a storm and swam, surrounded by monsters, perfectly dead on the wide surfaces of the sea. During a fishing expedition the day before yesterday, in which we all took part, they were discovered and brought here. The word of your enemy – to Him alone be all my honor! – gave them life again as you can now see!

[11] Now I ask you whether a magician would also be capable of performing this, or whether these signs are not already greater in themselves than those which were carried out in the desert in the days of Moses! What I say to you all is as strictly true as I am called Cyrenius, and such things can be supported even more by many thousand witnesses, and you call the doer of such works in a certain way an abomination, you persecute Him and even want to kill Him?! What a hardly comprehensible degree of the very blindest foolishness indeed is needed to do this!”

45. FOOLISHNESS AND BLINDNESS OF THE PHARISEES

[1] The Pharisee says: “Very highest and most strictly correct ruler! We are scribes and have studied the chronicles; therefore I believe that we cannot then be supposed to be all that stupid!”

[2] Cyrenius says: “Look, even this remark of yours was as foolish as possible and just as foolish were your ways and means to catch the holy man of Nazareth! For you could indeed well have thought with even just an ounce of understanding that we Romans would distinguish between a Jew disguised in even very poorly-made Roman clothing and a real Roman and would

understand only too quickly that a very refined mean trick is hidden behind it all! Thus you could well have thought also that I would recognize certainly Herod's signature only too well! Thus you could also have well imagined that you would be seen through and recognized by me on the spot in your vicious intention, and that therefore your undertaking was a highly foolish and risky one, which could have killed even your little bit of fleshly life, which is your greatest sanctum! I tell you all: Truly a child comforted by mother wit could tell you with certainty what will happen to your undertaking! But now it's enough to make you obey! Your highly wise scribes have not been capable of seeing that in advance!

[3] But do you know the reason for this? I will tell you: the guzzling glutton whose stomach has never felt emptiness, cannot possibly imagine the sensation of a hungry stomach; it never even enters the head of a deaf person how a person feels hearing the harmony of a perfectly pitched Aeolian lyre; thus neither can a completely blind person form any comprehension of the impression of seeing and looking and it seems to his feelings that all people are blind. And likewise and actually even worse is it for a spiritually blind and truly foolish person! He not only considers all people to be as foolish as he is himself, but instead, to be even much more foolish; for he does not consider himself to be foolish at all, but only to be very wise. He cannot understand at all how B could possibly be just as comprehending and wise as he, A, feels. And there actually lies the reason why such highly imagined foolish people seize things so foolishly during some undertaking as you have just brought only too tangibly clearly to light before me here.

[4] But because you are so foolish, you cannot possibly understand either the unspeakably great signs of these times, as you, despite all your so highly praised knowledge as scribes, have no idea at all, what Moses and all the other seers of these recent times have prophesied and namely about the Messiah of the Jews and His kingdom on Earth. This, just like the present undertaking of yours is therefore only the consequence of your

too great and crude spiritual blindness; for with some spiritual light you would have to then realize, for the sake of your Jehovah, that nothing can ever eternally be done with success on your part against a power such as ours, and even less against a man filled with the most all-powerful spirit of God, who only needs to desire it very slightly and the whole Earth will disappear out of existence in an instant!

[5] Truly I say to you: Five times a hundred thousand such people as you I would not fear with a hundred thousand experienced warriors; but what good would a thousand times as many warriors do me against the all-powerful will of such a man? One thought from him and they will no longer exist! And you with your deception and state wisdom want to catch such a man of God and even kill him – and that is without having any valid reason for it? Tell me now very honestly whether you do not yet see your very great and crude foolishness and now can grasp at it with your hands!”

[6] The Pharisee says: “If I am allowed to speak openly to you, I also wanted to say some things to you which perhaps might open your eyes a little, highest ruler, in this affair; but one cannot speak to you and argue such as we wise men of the temple tend to do among ourselves! But if I were allowed to speak to you without punishment quite honestly then perhaps you would also begin to raise your eyebrows!”

[7] Cyrenius, almost with a sort of concealed smile, says: “Truly, I allow you to speak quite freely; no punishment shall follow your words!”

46. TEMPLE CODE OF THE PHARISEES.
MOSES' MIRACLES AS SEEN BY THE PHARISEES.

[1] At this the Pharisee made a positive attempt, stood very straight and began to speak in the following way: "Highest ruler! You know much, and your understanding shines like a purest diamond in the sunlight; but I also know some things, even if I do not always show it and actually may not show it according to our tradition! But wherever there is a need, it shall become clear! If a person belongs to an institution on this dear Earth and unfortunately through birth, tradition, law and through the earthly pressure of the situation is forced to swear himself to his flag for the sake of his dear stomach, then thereby one is as good as dead spiritually on this Earth. In the beginning certainly not completely; but gradually all the more!

[2] For if one is forced again and again before the eyes of the people without any distinction with all means of earthly force to a make a U into an X, then all thinking stops! One must begin to positively curse oneself for every clearer thought and say: Go away you pure light of heaven! If I am damned to be a devil, then I will be a devil! Whether crafty or foolish, it truly matters no longer any more! If I must be an X instead of a U, then I'll be it; I cannot possibly change such old circumstances!

[3] In time the person gets very used to his devilry and thinks: because you have already been born a fool, and were brought up as such, then remain just as you are! If your stomach is satisfied, all the body is satisfied. Eat and drink and enjoy life as long as and however it may be enjoyed! If the last day comes then, the last hour, then all shackles are released and all laws will end forever for him who has returned to his nothingness!

[4] Lies and truth then stretch out their hands to one another in the very friendliest way, where full nothingness of existence has its home. In such safest and fully truest prospects it is indeed very much the same in which dunce-cap one has spent his life on this Earth. But as long as one lives, one should nonetheless strive for the sake of the own earthly well-being to avoid

everything most carefully that can make the little bit of life bitter and unpleasant; everything else is myth and chimera. But whoever looks at life as something higher only deceives himself.

[5] But I do not advance this opinion as an issue with its foundations in nature, but instead only as a consequence that almost every person who firmly belongs to some caste of worldly idiots must reach this opinion and finally fully get used to it, because he cannot think, speak or act differently to how the stereotypical laws of the caste dictate him. I can be convinced very clearly one or a thousand times that things are so with the Nazarene just as your high mouth has made known to me; but what good is it to me? As long as I am a sworn-in member of the caste, there is certainly nothing left for me to do but to scream from the bottom of my lungs with them: Down with him! For he is a danger to our institute and limits our essential income!

[6] Certainly I may think very secretly to myself: The whole caste wants it and has made you into its tool through your lot. And if I then withdraw and act blindly according to the prescription received, above which or below which I cannot and may not undertake anything according to my private opinion! Further I think however even more secretly: If there is seriously something in the person who is persecuted, he will make short work of us and we as the conquered will hardly ever get to see our holy chambers again; but if there is nothing to him besides a new big-talk as has happened to us a thousand times before, then he will be well got rid of, if one only can get hold of him! For what does he aim to achieve? Nothing but the foundation of a new and perhaps even worse caste!

[7] Oh, at the beginning everything looks so very divine! If we look at the life of Abraham and his first descendants! One sees the divinity very often visibly walking with them and leading them along the path of the righteous – nota bene, we were certainly not there! But at the time of Moses, how did the children of Abraham look like! Moses was again one who must

have studied very obediently and thoroughly the old wise men of Egypt! He was indoctrinated in all the weaknesses of the Egyptian court, had probably received the thirst to become ruler of this kingdom himself and cleared the legitimate princes of the Pharaoh out of the way to this end.

[8] The first plan failed. He fled and thought up a different plan in order to agitate his blood-related but otherwise sunken below the animal kingdom people with secret propagandists against the Pharaoh who was emasculated by sex. When he learned that his people stood there at the ready he came himself armed with great magical power, and began to dictate to the king. But to his people who perhaps still had some idea of the previous divine circumstances of the old patriarchs, he presented himself as a messenger of Jehovah, performed very easily comprehensibly incomprehensible miracles for the people and so the people followed him like a flock of sheep the bellwether.

[9] He indeed knew a lot about the character of the sea, that it rises and falls again twice daily. He spied out the possible crossing point long in advance. The whole bay is hardly too moderate hours walk wide. At the time of the sea's lowest point there is a more than an hour's journey wide, firm rock ground always perfectly free of water for a good three hours in the middle of the bay and serves the traveler, when the sea is not moved by any storm, as a best crossing bridge. With rapid steps one can even cross it in a good hour and then find oneself in the shortest way immediately in the Arabian desert, which one would otherwise hardly reach in 4-6 days by land, since the sea spreads for several hours wide on the other side of this ledge and is fairly deep.

[10] Moses calculated this very cleverly, since he, like no one else from the Pharaoh's court, possessed a very solid knowledge of the territory. He led his masses at a fast pace over the ledge into the Arabian desert and the very most jagged mountainous areas in which, apart from his adopted parents perhaps, certainly no one else possessed. Therefore this area and its other natural miraculous characteristics, which our prophet certainly knew

how to use, were indeed familiar to him.

[11] But now let's leave that and look a little at the Israelites crossing the sea, and we see them complete the journey as if on the wings of the wind just as Pharaoh, now burning with anger and rage, order his army to storm after the Israelites along the same path. If the Pharaoh had come earlier, our good Moses would certainly not have escaped with his skin intact; but his laggardness and the clearing away of various obstacles kept his army back. Moses got a significant head start and happily escaped his enemies following him. Now when Pharaoh, chasing after Moses had hardly reached the middle of the aforementioned ledge, the sea began as usual to rise very rapidly and to drive its waves over the Pharaoh's army, and it is easily comprehensible that they then found its certain demise in the flood."

47. MORE EXPLANATIONS OF MIRACLES IN THE OLD TESTAMENT

[1] At this Cyrenius interrupted the narrator and said to him: "By no means are you as foolish as I believed in the beginning, but because you seem to understand things so very well in their nature I would like then to learn from you how you will explain to me the familiar appearance out of the Ark of the covenant, and indeed its daily pillar of smoke and nightly pillar of fire. How then did this appear in your very natural and miracle-less way?"

[2] The Pharisee says with a very easy spirit: "High ruler! Just take a short look into the old art of warfare – and the famous and so much idolized Ark of the Covenant is explained! The box itself was a well-constructed instrument to create electricity to the greatest degree according to the ancient Egyptian type. Behind the highly complicated box there were iron carts to make smoke. They were filled with all sorts of strongly smoking and mostly also very stinking things, like feathers, the hairs of all sorts of animals and also people, spread these smoking

ingredients with sulfur, pitch and saltpeter and ignited then this mechanism. This gave out a thick and powerful smoke which in a very short time, particularly with a fast pull of the cart, concealed the path like a thick fog and prevented the vision of the following enemy over the turns and positions of the pursued army, but at the same time, too unbearably adversely for the camels, horses and elephants, brought these animals of war to a turn-around and to the retreat, which was certainly no desirable thing for the following enemy. It can indeed be imagined that behind a fleeing army often several of the now described carts were drawn. That is now in the true imagery the so miraculous and even super-holy Ark of the Covenant of Moses, and I can also say to you, very highest ruler, with a clear conscience: *Sapienti pauca!* (the wise man needs little).

[3] Cyrenius says: “Fine, let’s leave that then! How do you explain, however, the falling in of the walls of the old, great city of Jericho? The Ark of the Covenant was carried around the walls of the city, accompanied by the powerful-sounding trombones in the way that was already normal among the ancient Egyptians in the temples and I believe that the walls collapsed like porridge at the third circle. How was that possible then? The noise of a million trombones would certainly never have been able to do that! Explain that to me too then in your natural ways!”

[4] The Pharisee says with a pretty loud laugh: “Well, that will certainly be tangibly clear! We are told about that ancient Egyptians with the greatest certainty that they destroyed and burnt the ships of the enemy by means of the correct use of electricity. Here we see the certain Ark travel several times around Jericho’s walls – and Joshua will surely have known in truth why he did that! He must have been familiar with the treatment and effect of the Ark! I say once again to you: *Sapienti pauca!*

[5] Cyrenius says: “Yes, this is worth hearing, but if the Ark was just a pure machine of electricity, it must then be just the same today. Why does it not have the same effect today?”

[6] The Pharisee says: “Well, will the reason be very much more understandable? If we take a house that is about a thousand years old, or a ship, or a rock; it will also have a very different appearance at such an age! Even stones often weather away very noticeably in a thousand years – how much more than an old piece of wood and the less noble metals, such as copper and iron; a thousand years can even be seen very well in gold!

[7] We are still in possession of the old, artistic Ark of the Covenant, which has become so fragile however over time that it possesses just as much of the original effective set up as the healthy teeth an old man’s mouth has lost. In addition the Babylonians understood very well how to plunder the temple along with the Ark. But we do not understand how the ark was once set up. Of course we had an identical one built; but it cannot possibly have the effect of the old one, because it is totally lacking and must lack the necessary inner features because in these times no one among us understands any longer how to set it up. I believe, highest ruler, that I have expressed myself about this as clearly as possible!”

[8] Cyrenius says: “Yes, if everything is then so based on a fine, pious deception, how can you then remain with your very healthy opinion and insight a well-conditioned member of such an institute of deceit?”

[9] The Pharisee says: “That is exactly the heart of Satan! Because one has become a member of the caste as a blind person! As a seeing person one would hardly have professed to this! But once one is there and sees that the whole world is a madhouse, well, then one is forced to go along with it for the sake of the dear stomach, just as for the sake of a healthy skin! A desertion is still always punished by our caste for indeed wise reasons by the by no means pleasant death by stoning! I think to have answered comprehensibly and quite understandably.”

48. THE PHARISEES' PHILOSOPHY OF THE NATURE

[1] Cyrenius says: "From all this that you have now told and expressed, emerges clearly however that you as a pious servant of God have never believed in a god; but how can one be even a strict servant of a being that does not exist at all for you all?"

[2] The Pharisee says: "Well, that can also be very easily explained for the previously mentioned extremely cogent reasons that are valid for all time! What can a child do, however enlightened he may be, against the power and physical strength of his parents and often super-foolish teachers? He has to obey them! I'll give you this situation: You Romans have made us submissive with your irresistible power. Which of us could offer their resistance against your power? You should have, however, instead of your very wise and just laws, for example, given us the most foolish of them to be observed most strictly. Could we weaklings do anything else but observe them just as exactly as we observe these present wise ones? The eternal power works with irresistible power and one must follow its orders. On this earth everything is of course only a sham and no real existence.

[3] We seek the truth, we seek God. But where and what is the truth and where and who is God?! Every nation recognizes and has a different deity and accordingly determines the statutes that are presented to the same people as a holy truth. Are they therefore also a truth for us? We laugh about them and cannot understand at all how a nation can possibly believe such illogical, very most foolish things! But if we go to that nation and inquire about the judgment on our faith, if they know something about it, they will not understand either how we can believe and keep ours! There is something good for the maintenance of the general order everywhere – but by no means any truth and even less a divinity truly present anywhere!

[4] Over there the sun is a truth and the effective divinity for itself and also for us, although we must satisfy ourselves simply only with its shine, thus there is also here on this Earth thoroughly more of a shine than any true existence. Or does the

sunshine not affect everything here? Everything that exists came from the shine of the sunlight and its wonderful warmth, and as long as it exists, it exists and lives through the shine of the truly all-powerful sun; for it will always shine on one half from the one side, while the other half has the shade.

[5] Thus in the sky the real sunlight is resplendent in great majesty as the perfect truth. The Earth and everything on it is a work of its light or the shine, thus already more shine than being. Behind the seemingly existence of the whole earth and of all the things there is the shadow as a complete lie; and it is exactly this shade that all travelers seek and love the most and the sleep among the general shadow of the earth that we tend to call 'night', is and remains after the work and effort of the day the greatest, most strengthening and most pleasant revitalization of life!

[6] And therefore it also seems to me that the people can exist under the rule of the possibly purest truth just as little, taken morally, as their physical being can without sleep. Therefore what sleep is to the body is a well-conditioned lie to the whole moral person. And then it certainly does not depend on whatever sort of form a lie is supposed to have! If it only gives the moral person a certain feeling and very refreshing rest of hope and a half-illuminated and easily acceptable confidence, then the lie is good, and the purest truth can go to her begging for its bread.

[7] For as long as people have been living on this Earth this has been so; now it is also that way and will also so until a possible end of all time. The people will continue to seek the truth but at the same time eat from the dish of lies and live. There will always be wise men too among the very many foolish people who will hold out a light of truth to the people. But the brighter they illuminate the people always only on one side the more certain and pronounced the shade will be perceived behind the people who have been illuminated most brightly from the front as a constant consequence of the light!

[8] But as the light also always affects the shade, in just the

same way the purest truth also always affects the most complete lie. For without truth there would be no lie and without a lie there would not easily be a truth. But every truth hides at least the capability in it to create a lie, just as the light creates a shadow. Every person should ask himself which of the two is the better for the people, but faithfully and openly without concealing anything! A just judge sentences liars and deceivers according to the law and lives from his position; but where is he who can make things generally understandable for me, that the law itself is a truth? It is an accepted and sanctioned statute, here one way, but different in another place! Where is the truth there where one lie punishes the other? I say again here: *Sapienti pauca!*”

[9] With this Cyrenius had had enough for the meantime, and let the Pharisee retreat and said to Me: “No, did You hear that? Such a thing has never happened to me! Roclus also understood how to speak in his purely intelligent sphere; but I still remained his master in my innards. But this Pharisee has now fenced me in so much that I cannot say anything at all to him in return! I have always imagined the Pharisees to be very much more foolish; but he has proven to me that they are not foolish at all! But what should be done with him now?”

49. CYRENIUS POINTS OUT THE MIRACLES OF THE LORD

[1] I said: “Just let him explain My miracles now and you will be persuaded that he will know how to explain them in just as naturally a way as those of Moses! Only then will we show him what a great mistake he is making. Call him back and do that; for that is a crafty one!”

[2] Cyrenius hurried to do what I had suggested and the company of Pharisees came before the Supreme Governor bent low in respect and the speaker for the Pharisees asked, bowing most deeply, what they should have to face now according to his high advice.

[3] Cyrenius says: “Nothing other than to pursue the issue of the

divinity, human faith, the prophets and the miracles that often occurred in your ever more enlightening way; for I must have clarity one way or another!

[4] Previously you truly made the story of Moses and the old miracles very comprehensible, and I can now sooner think the events according to your explanation to be true than according to any other. Naturally that must remain strictly between us for the sake of the people! But look, despite your explanation a heavy concern and responsibility oppresses me! What have I truly seen with my own eyes and heard in the most miraculous way in the world, for thus there are witnesses here from almost every part of the world. Heathens and Jews, Essenes, the Scythian king Ouran with his entourage, even there is no lack of Persians – sheer authorities of the first rank in this world as wisdom is represented these days.

[5] Observe this magnificent bathhouse and its inner, super-luxurious and invaluable decoration, the garden with the wide-reaching surrounding walls of protection! Look at the magnificent fruits in the garden of all the noblest types and species! Everything beams with lushness and many fruits already stand there completely ripe. Further observe the magnificent sources of water that could not easily exist better! Then turn your eyes to the sea! Observe the harbor and its extremely firm protective wall which reaches down to the deep depths of the sea, and the five magnificent ships, the chain! Then look to that place where once the great cliff that was often very dangerous to the ships once stood! Look, there is no longer any trace of it down to the deepest depths!

[6] Look over there, far over the sea to the area of Genezareth! Didn't a terribly high cliff stand there only a few, or at most four, weeks ago which stretched its vertical walls deep into the water and whose crown had certainly never been stood upon by any mortal? Millennia passed over its stubborn forehead and the tooth of ages could do nothing against its granite masses. But before the previously mentioned period of about 4 weeks exactly this prophet of Nazareth who is persecuted by you came

there and alongside the many other miracles he performed he also reformed that mountain cliff gently so that it can now be climbed from all sides without any danger even by children with the greatest ease.

[7] Who did not know the highly unhealthy fever area of Genezareth? Everything suffered from the life-consuming fever; particularly the foreigners, who often had to spend years ailing there in order to reach enough health again through getting used to the climate in order to travel on again. Even our soldiers of the greatest health and firmest sort often became fatally ill there and filled the hospitals. The prophet of Nazareth went there, blessed the area, and now it is one of the healthiest in all Galilee, and all the sick became healthy again in an instant.

[8] Well, those are facts which happened before our eyes, and truly no one can blame us if we were gullible people to whom any con-man from Egypt, India or Persia could pass off his miracles as true. That is where all reason ends. I will admit that everything concerning Moses can be explained in a very natural way; for firstly they bear instead quite strongly the stamp of naturalness – looked at in your light – and secondly we have no other witnesses besides the books that are supposed to come from his hand and which are difficult to understand, who could give us any better information. The Greek scribes know little or nothing about it.

[9] But let him be as he wants now; let's leave what is long in the past and occupy ourselves now with this extremely greatest wonderfully shining present! How might you then explain to me these new miracles? Truly I want to reward you more than kingly and decorate you if you can help me out of my dreams in a similar way, and I promise you even my most active support for the persecution and destruction of this notorious prophet!"

50. LESSON FOR THE PHARISEES: A WINE MIRACLE

[1] The Pharisee says: “When was this Nazarene here and how long did he stay here and has he been here once before?”

[2] Behind Cyrenius was old Mark as well and took up the word saying: “This divine man has never before been in this area; he came here only about eight days ago with His handful of disciples and brought nothing but His all-powerful will alone, and His disciples were constantly like lambs around Him.

[3] But the first miracle was that He ordered me to fill all my quite many wine-skins with water, which I then had my children do immediately. And behold, hardly were the skins filled and the water, like that which the sea contains, was already transformed into the very tastiest wine! Here, there is still a full beaker of exactly this wonderful wine! Taste it and then give us your judgment!”

[4] The Pharisee took the beaker, drained the wine almost to the bottom of the beaker and said: “Truly a better wine has never passed over my tongue! However, is your statement, old warrior, also very reliably true?”

[5] Mark says: “Whoever knows me will know that my tongue has never been dirtied by a lie. But whoever still asks, his faith is not a strong one. But in order to bring things a little closer to you and to give your colorful natural condition a shove, I beg you to go down to the sea with this very empty jug and fill it yourself with water, and I stand for it that the prophet who still remains among us simply through His will immediately will transform the water into wine! Or should it occur to you that somehow the jug has already been prepared for this purpose, then take one of your jugs and go down to the sea, scoop up the water there at any place you like, and as soon as it is in the jug it will also become wine, as you have now tasted it in an instant! If I am lying, this new house along with the garden and all my other great treasures shall fully become your possessions!”

[6] Here the Pharisee took a golden beaker out of his rucksack and said: “I will see. If the sea water in this should become

wine, then this valuable beaker will belong to you!”

[7] With these words the Pharisee hurried along with his companions out to the sea and scooped up water, and the water in the beaker always became wine.

[8] When all the companions had also convinced themselves of this great and most wonderful miracle, they hurried, very highly amazed, back to old Mark and the Pharisee said: “Here, take the beaker; for you have won the bet! Yes, reason truly falls by the wayside with me! What should I now say to it? It cannot be possible with natural things! It is very strange: Not only was the taste, but also the spirit of the wine there to a rich degree, so that we all would almost have become intoxicated! There can truly nothing other be active than the will of the Nazarene, and it serves us as proof that seriously also his other miracles were brought about in the same way!

[9] If one has the ever-lasting nature of events on this Earth and has never got to see a miracle in one’s whole life before one’s face – except for the Persian con artists and those written, which are however always clothed in a great mysticism – so finally even what one now in the end has really and undoubtedly experienced oneself becomes positively unbelievable.

[10] But what use is all this if one cannot see the reason for it? Yes, highest ruler, at these events, which without a doubt occur thus, all natural explanations end! For that is truly a miracle! This can just as little ever be naturally explained as the creation of the world from some original nothing for our comprehension and perceptions. The whole creation is therefore nothing other than a fixed will of the divine original power and the original being of all beings.”

51. THE PHARISEES DOUBT THE EXISTENCE OF GOD

[1] Cyrenius now says again: “Very well, I have now been quite satisfied with you for the moment, and we have thus to remain with that; but there is now another question, and this consists in this: Since these works here are now unmistakably quite certainly the very purest miracles and Moses and the many other seers and prophets have written about this man exactly in advance and have described him in such a very detailed way that it is not possible to accept that they could ever have had another opinion, it seems to me that their respective earlier actions might still be of a miraculous nature! That some natural things were used also, cannot be denied; but on the whole most of it was certainly a greatest miracle, likewise like this miracle here, only through the all-powerful will of God through the people revealed Himself, was performed. That is my opinion – what is yours then?”

[2] The Pharisee says: “Well yes, if things are of that kind, then as far as I know there is not much that can be said against this high opinion of yours; only one thing is hard to understand: why would then God – if there is one – always allow humanity to deteriorate to such an extent over a period of time before once more awakening a seer or a prophet who has to restore some sight to benighted mankind before himself falling victim to the uncontrolled passions of degenerate men. God grants the prophet indeed unmistakable miraculous powers, which I no longer can doubt; but in the end the prophet usually nonetheless suffers the raw physical strength of people. Almost all prophets known to me were put to a violent earthly death in the end. Why did the all-powerful spirit of God not protect them?”

[3] But I do not want to make an accusation against the Godhead and say: It was not clever to let a person filled by the spirit of God pass away earthly through the raw, most material power of man! But his awakening was a much compromised one thereby in the face of the ever selfish humanity. For it is obviously highly strange to see how a

person, who previously was capable of moving whole mountains through his pure will, is in a short time bound by man, thrown into a prison and a few days or weeks later killed often in the very most terrible way. This discourages the followers and admirers of the prophets so that very often they return to their former ignorance, which at least guarantees them security during their earthly life.

[4] How long ago was it then that a certain John performed all sorts of truly great signs in the desert on the Jordan as proof of his divine spirit?! Herod had him captured and soon after beheaded most gleefully and most disdainfully in prison quite secretly. He truly already had a lot of disciples, and many thousands were baptized by him in the Jordan as a sign of their acceptance of his truly quite pure teaching; for he had turned almost all Galilee and Judea into his foray on the Jordan. But then when his many supporters learned what had happened to their master, they became full of fear and worry and easily let on that they had accepted the baptism through water by John; for they were afraid of having to suddenly share the sad fate of their master. This one thing I find seriously somewhat inconsistent with my reason, which until now has never been nailed up, and there seems to be little cleverness and a much too little good will for the well-being of the people according to our understanding.

[5] This is quite thinkable under the invisible rule of some blind fate of the pagans, but hardly under the reign of an all-wise, benevolent, just and omnipotent God. That was also mainly the reason why I turned away entirely from the belief in a God. A true prophet should have a never-conquerable ability to defend himself until his end, against which all powers and strengths of the Earth should never be able to do anything – then the true, divine element would be recognized for all time and also kept; but most seers and prophets take an earthly terrible end and thus make suspicious everything divine that they have previously sown. Moses was never allowed to set foot in the Promised Land, and the Archangel Michael had to fight Satan

for 3 full days and in the end leave without victory. Yes, why then? Why must then the evil principle on this Earth almost always carry off the victory over the good principle?

[6] We say – and with justice – that all humanity, or the moral world, is in disorder and is evil. But if we just look for the reason we will find it more or less in what I have just presented! We people can do whatever we want, but we will neither improve ourselves nor the others; for the powers of the world constantly hold us in check and everywhere it is said: Only up to this point – but then not an inch further! We may neither investigate nor ponder. The iron law will force all heads under the same hat. Whoever dares to move is lost to the world; but has he been won for another world? Well, we have much less convincing certainty of that than of what will happen to mankind in a hundred years after us!

[7] Only true seers and prophets alone could get rid of this evil. The people would thereby always have the invincible power and strength of God before their very eyes to keep the true faith and thereby be normal, good people. But indeed here and there from time to time, when the people have already sunk below the animal kingdom, a prophet is awakened who preaches wise lessons for a time and presents a fully valid proof of the divinity of his mission to the people through all sorts of amazing miraculous powers; but how long does that last?

[8] As the people who long for God and truth flock towards him in great numbers, the old oracle and completely materially-egoistic caste of priests become grimly jealous because they fear betrayal of their false ways and a violent belittlement of their reputation and their great income, and begin to persecute the prophet. For a certain time they cannot do anything against him, because he forces them back to the dust with his divine power.

[9] But some years later, when he has already opened the eyes of many thousands, the divine power withdraws from him and he becomes the prey of the commonest human revenge! Then his converts stand there full of fear, and do not know one end of the stick from the other. Worry, fear, terror and doubt seize the

disciples if they are not very many in number, but if they already form a positive army, then there is usually a very cruelest war of religion and opinion, which has no end until one party has completely destroyed the other.

[10] But now I ask and say: If one as an experienced and reasonably thinking person observes such goings-on soberly, can one thereby reach a living faith in a God? Or must one not rather think: ‘Look, sheer works of man’? God, however, is eternally far and not near according to the words of the Scriptures! Am I right or not?”

[11] Cyrenius says: “In the way that you tend to think, you might have a point – but only simply in this worldly human and social respect. But we are now in the very wisest plans of God with the humanity of this Earth already a little more deeply familiar and know the great divine Why! I can say nothing to you other than that your opinion is a very basically false one. But I hope that you will yet think differently. But now go with your companions, and come back when you are called! First look at the miracles, think about them, and it will become clear to you how foolish and bold your persecution of the great Master of Nazareth was!”

[12] The Pharisees bowed deeply and moved back towards Mark’s new house in order to look at it. At a sign from Me Mark accompanies them into the new miracle-house himself, into the garden and then down to the sea, in order to show and explain everything to them.

52. THE EARTH: A TRAINING SCHOOL FOR THE CHILDREN OF GOD

[1] Cyrenius however says to Me once again: “Lord, indeed I know now from Your own divine mouth why everything in the world is and happens the way it does, and I now know Your divinely wisest plans concerning the education of mankind in all times and all zones of the Earth; but at the same time I must nonetheless admit quite openly that, seen from a worldly viewpoint, this Pharisee basically has a lot going for him. There is truly from alpha to omega no world of love and truth, but instead a very terrible world full of hate and full of lies and falsehoods and injustice! But it could indeed be quite different! But things are so and will never be otherwise, and the Earth is damned to remain a house of misery, and its human children will constantly have to swelter on its surface! But it could surely be different!”

[2] I said: “Yes, yes, it could indeed be different, as it is different on countless many other planets; but then exactly this Earth would not be chosen for the cultivation of those people who are designated and called to become My children!

[3] Can true, powerful love ever become fully aware of itself among human beings who themselves are pure love? What object on which to practice patience, humility and meekness could be given to people filled with love from birth?

[4] If I had endowed every man's nature with the highest degree of perfection from birth, not requiring his own effort, what practice in life- and self-development would be thinkable for him?

[5] For what activity could such spirits finally be used? I tell you: The trees of the wood and the rocks of the mountains in the very most indispensable self-activity would be many times more preferred than a person quite perfected in every respect right from birth on!

[6] Picture a man, fully developed physically and always enjoying a table richly laid with the most delicious foods and

drinks so that he would never suffer from hunger or thirst. Moreover, he had a most magnificent living-room and besides the mental capacity to see, perceive, enjoy and communicate with everything and everyone in the minutest detail, both nearby and at a great distance, never encountering any difficulties whatsoever. Surely such a man would never leave his comfortable abode even for a moment.

[7] I tell you: Such a man would be as little touched by My greatest miracles as by the snow that at Adam's time clothed the mountains with the mantle of eternal innocence. Or do you think that My boundless, everlasting perfection of life would benefit Me and give Me bliss? Verily not!

[8] My own greatest bliss is felt when I take part in the inner growth of My innumerable imperfect children and lies in their growing cognition and perfection and resulting activity. I always share their joy over a painfully achieved progress, and it is only when My boundless perfection is more and more imitated and becomes partly visible in them that it has its immense value. You know what I hereby wish to tell you?

[9] Do you think I had ever created a world and on it a living being if it were not so? From eternity all this has been a deep inner need within Me, and without it no earth would ever have been created and populated with all sorts of beings.

[10] Therefore, things must remain as they are. I did not come to bring the earth peace and a dead quiet, but I came to give it the sword, the battle and with them increased activity. For only when confronted with hate does love turn into true and living energy before which silent death must flee. Mankind becomes active and gradually patient, meek and resigned to My will through the difficulties besetting it. If falsehood with its bitter consequences did not exist, what value could truth have as such? Who puts a light on during the day and who appreciates a burning oil-lamp while the sun is shining?"

53. HARDSHIP AS A MEANS FOR EDUCATION

[1] (The Lord) – Everything that accordingly has been allowed once must exist as a driving force for the improvement of mankind. Every being, however, presupposes an activity, and this, the motive and the lever, which naturally must always fully correspond to the activity.

[2] Thus everything which one describes as against moral laws, and so also as terrible and bad, is to be seen only as a permitted lever, and everything is pure and good to the pure. To the weak and impure everything is and must be different, because he still needs some levers of action

[3] When the children of Abraham rejoiced in a visible divine leadership, unlimited wisdom and thereby a very greatest earthly well-being in the days of Moses, Aaron, Joshua and also under the first judges, they became lethargic like the polyps and oysters at the bottom of the sea. I encouraged them through the mouths of the prophets to activity and vigilance and even summoned them; but their answer was: If we do something, we could commit a sin which would destroy all the good we have done; but if we do nothing, we cannot sin and then stand free of sins justified before You, oh Lord! Thus they philosophized themselves more and more into all kinds of lethargy. The consequence of it was increasing affliction and in time physical and finally also moral weakness.

[4] In such circumstances they then turned back to Me and praised Me for being active in the correct ordinance of life. For a time things went fairly well again and progressed well; but when the blessed well-being set in again as a fruit of activity, the old lethargy began again from the beginning. They were rich in everything and wanted to shine and demanded an earthly king as the representative of physical wealth and well-being.

[5] A king was given to them and anointed. But as the contract between king and nation did not remain undone, the evil that the nation demanded and received was again nothing more than a painful lever for the people to a newer and higher necessary

activity.

[6] When the king soon fell into lethargy along with the people, it was immediately necessary to waken external, very threatening enemies in the form the crude and powerful Philistines. Then war and all sorts of the same accompanying afflictions penetrated the land of My people, woke it, made it active and therefore strong.

[7] In great affliction and need they found their way back to Me and increased in mercy, wisdom and wealth to a hardly conceivable degree. This, however, caused an important exhaustion of the previous activity in the days of Solomon's rule, and the kingdom literally collapsed under the first descendants of Solomon. And so this nation had constantly to be forced through all sorts of misery and affliction to keep them active.

[8] It is now once again generally way below the animal kingdom, particularly in respect of the class of the priests and teachers. But for that reason I came Myself in the flesh in order to prepare the greatest embarrassment and confusion for the most lethargic part of the people; and they therefore seek to catch me and to kill Me, because they fear losing their bread for the lazy through My most active actions and stimuli. But their effort is of course in vain.

[9] The seed of fullest laziness has already set roots in them that are too strong. Therefore the feeling of lethargy must be first taken from them and they must scatter themselves to the four winds and lead a nomadic life or enter the new covenant of life and activity just established by Me, in which no one will be allowed to let his hands lie inactive in his lap in order to be able to live.

[10] Whoever will not do that will hunger and thirst and have to take up the most worthless and dirtiest job of begging, and people will call to them with hard hearts: Whoever does not work shall not eat! For every worker is worth his reward.

[11] Oh, then everyone will strive to be as active as possible! If however someone nonetheless becomes lethargic and lazy, he

will begin to show wearing the rod immediately as an example for many others.

[12] And I tell you: every nation that becomes lazy and namby-pamby – just like every person individually – will get to carry the constant rod on his back and for ever lose his name from the Book of Life and also his greatness, power and reputation! That will make the people more and more perplexed and drive them on to all sorts of orderly deeds, which will be good. Have you understood this well now?”

54. GOOD AND BAD WORLDLY ACTIVITY

[1] Cyrenius says: “Yes indeed, Lord and Master of eternity; but there is another question, and that consists of this: If people become so very active and hard-working in the most varied branches of life, which has a thousand needs, then it is also clear that they will go across to pure worldly materialism too much from the spiritual path of life, and then there will no longer be any talk of rebirth of the spirit.

[2] But at the same time I have the teaching from Your mouth, according to which one should not worry about the progress of earthly life in the way of the Gentiles, but instead one should seek above all the kingdom of God and his righteousness – everything else will then already come of itself.

[3] How does this teaching correspond to this new lesson of Yours, according to which one should constantly keep oneself busy? Behold, Lord, this I cannot quite manage! It would therefore be good if You, oh Lord, would make this a little more understandable for me.”

[4] I said: “We still have an hour and a half left and I can indeed answer this question for you. But pay good attention to what I will tell you in a parable!

[5] Behold, two people went to a master of an extremely useful and beautiful art! A did this in order to learn the art, in order to earn his living through it in time. He learned studiously and paid attention to everything that was necessary to make the art one’s

own, and finally was extremely glad when he received a certificate from the master which said that he had now fully learnt the art and was now a master himself. There were indeed still some secrets of the art, of which he knew nothing. In itself that did not bother him any longer; for he now had the proof, with which he could and must earn his living without any great effort.

[6] But the reason which drove B to the master was quite different and therefore had to have quite different consequences. The bread was not important to B, which he never thought about, but instead the art, for art's sake. All his striving was only in order to become most deeply familiar with all the secrets of the art to be learnt.

[7] But the master, since he saw that not the bread, but purely the full knowledge of the divine art was the issue with this pupil, took great joy himself in this pupil, took him with every effort and introduced him most deeply to all the secrets possible in this art. And the consequence was that B afterwards created such unsurpassable art as a perfected master that the reputation and praise even reached the ears of the king and the king then called the artist to show him his art. But the artist did not do that for the sake of expected reward, but instead in order to make certain to provide a very great joy for the king.

[8] When the king then got to see the great work of art and was convinced of the high purpose of the same, he said: What do you want me to do for you, great master? Demand a reward from me and it shall be given to you along with the fact that you may stay from now on a favorite at my court and practice your art here!

[9] And the artist spoke, deeply moved by the king's mercy: Highest lord and wisest ruler and commander! Your mercy and your pleasure in this art of mine are already the highest reward! For I learnt this art with all my strength right into my soul, not for gain, not even for the sake of daily bread, but instead purely out of the pure love for the art, and for that very reason I now have the highest joy already and the highest reward that it has

now found such an excellent recognition before the eyes of the wisest king.

[10] What do you think the now even more overjoyed king did with the artist? Behold, he said: Only now I see that you are quite a perfect artist of your field! For if you had learnt this so magnificent art for the sake of reward and bread you would never have produced such perfection. For whoever learns something in order to help his existence, thinks only about his existence and is soon satisfied with the shallow and little learning and at the same time only reckons on how he could cover his lack of knowledge with a false veil so that the people would not notice his weakness and would nonetheless consider him to be a great master. But in the future that will be of little use to him; for his bad and poor works will be his very traitors.

[11] But you, who learnt the art for its own sake, had only calculated how you could enter all their great and deep secrets. You were concerned about the fullest truth of the art, and for that reason you became a rare, true artist, whom I can use. And since you did not worry about bread and reward until this day, so you shall receive from me a true, best and most enduring bread and reward! For I as king have always positions for true artists and for true educated and wise people and the bread and reward that go with it in abundance! – There you now have the tangible explanation of your objection.

55. WHEN SOMEONE STRIVES FOR REBIRTH IN A SELFISH WAY

[1] (The Lord) – The exclusive striving for the kingdom of God requires the greatest activity. If a true disciple has made this entirely his own, even that king who will also truly reward the true service, and so it remains true through all the good spheres of human life, will also find that – wherever and in whatever a person does what is good and true for its own sake and strives after the true perfection – the just recognition and reward will and must come to him of its own accord.

[2] There is, for example, a person for whom it is important to achieve through this teaching of Mine the rebirth of the spirit – which truly is not withheld from anyone – who has truly striven after it with all eagerness and just love. This model person knows that the love for God and for one’s neighbor is the one and only way to this. He now keeps all the commandments of God strictly, loves God in his heart as much as he possibly can, shows to all only goodness according to his good strength and supports the poor richly, and wherever he sees a true wise man of God, he hurries over to him, supports him richly and makes him his friend.

[3] He does that for years; but the promised and demanded rebirth, hoped for daily all the more, nonetheless does not come. He indeed notices here and there light moments, but they are only flashes, whose light will not take form. Then the eager applicant of many years for the spiritual rebirth speaks: Now however I am beginning to consider the whole issue of the rebirth of the spirit to be a sheer fable! I have now spent twenty full years until this hour doing everything that the doctrine demanded of me, and nonetheless I am at the same point where I began to live accordingly and to strive! Thus perceptible truth cannot be achieved; therefore it is the very most intelligent thing to continue to live as a proper person in the world again and withdraw from all the deceptive spiritual connections!

[4] Now here comes the main question: Well, why then could this very honestly striving person not achieve the rebirth of the spirit? – Exactly because he had done all that good only in order to achieve it!

[5] Whoever loves God and his fellow man for any other motive than God for the sake of God and the neighbor for the sake of the neighbor will not come to full rebirth, because this is a most direct union between God and man.

[6] Through such a motive the person always places a partition wall between himself and God, which, however thin, nonetheless does not let the spiritual light through, and therefore cannot fully become one with the spirit of God. But as long as

this union does not happen, there can be no talk of a full rebirth. [7] I tell you: Every type of any self-use must be cleared out of the soul, and the person must stand perfectly free, and only then can he achieve the highest thing! – And now tell Me whether this issue is now clear to you!”

[8] Cyrenius says: “Yes, now I am quite in order, seeing very clearly also this issue! Yes, there is truly an enormous difference between doing one and the same thing! But when one knows this, one can already fully act correctly if one only has the firm will for it, and that can truly not be lacking for a person who has recognized the bright and only true reason and the path on which he has to walk. But much time and effort is needed until someone has realized this; for even if someone believes that he has understood the whole matter, one discovers only too soon that something, even the very most important thing, is lacking. But now I believe that not very much more shall lack in me! If something nonetheless is lacking, then I hope that Your love, oh Lord, will provide me with the same at the right time.

[9] But now, as I can see, our Pharisees are already coming back, and their main leader is caught up in deep discussion with Mark. I am very curious myself to see which effect the deeper insight into these miracles of Yours has made!”

56. THE PHARISEES ARE IMPRESSED WITH THE MIRACULOUS WORKS OF THE LORD

[1] I said: “An extraordinary one quite certainly, but they find it impossible that such a thing could have been brought about in an instant simply through a force of will similar to that of God. There are now discussing whether all the same some very secret natural means have been used.

[2] And the main leader is therefore saying to the already somewhat annoyed Mark: ‘Well, we were not present, and all those present can very easily conspire to pull the very thickest wool over our eyes! We know very well how the Essenes bring about their greatest miracles, but against the once defeated

superstition or faith of the people we can do nothing any longer. A thousand confirmed accomplices could bring about the greatest miracles and defeat ten times a thousand times a thousand people. You could have spent ten years creating this miracle, observed by no one but yourselves, in this hidden and isolated corner of the Earth! When it was ready, you then invited foreigners and said then in the agreed way that this building had been created by this or that miracle-worker in an instant, and likewise the garden and the harbor. And at the first witness of thousands the foreigner must begin to believe the miracle whether he wants to or not. A miracle must happen before our eyes – only then will we also believe in it.’

[3] Look, that is what the sly fox of a Pharisee is now saying! I said that to you now so that you can hold out to him word for word immediately when he arrives exactly what he said to Mark at least 300 steps’ distance from us, and that will make him and his colleagues terribly shocked, because it as an obvious miracle will act against his claim like the sharpest sword. He will still demand another miracle, it is true; but no other shall be given to him than this, that we will reveal to him some of his very secret affairs here, which will affect him very much. Therefore be ready, I will not speak, but instead everything will be given to you and you will be allowed to speak and act! And now keep yourself at the ready; for he will now be here immediately!”

[4] Cyrenius now readies himself fully with much eagerness and rejoices that he can deal with the Pharisee so thoroughly.

[5] The Pharisees now draw closer to Cyrenius with a great respectful air and the leader, bowing deeply, says: “High ruler! We have taken a look at everything and could not be enough amazed at it all; for their splendor is so closely connected to the most practical usability that one must almost say right away: That has not been made by human hands, but instead it has been created! Unfortunately humanity has no example from any time period that such a thing has ever happened on the known Earth. In addition in these days of ours the people are so advanced namely in the building art that one should not suppose them to

have built such a true work of architectural art. Since the wonderland of Egypt is said to be known to the Greeks and Romans because of many of its works of architecture down as far as Nubia, it is therefore not too extraordinary miracle if they also brought about such a thing with their united efforts. For whether everything that is to be seen was really created in an instant or over a period of time is still a question to be asked and listened to. For many well-experienced people can bring about very much and say with a powerfully armed hand: This and that came like this or that! And the little, powerless and weak people must then believe it, because a too loud contradiction would unmistakably provide them with very significant trouble.

[6] Let's look at the fine Essenes! There is really nothing anymore that they would not be capable of doing. One only has to say that all that is no miracle, but instead has been brought about in the most natural way, and one will soon receive feedback which will truly give you no joy! But certainly I do not want to say with this that it is also the same case here, although it has a very significant similarity with those miracles of the Essenes. Be that as it may; you have recommended this work to us to be observed as a purest miracle, and we believe it because the unbelief could cost us incredibly dearly. If you, high ruler, ordered us to believe in Zeus and his miraculous divine deeds, we would also immediately fully believe in it externally, whether also inwardly, that is then certainly quite a different question. Forgive me, high ruler, this very honest speech of mine!"

57. CYRENIUS REVEALS THE OPINION OF THE PHARISEES ABOUT THE MIRACULOUS WORKS OF THE LORD

[1] Cyrenius, seeming a little unwilling, says: “If you had spoken quite honestly, you should have spoken to me just as you spoke there by the sea to old Mark and with your colleagues! Indeed you could not quite hide your insides from me, and some things slipped out of your inner thoughts; but you still think quite differently within and you have also spoken quite differently to Mark and to your colleagues.

[2] It will certainly be very unpleasant for you if I now recite what you said, and even more, what you actually thought, but may the issue be very unpleasant for you, you will now have to hear it all the same from out of my mouth! And so listen to me with your dear companions!

[3] When you were marveling at the ships and the construction of the harbor down at the sea and old, honest Mark asked you what you would say now to all that, you shrugged your shoulders in thought and said: Either very much, or in another respect very little can be said about it. Very much, if this in the end is no miracle despite all the high claims and statements of witnesses, but instead a very natural work; and of course very little or even nothing at all if all this is nonetheless seriously supposed to be a miracle! That I and all my companions cannot accept this as a miracle despite all the high assurances however, every thinking person can see tangibly that we ourselves were not witnesses of it and have not seen or even less set foot in this area for a good ten years. What all could have happened in this isolated corner since that time through the cleverness of Rome! Through spies it is known that we are making a movement in this country to investigate everything that is undertaken against us, and also in order to find out the people who are in the most active movement against us. It was certainly known that we are at the Sea of Galilee, sailors were sent out after us and brought us here, where a main camp of the Romans has been set up.

[4] It will hopefully be very easily understandable that this was very surprising to us, if one notices that the Romans do not understand a joke in any way and nothing serious can be undertaken with them. We have noticed for a considerable time now that the Romans only barely halfway tolerate us for the sake of the people, but in secret give the Essenes every advantage, who naturally take the greatest pleasure in digging us a hole on all sides. We know the blind fooling around of the Essenes and know about their fraudulent miracles; but we are not allowed to stir and must allow things to happen to us which are directly against our religious institutions, like for example the national census, personal taxation and the introduction of customs and tolls. And although it is said in their Code that the children of Israel were free in the land, there is nonetheless no consideration of this, and the children of Abraham are caught before the toll booths just as much as the foreigners.

[5] Even we priests must pay the toll stater, we who were declared free from all taxes by Moses and even have the right to take a tenth from the children of Abraham, Isaac and Jacob, since we are never allowed to have any property! Well, whoever should not find the most decided antipathy of the Romans against us must truly be beaten with the seven-fold blindness! Since we have no joy any longer in the grand rule of Rome and no power to shake off this very most oppressive burden, in the end nothing is left for us except to move like the trodden worms and to seek as far as is possible to save ourselves from the clearly signed enemies of our institute and wherever possible to bring them to silence.

[6] The Nazarene in question, obviously a very eminent scholar of the Essenes, is only too well known to us as a main opponent of our college and a decided enemy of the temple – in addition the son of a builder. He has already made totally renegade a number of colleagues who were exposed here and there Galilee, partly through the power of his speech, and even more so through his miracles in disguise – not to mention the people who are supposed to run after him in droves. Accordingly a

reasonable person will not be amazed if we finally take a stand and begin to strive to put such misery to best use for us.

[7] They have even set traps for us here through violence or through guile in order to separate us from the affairs of the temple, and have shown us a miracle of an instant for this purpose, for whose establishment however one could very well have spent several years in secret, and they seek to topple us with this now. Since we however are also people of some experience that will seriously be somewhat difficult! Before the blind people it is easy to perform miracles – but very difficult before a sharp-sighted Pharisee! We know what we are, and what the world is, and how they know how to act to their advantage with the means of all sorts of means, and say therefore: This bathhouse along with the extremely magnificently constructed garden and this harbor gives the lords of Rome as Non-plus-ultra Architects high honor in any case, even without being seen as an instantaneous miracle!”

58. THE MATERIALISTIC FAITH OF THE CHIEF OF THE PHARISEES

[1] (Cyrenius) – Here Mark tried to dissuade you through his most decent claims from your vague idea, but you said to him, smiling very friendly, tapping him at the same time on the shoulder: Yes, yes, dear friend, I do not hold it against you that you speak like that; for firstly you are yourself a very refined Roman, and secondly there is a certain compulsion there, against which it would be very unwise to speak and to act! Therefore just you stick to what gives you a clear advantage. We however, we will remain with what will give us a sure advantage and will only become fully untrue to it if different greater and permanent advantages are offered to us! We are not hell-bent on our issue which has already slipped into all sorts of bad reputation. But if on the other side greater advantages – as I said – are offered as permanent, then we could just as well, like already many of our colleagues have done disloyally to the

temple as we know, turn our backs on the old, decayed institute, and if need be, like many others also worship the carpenter of Nazareth as a god!

[2] But for that we would truly need no miracles, but instead only real earthly advantages, and we are then to be had and used for everything, and all the more so since we as worldly experienced people know only too well and too clearly from countless experiences what one has to think basically about every religion. Miracles are an old means to persuade the inexperienced children of the Earth. Why should they lose value in this time when there is an extremely large number of blind people, particularly if they are driven along a finer way than in antiquity, and even more particularly if the highest rulers take part in it too, certainly not without the very most secretive reasons?! For the firmest observed divine religion is always of more value to the regents than ten thousand of the greatest fortress prisons and twenty thousand legions of the bravest warriors.

[3] The well-constructed divine religions animate the blind people to activity, through which a state and its regent can become very rich and powerful, while the many slaves and the sharp swords of all people who meet them must make them inactive. Thus a person living in a state union must convert to a divine religion for clever political reasons – if he is no idiot and enemy of himself – so in the end it is indeed indifferent whether one worships a Jehovah, a Zeus or even the carpenter from Nazareth as God; for the better laws in any case are given by the ruler under the title: God's commandments! They in themselves can do then what they want, and in need can put themselves above all the beautiful divine commandments.

[4] If I with my confession can make an advantageous exchange, then I will change, like every one of us, immediately; but should something be taken away from us in the still casually advantageous sphere in which we are now without compensation – ah, then we will know how to take up arms with all the means that stand at our disposal! For this is a matter of

being or not being.

[5] If we are of no particular use any longer with our establishment to the government, they will punish us correspondingly, and we will no longer look at the whole temple junk! It will then bother us little what the emperor will do with the temple. For the Essenes he would be of very good use. They could easily transform it with their new, Indian miracles into a ten times greater money maker! We in any case do not know any longer how to do that and are suspected by the Essenes of all sorts of the most despicable deception. But wherever a theocratic institute has once been suspected through and through by another party in its mysteries, the feeding cancer has already set in on its walls, no matter how firm, which, even if very slowly, nonetheless will and must certainly destroy and annihilate it.

[6] Such an institute resembles a person who is a magician. Some other envious magician only needs to show up and whisper into the ears of some brighter heads: 'The deceiving magician carries out his skills like this or that.' but then also show them practically that his suspicion is a real one. The betrayed magician can soon take to his heels, before things get around everyone in general, otherwise things can go badly for him! Luck to him if he has some powerful person as his protector! Without him in a few days he will be done with all his magic and can begin to go begging if he is lucky. He will naturally defend himself as long as possible – but he will never save himself from going to the dogs!

[7] For what has once been suspected never finds itself in a green spot again, which is also quite natural; for a magician can bring about his deeds only with natural means, in which type they however then also must necessarily appear to be fully worthless and are too bad for the very greatest fool to take pleasure in them, and naturally even less so a wise person. But he for whom the effective reason is not familiar, neither can be, must see it as a pure miracle and wonder and pay; for he must admit himself that according to his comprehension it cannot

occur with natural means. But if he is then informed by someone more knowledgeable that his amazing miracle which he had paid for so expensively as something extraordinary, nonetheless was brought about in the most natural way, then the previous magician has stopped being a miracle-worker for him, and now stands as a very common deceiver before his previous admirers. Can he even wash himself clean again before the previous adorer? I said: No and never! It is the end of him for all time!

[8] And since a theosophical and theocratic institute is basically nothing other than a well-conditioned magic, surrounded by all sorts of mystic, but in themselves meaningless ceremony and a legion of all sorts of wise sayings, lessons and laws, then the same certain fate also stands before him unavoidably, which a somewhat ineffective magician has to cope with every day. But from this, my old friend Mark, you will easily see the pure reason from which for my person every well-established religion is all the same, if I spy the better advantages for life in it; but if they do not step obviously into the foreground, as seems to be the case here, then no one can hold it against me if I defend my institute with every power and cleverness for as long as my good existence allows me. The reason in the face of the very most powerful Romans will hopefully not be difficult for you to understand why the defense must remain only within the limits of modest possibility. I also now think that you will not want to burden me with this story seriously any longer as a pure miracle?!

[9] Ah, but can you offer me decided advantages if I believe you and very much flatter you, then you can say to me: Look, that Nazarene has called not only all this, but also this sea with all its fish in the very beginning simply through his will, and above all this Earth created two years ago – and I will believe you! What I thereby want to say to you, you will also have understood very well without any further discussion.”

59. THE PHILOSOPHY OF RELIGION OF THE PHARISEES

[1] (Cyrenius) – Then Mark said to you: ‘Friend, I see from this long speech of yours that you are of an already extremely hardened heart and it will be difficult to advise you and to help you! For if a person can no longer give a real faith to the greatest authorities of truth and considers and declares everything on the Earth to be a deception, then everything has stopped in him which could serve him along his path of life towards a better light! Tell me, or think to yourself, what use would it be to us if we put you in a better light? We have treasures of the most colossal type in an indescribable number; of gold, silver and the most valuable jewels there is no lack; also our chambers are full of corn and the cellars are full of the noblest grape juice, as you have already tasted in a wonderful way – of which you now no longer seem to want to know anything! We have therefore no need of gaining anything from you and speak through ourselves and thorough amazed witnesses impossibly anything other than the purest truth! Why then will you not believe us?

[2] You see, only the very most despicable selfishness holds you and your companions back, for the sake of which you even allowed yourselves to be used for the greatest human abominations according to your words: ‘We can be used for any constant greater advantage in life!’ So even for murder and robbery? No, I have to say: Truly, your open admission is not bad at all and quite suitable for making the greatest honor for even a worst devil! And such people are teachers and educators of the nation! Well, then it will be indeed easily comprehensible for every even somewhat more humane thinker why we truth-seeking and truth-loving Romans always must be become more and more averse and hostile regarding your institute. What should happen to the humanity which stands under you all in a short time at such a method of instruction? Yes, yes, friend, it is high time to set some quite appropriate boundaries for your terrible business – otherwise very soon all the Jewish lands will

sink into the mud of death!’

[3] At this very strong remark by old, honest Mark you said nothing for a while – but in yourself you thought: Damn! Now I have burnt my fingers! That’s it with the measly truth! As long as one lies through ones’ teeth, one gets through the world quite well; but only one true word mixed in among an otherwise very well-placed lie – and the hyenas already sit in wait! What can I do now to get rid of the Romans’ severity? I will now take on another shade just like a chameleon, and there will be a devilish affair if I cannot bring the old Roman fox to a better conviction of us, otherwise this foolish talk could bring us into the greatest embarrassment! He will now be lied to by me left and right with the most honest face in the world, and I bet that he will greet us as his newly-won friends in the friendliest way! But there is just one question – how to start a conversation with him again?! It should not be too hard; for he also seems to be thinking how he could somehow win us and transform us for his affair with even more cogent proof!

[4] You see, those were your thoughts in the harbor, and indeed on one of the five great and new ships! Soon you gathered courage and said to Mark: You seem to be angry about my previous comment! You see, I wanted to be dishonest and as sly as a fox; then I obviously would not have spoken quite so openly with you and nor would I have shown you what I actually think and how I actually am in my innards! For we Pharisees know very well how to turn coats in the wind; but since you meant it honestly with us nonetheless as we noticed and despite your somewhat limited realization from your childhood, then it would truly be too despicable if I had shown myself before you in a God knows what sort of a pious and believing mask! Would it then have been a hard thing for us to supposedly believe everything exactly that you told us about the Nazarene? You see, you would have been satisfied with that and would have led us then before Cyrenius as fully converted people! On its own, one honesty demands another; I spoke therefore quite directly and there was not a jot which I held back

from my inner thoughts and judgments.

[5] To believe things as they are supposed to have happened here, without personally being a witness of them, is indeed something extremely difficult for a person of an awakened common sense, especially since this would stand alone as something that has never existed before, that one would have to throw all the better experiences that one has made purely into the sea. For until now there has never been anything similar on the whole known Earth which was created by a man throughout all time, and we know the familiar miracles and conjuring, and also how there were carried out. There were people everywhere who excelled among many hundred thousands of their fellow man through their acumen. They recognized more deeply the powers of the great nature, made use of them and alongside were respected and formally worshipped as people of a higher sort, as prophets or half-gods. Such a genie also soon had certainly a number of knowledge-thirsty disciples around him who made every effort to walk in the footsteps of their spiritually rich master. In his day those were only disciples, later necessarily teachers and later masters themselves, who along with their disciples showed the original master a great honor also according to his present earthly demise, and all the more so since the teachings and works of the original master prove themselves to be ever more benevolent to the people. With time the later masters became priests who made their original master at least into a half-god.

[6] We Jews made such original and arch-masters into prophets. The Egyptians, Greeks and Romans made their half-gods and with time ascribed supernatural miracles to the certainly very most honorable original masters in order to present them more easily and comfortably to the blind mass of people and to get sacrifices. They then often exist many centuries until again some even greater genius slipped out of the lap of an enlightened mother and revealed the lost actions and deeds of a priesthood in such a way before the eyes of a long-deceived nation so that they immediately had to achieve the indubitable

opinion that they were deceived left and right and that their priests and at the same time their servants of God were the very worst daylight robbers and deceivers of the people. They either hardly knew anything more about the original purity of the true teaching of their original master or even that which they still know about it they withhold for very wise reasons of state from the poor comfort-less and knowledge-thirsty people, and thus fed them with every possible refuse instead of gold and pearls.

[7] Yes, if such a new great master does open the eyes of the people with little effort, who in any case have become already extremely distrustful of their priests, the old priests are as good as done and can only hold on for a while through all sorts of political attempts to seize power; but in the minds of the people they are as good as fully dead. That now threatens us a lot. The great master has already stepped into the, for us, sad reality, and thousands are turning their backs on us forever. You will surely understand that we cannot be indifferent to what the storm was created over, and also that we must be prepared to save what can still be saved. And thus it would truly be somewhat strange of you, otherwise such an eminent man, if you wanted to become angry at us about this, if we have exchanged some very unveiled words with you, since it was quite our free choice to try to deceive you as much as possible!

60. MARCUS SPEAKS ABOUT BELIEF AND DISBELIEF

[1] (Cyrenius:) – At this Mark said, on the way here: ‘There is no talk of being angry; but nor can it please me either about you if you all want to prove to me quite dryly that I am only talking a pleasure out of pulling the wool over your eyes with these miraculous things in order to cause your downfall. I am no liar and no deceiver, but instead – more than you ever were – a greatest friend of the most faithful truth. What could I possibly gain from pulling the wool over your eyes?! I indeed knew in advance that you would find it difficult to believe, despite the fact that things behave according to the very strictest truth; for I

know some virtues of the Pharisees, and among them also their total unbelief in all things divine.

[2] How should faith occur among people of the very crudest material kind, whose inner eye of the soul has been suffering for a long time already from the very worst glaucoma?! Yet faith is the eye of the soul, through which the soul admits the spiritual images. The soul begins only gradually to evaluate their worth and purpose within its spirit, just as the physical eye first admits the images of the outer world without being capable of judging the value and purpose of that which it has seen. This often occurs long afterwards through the awakened divine spirit within the heart of the soul. A stone-blind man whose eyes have turned into the densest, darkest matter does not receive any images from the outer world. He has nothing to present to his soul for evaluation and cannot judge the value and purpose of colors. He knows nothing of shadow and light and even less of the form of things.

[3] Whoever cannot believe has a blind soul, which he has blinded through his many sins! And that is now, as has been for a long time, the case with all the Pharisees. Therefore, they can only believe what they are capable of grasping with their hands, just as a physically blind man can only come to an anyway poor comprehension of an object by touching it.

[4] From what I have told you it should be clear to you how I could know in advance that you, in the blindness of your souls, would hardly accept what you were to see and hear about this. But I thought to myself that the blind would give a seeing leader more trust, because they are very much in need of a leader. But you call yourselves as very blind people seers and consider me – if not exactly blind, nonetheless, which is much worse, to be bad. And that is exactly what does not please me about you at all and shows that your heart must be a very bad one and you yourselves must be the greatest deceivers because you cannot place any trust however artificial even in the very most honorable person at all.

[5] You will hopefully see that one cannot possibly be very

particularly good to such people; for such people misuse the goodness of those who are often good to them somewhat unconsciously excessively. But now let's go back to the supreme governor and discuss with him what you have seen and heard!

[6] There you said to Mark: 'Oh friend, that will go badly for us! He will demand the firmest belief from us; and yet it is truly impossible to believe that all this that we have now seen is simply the work of an instant through the pure will of the Nazarene, and yet here and there we have perceived the clear traces of a chisel on the sculpted stones! That is something enormous, if we are to be forced to believe such a thing as a matter of life and death!'

[7] At this Mark said: 'Here no one is forced to anything! But I believe that you will believe it through another sign freely of your own accord! We are now once again among the eminent company. Now go over to Cyrenius then, he wants to discuss further things with you!'

61. CONVERSION OF THE PHARISEES

[1] (Cyrenius) – "Well, my friend, can you deny to me that you spoke thus beforehand to old Mark word for word and also thought in yourself the same, but then under necessity spoke quite differently?! What is now your word and your opinion?"

[2] Here the Pharisee stands as if turned to stone facing Cyrenius and does not know a single syllable to answer him with.

[3] But Mark is standing behind him and says to him: "Well, you highly wise philosopher of nature, wouldn't you like to explain this miracle to me in a very natural way? I would truly be very curious to hear from you, which secret ploy the clever Romans may have used in order to even empower themselves with your most secret thoughts!"

[4] After a short while the Pharisee finally says: "Yes, that truly cannot happen in a natural way! I did not want to speak about

those things that I said to Mark openly at the harbor – for someone might indeed have very sharp hearing, to hear our conversation from further away, but even to hear what I thought to myself in the deepest secret, that rises far over the horizon of all human knowledge however deep! That is a miracle; but where one miracle of the highest type is possible, then there is also the possibility of everything else, and I am now beginning to seriously believe that this magnificent house was created in a miraculous way! I cannot say anything more for the moment. But if all that happened and happens through the power of the famous Nazarene, then he must obviously be a higher being, a God in all seriousness, whom all the spirits of the air, the Earth, the water and the fire obey most subserviently, and no human power can ever contradict him.

[5] But we Pharisees are done and will soon have nothing more to do than to lie down in our graves and then pass away like an animal! What should we do with all our old stuff for deception, when such present truths begin to topple the mountains upon us from all sides? We will be chased and persecuted like the beasts of the forest and will be destroyed in the slime of our night and darkness! It came thus, and we can do nothing about the fact that night and day constantly replace one another. As the day consumes the night, likewise the night then consumes the day, and soon after a long night only a very short and cold day follows – and soon again vice versa. The summer follows the winter, and then the winter follows again; everything on the dear Earth is subject to constant change. Whoever laughs today can grieve, cry and moan tomorrow!

[6] That is how things go and it will never be otherwise on this Earth. If a man has had for a long time something magnificent, good and eminent, in the end it will be as indifferent to him as one can ever be about something that one has always had in abundance. But if one finally loses the long-possessed property, only then one knows what one had, and learns to appreciate its value.

[7] We people are foolish and still do not understand how and

why everything happens and exists, and therefore we are never fully satisfied with anything, not with good things – and even less with the bad things! The grave seems to me a true harbor of happiness; in it nothing changes any longer, and its inhabitants do not feel any need any longer and so the comfort remains for us worms of the Earth after all the thousand losses that also we will become soon very satisfied inhabitants of the grave, and those who pass our graves will say: Here they are resting in peace!

[8] Yes, as I see, feel and believe, here there is a great light never seen before, but likewise the great night, which follows such a light, will not stay away! Happy are they who on this day will be able to bathe in the sun; but all the more woe to those who will be overtaken by the night following this day! They will raise a great cry for light, they will wake the spirits of night with it and be badly treated. I have now spoken, and your rulers have of course the right to sentence me according to your will!”

[9] Cyrenius says: “I have found nothing in your speech that could be brought before a judge. The fact that you spoke for all your house is a very understandable thing; but here you came, even if with some effort, nonetheless to a better conviction and stopped being an enemy and persecutor of Him whom you would willingly have destroyed previously. And I did not want anything more from you and your companions, and thus you may move on again from here in peace! But if you want more, then you have only to say so and it shall all be granted to you!”

[10] The Pharisee says: “What should we do now? We have had to lay an oath into the hands of the high priest at home in the temple saying not to move or return home before we have made the Nazarene fully harmless. Well, that has now become impossible many times over! Firstly you powerful Romans, as we have all heard only too clearly, are his friends, against whom we cannot and will not undertake anything; secondly He himself is so indefeasible in all things and in all His paths according to everything that shows His power here, so that no power on Earth could touch Him; and thirdly we have all become His

friends ourselves through the innermost bottom of life because of His so incomparably high and unique characteristics, so that there can be no talk among us any longer of further persecuting his person.

[11] But what can we do now? Most of all we would like to be His disciples, so that we would also get to see the day whose morning redness we saw here in its fullness and could walk the track in His path! Well, that will hardly be allowed for us! But we also may not return directly home! What can we do then? We must nonetheless immediately at least remain outward persecutors of this man if we want to provide for our stomach and skin, whom we would rather carry around on our hands! Here good advice, even if very expensive, is greatly in need!”

[12] Says Cyrenius: “If you mean that seriously, which I now hardly doubt any longer, then advice will soon be given. Whether you can now become His disciples, that is obviously alone His affair and not mine. But since you, as I have heard from your speech, are otherwise very clever and experienced people, then I myself can make use of you and use your service, and all the more so since you also speak the Greek and Roman languages. I however have written His teachings in a book from which you can learn all His will! There will once again be a time in which you will be able to make His acquaintance more closely, and indeed in more worthy clothes than these. He does not love the tunic of the Pharisees because it has been anointed with the bad and foul oil for the practice of deception. Thus is my active advice. If you want to accept it, so tell me and you shall be helped!”

[13] The leader said to his companions: “You have all heard it as well as I! If you are satisfied with this extremely friendly offer, so make yourselves heard, since every one of you has a perfectly free will! I personally have nothing to say against it.”

[14] They all say: “We neither; only, if it is decent, we would first like to get to know the eminent Nazarene personally!”

[15] Cyrenius says: “Not this time; but if you become more knowledgeable in His teaching, then yes! But for now my

servant will take over; follow him and he will bring you safely to Sidon, where you will receive other clothes and a position suitable to your knowledge! Go and follow him!”

[16] With these words a servant of Cyrenius came up to them, of whom he had many, gave them a procured them a good opportunity and left with them immediately to Sidon.

62. TIME FOR THE LORD TO LEAVE MARCUS

[1] Once this issue had been solved as quickly as possible, Cyrenius asks Me whether he has acted completely according to My will as he perceived it within himself.

[2] I said: “Yes, quite completely! However to see Me and speak to Me they were not mature enough by far! But whenever they become mature, My Raphael will advise you, as well as Josoe.

[3] But now the hour of My departure from here is drawing near. But do not ask where I will go! Everyone should turn from here to his daily task again and take care of his house, so that if I return to you again soon, I will find everything in order! I will spend only another small hour among you all, in order to bless you through and through; but then I must go to many other hard pressed children of this world, in order to bring them just comfort and help.

[4] But do not try to find out where I am, but instead live in the spirit of My teaching, and My person will not remain far from you! Whoever still wants to know something should come and ask!”

[5] At this Cyrenius asks: —Lord, may no one escort You to the next place, wherever it may be?”

[6] I said: “This time no one, apart from My twelve, not even Raphael, who will remain until My ascension alternately with you and alternately with My dear Jarah! Yet you may not reveal him to the world in any way; for that would cause his immediate loss! – Which of you still has some issue? He may come forward and investigate!”

[7] Mark brings his wife and his children and says: “Oh Lord, bless them all if You judge them worthy of it!”

[8] And I said: “They have long been full of My blessing, and you also! Indeed I will come again to you once more soon since you desire it so much. From now on however you will receive many guests! For those who will bathe in your spas will be healed from even the most evil gout; and those who drink there from the bubbling spring in your garden will be freed from every sort of fever. The leprous should nonetheless bath outside the garden wall in the sea, where the bath water flows out into the sea and they will be freed from their leprosy.

[9] Therefore many will come and seek the healing of their flesh here and also find it. With your children alone you will not be able to serve them all. Therefore you will have to employ service assistants. With this at the beginning My dear friend Cyrenius will help you. Later you will have subservient helpers in abundance, for all the unemployed and poor will know how to find you. Whoever comes and seeks work, give it to him according to his strength; but this gospel of Mine should be preached to everyone so that free people are made from out of these serving slaves.

[10] If I visit you again soon, you will hardly find time to speak to Me; but that will not matter. For acting according to My words is more important than all the speaking and preaching.

[11] For he who merely benevolently listens to My living word, this gospel now spoken to you, without acting accordingly, has no benefit from it but remains the same old worldly fool who will never get onto a green branch of life, let alone a tree of life.

[12] Whoever has much, as you now do, should give much, and whoever has little should give little, so that he who has nothing may also have something!

[13] However, if you see a miser amongst your servants or amongst your guests, drive them both out, for the miserly man is a consuming cancer amongst other better people and contaminates the hearts of men with wrath and anger. Where is the man who would not be angry with a miser for the sake of

what is good? He will despise and rebuke him, but his heart will not be bettered while in this mood. Therefore, do drive any miser far from you and have nothing to do with him until he has fully defeated his evil passion.”

63. STINGINESS AND THRIFT

[1] (The Lord) – All vices which have ever been committed by people on this Earth have taken their origin from the greed of individual people. Greed is the father of all sins that can ever be thought of. For at first one hoards up a great fortune, and in every bad and wicked means; fraud, theft and robbery are entirely to be included in this category. Once one is rich, one becomes arrogant and domineering, begins to barricade and secure himself, orders servants and slaves to drive away anyone who approaches the house of a great and high-positioned greedy man, without being invited. The rich man then soon buys up a great piece of land, becomes the legal ruler of it, often acquires via blackmail every property from his subordinates and treats them like a genuine tyrant.

[2] Once the greedy man is quite extraordinarily rich, he throws himself into the arms of every possible sensual life of luxury, seduces girls, whores and commits adultery and other shameful actions without any moderation or measure. And because he is the first in his land, he leads astray soon a whole nation through his poor example; for they say: The Lord must of course know better than we. If he does it, we can do it too! And so in the end in such a land everyone begins to steal, rob, murder and sleep around, and there is no longer any trace of recognition of God!

[3] Go to those lands and those rich men of the Earth and look in their chronicles and you will find how most of all these rulers initially were highly greedy and avaricious and profit-seeking normal trading people who over time bought with their treasures lands and people and then made use of them through all sorts of means of violence, even transformed the often very good traditions and religions of the people who had become

subservient to them in such a way that there is hardly a trace of the old purity left to be found.

[4] Therefore you, Mark, have to pay attention above all that in this healing institute of yours which will be very much visited by people in the near future no greed should slip in! Yes, from this place even an exaggerated thriftiness should remain proscribed; for that is usually the germ of greed!

[5] Let everyone have what he needs for life; nobody shall have more in your household. Take into safe custody the personal presents which will often be given to your servants by the guests and give them later back with interest to the servants, but not until they have become old and too weak for serving. And when they die, the savings shall go to their children and grandchildren.

[6] Naturally, this advice is meant chiefly for you, but later also for all your descendants. Also, if there is a spendthrift among your servants, admonish him to exercise proper thrift. Deprive him of your favor for a while and show him that a spendthrift is often very selfish and gradually becomes a burden to his brothers instead of helping his poorer brothers with his just savings in times of poverty.

[7] Whoever saves only for himself and, in a wider sense, for his own family, does not save according to My order. I commend the one who saves so that he can help his poor brothers in times of poverty and bless his savings so that he will never suffer want.

[8] I do not say that no one should save for his children and his household, for this is the first duty of parents. But the poor who are strangers must not be forgotten, for I let My sun shine in the same measure also on those who are not My children.

[9] Whoever does as I do, will be as I am and will one day also be where I shall be forever. And who is stingy with his brothers, with him I shall also be stingy and very thrifty.

[10] From now on, do heed this precept in your household, and My blessing will never be taken from it. – Now whoever still has a request, let him come forward and ask!”

64. A PROMISE FOR THOSE WHO SEEK HELP.

[1] Ebahl, Jarah's father came up to Me and says: "There is indeed nothing else which we could ask You about; for we have experienced the truths and the miracles here in the last seven days in such a number that, divided across seven thousand years, a hearty part would come each year and then humanity would get enough to be amazed about and to think about in every year. We have now become extremely rich in the very most valuable treasures of the spirit; there is only the matter of actually bringing these treasures into life – for otherwise they are worthless for our souls, whose salvation is the one and only issue in this life. Here there is only one question: Will we otherwise only weak people always possess the sufficient strength of will for this? What will we do if in time weaknesses of all sorts come upon us which cannot spare even those of often the best will?"

[2] I said: "I will be the help, strength and support of every earnest aspiration! In time of need I will never leave anyone who has always walked along My path loving Me and faithfully believing. But if he has turned away from My path through all sorts of enticements from the world, then he only has himself to blame if My help in the time of need does not appear, and that will happen until the fallen one turns back to Me full of seriousness and regret and in full belief!

[3] I will indeed remain one and the same true shepherd who goes after the lost sheep. But the sheep must somehow begin to bleat and allow itself to be found according to its own and inviolable free will.

[4] He who is bowed down under a burden of life too heavy for his strength shall turn to Me in his heart, and I will strengthen and revive him. For this is the reason why I give some person a greater burden to carry, so that he might feel his weakness and then turn to Me in his heart to ask for sufficient strength to carry his greater burden of life. And I shall strengthen him in all his distress and give him a proper light so that he can walk the dark

roads of this earthly life. But he who does not turn to Me in his heart although he does feel the excessive load, only has to blame himself if he succumbs to the enormous burden of his earthly life.

[5] There you have the answer to your question, My friend Ebahl! If anyone else has a problem, come forward and ask!”

[6] Shabbi comes to Me in the deepest respect, the speaker of the twenty Persians who were still present, and says: “Permit, oh Lord, another little word!”

[7] I said: “Speak, Shabbi! That is why I said to everyone, come forward and ask!”

[8] Says Shabbi: “It is quite certain that You, oh Lord, will help anyone who asks for Your help. But what about those people who, through no fault of their own, know nothing about You, either at present or for a long time to come and who, whilst living in the greatest darkness of life, have to bear unspeakable burdens in this life? To whom shall they turn so that they might be helped and strengthened in their indescribable distress?”

[9] I said: “There is not a spot on this earth which is not lit up by the light of the sun. Likewise, there is no human being who does not at least have some notion about an almighty Deity. Let him supplicate, ask and hope according to his belief, and he will find help. But there are so many people now who have no faith at all. They help themselves and ease their life's burden as far as possible at the expense of others. In truth, they do not require our help. Whoever wants to belong to Satan one day, let him be, for if what a person wants comes to pass, he is not done an injustice. In any case just think back to what I said about the multiple conditions of life of all people on the whole Earth, and for all times, and you will then find everything clearly illuminated!

[10] Now My time amongst you has come to an end. You may stay longer together here in My name, yet I must leave with My disciples. Let no one of you ask Me where we are going. For at the moment even I, as a mere Son of Man, do not know it. Only the Father within Me knows, and this is what He says: ‘Rise

now and go. On the road I shall reveal your destination to you.’
– Peace and My love be with you.”

[11] Then I said to Marcus: “Untie the great new ship. I shall board it with My disciples. And you, My disciples, rise and follow Me. We do not need a skipper, yet the ship will return by itself, unharmed, without a helmsman, to the harbor at the right time.”

[12] Everyone began to cry when I went onto the ship with the apostles. But I strengthened their troubled hearts, quickly sailed out onto the open sea and soon disappeared from their view. But they remained the whole day and the whole night together and discussed Me, My teaching and deeds. Only on the next morning did they go on to their places, and Cyrenius made arrangements to lead all the converted Pharisees here to their new designations. Several wanted to come after Me; but Raphael held them back and said that I would in any case soon come back to Kis, Genezareth and also here. Then they all became quiet and praised God that He had granted them such mercy. In a few days already a large number of guests came from Tyre and Sidon in order to see the miracles and to enjoy the healing springs, and Mark immediately took in a large number of servants.

65. PETER’S BLIND ZEAL AND CARE FOR THE LORD

[1] But once we were already far out on the sea, I said once again to the disciples: “Wherever we may now end up, be silent and do not reveal Me as Jesus, the Christ!”

[2] And Peter came to Me and asked Me whether I did not yet know where the ship would bring us; for he was at the rudder and dearly wanted to know where he should be steering.

[3] But I said: “Let it go wherever it will; the Father knows already where we will have to go this time! We are still on the path of learning, and our journey goes to the other great bay where the city of Caesarea Philippi is at our backs and there we will be able to afford ourselves some rest. But in a few years

we will travel up to Jerusalem on this ship and then there will be something quite different to deal with. But now we are coming to a place quite near to the previously-mentioned city, where, despite our stay of many days on the opposite side of this particular city, nonetheless no man has heard anything about us. Even the great fire of the city was not able to trouble the inhabitants of this place. But it had to be so, so that you all will experience yet another type of revelation at this opportunity.”

[4] But Peter came to Me and said: “Lord, what will happen in Jerusalem, in the place of great perdition? For nothing good or happy for man has ever come from that place, and an honest man has never found anything comforting in this city. Above all, arrogance and persecution are always quite at home there. Therefore I think that it would have been better if You, oh Lord, had chastised Jerusalem like this little town, which has certainly long deserved this punishment. About eight months ago we were in any case in Jerusalem and convinced ourselves that nothing at all can be done with its inhabitants except for a few people who were single swallows, however, and that does not signal the arrival of summer. Therefore my opinion would be this: we should not make a great fuss about that proud city of abominations, in which John was recently beheaded, and avoid it for all time. For such a city is eternally unworthy that You should step on it with Your holy feet. That is of course only my humble opinion; let me know Yours as well!”

[5] From this time on I began to speak more seriously with My disciples about the fact that I would have to go to Jerusalem according to My Father’s will and would suffer very much there from the elders, the high priests and scribes, would be killed by them, but that on the third day I would raise from the dead again I would then stand there as a victor over all death and over all enemies of life for eternity, as I had already mentioned on Mark’s mountain.

[6] At this Peter became quite alarmed and, drawing Me aside, said in a commanding, admonishing tone: “Lord, this must never happen to You! You are obliged both to us and to all men

to protect Yourself.”

[7] But I turned around quickly and said in a very most serious tone: “Away with you, Satan; you are a stumbling-block to Me. You think as worldly men think, not as God thinks.”

[8] Here Peter was very powerfully shocked, fell down before Me, begged for forgiveness and added, sobbing: “Lord, when we were sailing on this sea to the place where we have now just spent several days, You said to me on account of my faith: ‘Simon Juda, you are Peter the rock. And on this rock I will build My church, and the powers of death shall never conquer it. I will give you the keys of the Kingdom of Heaven. Whatsoever you shall bind on earth shall be bound in heaven, and what you shall loose on earth shall be loosed in heaven.’ These, oh Lord, were the holy words from Your most holy mouth, literally directed to me, a poor sinner. Yet I have never prided myself because of it but have always regarded myself as the least amongst us all – and now You call me prince of darkness because I, driven by my great love for You, gave You a warning as a man. Lord, do have grace and mercy upon the poor fisherman Peter, who was the first to throw his net into the sea and leave his wife and children to follow You!”

66. THE ESSENCE OF SATAN AND MATTER

[1] Here I turned again to Peter in the friendliest way and said: “I have not disparaged you in the least if I have shown you in the sharp speech your human side! Everything that is human in this world in a person – his flesh and its various needs from pure earthly considerations – is under judgment, therefore hell and Satan, who is the epitome of all judgment, death, night and falsehood, for the whole so-called life of matter is merely a phantom-life and of no value at all.

[2] He who sinks back into some aspect of matter is also Satan, insofar as he seeks his salvation in matter and its phantom-life.

[3] If anyone wishes to break free of Satan in his flesh, let him deny himself and take up this cross that I already carry in spirit

and follow Me! For I say to you: Whoever wishes to save his (earthly) life will lose it (spiritually); but whoever loses his (earthly) life for My sake shall find it (spiritually)!

[4] For what will a man gain by winning the whole world with all its treasures while at the same time he loses his soul? Or what can a man give that will free his soul from the bonds of matter, judgment and death?

[5] For indeed it will come to pass that I, now the Son of Man, shall at some future time return in the glory of the Father with all the angels, whose power you know. But then, as now, He will only be able to help and reward every man according to his own works. Whoever will be found dead will remain dead until such time when all those who have remained in the graves of judgment will be raised, too. Even then, every man's judge will be forever his love, will and conscience.

[6] But those who live according to My words and do deeds of true self-denial and inner free love will never see or feel death. Verily, to My great joy and yours I can say to you that there are some of those who are standing here who shall not taste or feel death and shall be witnesses of everything until they see the Son of Man coming in His kingdom with whom they will reign forever! But for that much love for God and for one's fellow man is required.”

[7] Truly, if there is any father or mother here who only care about looking after their children well in this world, and do not pay attention to the higher value of the life of the soul of their children, have dug themselves and their children a grave for eternal death; for whatever is of the world is also of Satan, thus of judgment and the death of matter!

[8] Truly all matter is determined to be awakened through the power of another worldly pure spirit to be resurrected from the long judgment; but then matter must transform according to its well-engrained free intelligence into the correct form and wisdom of its other-worldly spirit, which is a light from God. If this does not happen by the matter, the other-worldly spirit returns to its source and the matter that should have been

awakened forever falls back once again into its old judgment and will have to wait there until once again another worldly spirit awakens it to a new test life.

[9] But because things are that way and not otherwise, nor can they be, I came Myself from above to you people of this Earth and am now showing you all the full truth of all forms in life and its good or bad conditions. And you, My Peter, will hopefully now be clear about why I have just said to you: ‘Away with you, Satan!’ – Now forward into the great bay!”

67. THE LORD AND HIS DISCIPLES IN CAESAREA

[1] A good two hours of journey below Mark’s present bath house was the great bay which the fishermen also called the ‘White Lake’; we steered into it. It was the shallowest part of the sea and was therefore somewhat difficult to navigate with a larger ship because one needed to know the deeper passages of water very well in order not to remain stuck on a sandbank. But our ship nonetheless completely entered the bay and did not hit ground anywhere, at which even the twelve apostles began to wonder very much, since no one controlled either the oars or the rudder. The ship was thus led by an invisible power and recognized as being led very well by all the apostles, who were well acquainted with ships.

[2] We came already before midday to the site of our new designation and turned there to a poor fisherman, who accepted all of us gladly. The place had no name of its own, it was simply called ‘Fisherman’s village near Caesarea’. Soon a large number of the poor fishermen and women came to us and asked us what we were actually looking for here, and what we wanted to do in this extremely poor place.

[3] But I calmed them down and said: “You will learn that soon enough! But first of all tell Me whether we thirteen can spend several days here in complete peace!”

[4] And our host said: “As far as I am concerned, without any objection! Only I must first tell you all, dear friends, that I have

indeed a good will, but no means to give you even a basic accommodation; for since the burning of Caesarea things have been going very pitifully badly for me! The daily small sale of our fish has naturally entirely stopped, and otherwise there is no other earning for us poor inhabitants of this little village. Thus we are completely and entirely reduced to begging, have nothing to eat but our fish, and therefore can offer nothing to prepare and eat other than fish, as we have. But the preparation is extremely simple for us. The fish are simply cooked and consumed without salt or bread and without any other herbs. For to be honest, we have become the clearest beggars more than even the burnt-out Caesareans through the fire in Caesarea and do not even have enough money to be able to buy salt! Ah, now things are very miserably bad for us; if you want to suffer hunger for a few days along with me and my people, then you are heartily welcome to me!

[5] But now be so good as to tell me what drove you then into this bay that is almost never visited by strangers and which is very difficult to navigate for large ships! Certainly not a storm; for in this corner, surrounded on all sides by high mountains, even that cannot enter. Or are you being persecuted, seeking asylum here until some certain danger has passed? Actually, that is all the same to me! If I can provide some service for you, then it would only give me a very particular joy. My questions are indeed somewhat cheeky, but you dear friends must forgive me! I am curious in my nature and know well who it is that I am sheltering. Your great, almost completely new ship that quite certainly cost around a hundred silver pennies shows me more than enough that you are not poor. For us it is obviously a great, surprising rarity if some strangers come to us by mistake; and whenever such luck was granted us, then there was certainly always some objection with the visitors to this very most pathetic and isolated area. Therefore will you immediately tell me, as the head of this little village of beggars, what I would like to learn most faithfully from you above all, but only quite according to the truth!"

[6] I said: “Well then, if the curiosity is plaguing you so much, then know that we are Galileans just like you, and once again, that we have not been followed by anyone here at all, but instead we came here freely, firstly in order to visit this very strange area, to climb one of these high mountains and, as decently as possible, to help you in your very well-known great affliction! – If you are satisfied now, then speak!”

[7] The representative says: “Quite completely; for no one would call into question whether you are Galileans or not, and thus one can give your statement full faith, which one naturally cannot do for the Greeks and Romans, because they almost always speak differently to the way they think, which we call ‘lying’. Rest here under the shade of this only tree of mine for the moment and I will go into my hut and see how I can put together a considerable midday meal!”

68. THE STOIC MENTALITY OF THE INHABITANTS OF THE FISHER VILLAGE

[1] The host hurries into his hut with his wife and his already grown children, but soon comes back full of joy and thanks and says in the most joyful tone: “Which of you did that for me secretly then? My larder is so superbly filled that we all have enough to eat for a full year! Yes, now you may stay here a year long, and we will never get to the end of our great provisions! Wherever I and my family must only have had our eyes, that no one noticed how you filled my rooms with so many meals?! Yes, now we will not eat any fish simply cooked in unsalted water, since we have salt in a great amount! But now to the good work!”

[2] When the people of this little village returned to their huts because it was midday, I said to the twelve: “What do you think about the people here?”

[3] Peter says: “Yes, what should we actually think of them?! They seem to be very honest people; they cannot do anything about the fact that they are poor. Fishing and a stony ground has

never made anyone rich, which I can prove from a many years of experience in accordance with the truth. And such fishermen are these people too; they have perhaps the worst bay of the whole sea. Their huts indeed stand on rocks; but on such earth and ground grows often not even a little blade of grass. How then should they become rich?

[4] Thus they must remain honest; for in this area there is neither anything to neither steal nor even less someone to rob. And if a thief and a robber takes the opportunity, these people must then remain honest for the rest of their lives; for among these people the old saying ‘Opportunity makes the robber’ can never be used here – That is my opinion about these people who are certainly no scribes, and among whom there is certainly no Pharisee.”

[5] I said: “Your judgment is quite right for this world; but behind the present status of a person there is, as you now have learnt and experienced already many times, a soul and in the end a purely spiritual side. How about that side of the people, do you think?”

[6] Peter shrugs his shoulders and says: “Lord, making a final judgment about this on my own will be somewhat difficult! Yet in as far as they are highly simple and necessarily very honest people, they must at least be very fruitful ground for spiritual sowing! For as it is an easier thing to make a fitting tunic for a well-built body than for a crippled and hobbled one, so also such simple and naturally pure souls are certainly more malleable for spiritual clothing than the highly crippled and fossilized souls of the Pharisees and scribes. I believe that if one presented something about the kingdom of God to these people at a good opportunity, they would soon be in the pure. – Well, that is once again my very simple opinion; even if no impressive words appear in it, nonetheless the nail may more or less have been hit on the head with this!”

[7] I said: “Very well judged; therefore we will also test them afterwards and see how suitable they are for something higher! But I will not appear here as a teacher, but instead all of you

will do that as missionaries and even disciples of the wise man of Nazareth. Only when they have heard you and have accepted the word about the arrival of the kingdom of God on Earth you may then point Me out and say that I am exactly that person of whom you have preached.

[8] And so we will perform a great deed here on this smallest and most unsightly place in the whole Earth! But you must not see the work as too easy from the beginning. For as simple as these people may seem to be, they are nonetheless complicated and very confused within!

[9] They think themselves to be wise men of the world and are stuck in over the ears in so-called stoicism, which is the hardest of all to conquer. I have therefore led you here in order to give you the opportunity to test yourselves now also with such people, in that you have learned very much of the true inner wisdom with old Mark.

[10] But I am telling you all in advance that you will have to gather yourselves very much! For it is never harder to effectively give a law to those who do not have the very slightest fear of even the greatest adversities of life, yes, even of the most painful death of the body, and considers any great blessing of life to be nothing at all. And those are exactly such Gentiles who do not care about anything, but do not consider anything of any other virtue than alone simply on making their needs as small as possible, and who simply live and do something because the nature that is all in all for them once called them to life.

[11] We have never had to do with people like these before! Therefore you should collect yourselves! Few words – but none should be brought before them without a firm basis! The best thing about them is that they are very curious cats despite all their stoicism and consider the knowledge of a person in itself to be something. But now our host is already coming along with his household and is bringing fish and bread in a basket. We will thus take our midday meal here in the shade of this tree.”

[12] Here the fisherman, his wife and his children come to us

and set the food basket down before us.

[13] Setting the basket on the ground, the fisherman says: “Here, my unknown friends, is the requested midday meal! We do not have any tables, benches and chairs, plates or several other things useful for eating, and our needs, which are very small, can also be satisfied very well without them. But at the same time our means were always small enough that we never could have created anything unnecessary. We eat only when we are hungry, and then a basket and our hands are sufficient; everything else goes without saying! I wish you to enjoy this simple midday meal.”

69. FAITH DOES WONDERS

[1] I say to the fisherman: “Aziona, you have a new jug in your house; have it filled with water and bring it here!”

[2] Aziona raises high his eyebrows as I speak to him thus, and says, very amazed: “You could certainly have learnt my name somewhere – but how do you know then that I possess a new jug, which is truly my greatest wealth? Not even my neighbors know that, and you, as a complete stranger, know it? Ah, permit me, that is now something out of a fairy tale! Did perhaps my children reveal my jug to you in secret? There is nothing special about the jug itself – it is of stone, as there are countless many among us in this land; but it means enormously much that you know that there is a new jug being kept safe in my apartment!”

[3] I said: “Nor is there anything special about it, since one can find out such a thing! But it matters more that you go and fulfill My demand for a thirsty person!”

[4] Now Aziona goes quickly and brings the jug full of fresh water. The jug however was one of the great sort and contained a good quarter bucket of water, so that one had to lift it in order to bring it to one’s mouth. When the filled jug stood before us on a stone plate, I blessed the water and it became wine.

[5] I drank from it, passed it then to the disciples, and when they had drunk, I also passed the jug to Aziona and said: “Drink from

this too, so that you will perceive the goodness of the water that you have brought to us in your new jug!”

[6] Aziona says: “Should it be bad and foul?! I have swirled out the jug three times, and my rock spring delivers the purest and best water in the whole area! But nonetheless I will taste it to see whether it has perhaps taken on the taste of the new jug!” – He tastes it, makes a number of strong draughts, and then says quite amazed: “Yes, but what sort of witchcraft is that then?! That is no water, that is the very best wine, as I have never had a better one pass over my tongue! Tell me how you have done this! No, making water into wine, ah, that has never been done! You are truly no Galileans, but instead either Egyptians or Persians; for among all the Jews there has never been such a magician who was able to turn water into the best wine. Oh do tell me how such a thing is possible! I will be your slave for twenty years for that!”

[7] John, whom I gave a sign to speak, says: “My friend, all you need is a very firm faith and will. He who has such a faith and never doubts in the least can say to that high mountain there: 'Rise and plunge into the sea!', and what he believed and said will happen. Here you have the whole true explanation and instruction which tell you by what means such things can be accomplished. It is impossible to give a different one because there is none other.”

[8] Here Aziona raises his eyebrows even more and says: “Friend, I do not know at all what faith is – how could I then believe in something?! What do you call faith then?”

[9] Says John: “When, in dealing with a very truthful man who tells us many a thing of which we have never heard and learned before, we accept his statement as true, never doubting any of his words, we then believe the very truthful man. Since what we believe is certainly the full truth, we put it into practice and this, then, is the activated, marvelous faith to which nothing that comes within the sphere of this truth is impossible; and this has to be put into practice at all times. – Do you now know what faith means?”

[10] Aziona says: “Well yes, now I know it well, but how can I know that the man who presents something for me to believe is also in all seriousness a most truthful man? Simply to believe that he is, because he looks more or less so, would be foolish and would reveal a punishable gullibility, which in my opinion would be a lot worse than no faith at all! How does one therefore look at a person in order to realize that the man whom one should and would believe is a most perfect truthful person and that one can believe without any doubt everything that comes out of his mouth?”

[11] John says: “For that every one of only some better volition has enough reason and common sense in order to make an appropriate test with this man; for only an idiot can buy a cat in a sack! You ask me for the means of testing – and you use it yourself on me! I have long in advance been convinced that you will not buy any cat in a sack!”

[12] Aziona says: “Yes, yes, friend! That is all very true and very fine, and a person truly has nothing but his intellect, with which he tests his surroundings; but where is the measuring stick with which I previously could recognize my reason as being good and sharp enough to test my surroundings?”

[13] John says: “There we have hit the most contentious point! Whoever thinks that he possesses a clearest intelligence is most of all wrong in everything; but whoever sees that his intelligence is still somewhat lacking will soon learn through practice that he will be able to judge with great severity everything that is around him and happens!

[14] An imagined high intelligence resembles a mountain top which juts very flauntingly in its dizzying heights and the higher it juts into the vain air, the more often it is surrounded by all sorts of clouds and mists. The small point of a needle with which one keeps clothing together is almost nothing as far as size and appearance is concerned; but it penetrates through everything, and one could pin together so many mats that the whole mountain peak would be deeply covered by them. – A garment will certainly never be able to be pinned together by the

great and proud mountain tops!

[15] This comparison is indeed somewhat extreme; but it nonetheless describes the relationship of an intellect which thinks itself to be high and wise above everything and that of a humble one, which seems quite unassuming before the eyes of the highly wise and prudent humanity. But while the high intellect stares far into the air and is surrounded equally thickly by mists of its purest view, the humble intellect performs immediately good things and becomes brighter and finer after every task and more serviceable for the future. Among you, as it seems to me, intellect seems to have a great resemblance with the highest mountain peaks, which are only very seldom free of clouds, and therefore it should be somewhat difficult for you to test the full truth of this exactly, of which you should accept one truth as the full and undoubted truth! – Of which opinion are you?”

70. THE STOIC VIEW OF LIFE OF THE FISHERMAN AZIONA

[1] Says Aziona: – Well, that would then depend on whether it was fully dependent on my will or not! Certainly we do not easily accept something if we have not seen some striking effects of it beforehand. Now, there is by no means a lack of visible effects for the reasons that I have given; my food larder is full of edibles, and now here the wine from the purest water! That would be, as one says, very prettily tangible proof of it! But now it only depends on knowing clearly whether you then do not possess some very secret specifics, through the addition of even a very small amount of which all pure water must become wine! It will probably not be the case here; but one cannot totally resist such a thought at the observance of this pure miracle; but as long as one cannot do that, the total certainty is just as much nothing as the effect of this full faith well described by you! And therefore I see in advance only too well that all we inhabitants of this place will never be able to

create the taste of wine in even a drop of water!

[2] We are indeed situated here as miserably as possible – our food consists only of goat milk, fish and water; for nothing else is available in this complete desert – but we are satisfied with this in our very purest natural condition. This does not exclude the experiences which we have made many times in other places. We went far and wide across all the world; for we were singers and magicians, and I learnt the art of apothecary in Athens, to prepare certain secret specifics, with which one was able to perform a number of miracles for the many lay people.

[3] Short and sweet, I am, as simple as I may appear here now, equipped with a large amount of all sorts of knowledge and experiences! I know the herbs of life of the king snake and know the miracle stone of Bezoar. I know Asia down as far as India, I know Europe, I was in Spain, in the land of the Gauls and was also in Britannia, I know the traditions and tongues of these lands, I came back again to Greece and got to know there wise men from the school of the great wise man Diogenes and said then: Oh, what a great fool man is! He roams through lands and great kingdoms for the sake of foolish money; Diogenes, the greatest wise man, was happy in his barrel, because he had seen, understood and proved the full nothingness of the world, its treasures and the fullest worthlessness of the passing earthly life very clearly like no other!

[4] I then left Athens ten years ago with my company and moved into this desert away from the entire world. Here we built these huts for ourselves in which we now live very satisfactorily. The small herd of goats that we took with us and the fish that are richly available here, with the abundance of which we undertook a small trade with the city Caesarea simply for the sake of salt, feed us.

[5] But since this city fell prey to the flames a few days ago, naturally this trade also reached its end, and to our great joy in the last four days we all have now made the experience that one can also live without salt, because one has been damned already by some invisible power of nature to live.

[6] For I and all of us consider life to be a punishment for those small natures which are separated from the great general nature, which we animated beings represent. The thinking, self-aware being must feel all the stimuli of life in order to then in the end have to be separated from them through certain death all the more painfully. Therefore the main idea of the true wise man is this: Learn to despise completely the most worthless things in time, and observe death as the conciliation with the great nature and consider it as the greatest bliss for every living being! If a person has become great and competent, he also has achieved the only true and greatest happiness in life. He then lives quite satisfied and longs quite through and through for death, which is the greatest friend of every living being.

[7] We have a great joy in everyone for whom we can do a service with our smallest means; but we also pity out of good and deeply true reasons every person who makes every effort to achieve something in the world. Why should we plague ourselves and care for something which exists only from today to tomorrow? But whoever wants to make us believe something else, we will simply show them the graves of the dead, from which no being has ever come forth revived! Whatever one was, one becomes it again, namely earth for the food of the lucky plants, which are there and do not feel that they are, and do not think that they will pass away. Oh, how great and holy is nothingness in comparison with clearly conscious life!

[8] You all seem to be a very best-placed society of artists and to try to achieve a so-called earthly happiness! We very happy ones can only feel regret for you, if you want to seek the true happiness in life on some other field than only on that which is to be found remaining. Stay there and build yourselves small huts to live in just like ours! Be satisfied in this void meaningless life which signifies nothing with the least possible, and you will only then gradually see and know how very right and true what I have just said to you!

[9] And you, main speaker, will also understand that this real knowledge of mine is of very much more value than your firm,

undoubting full faith! What good is it for you if you with your full faith replace also whole rows of mountains, but in the end must still die and cross into the never-ending destruction? We are all nothing but a game of the great nature between Earth, moon and sun! Between these three laws are casually built, and their consequences immediately animate the face of the Earth. The blind weakly- animated certainly do not see that;, but we, who have been penetrated by many beams of the sun, have recognized that and can announce with the best conscience in the world to anyone what life is and what one has to expect from it!”

[10] At this Aziona was silent.

71. JOHN REVEALS THE LIFE OF AZIONA

[1] But John said: “I am amazed at your eloquence and at your opinion of life, which is partly truly not to be thrown out; but in the respect that you think this life has no value at all and is simply a game of the great nature – truly you are very wrong in that! Have you never heard of a God then, who created heavens and Earth and everything that there is through His own power? One can easily see a certain order in everything that there is. The purposefulness of the parts of an animal and even more so those of a person! How well designed are eye and ear!

[2] Can you really accept with even some higher thinking that all that was done by only very dead and lifeless laws alone?! Oh, despite all the great wisdom you think you have, you are still very pathetic, and it is very easily comprehensible to me why you find this earthly life so very despicable and worthless! You have indeed travelled many lands with your companions with some considerable difficulties, you have seen and experienced much – but yet you have never concerned yourself with the best part of life!

[3] At the beginning you sacrificed yourself only for the material salvation of life. But things would not make you happy, as it sometimes happens in the world; for you were not a very

particularly excellent magician and also possessed too little of that external worldly cleverness, through which alone one can convince the world very well from the beginning to end. You therefore could not achieve your life of happiness on Earth you dreamed about previously so often with the help of your art, which, as I said, was not so developed, despite your far journeys. But I will also tell you the very simple reason so that you will learn how one can bring out the innermost and most hidden things of a person through firm belief.

[4] You see, you were very well aware in your heart that you were only a pure botcher in all your skills and your knowledge and that you were not able to dare to produce your worthless skills in any large city in the face of very educated, well-experienced and enlightened people, and yet you would have been able to gather rich earthly treasures only in large cities! Therefore you always had to seek out a very foolish nation which could be more easily wrapped around your little finger. From time to time you even found such a nation; but since a foolish nation is also always a poor one, there could never be a profit for you there.

[5] At this you became mad when you came to Illyria and did very poor business. A Greek came to you in the village of Ragizan, recommended you Athens and promised you golden mountains there. But this Greek was a usual coaster, and he was only concerned about getting passengers for Greece for his empty boats. Whether you would gain anything in Athens or not was all the same to him. In short, you joined the Greek heading to Athens and after a boring three-week journey you arrived safe and sound in Athens, where you were most gleefully booed by the old, classical art city right at the first performance.

[6] That angered you and your company very much, and you began to walk among the Greeks as a wise man based on your experiences, and soon found many listeners who willingly paid you pennies for your stories; for no one likes to listen to the stories of a traveler more eagerly than these travel-loving Greeks. After you had spent some time thus with the Greeks,

you made the acquaintance of a sort of wise man according to the teachings of a certain Diogenes. You liked them because despite their visible poverty they were very cheerful and positive. It seemed strange to you that people who were stuck in greatest poverty gave wise speeches and could always be so cheerful and satisfied, being so highly moderated in their eating and drinking. You began to inquire more and more after the reason, and it was shown to you.

[7] Once you and your companions had been indoctrinated in such a teaching of the satisfaction in life, you soon decided to return home here from where you had started out, and to settle somewhere in the vicinity of the city Caesarea in an abandoned area and to found there an indeed poor, but as happy as possible human colony. And as you came here approximately ten years ago and settled down here, so you have remained.

[8] As Jews by birth you have abandoned the religion of your fathers, which you certainly never seriously practiced because you opposed the actions of the Pharisees, left it and accepted that of the Gentiles who seemed wiser to you. But in this way you became completely godless and have set the power of great nature in God's place. With this you think you have found the philosopher's stone?! But I say to you and can say with the best conscience in the world that you all have only distanced yourself from it further and further!

[9] If you are a true wise man, then tell me everything that I have done from my youth onwards, what I have learnt, what I was, and what I am now actually! But I have described to you very briefly, yet obviously without a single false syllable, what happened to you from your birth on in this world and if time would allow it, I would have been able to describe your life in the minutest detail! But now judge yourself which of us is the wiser one, I with my undoubted full belief, or you with your full unbelief!"

72. TRUE, LIVING FAITH

[1] Here Aziona stared at the placid John and said: “Listen, you my otherwise highly treasured friend! What I have now heard from your mouth is more than my filled larder and much more than the wine produced from pure water; for what you have shown me is literally true from alpha to omega! You have never seen me before or spoken to me and you know the circumstances of my life and that of all my companions as exactly as if you had been through everything with us! That is a lot – and something which begins to make me very perplexed. The fact that your colleague, who was the speaker at first, knew my name did not strike me as strange at all, since all Caesarea knows where you could have got your information from; but my experiences in life have never been passed on to anyone by any of us, and therefore you cannot have heard them from anyone – and you know every detail, yes, even about the thoughts, decisions and inner intentions I had in those days, often never shared with anyone from our group! Friend that is something that cannot be explained in any natural way!

[2] Truly there were supposed to be wise men in Egypt once who could foretell through the lines of the hand and the forehead of a person what he had done and what he had to expect; there were also certain temple sleepers who foretold in a type of sheep’s cheese some things which had existed or which would someday happen and exist. But with what mystical images were all these oracle things demanded into the light of day! New wise men were again needed who explained such highly incomprehensible speeches of the oracles to the lay people mostly in a humorous and very smart way, after which often very pompous and elaborate explanations those inquiring knew what he either did not desire to know at all or what he had already known for a long time. But things for you went on quite straightforward without any temple sleep, without any viewing of my hands and without any mystical babble! Yes, I will put up with such a prophecy! But now the limping envoy comes and

says: How, how is such a thing possible? Except for an all-seeing and all-feeling divine power that is completely unthinkable! Should such a thing seriously be achieved alone through full faith?"

[3] Says John: "Yes, friend, but it does matter very much what one believes. If you firmly believed somebody who told you a lie, such a faith however undoubting would have no effect because a house can only be built on a truly firm ground."

[4] Says Aziona: "This is quite correct; but by what criterion am I to determine whether something that has been claimed to be true is the full truth?"

[5] Says John: "We have already been talking about this subject. However, to give you an extra hint I tell you that God, the Lord of the heavens and the earth, endowed the heart of every human being who strives for the truth with a feeling that recognizes and grasps the truth more readily than any intellect, however trained it may be.

[6] This feeling encompasses also the love for truth, and this love recognizes the truth, soon permeates it with its vital warmth and thus quickens it. As soon as faith, as a truth permeated by love, becomes activated, it begins to stir, move and, finally, act spontaneously. Only such confident action is a guarantee for the complete success of that which is believed without doubt, however, not within the physical brain but within the heart.

[7] In the brain there are only the soul's sight, hearing, smell and taste. From these no life emanates, since they are themselves merely effects produced by life.

[8] For faith to be effective it must be at one with life itself and not, like the eyes and ears, nose and palate, be a single effect of life, without a deeper connection save that necessary on the surface. Once your faith in the truth has become one with your life, it has spontaneously rid itself of all doubt. It has then only to will, and whatever such a living faith wills, will come to pass."

73. THE WAY TO TRUE FAITH

[1] (John) – Genuine, true faith in a person who begins to believe resembles young wine which is put into a wine skin. It soon begins to ferment, if it is the genuine grape juice. Through this fermentation it rids itself of all particles that are not completely wine. Once it has rid itself of all the foreign particles, it will be a pure and strong wine that, so to speak itself life, animates whenever it is enjoyed. However, if you fill the skins with a different fluid, there will be either no fermentation or, at the most, a smelly decomposition that will affect and destroy also the skin.

[2] Man's heart however, is like the wine skin; it keeps growing stronger and more alive through the truth, but is forced through falsehood and deceit to finally pass into complete death, since it is also the center of life.

[3] If in your heart you believe that there is a God, you will love Him because in the heart everything is permeated by love. And if you love God, God's highest power has entered into your heart and, thus, into your life.

[4] Yet God's power is not somehow limited but pervades the whole everlasting infinity. If in unison with this divine power you are stimulated within your life's ground, the divine power within you is stimulated simultaneously and whatever this wills will happen without fail.

[5] To be sure, outwardly I am a man just like you; but in my heart I no longer stand alone, for through my great love for God, His power now dwells within my heart and has become at one with my love. This is why I, aided by the power of God, could see and perceive all that had happened to you and your company on your travels. This is all there is to it.

[6] Firstly, you must recognize God. For this purpose you possess an orderly intellect. But the intellect alone is not enough. What you understand you must promptly admit into your heart or into your life, thereby quickening it, and you will then surely be on the right road. – Have you now really

understood me?”

[7] Says Aziona: “I have indeed understood you. But what must be done if the heart is already filled with every kind of filth, that is, falsehood and deceit? How can this be cast out beforehand?”

[8] Says John: “Just accept the truth. It will do its part without your help. Do you worry when gazing into the darkness at midnight whether or not it will yield to the dawn of the coming day? Who will do away with it? I tell you: Do not concern yourself about it. Wait until the sun of day appears; it will swiftly deal with the ever so dense darkness. In the same manner as God works in the great universe, He works within the human heart through His sun of grace and life. – Do you understand that?”

[9] Says Aziona: “Yes, I understand it now; but now let me go to some of my neighbors, so that I can tell them openly what I have learned here!”

[10] At this our Aziona took his leave and hurried to his neighbors, called loudly and quickly everyone together and told then in minute detail everything that he had now learned, seen and heard.

74. THE DREAM OF HIRAM

[1] These people were highly amazed of this and one said: “Strange, I do not think much of dreams – but my dream that came to me last night seems to be confirmed as very true with this highly strange encounter!”

[2] Aziona immediately asks him in his hasty way: “Well now, just tell us quickly everything that you dreamed! But do not skip anything; for everything could be of great importance!”

[3] The neighbor says: “Just a little patience, my friend Aziona; for first one must gather the dream in a more ordered fashion from all the corners of one’s mind, because one cannot ever come before you with an awkward story. But now I have it more or less together, and so do listen very patiently.

[4] I was standing on the banks of our bay which is almost

impassable for every larger ship. There in the morning I saw a great shine rising, shining brighter than the midday sun. I looked with my eyes up and down and here and there, yet nothing showed itself except something similar to the sun, from which the great shine could have come!

[5] I observed this great shine with an ever greater desire and discovered soon a great ship, which was steering directly into this bay. This ship however was shining so brightly that I soon realized that the previous great shining light could only come from this ship. I also soon noticed people in this ship of light, among whom particularly one shone more than the midday sun. But also the others, except for one, were shining brightly, but nonetheless as if they were like the white sun clouds illuminated by the one. The ship approached our colony quickly. A great fear seized me because of the ever stronger light, so that I sought to hide in my hut hurriedly. But there I woke up and saw that was only a dream.

[6] Although I think nothing of dreams, however, like every one of us, nonetheless this strange dream of light has preoccupied me until now and I said often to myself: No, this is not a normal, empty dream! It will come to fulfillment in some very corresponding way! And behold, there it is right in front of us!

[7] But now let's just go over; for I am burning with curiosity to see the ship and whether it has a positive resemblance with the one I saw in my dream! I also saw the people up close so clearly that I could remember their physiognomies very well. It would be truly highly peculiar if the ship and also the people that I saw on the ship in my dream had a similarity to your wonderful guests! Just let us go over there immediately to them so that they do not sail off on us!"

[8] At this immediately the whole neighborhood stood up and hurried towards us.

[9] When they stood before us then, the dreamer cried out loudly: "Yes, yes, brother Aziona, that is exactly the same ship and those are exactly the same people, only without all the shining light!"

[10] Here I Myself called him by name and said: “Hiram, what do you thus think now about your dream? And you, Aziona?”

[11] Hiram said: “Yes, you dear, wonderful friends! I cannot say anything else about it except that it has quite perfectly come into fulfillment with you, as far as form is concerned! Only the light is not visible now; but perhaps we will all get to see it again if this bright sunny day is clothed by the starry coat of night!”

[12] Aziona says: “But I think that no external light is needed, because these dear friends are so proudly full of the incomprehensible inner light of the wisdom of life! And I would even like to think that you, friend Hiram, have seen in your truly strange dream only the spiritual light of these men! However these dear men and unknown friends will soon give you the correct understanding!”

75. WHAT THE SOUL IS SEEING DURING A DREAM

[1] At this John says: “You see, friend Aziona, how things are beginning to clear up for you spiritually? For you have given your friend and neighbor Hiram a very perfectly correct explanation about the shining of his dream; for things are completely and exactly so! In a dream only the soul looks spiritually with its spiritual eyes and can therefore see only the spiritual – and so you have only been able to see us spiritually in advance, that is, not you, Aziona, but Hiram.”

[2] Aziona says: “But Hiram did not only see the light alone, but instead also the matter of the shapes as they are here! With which eyes did he see these?”

[3] John says: “When we arrived today about three hours ago, you and another number of your neighbors were present; only Hiram was not there. When midday came, everyone hurried into these huts for the sake of a scant midday meal; only you remained to look after us. If Hiram had been among those who had received us here with you, you would have seen earlier how at times one can also see and perceive material forms with the

spiritual eyes of the soul. But now that must be shown to you little by little; for it now depends on the old saying that Rome was not built in a day.”

[4] Aziona asks: “Yes, dear, wisest friend, but why would I have seen that earlier if Hiram had also been present at your arrival?”

[5] John says: “Yes, you know, all that has its own very wisest ways! Hiram would have immediately recognized us as those whom he had seen in his dream of light, and then our conversation would certainly have immediately gone in another direction, and we would then obviously have got to talk about this point earlier. But now we have only come upon it later, and so for quite natural reasons you can also only get behind this secret only later!”

[6] Aziona says: “Yes, that is certainly something quite natural; for everything in the world is so! The later one begins a task that demands a particular time period, the later one is finished with it!”

[7] John says: “But there is another reason here that you cannot see so quickly yet; but with time however you will then see it clearly, only you have to above all acquire a little more patience! For only with patience can one finally conquer the whole world inside and outside of one’s being.”

[8] Aziona says: “Patience, truly is not my weak point – for there was always a great lack of it; but if it must be so, then I can also be patient!”

[9] John says: “You actually wanted to say that patience is not your strong side, but really only a very weak side for you, which soon and easily gives way, – isn’t that true, my friend Aziona?”

[10] Aziona says: “You don’t need to seek proper knowledge of the language among us; for we speak only according to the only speech customs, and that is, as far as meaning is concerned, almost everywhere somewhat different. But because you have just spoken to us about strong and weak strings, I would almost like to think that you are also musicians and singers!”

[11] John says laughing: “Yes, yes, you may not be incorrect;

for music and songs have always been represented the strongest among the Jews of all the people of the Earth since all time, although we are actually neither musicians nor singers, as now appear very often among us in Galilee. Also I meant with the expression ‘weak and strong side’ not the strings of a musical instrument, but only the moral side of the human mind; but despite all that we are nonetheless also musicians and singers, but only quite deeply spiritually! Do you understand that?”

[12] N.B.: Here for the understanding of speakers of other languages it must be remarked that in the old Hebrew language the strings of a musical instrument and the sides of a person’s character sounded very similar; for string was Strana, also Strauna, and ‘side’ was also called Strana, also Stran or Stranu, and therefore it is easy to understand why Aziona began to see us as musicians and singers. (Comment by J. Lorber).

76. HIRAM’S STOIC WORLDLY NATURALISTIC VIEW

[1] At this Aziona says: “Truly, no, that I do not understand at all! How should I understand it then?”

[2] John says: “Since you are a Jew, you will have heard at least once of the Psalms of David, of the Song of Songs of Solomon and of the songs of lamentations of Jeremiah?”

[3] Aziona says: “Oh, yes, certainly, although I have heard little of them and understood even less!”

[4] John says: “You see, that is spiritual music and spiritual song, because it was given to the mentioned singers by the spirit of God! Now, do you understand these things better already?”

[5] Aziona says: “Well yes, it obviously is becoming a little less foggy; but I do not need to begin to praise any clear insight by a long shot! – How do you Hiram, understand these things then?”

[6] Says Hiram: “Just like you! There is indeed a type of spiritual breeze blowing here; but if this dear and wonderful friend should begin to sing to us the Song of Songs of Solomon, then I would go. For you can chase me like a chamois over all the mountain tops with that song; it is a true quintessence of

human foolishness as the pharmacists would say, apart from the fact that Solomon is supposed to basically have been one of the wisest Jewish kings.

[7] I do not really want to say anything about the Psalms of David or about the Lamentations of Jeremiah; for there are supposed to be many very good and eminent things in them and all sorts of pretty dark kept prophecies about a Messiah of the Jews who is supposed to come one day, somehow in the style of the Greek Iliad. But that is all very beautiful poetry, behind which however not even my present-day, beautiful dream of light, which came into fulfillment here, is hidden! The poor mortal people comfort themselves the best they can, always with sheer good things; but where is the effective reality there? It remains eternally by the wayside, and every person with all his most beautiful hopes cannot finally find the fulfillment in the cool earth down below! That is and remains the eternal and equal truth, everything else is scattered into old void nothingness!

[8] It is true, Aziona said to me previously some very remarkable things, behind which indeed some secret truth is hidden, unknown to us; but since Moses, Socrates and Plato the dear Earth has already borne some extremely wise men, whom one could very well have considered to be gods. They were certainly there, and all the powers of nature listened to their signs! On their own, they nonetheless became older and weaker and more fragile, and at the end of their days it was nonetheless shown that they were also only mortal and temporal people, and they passed over into the very same nothingness like those human trivialities just like us, to whom it never occurred to want to be something in the world. Therefore everything is in vain in this world full of death!

[9] Indeed one talks generally about some kingdom of souls somewhere on the other side; on its own, where is this, who has ever seen a soul and who has ever seen its future habitation? Yes, there are poems and sagas everywhere in large numbers! There are many of us here, that is, for this completely deserted

place of the Earth; but among us there is not one who could say with certainty that he himself had ever seen a soul or only felt it very vividly! But whatever everyone, who as a person should indeed also have a right to it, does not recognize in his life, but instead only the various priesthoods and others of their very similar individuals, well, that is hopefully not too difficult for a truly somewhat unlimited clear thinking person to guess for what reason and basis and to whose advantage such sagas, poetry and even religion were created! It is well for those to whom such airy word pictures could give any sort of comfort and calm! We, dear friends, have clearly recognized and understood something better, namely the ancient ever same truth in its deepest depths, and find our greatest comfort in it, to one day return to the eternally ancient nothingness; for in nothingness there is obviously the greatest and very most blessed rest.

[10] That we now are here, live, think and feel, is already such a unique incomprehensible game of nature. The winds play with the waves on the sea, and these bluster, sigh and boom as if they wanted to instantly consume the whole Earth along with its mountains; on their own, the winds soon die down, and all the power of the waves, however wild, goes away. Clouds also build up, quite terribly heavy with storms. One should believe that this will bring the end to the Earth; but only too soon the storm blows itself out and after it follows the old calm. And so the great games of nature change. Everything passes away and comes again, only the great nature remains always the same. Sun, moon, stars and this Earth are always the same, and the events and their games also.

[11] You see, dear and very respectable friends, you may do whatever you want and can and likewise speak, write and teach all sorts of wise things, it is all in vain! Only what I have said in my surely chaste and most unselfish poverty, is and remains true. For daily experience teaches this to the people, and this is the most ancient teacher of all creation recognizes no exceptions at all, since all creation is as unique as these two eyes are my

own as long as I live. All other wise men and prophets had created their wisdom and their knowledge from their ancestors and wanted to contradict the old experience; but that is all purely in vain and good for nothing! Down below they have long since been undone, and nothing has remained of them but their vainly wise teaching and some of their great deeds. Only weak spirits who hang on tightly to this life of nothingness can find some pleasure, yes, at the same time even an empty comfort from such confusion of the brain.

[12] That now is my opinion in life. If perhaps you have a better one, then let it out, and I would gladly see whether you are capable of saying something more true! Yet I know already in advance that you all cannot come to me with anything more true or appropriate, because there is not and cannot be anywhere anything of the sort.”

[13] Peter says secretly to Me: “Lord, look, he speaks a little like a Hebrew! Truly, if I had not already had such extraordinary experiences with You, he would be the first who could make me quite weak!”

[14] I said: “Oh, just wait, that is not yet the core by any means; even more will come! That is why I told you all in advance that you have to gather yourselves very much in order to bring these people to another conviction and, which is the main issue, to love for life. John, just continue!”

[15] At this John says under his breath: “Lord, put the words in my mouth; for before You have allowed me to speak alone for some moments, and I was immediately – who knows where! Indeed I did not say anything unsuitable, but in short I noticed that I did not remain on track!”

[16] I said: “My dear John, do not worry about that! Everything that you said was quite in the best order, for everything had to come exactly thus. Therefore just continue very courageously and we will have another of the most beautiful victories to rejoice in!”

[17] That encouraged John and he immediately began to speak again, and truly with even more spirit and courage than before.

77. THE FORMING POWER OF A HUMAN SOUL IN A DREAM

[1] Thus John began and said: “My friend Hiram! You had this night something you called a dream of light and claimed to have seen all of us along with the ship arriving here, and your present admission stated without being demanded that we were the same whom you had seen in your dream of light. Now explain to me according to your wisdom, which in its own way is not at all to be despised, how that was possible! For if we only have bodies alone and no souls which in the end could love on without a body, how could we possibly as souls of those awake and active souls in your dream have been able to show ourselves in this bodily sleep of yours, while these bodies of ours at that time were still very secure in the upper vicinity of Caesarea?”

[2] Hiram says: “Yes, quite well! But if those were seriously your souls which, free from their body, had already swarmed into this bay of ours in advance, then I would like to know as well whether your ship also has a soul! You see, my friend, then we are back to the same old somewhat contentious point at which my friend Aziona already wanted to have an explanation, but was instructed by you to patience. But now I am very curious to hear how you will answer this strongly prickly question!”

[3] At this John takes the jug and says: “Friend, you are thirsty, I see it in your face! Take this and drink, and only then will we talk further!”

[4] Hiram says: “Is this perhaps an Indian magical drink, from which one becomes intoxicated and then enters all the foolishness of mankind?”

[5] John says: “Aziona is standing next to you; ask him whether this is a magic drink from India!”

[6] Aziona immediately says: “Just take a drink, you will immediately feel better for it!”

[7] Hiram says: “It is your responsibility, brother!” Then Hiram took the jug and took a few very powerful and generous

draughts from it, since he was also a very powerful and strong man. When he had quenched his thirst, he said very amazed to Aziona: “Ah, just look there! From which spring did you take this magnificent water then?”

[8] Aziona says: “I already told you that in your hut! That is the same water that was changed into wine by these miraculous friends from my spring which is already very well known to you!”

[9] Hiram says: “Well truly, I would also like to know this art; for such a drink could really spice up this passing life for the likes of us a little from time to time. Truly, that is the very best wine that has ever flowed over my lips. Such a wine could be drunk for a thousand years without the person ever getting tired of it! Go on, let me take another few draughts!”

[10] Aziona gave Hiram the jug and he took more very great draughts, next he thanked John and then said: “That, dear friend, truly went down very well; whether it will go so well for you however with the proof of the soul for the ship is another question!”

[11] John says: “Dear friend, much more easily! But first you must know that every already spiritually perfected soul more closely united with the spirit of God is also a little bit omnipotent, and therefore it is a very easy thing to create a ship in a moment and to show it to a foreign soul if needs be as a product of its creating power also as if existing in nature. And behold, that was the case in the previous night, and so you as a soul were able to see also a ship carrying us without our ship needing to have any sort of soul. You saw us thus clothed as we now are to be seen here before you in nature; our clothes would therefore also need to have a soul! But these are only a somewhat temporal, created product of the soul standing in close connection with the spirit of God.

[12] Thus you obviously saw us as we are with the spiritual eye of your soul in your dream, and we knew well that you, as the most stubborn of your faith, would have to see us, and we also wanted this, in order to have something in advance through

which your eyes could be opened a little; for if we had never been in the world or ever anywhere at all – truly, you would never have got to see us in a dream no matter how clear! But because we are and we exist, and indeed according to the spirit in God since eternity, this was also a very easy thing to awake your soul for this already long-awaited purpose for some moments in this dream night of yours, so that it could see what will come in the great light in advance. Can you also call that a game of the great nature?”

[13] Hiram says: “Dear friend, you must not hold it against me if I speak in my usual way just as I think! You see, from your very first words I already knew that you were in your own fashion a great wise man and a master of speech! It is an easy thing for your talent of speech to make a bear out of a wolf, as the saying was and is among us.

[14] I have told you my dream that I really had very truly and openly, and you have now an easy task to do with it whatever you wish. Do you know, to make a prophet afterwards is truly not such a great art; for one can as a good speaker use all the circumstances very finely and thus, as they say, create an idea off the bat from the air, which in its own way does not leave anything to be desired. Frivolous, shallow-thinking people equipped with little experience would get stuck there and caught; yet the very cold, calm common sense devoid of all passion and fear of a much-experienced person needs more than just an excellent speech by a young and certainly also very eminent, talented person.

[15] To be honest, what you have said to me about my dream is not at all to be rejected, and it is very much worth the effort to consider it more deeply; but I will contradict you with something from my many experiences and knowledge. If you can explain it to me in a satisfactory way and means, then we will be able to soon become able to deal with one another!”

[16] John said: “Wait, friend, in order to convince you some more of the inner spiritual life-force of the soul in the human body, I will now tell you in minute detail, taking it from out of

your soul, what you just wanted to tell me as a contradiction to the claim I made to you and as an, in your opinion, hard-to-crack explanation of your vision! For every untrue word you can quite cheekily give me a slap around the ears!”

[17] Hiram says: “Then tell us! Truly, I would be highly curious, however without the slap around the ears that you suggest for incorrectness; for all such justifications and chastisements are foreign to us and have never been ours, except in cases of the most urgent defense! Tell me therefore with a very good and cheerful mood what you know about my secret experiences and adventures!”

78. HIRAM’S MAGICAL EXPERIENCES

[1] John says: “Well, so hear me patiently! You see, you, as yourself a bit of a magician, like all your companions, undertook a journey a few years ago, before you had become acquainted with the pharmacist Aziona in Greece. You went to Egypt with a sorceress called Klia, at which opportunity you found only a very weak reward because of the too great shallowness of the magical arts of you and your helper!

[2] In Alexandria even the urchins imitated your tricks – and among them also even better and more successful ones! Thus you did very little there and moved on to Kahiro. When you arrived there, you wanted to perform; all they said to you was: Let’s see everything that you can do! And you gave some samples of your art. They pitied you and said: Dear people, there you have some farthings for the journey! Do not let yourself be seen in cities; but perhaps in some small towns you might perhaps earn your supper.

[3] Then you moved on to Carnac, where you also did nothing, likewise in Elephantine, and you even dared to go as far as Memphis. But there you were fully buried! If a Roman governor there had not saved you from your affliction, things would have gone very badly for you. However, the kind-hearted Roman governor gave you accommodation for three months for the

sake of the beautiful Klia and made you acquainted there with a very wealthy Persian society of magicians, so that you could or should learn something from them.

[4] Well, this society of magicians, however, did not want to make a deal with you unless you would remain as their immediate slave for a full ten years alongside the significant fee of education! Then you calculated the deal thus: Ten years their slave plus the great fee of a hundred pounds?! If I am their slave for nine years, in the tenth they can beat me to death as a slave, so that their secret is not betrayed in Greece, and then my hundred pounds would disappear along with me! The magicians would have eaten the hundred pounds – and me, the crocodiles of the Nile! No, I won't do that to myself!

[5] That was thus your good and firm decision very secretly in yourself. But to the magicians you said: 'My highly wise artists, when I have seen occasionally almost all your greatest and most secret pieces as a guest, then I will perhaps enter into an even more advantageous contract with you!' Here the magicians were taken in by you and brought you their greatest and boldest performances to view at their shows, which happened twice a week.

[6] I will not mention the many other pieces that do not belong to our issue, for the sake of valuable time, but instead just those which actually brought you out of all composure. And these consisted of this: An active, somewhat thirty year old Arab came forward and announced with very serious and respect demanding words that he would empower a virgin simply with the power of his will and through the laying on of his bare hands so that she would guess even the thoughts and a number of secret things from anyone on demand. Also she would tell everyone's age, and if anyone wanted, also his future happy or unhappy fate exactly and without any mistake.

[7] That was true thunder and lightning for you. The virgin was now brought forward and set on a reclining couch. The magician laid his hands on her, at which she fell asleep. Soon after the virgin went into a sort of ecstasy and began to speak to

the magician, at which he said: ‘Whoever now desires to find out something, may come forward, but only up to three people at once. With the comment that people whom she points at are to leave should also immediately follow her signal, because otherwise something unpleasant could happen to them! If someone should come with a not very pure conscience, he should not come near the virgin, but instead ask the question to me through an intermediary, and the answer will then come quite secretly through me! The condition of the virgin will last one and a half hours!’

[8] At this revelation several people came and asked the strangest questions, and each received their wonderful answer. You also asked your age and your future fate. And what the virgin said to you has happened exactly to the point until now. And whatever has not yet happened seems to want to be fulfilled in you now and for the future! Tell me whether things have not happened exactly so with you!”

[9] Quite incredibly astounded, Hiram says: “No, that is more than too much, and more than a thousand of those bewitched virgins; for I even told you, friend Aziona, very little and actually almost nothing about this, and otherwise even less anyone else! How can you possibly know that in the most exact way! No, no! Listen, you are a highly strange person for me! I feel truly quite terribly uncomfortable in your strange presence!”

[10] John says: “Hey, just leave that be; for we are not here to ever cause you the least harm, but instead only to make you as happy as possible, particularly spiritually! For without being first spiritually happy, no earthly happiness is of any good to you! Should I now tell you the dream-making of the aforementioned magician in Memphis, which dumbfounded you most of all, and which magical art you first wanted to blame on us with your light dream?”

[11] Hiram says: “Oh dear friend, just leave all of that be! Although I indeed have no idea of how that magician was able to allow his sleeper to dream certain dreams, nonetheless I have

been already convinced in advance that all that is exactly known to you and that you could bring the same thing into being in a thousand times more successful way, if you only wanted it. For like your eyes – or heavens knows which of your senses – read in me the most hidden things as if from an open book, that is and will remain a riddle to me until the grave!”

[12] John says: “Not so, my friend! It does not at all depend on the fact that I wanted to explain you the Egyptian dream-making somehow for your knowledge, so that you could later earn your better bread as a particular magician – for there you only have to go to the Essenes, they will do the same to you and perhaps also show you! But it is my intention to show you the great difference how we could truly spiritually appear to you in a bright dream, and how that magician, who later joined the Essenes and still is among them, made the dreams for that particular sleeper.”

[13] Hiram and also the infinitely attentive Aziona say: “Well, we would truly be more curious about that than about our death! We beg you most seriously to explain it in a comprehensible way!”

[14] John says: “Well then, good, so listen to me! You see, how we have called forth your dream from us and our arrival in you, I have explained that as very faithfully and truly as truly and faithfully my present tale of your Egyptian journey of arts with the blessed Klia, who allowed you then to travel home to Greece alone, because things were better for her in Memphis! I do not need to repeat it to you any more since you otherwise possessed a good memory then as now. It is only a matter of how the magician made the dreams for his sleeper!

[15] You see, the whole society of magicians was very large! There were very few open performers, but there were very many of the guests who agreed with them, who however were never allowed to move into a great city at the same time as the main magicians. They only came gradually, partly as traders, partly as other travelers and partly as curious people who had already heard the strangest things about the great, wonderful artists, who

were supposed to be performing in this city, and wanted to see them here. Those were the so-called people's noise-makers who nonetheless lived all very well from one and the same industry, because they always carried away thousands of pounds from a big city.

[16] Well, these secret members of the society of magicians were only very honest spectators of the great productions, but they knew exactly when, at a certain sign, they should allow themselves to be used to deceive the greater public. Among them were also several who had to perform their secret service at the dream-making. Each had long known what he would dream, if he stepped forward at the demand of the magician as if accidentally from among the onlookers and very solemnly and loudly claimed that he would bet a thousand pounds that the magician, despite his magical seriousness, would not make any dream for him.

[17] The bet was usually accepted, and the blusterer ascended the tribune and had to take a sleeping draught for the sake of appearances, at which certainly not a drop of opium was found in it. In short, the man soon entered a deep sleep on the reclining couch, from which he was no longer to be awakened with all noise. Once our man was sleeping very deeply – but of course, only seemingly so – the magician stepped forward with a great awe-inspiring pathos and said to the people: Is there no one among the many spectators who would desire to know what this sleeper, who wants to crush under his feet my skills, will dream?

[18] Soon out of the number of the many initiated persons there present one person would step up, perhaps in the form of a gold-strutting, rich merchant from Rome or from Persepolis, or in the form of another always very respected guest, and said: Let me try whether he will dream what I think to myself and want him to dream about me!

[19] At this the magician spoke with all suaveness: “Highly respected lord guest and visitor to this great performance of ours, now have the goodness and share very secretly your

thoughts with the other highly respected guests as evidence, but not with me; for I will suck them up out of the air with this magic wand and immediately then have them appear in a bright dream to this sleeper!

[20] Then all that naturally happened under the very tensest attention from all sides. The magician stuck then his magic wand into his mouth and did as if he was seriously sucking something out of the air. Finally he placed the wand on his head and touched with the other end of the wand the head of the sleeper for just a few moments.

[21] Then the sleeper, in order to make things even more striking, was awoken by a powerful blast of a trumpet, rubbed his eyes for a while, as if he didn't quite know where he was now. But he nonetheless soon came fully to himself again and was asked with all suaveness whether he knew what he had dreamed; for there was a bet of a thousand pounds which he would clearly lose if he had only dreamed what the magician wanted him to dream. But if he had had another dream, the thousand pounds would be paid to him in an instant by the magician. But he was strictly reminded to tell only the purest truth, otherwise the miraculous virgin would be called and he would be punished before thousands for his lies.

[22] Then the sleeper began to tell his dream, seemingly somewhat embarrassed, and when he came to the end, all the guests confirmed loudly that that was exactly the same dream that they had heard earlier before the magician had sucked it out of the air with his wand and then had the sleeper dream it.

[23] Then the sleeper pretended like very humbled by the power of the magician and the magician generally played the benevolent one and gave the willful and inexperienced better the thousand pounds back again with the remark that he would not be treated so considerately the next time at such a cheeky stand, which naturally then incited even more well-disposed applause among the spectators.

[24] There you have now the whole story about the Egyptian dream-making! How do you like the trick now and what

difference do you find between it and our dream-making?”

[25] Hiram says: “But Memphis happened exactly as you have now told very long-windedly! O my, that is an infamous deception! Oh, oh – no that is too foolish that I did not understand it immediately then! Well, the story with the fortune-telling virgin will indeed also be based on quite the same way!”

[26] John says: “Yes, quite in the same way – up to what she had told you in advance; but there was a very invisible magician hiding behind her, who had long directed his all-seeing eye to you! Have you now understood me somewhat better?”

79. THE EXISTENCE OF THE HUMAN SOUL BEFORE AND AFTER PHYSICAL LIFE

[1] Hiram says: “My endlessly respected friend, to understand you I need truly more than the eminent and very limited common sense of a cynic! You all are putting beautiful flees in our ears with your strange, never expected appearance and I am almost beginning to perceive that there must obviously be a higher being in humans than just what we as humans imagine with much limitation. And now it seems to me as if I must almost think that this higher being in a human must have both a pre- as well as a post-body existence; for behold, when I was in Egypt, you can hardly have been in the world!

[2] But your inner spirit must nonetheless have existed a long time in advance, so that it as an invisible witness of all my reasons perhaps unknown to me could attend closer continuing deals. In this way alone I can sense a little your all-knowledge and all-insight in all my circumstances of life! Certainly you also knew the circumstances of Aziona’s life just as well as about mine. However, that does not make a large difference; for you as a still pure original spirit have certainly turned your all-seeing spiritual eyes onto him, just as onto me! A pre-existence of your inner spirit therefore cannot easily be denied, neither your physical co-existence; but how are things with the post-

existence? All gates and doors seemed to have been closed until now!”

[3] John says: “Much less than for the pre-existence! There is something about this, but not as individual and free as for the post-existence. For in order for the spiritual being to avoid remaining continuously bound to and within the original spirit of the eternal and endless divinity, the divinity itself has placed matter between itself and the spirit that should become human. The aim is that the original divine human spirit, if it wants to achieve a god-like independence, creates for itself from the more etheric and mental elements a being similar to itself, animates it with a substantial, but nonetheless also spiritually intelligent soul and then educates the same without being noticed in the greatest possible freedom of will. And if this soul has thus greatly increased in all good awareness and the resulting activity, so that it has become similar to its original divine spirit – mainly through the true recognition of the only true eternal God, in love towards Him as well as towards his neighbors – and at the same time full of humility, patience and modesty, then an inseparable union of the soul with the original eternal spirit for all eternity takes place.

[4] But because of that then the following happens: the soul originating from matter then becomes spirit itself; but the spirit then becomes soul in the soul and is thus an eternally free, independent and very god-like free self-active being, equipped with all those characteristics which are of the original eternal divinity.

[5] It then very easily goes without saying that the body has nothing more to do nor can it without any further explanations! For the food which a person consumes daily makes up a periodic part of nourishment for the human body for a certain time, from which the already solid body, and through it then also the soul, takes its substantial and specific nourishment and replenishment. But if the periodic body of food has done what it must, it is then removed from the more solid body, which is still closely connected to the soul, as unusable for the future. If it

remains as a very coarsely material part of the body in the more solid and already more related body with the soul, it would obviously lead to the unavoidable death of the more solid body.

[6] But once the soul has been appropriately formed in the body, that is in its shape of being as well as in free however natured recognition, loving, willing and acting, then two cases can occur: Either the soul is then already quite mature for its divine spirit, that is it is already very spiritual, or the soul is indeed formed as a spiritual being and more or less consistent, but the inner, spiritual element still stands very much in question, and it shows as a consequence of its great and necessarily quite free determination much more inclination, again to fully transfer over into matter, than to freely swing over into its spiritual element; so it is freed in both cases from the body.

[7] In the first and naturally luckiest case the divine human spirit has already reached its goal and then eternally needs indeed no material means any longer, because it has already once reached its goal through the same also for eternity. Or the all-seeing and all-feeling spirit notices that the soul formed from the matter called out with time begins to tend again towards the element from which it was actually taken – then its original divine spirit it tears away from the body, even if under the greatest pains, and then forms it only on the other side that is in the kingdom of souls, for itself, but constantly as unnoticed as possible; for every restricted and directed formation of the soul would be worse than none at all.

[8] But this remark has to be mentioned here and stressed that an education of the soul only in the beyond takes a much longer time and nonetheless never can reach that very highest level as opposed to a formation of the soul that happened on this side, still in the body; for in that way also the more noble part of the body is healed as well, and almost all the flesh achieves with the soul and with it with the spirit united with it a type of enlightenment and simultaneous resurrection and then forms for eternity a being fully united with the soul and spirit. But only very few people ever achieve that on Earth – but very many

shortly after the death of the body. And behold, you have now got the post-existence of every person before you just as the straightest line of exactly the deepest truth!

[9] If this is still somewhat foreign and difficult to understand, you can easily ask me new questions. Therefore you now have to speak again or even friend Aziona. Think and speak and I will give you another correct answer!”

80. HIRAM’S OBJECTIONS AGAINST THE ETERNAL EXISTENCE OF MAN

[1] Hiram, as the more talented speaker, says: “Dearest friend, there is still no talk among us of a clear insight in what you have just said, but we believe you as a result of your too great wisdom; for whoever has knowledge and insight which penetrate everything in all possible events on this Earth and even can read the most secret thoughts of man as if from an open book must also have been well-versed most deeply and truthfully in all possible spheres and ways of life, of which not the slightest doubt can possibly remain any longer.

[2] We now believe what you have said as firmly as rock. Indeed the purely spiritual pre-existence and the present-worldly material existence of soul development and test according to your presentation does not allow any further questions any longer, because things can only be thought of thus and impossibly in any other way and likewise exist – for the designated and ever same effects must indeed also have the same causes; that is now decided among us! – but as far as the post-existence is concerned, there is indeed still a number of extremely important questions, whose basic answer must then be a little bit more difficult for you.

[3] You see, I cannot imagine above all the reason for even an – as you have said – eternal existence after shedding the body! What should we do then throughout the never-ending eternity? What a terrible boredom will finally have to join, even in the enjoyment of the highest, indescribable bliss! And worst of all is

a highly perfected spirit, who naturally will have nothing more to learn! For him a monotony in life will have to set in which we cannot imagine at all.

[4] I would allow myself to remain ten thousand years of life under very favorable circumstances in life for my own sake, but physically on this Earth; for no one will learn everything and be able to say: Now there is nothing on the whole Earth anymore which is not fully familiar to me! But now I place a highly perfect spirit on this Earth, only equipped with your highly wonderful omniscience! With one sharp glance he will get to know all your secrets of all the future and the past! What happens afterwards, if he has to remain strictly on this Earth? He could gloat over the foolishness of man and spend his time using his power to chase peoples to and fro – otherwise he would have to become bored beyond imagination!

[5] With my common sense I do not see the actual and above all blissful reason for an eternal after-life. In the end even the question of space begins to worry us very much. If for example on this Earth people are created for a hundred thousand times a hundred thousand years like now and everything that is sea does not become land, where – where then should all the people have space and find their food? And what space will all the eternally existing spirits need? For within any space the spirits must also live, because no existence is conceivable outside the space that is supposed to be infinite according to Plato.

[6] Therefore it is in my opinion much more logical and appropriate for pure common sense to accept only a temporary after-life than an eternal one, which cannot be brought to any sort of beneficial relationship either with the feelings of life or with space. And at least if we observe things in the right light, the final annihilation of a temporally animated being still has the greatest advantage over any existence however profitable, and an inner feeling always tells me: Despite all even the highest human wisdom the physical death is and remains nonetheless the last line of all things! – What do you say to that now, noble and most wonderful friend?"

81. INFINITY, ETERNITY AND HAPPINESS

[1] John says: “Yes, my dear friends, that certainly only depends from which stand-point one sees life at all, quite particularly however the spiritual life. That one also has a correct realization of one’s self, through which a correct and true perception of God and His countless many miracles and creations, which have already to show you things in the area of matter, with whose incredibly amazing observance you will never be finished within eons of years, not to mention then the purely spiritual creations, of which one can say: Until now it has never entered human sense to feel even in the slightest part what God has prepared as blessings for those who truly recognize Him and then love Him above all else and also their neighbor out of love for Him wherever acceptable, with advice and deed. How can there ever be talk of boredom, where the most perfect possible spirit only begins to see that he is standing only at the beginning of the revelation of the most countless miracles of eternal power and wisdom and the highest love of God the Lord and Father of eternity? Oh, what thoughts take possession of your great limitation in every deeper cognition of life!

[2] Just look at the sun, which gives the Earth the day! What do you know about this magnificent star? Nothing! Yes, you do not even know about its organization and its relationship to this Earth! You think and believe only what you can perceive with your senses; but things are quite different. Not this Earth stands as if in an eternal center, and the sun does not and never cannot go around it, although it seems so, but instead the sun is the center for this with the moon and the planets that you are familiar with, and this Earth along with its moon, as well as all the other planets move at various distances around the sun. The almost 25-hour orbit of the Earth around its polar axis creates the daily rising and setting of the sun.

[3] Certainly you may not believe that because of the limitation of your insight, but future peoples, to whom God will give the correct light, will see that very clearly.

[4] You can now believe me since you know that I can have a deepest founded knowledge of all truth. But since we now have touched upon the sun, so I tell you that it is a thousand times a thousand times bigger than this Earth. What miracles you never dreamt of cover its wide expanses! What a number of the most wonderful creatures of God walk there in the greatest harmony on its extremely wide spread out realms of light and rejoice in their blessed being! Their beauty is already of such extent that you can observe and be amazed at a human form from there here on Earth for an eternity without ever having enough of looking at it! What I say to you is entirely and highest truth and not in the least any sort of exaggeration.

[5] But if a life of ten thousand years on this scanty Earth according to your admission in bearably good circumstances of life would not be unpleasant, I would like to then hear from you the number of years which you would like to live out very decently on the sun!

[6] But that is not the only sun in the endless space of creation, but instead there are countless many and among them many of such an immeasurable size that even this enormously great sun for your understanding would be compared to that giant sun hardly like a snowflake in comparison with the size of this Earth.

[7] But if things are so in the kingdom of material creation, how much more than in the endless kingdom of the spiritual creations of the Lord God and Father of eternity! And you want to speak about boredom in the eternal after-life of a person who has completely become a perfect spirit?!

[8] And if you will have observed the ever greater miracles of God for eon times eons of Earth years as a pure, independent and free spirit in the certainly very most heavenly society of the pure spirits related to you, you will for endlessly long not even stand at the beginning! If you really gather the courage, you must indeed receive an ever-increasing joy in life and no revulsion before the same! Speak again now you, how does this suit you?"

82. THREE OBJECTIONS AGAINST THE CONTINUATION OF LIFE AFTER DEATH

[1] Hiram says: "I am amazed at your knowledge of things. No school of the world or your imagination gave you this! It almost seems to be because you have developed it here before us so easily and as something very familiar to you since an unthinkably long time; for truly, such a thing cannot be made up from thin air! Now we are telling you only that we understand and comprehend of all indeed as much as nothing basically, but we believe it completely because you tell us so, who have laid for us now in the short time of our being together indeed the very most enormous elements of your all-knowledge and your most incorruptible truthfulness in the simplest and clearest way in the world.

[2] But nevertheless I have another three important questions to ask you as far as the after-life is concerned. If you can give us also a satisfactory solution, we will then give up all our cynical wisdom for your sake and then ask you to teach us a better one. But the questions are very short and simply these:

[3] What sort of spirits are these that place their souls which are to be formed in the bodies of deaf-mutes and in those who are completely sappy from birth and the bodies of fools? What a spiritual development of a human soul allows itself to be awaited in such bodies according to our basic principles of reason? – That is the first question.

[4] What about the souls of children who die long before they actually are capable of their existence, at which there can be no talk at all of any spiritual development? From which other-worldly perfectly pure spirits from God do these come from? – You see, friend that is the second very important question!

[5] And the third question is this: What about those souls which have reached some world education and intelligence on the Earth on their flesh indeed, but then intentionally and very arbitrarily become entirely true abominations to the better human society? Why did the wise spirits certainly from God

like you who placed them into existence allowed that, and why did they not care more for them who were called into being by them and trying to become one with them? Or is that something for the pure spirit whose level of education contains a soul in this world and in its body?

[6] You see, friend, there are still some contradictions to your previous speech which we even with the best will cannot bring under one hat! For either the action of such a union in life a highly serious one, on which the good or evil then the whole eternity depends – and it cannot possibly be all the same to the powerful other-worldly spirit whether his soul, developed either through his power and intelligence from God or out of matter, will become a true abomination even to him as a perfected spiritual being – or this previously-mentioned action is no highly and even holy serious one, but instead only a game of whims. Then we are right above all your wisdom no matter how high undeniably, if we claim that in the great natural world everything is only a vain game of forces, and we are living only as temporal jokes of the great nature, and the end comes with death for ever, unconcerned, which makes somewhere immortal perfect spirits which never worry about all of nature!

[7] For if for example some other-worldly spirit wants to call me into existence through God, but then no longer wants to look after me at all, he is then of no use at all, and if I as a soul should form myself entirely for him, without him helping in any noticeable way, then I can do without such a lazy spirit for all eternity! – Well, friend, how is it going there with your good and wise answer?”

[8] Peter says to Me secretly: “Lord, now I am already at the end of my wisdom too! I am now very worried about how John will get out of that one!”

[9] I said: “Do not worry! Through Me and with Me everything is possible!”

83. THE NECESSITY OF THE DIVERSITY OF BEINGS AND CIRCUMSTANCE ON THE EARTH

[1] At this John began to speak again and said: “My dear friends, if your insight was only half as developed, things would have been done with few words; but as it is indeed several will be needed. But so that you understand, I must first give to you all a very new revelation. And as the first calls forth and gives the other, and before you thought about coming to me with the three critical questions, I already knew about it and in my previous true image that I gave to you I built the material creation. Oh, you certainly do not come to me ever with a question which I had not known already long in advance! But if I have known already long in advance about the question to come, as well as your travel stories, you can also easily imagine that a final answer will not be too difficult for me either. – What do you think at that, Hiram?”

[2] Hiram says: “Oh yes, this seems just like you! But I did not ask you the three questions in order to try your most deeply-tested wisdom even further; but because one already gives the other, I would like to hear from you in this most serious issue then also a final conclusion which certainly no one but you would be capable of giving me, without coming too close to the certainly also most cogent wisdom of your companions. Do me the goodness and speak – we want to listen to you with the most attentive anticipation!”

[3] John says: “Well then, listen! There are differences in whatever you see on Earth. What would you say if on this Earth all the creatures looked just as similar as for example the sparrows on the roof, so that one could not tell male from female?”

[4] Hiram says: “That would be something unbearably boring!”

[5] John says: “Good! Thus it would also be unbearably boring if all people possessed exactly the same form, the same strength, the same age, the same voice and language and the very same instinctive common sense!”

[6] Hiram says: “Ah that would be something very terrible!”

[7] John says further: “Would the Earth be cheerful and enjoyable to look at either completely without mountains or without any similar differentiation, and if on the Earth there was only one type of tree and only one type of grass, and if there was no sea, but only sheer little, shallow and exactly the same ponds, no greater deep lakes, no great rivers and currents, but instead only sheer straight-sided square little clouds in the sky, which continually moved on very slowly only in one and the same direction?! Would it be pleasant if you saw in the firmament instead of the various constellations either only suns or only moons without any change of the day with the calm night?!”

[8] Hiram says: “I beg you, friend, come to an end soon with all this; for even the thought of it drives a man of our sort to desperation! For only the greatest variation in everything can give life a pleasure!”

[9] Even Aziona says: “Brother Hiram, can’t you feel yet where all this is going and how you have been already caught?”

[10] Hiram says: “I am indeed beginning to feel a bit of something of a light breeze! But let’s leave the most noble and wisest friend continue for our own good quite undisturbed!”

[11] Now John continues to speak on and says: “Good friends, if already on earth the greatest possible uniformity in all things must fill you with the most horrible boredom, and only the most magnificent and diverse varieties and changes give you pleasure – how can you imagine spirits of infinitely greater perfection, as principal life-intelligences, to live on forever in the greatest monotony, one resembling another to a T, throughout all of everlasting infinity? Oh look, what a shallow and lopsided view you have of God and His unending spirit-realm.

[12] There, as here, countless differences must exist, otherwise no being, once it has reached greater perfection, could feel bliss and rapture at the wonders created by God. Likewise, there are countless differences amongst you people on earth so that you can serve one another wherever necessary. What does it matter

whether or not a spirit fully completes in the beyond the work he has begun here? Eternity lasts long enough for him to make up for the things that he here only seemingly neglected to do.

[13] In addition – mark this well – this Earth in particular is specially chosen and designated by God, so that exactly on her, because of the only possible achievement of the childhood of God here, among the most varied types of people and characters which appear on it there is such a great difference, which after this Earth however in the whole infinity cannot be found to such a great degree on any of the countless many other planets.

[14] But since it is only possible here to attain to the true and sole sonship of God – a fact which is well-known in its profundity to all the primordial spirits in the whole of infinity – you can well imagine that many spirits bring souls from other globes to this earth, so that also a soul from another world can be purified in the matter of this earth. Well, many succeed at their first attempt, but very many fail. If the alien soul incarnated in the flesh of this earth cannot endure the heavy pressure of this matter right from its entrance into it, it is immediately taken back by its spirit to the place from which it came.

[15] Many souls, particularly those from other worlds, cannot stand the sight of this very poor world, which is the least beautiful of all. They are those whose senses are usually poorly developed. They usually hold out for quite some time, imitating the true people of this earth in a few things. However, after such a usually short, but to them deeply significant, life they return, usually after several decades, to their homeland, of course unrecognized by the people of this earth – often successful in their great endeavor, and achieve with certainty what they attempted at the first time.

[16] Some such foreign souls often travel through even very many other worlds, until they then risk coming to this Earth, led by their spirits. Many are from solar worlds. Among them there are soon some very complete; but some often receive a great anger at everything that happens only on this Earth. From these

come the very evil individuals for this Earth, who rob, murder and steal whatever comes their way. Also they usually have no love for the people of this Earth and seek only to harm them in every possible way. Such only rarely escape here the just punishment for their crimes against the Earth laws of order. Quite often they return to their old homeland, where things are not too good for them either, for their spirit often begins to discipline them in a terribly severe and painful manner, and the prouder, more hardened and selfish-stubborn a soul is, the longer will such a process last.

[17] Yes, Sometimes the same thing happens to citizens of this earth who are enticed by the strangers to perpetrate many an evil deed. It is these souls, of whom unfortunately there are many, that are called ‘devils’. These will later be tormented by their spirits out of God who will then be their guides until their complete betterment takes place. And look, this accounts for the great diversity on this earth and the peculiar conditions prevailing among the people of this earth. – I think that you, who can obviously think more keenly than other ordinary people of this earth, should now be completely in the clear regarding your questions. Or is there still anything else?”

84. QUESTION ABOUT THE MESSIAH

[1] Says Hiram: “This is now quite all right, and we have no longer any objections, for now we believe you, who alone will surely know and clearly enough comprehend it, since we know nothing about the countless strange worlds and even less about their mysterious inhabitants, who they are, what they look like and what their nature is like. But I mean to say one more thing, namely, that at least some of the better people of this earth ought to be informed from above while they are still in the flesh, so that they will be prepared to deal with such people.”

[2] Says John: “Listen, there have always been men in the world who informed the people of this earth about these and similar things through all kinds of metaphors. There are several such

references in the Song of Solomon. Yet the people, or rather their souls, have merged too deeply with worldly matter and have thus turned their backs on their spirit out of God, wherefore they are no longer able to comprehend and understand any of the highest and purely spiritual things. We came into this world precisely for this reason, to rehabilitate the souls that became depraved through their own fault and to show them the proper roads to their spiritual and eternal salvation.”

[3] In the future after us everything will be revealed by the holy spirit of God to thousands of people a thousand times brighter than I could now reveal it to you all. But if then the spirit of God will come upon you all, he will lead you in all depths of his divine wisdom, and only then will you see also perfectly clearly what you now have begun very weakly to believe. Until then believe and investigate in the Scriptures and also in the whole of nature; they will say to you that it is so and not otherwise! But you will only see the full reason later, as I said. – Do you now have anything to object to?”

[4] Says Hiram: “No, my noblest and wisest friend! Now there is no doubt at all among us about these things any longer! But since we now have talked about some subjects towards the wane of this most beautiful day, I would like to ask you about something else. I am indeed only a pure Greek, but nonetheless I have acquired some things through my time from Judaism which amused me a lot, namely their claim of a Messiah who will be nothing less than the highest divinity Himself. He will of course make them all immortal in an instant and reside in Jerusalem as their eternal, unconquerable king and from there rule the whole world and at the same time naturally the whole eternal infinity as well.

[5] They laugh at us for our mythical religion of the gods now almost in every place and declare it to be the very sheerest old nonsense; but what should one say then to the Jews about their Messiah? By heaven! Such unlimited foolishness and confusion of the human spirit has truly never crossed my path in the entire world that I have travelled! Tell me what sort of an empty joke

is behind it all! That is indeed a truly most terrible panache by the particularly very distinguished Jews mainly against us Greeks and Romans, and they rejoice already that their Zeus will drive us out of their lands with an enormous flaming sword, at every well-struck blow of which at least a hundred thousand of the most destructive bolts of lightning will spring forth over all the Gentiles! Well, that is a little bit too much! – What do you say then as a Jew yourself to this old, foolish Jewish joke?”

[6] John says: “This issue is also not quite as senseless as you as a pure Greek might think; and perhaps it is closer to you than you could ever think! But of course in the way that you have heard it from the mouth of the Jews it is obviously a very most colossal ridiculousness, behind which not even a spark of an even seeming truth resides! But what the Jews in the highly foolish way expect and afterwards will expect until the end of the world in vain has already appeared a long time ago hidden in front of their blind eyes and deaf ears – but not to drive out the Gentiles who have long been bothersome to the Jews, but instead quite the reverse: The Jews will be driven out of the land and the Gentiles will be given the word of God forever! Yet we will begin a significant conversation on this topic later; but now we want to begin to sort out an evening meal and accommodation! For we will remain here tomorrow as well and then another few days, and then much will be discussed.”

[7] Both say, quite overjoyed at this assurance: “Immediately on all our sides as far as possible everything will be best looked after!”

[8] With this both leave very cheerfully, and I praised the disciple for his untiring perseverance and for his truly very great patience.

85. JOHN IS AFRAID OF HIRAM'S SHARP INTELLECT

[1] While both these fishermen with their wives and children prepared the evening meal for us, finally Judas Iscariot, who had become very sheepish, asked once again who would send the ship back to old Mark if we no longer needed it.

[2] I said: "Worry about something better than such worldly trivialities; for He who built this ship for Mark in a miraculous way will know how He has to bring it back to him! How come you still cannot ever see to something spiritual, but instead certainly you always worry only about something worldly! What do you profit from the world, or what would you profit if you won the whole world, but suffered the greatest harm to your soul? What can you give then to save your spoilt soul?!"

[3] Just look at these poor fishermen! They are the soberest and otherwise the friendliest people. They expect no reward for their life after the death of their body, and nonetheless the entire world with its temporary treasures is an abomination to them, and they have therefore retreated from the whole world to this most deserted and void corner of the Earth. Now for the first time they have heard about something more highly spiritual, and already they are full of satisfaction – and a good half of them are Gentiles; but you are a genuine Jew and belong along with Me to the seed of Judah, and nonetheless the spiritual makes little or often no impression at all on you! Tell Me now quite openly why you actually walk with Me from place to place!"

[4] Somewhat embarrassed, Judas says: "Well, yes, now everything has failed once again, because I made myself heard because of the ship! I did not have any bad or dishonest opinion about it! Forgive me, if I have made a mistake by it!"

[5] I said: "Yes, yes, a lot still has to be forgiven you! Make sure that in the end the world does not become your master!"

[6] At this Thomas wanted to whisper a few more words into Judas Iscariot's ear; but I looked at Thomas and he remained silent in all patience.

[7] But then John, My favorite, stepped up to Me and said:

“Lord, are we now more or less in order with these people? For if they should come to us somehow even worse, then I would like to ask You that You Yourself would brave them; for I become crestfallen among them as if my heart wanted to possibly not understand something correctly and fast enough coming from You and then easily say something as if it was Yours, with which I would then be in a fine pickle with these sharp-seers! For they pay attention to every word and to every similar accompanying gesture like a sly fox on his prey! Only one incorrect little word and away with them!

[8] Philopold in Kane near Kis was also almost a similar man; but nonetheless it was significantly easier to talk with them. But with these people it is much more difficult because they truly possess much experience and in addition such a sharpness of understanding as has never happened to me before! Mathael was also an extraordinary spirit; but with this Hiram here he would have had a fine task! Thus I ask You, oh Lord, once again, that at a somewhat sharper start You Yourself would take it up with him!”

[9] I said: “My dear John that will no longer be necessary! Hiram will indeed bring forward some objections concerning the Messiah, which will make you a little embarrassed; but both of us will also soon bring him onto the right path. But just you go now into the hut and make fire for them; for they have now been making an effort since they left us to start a fire by rubbing stones and wood, but cannot produce anything!”

[10] John headed for the hut and said: “Dear friends, it seems to me that today you will not have any success making fire; for I have already observed the hut for a while, but not been able to discover any fire, and my friend said to me: Go over and give the good, worried people a fire! And so I am here now to help you make a fire!”

[11] Hiram and Aziona said: “There you are extremely welcome to us then; for our better stones give no fire and the kindling has become somewhat wet in the hut, and so we have now trouble with making fire. Also it goes no better for the neighbors!”

[12] John said: “Just lay the wood on the stove and the fire will then immediately be created!”

[13] They laid the wood on the stove and Aziona said: “Well, dear friend, the wood is already on the stove! I am truly curious to see in which new way you will now make the fire!”

86. JOHN’S FIRE MIRACLE

[1] John says: “Look, like this!”

[2] John simply spoke and said: “This wood burn here on the stove and in the other huts!” and in an instant the fire in the huts burned brightly.

[3] At this, both clapped their hands over their heads in amazement and said: “No, that can only be possible for a God! We have indeed seen fire created already by the magicians with the means of rubbing their hands, but simply through the word – never! You must have had some secret powder with which you sprinkled the wood in genuine magician’s speed – which however neither I nor anyone else noticed – and the powder must have then soon caught fire in contact with the wood; the ancient Egyptians are supposed to have had such a powder. Otherwise that is a purest, very most incomprehensible miracle!”

[4] John said: “Things would naturally be best explained with that certain powder; but I took the liberty to remove this affliction in all your huts as you will immediately convince yourselves – and so the certain Egyptian fire powder may now take care for itself!”

[5] Hardly had John said this, when the neighbors hurried up partly with fear and partly with joy and hastily told what had happened in their huts.

[6] Alone Aziona calmed them down and said: “Just return to your huts quite calmly and comforted; for we already know what you have met!”

[7] At this the bringers of the news hurried home and prepared themselves for their meager meal.

[8] But now also Hiram said: “Yes, my dear and wonderful friends, now I will head home too for a short time, in order to consume my certainly already cooked fish without salt or other spices; but then I will immediately be back at your service!”

[9] Said John: “Remain here and be our guest along with Aziona’s household!”

[10] Hiram said: “Noblest friend that would really be more than much too much from your goodness to me which is constantly more and more incomprehensible! But I must care for your accommodation for the night as well, and so it is necessary that I go home for a little and prepare at least for one of you, because of the limitation of space, a comfortable camp for the night!”

[11] John says: “Neither is that necessary, for our ship, on which we can all sleep very well, has been already set up for that; but perhaps we will remain the whole night in the open air under the trees on the beautiful grass as is usual, and so you no longer have to worry about anything.”

[12] Hiram said: “Yes, if so, then certainly I will remain here without further ado! Only there is one unpleasant thing about this area, particularly at night; that is the great abundance of all sorts of evil crane flies and other flying insects; then there are here also a great number of vipers, who at night come out of their holes into the open air and often bother us very much. There are certainly here also a great number of storks and cranes, which fly to this area in hordes and catch their very rich meal; but nonetheless the scum increases so significantly that every evening there is enough to satisfy a good ten times as many storks and cranes. For this reason spending the night in the open air is nonetheless not a very pleasant thing. I would be for preferring to spend the night on the ship, where one does not need to worry about the insects, nor the crane flies and even less the vipers in the rooms!”

[13] John says: “Do not be concerned about all that; for neither the one nor the other should bother you all today, or ever again!”

[14] With this John left the hut and came back to us and wanted

to tell Me everything that had now happened.

[15] But I praised him and said: “Everything was in the best order for these people from Me! But I will now tell you something else!”

87. THE MIRACULOUS NIGHT MEAL

[1] (The Lord) – We will have a formal war to fight today towards midnight! For a second deputation from Jerusalem – since the one under Zinka has not been heard from – was sent out yesterday from Jerusalem; from whom, you can easily imagine! They come by ship and some fishermen who knew you informed them that we entered this bay today around noon. They will indeed tonight have difficulty finding their way into this bay, but in the end with the help of a couple of well-paid fishermen familiar with this place they will nonetheless arrive here. There are also two arch-Pharisees among them and a main shield bearer of Herod. But in the meantime do not tell these fishermen anything about it, because we would thus give them very unnecessary fear, because they still do not fully know us and very secretly still consider us to be magicians of the most extraordinary type!

[2] “But these pursuers will not get off so lightly as those under Zinka! They pursue Me with a rage and zeal of their own and, therefore, their enterprise shall cost them very dearly. For, erring human beings under coercion must be treated in a way different from veritable devils. Today you shall see in Me a merciless judge, in whom at this moment no love shall live! But now be very quiet about this; for our hosts are now bringing the very well-prepared evening meal!”

[3] When Aziona arrives with his food basket, he says: “Dear, divine friends! Everything would already be alright; but no table, no benches and no light! – And yet it has already become quite dark!”

[4] I said: “All that does not matter! Listen, magicians such as we are never embarrassed! We only need to say: Table, bench

and light, come here! And behold, it is all already there for our necessary comfort!”

[5] Instantly a large, covered, long table stood there surrounded by good benches, and on the table stood a large Naphtha lamp with bright sun-white light, so that the whole area around about was illuminated as bright as day. Aziona and Hiram almost let the food basket fall in shock and amazement, but soon took control of themselves and sat down, still somewhat cautiously, around the wonderful table.

[6] Hiram soon looked at Me and then at John again with amazed, but still very keen eyes, as if he was asking himself: Now I would like to know which of them the first and actual master of the company is! And finally he said out loud: “Truly, if that also belongs to the kingdom of magic, then that alone would be rewarded with ten thousand pounds of the purest gold in Alexandria!”

[7] At this Judas Iscariot could no longer hold his tongue and said quite loudly: “Oh if only I could do that, – I would not remain an hour longer in this foolish praised land where one is constantly persecuted all the time!”

[8] Here Jacob gave him a sign and reminded him of My previous admonition. So he became silent and said no further word.

[9] Aziona however called all his people from the huts and showed them the new miracle, and his wife called out: “Man, those are no magicians, they must be gods; for such a thing is something unheard-of!”

[10] Aziona said: “You may well indeed be very right; only the question is whether the high gods of Olympus would be happy with our fish!”

[11] The wife, who was a Greek from Athens and thus still a very firm Gentile, said: “Oh, man, such a thing I have heard often from the high gods! For the gods love only in their high heavens the very highest splendor; on the Earth however they always turn to the plainest and simplest person and content themselves with the very simplest food. Yes, yes, my dear

husband, thus is it quite certainly and surely!”

[12] Aziona says: “Well, well, it must be so; but now it’s all better again! Now just go into the huts again and put everything into the best order!”

88. A SHIP IS COMING WITH ITS PURSUERS

[1] Then woman headed with the many children into the hut again and began to praise the great Zeus at her work with the children for such an extremely great mercy, but nonetheless made the remark to the children that from the land in which the gods appeared nothing good was to be expected, but instead sheer bad things like war, hunger, disease and great floods.

[2] But the children said: “But these gods look very friendly! We will ask them tomorrow not to impose too terrible an evil on the Earth!”

[3] The mother said: “Just be calm and silent now! The fathers will soon sort that out with them; for we do not understand it enough.”

[4] Then it became silent in the huts and we consumed our evening meal with Aziona and Hiram, which both of them very much enjoyed, quite particularly, however, the wine and the bread, both of which Hiram could not praise enough. When the fish had been consumed, Aziona got rid of the basket, came back to us, and we remained sitting there with bread and wine at the table and no one felt in the least bit sleepy. Until one hour before midnight we spent the time with all sorts of rather unimportant tales.

[5] Only this time having passed, Hiram rose, stared out over the bay for a while, and then said with a certain trepidation: “My friends, it seems weird to me, so as if we are threatened by a great danger! I see a ship heavily manned with warriors and pursuers steering into the bay! Truly, they have nothing good in mind! You, friend, who have created this light so orderly, extinguish it so that they will lose direction and in the night drive up upon a sandbank! Tomorrow we will then ask them

what they want here, and should they become a good prize for us, we will let them pay us a visit in friendly intention.”

[6] Said I: “Let’s just leave the light to shine! Soon you shall see miracles of our power! But first they must come to us entirely; only then will we show them what according to your saying the gods can perform!”

[7] With this Hiram was satisfied; but Aziona said: “Look, dear friends, I asked you whether you were being followed by some enemies! But you said: Not at all! If you had only told us something about it – truly, we would have soon soured their arrival in this bay in such a way that they would have had enough to think about for thirty years!”

[8] I said: “I knew indeed what would happen without our fault; however, if I had told you immediately, you would have lost your necessary rest. You would have made a very great effort to block up the entrance into this bay – and what for? I have the highest power in abundance for more than a hundred thousand such enemy ships! What would be the use of such preparations? The prize along with the ship belongs in any case to you, and that will not be insignificant! They are carrying great sums of bribes and other money for their good provisions and another amount of other earthly valuables which will come very handy to you in your great poverty. I have foreseen everything very secretly in Myself and have therefore most of all for that reason not said anything to you all about it.

[9] If you had taken the ship as prize through your trickery and force, which also could very easily have been possible, you would have very soon received a ten times greater, more hostile visit from Jerusalem and you all would have been treated as murderers. Alone, that you do not have to fear in the least; for I Myself will be with you in the spirit, if not in the person, always protect you and not let anything evil happen to you.

[10] But now the truly miserable tartars are indeed approaching and will now straightaway come on land along with the two fishermen who betrayed us; pay attention to what will happen to them!”

[11] Aziona said: “Let us hope they do not carry arrows with them!”

[12] I said: “Oh no, they have only a few spears, lances, swords and chains with them; but now quiet, My dears!”

89. THE PURSUERS ARE TRIED

[1] At that moment we heard rough voices laughing mockingly and calling: “Hurrah! Hahahaha, the funny birds are sitting all together with Greek illuminations, and we have got them finally in our power!”

[2] Immediately the two arch-Pharisees stepped up to our table with the castellan of Herod and several pursuers with very fierce faces and said: “If you do not want to be brought to Jerusalem in heavy chains, follow us willingly! At the slightest resistance you will immediately be bound and shackled with the heaviest chains!”

[3] But I said: “Is there then no mercy and consideration at all possible among you all at least until tomorrow? For whether you leave with us quite innocent ones today or tomorrow, in order to cool your revenge, will be all the same!”

[4] The castellan and both the Pharisees scream: “No, it must be quite without any mercy! Just get up, and move!”

[5] I now said with a powerful and most serious voice: “Well then! Since there is no spark of compassion in you and you have become true arch-devils, all compassion for you in My heart has also been quite exhausted! Let things be for you according to your hearts, minds and nameless most evil deeds!”

[6] With these words of Mine they all suddenly became stiff and seized by the most unbearable pains, began to cry and beg and promise to do everything that I might ever demand of them – but only for Me to free them from such an unbearable torture! They wanted rather to die a thousand deaths than to bear such most unbearable pain a moment longer!

[7] But I said: “I asked you for mercy and compassion only until tomorrow and found none; therefore you shall now find

no mercy or compassion with Me! The only mercy that I will grant you consists of this: that the savage beasts of these mountains will put an end to your vilest life and do to you what you have already done to many innocent people! Yes, even the little children were not spared from your indescribable and unheard-of cruelty!

[8] You were then as just young sprites the most conscientious of the Bethlehem child murder, because you imagined killing Me then among them. But Jehovah's eternal spirit, which always filled Me with all power and strength, knew how to prevent that. After that event however you have practiced countless other unheard-of cruelties to the poor humanity, for which human reason has not yet found a name; therefore I Myself have wanted thus for you as devils in human form to come here in order to receive your well-deserved reward!"

[9] At this they howled even more and begged for mercy and promised the most complete improvement of their evil life. Only this one time I wanted to let their mercy be replaced by justice. But at the same time their cries of pain became ever worse, so that Aziona and Hiram and even some of My disciples began to beg for them.

[10] I said: "Believe Me, as soon as I release them for even ten moments from their most perfectly deserved torture, they will immediately fall upon us like the angriest tigers and want to strip the flesh from our bones! Oh, I know best of all how one has to deal with angels, people and genuine devils! Truly, for these arch-devils who have smuggled their way in among My human children there is no compassion any longer in My heart!"

[11] But the villains howled even more and begged for mercy.

[12] But I said: "Those who will put an end your pains will be here in an instant, and your black souls shall inhabit the dragons of the hottest deserts of Africa for ten thousand times a thousand years, buried in the glowing sands, Amen!"

[13] Now from all sides there came a powerful roar from the mountains, so that all the poor inhabitants of this place began to be very scared.

[14] But I comforted them and said to Aziona: “Both the fishermen should now be freed from their pain; but you take them capture and lead them into the hut!”

[15] Aziona did this. When both of those who had been led astray by money had been taken into custody, and Aziona came back to our table, immediately a whole herd of tigers and big bears sprang onto the now already terribly howling tartars, grabbed them with their teeth and sprang away hastily into the mountains as if they had only sparrows in their claws. And soon all the howling stopped; for the beasts, which I had already driven down even from the Ganges for this purpose, had soon finished their meal and then headed back quickly to their homeland.

[16] But I now said to each of them: “Never let a word pass anyone’s lips about this; for such a thing would be very bad for him! Both the fishermen however will find favor only tomorrow, and will not commit any other betrayal in this world.”

[17] Only now Hiram summoned up the courage to speak again and said now to Me: “Only now I know which of you is the lord, and I must admit that I consider you to be obviously a truest god! You are indeed goodness itself; but your anger is certainly the most terrifying thing in the whole world and under all the stars! What very miserable sprites must they have been that you would not and could not have the very least compassion with them!”

90. THE PURSUERS RELATE ABOUT THEIR LIFE

[1] I said: “I tell you: these days there is nothing more miserable on the whole Earth! I tell you: There is now on the whole Earth many, appallingly many, extremely bad and evil people, who unfortunately have become bad mostly through their education from their birth. However there has truly never been a lack of the best education for these, and they were instructed in all good teaching. But already in their childhood years they

knew how to disguise themselves through all sorts of hypocrisy, so that they were preferred everywhere and received distinctions wherever possible. This way they came even in their early years to very respected positions, but began soon with often the coarsest abuses of the power of their positions to oppress the people too badly and thus became more and more dead hearted and unscrupulous. But their guile helped them on everywhere, and so they came, namely the three main leaders as schoolmates, to very high positions and were in the right place to give their true satanic greed the crudest free rein possible, and everything that their arch evil mind gave them was set into action at any cost.

[2] How many girls and boys of 8 to 12 years did they rape to death, even with utmost torture, and their flesh subsequently thrown to the many dogs they had! And if the doleful parents dared to investigate even remotely what had happened to their children, they had to be ready in advance that their last hour would soon have run out. And their bloodhounds and sworn-in servants did not behave any better, but instead wherever possible even more cruelly. If you think about all that and another thousand even worse cases, you will be capable of understanding very well My anger here.

[3] But they knew also very well that no one could betray them to the Romans as easily as I, because they had already heard many a thing from Me. Thus they also always sent the bloodhounds off to investigate My person, but always without success; therefore they now wanted to carry out the desired job themselves. But then My spirit said within Me: Just up to here, and no further! And so they have now received their long-deserved reward here quite in full.

[4] Collect up their weapons and chains; for you will be able to utilize them as useful household instruments and for catching fish in the winter! There under that cliff wall in the forest you will find their torn clothes, because they were eaten there by the animals, also gnawed bones. But only go there after one month, until the ants also have done their job! You will find also a

number of earthly riches which in time and at a good occasion can be sold well to Greek traders; but for the meantime take it easy!

[5] The ship contains five hundred pounds of gold, silver and a number of other valuables – that all belongs to you along with the ship; but be just and unselfish with the distribution, and take only according to your need! The ship here is as good as stranded here, stands without a captain and belongs entirely to you according to Roman maritime law – *primo occupanti ius*! Are you satisfied with that?”

[6] Aziona and Hiram say: “Lord and Master in all power, wisdom and strength of the perfect spirit of a very highest divinity! Who could not be satisfied with that?! And all the more so because we now see that this is truly only a gift from above!”

91. THE GREED OF JUDAS.

HEALTHIER TO SLEEP IN A SLANTED POSITION.

[1] (Aziona and Hiram) – We both are now already quite in order to believe that you above all are a half-god, and this young man (John) also; the others indeed have not let anything be noticed of their divine characteristics, but there will certainly be such a thing, because they belong to the two of you! Only the one there with a somewhat gloomy manner still has a strongly human appearance and will be among you all only a somewhat better person, because we previously have noticed, when the enemy ship approached our harbor, how much he, being very concerned, tried to hide his money pouch under his undercoat very actively; for gods do not need this rubbish of the Earth!”

[2] Here some of the disciples almost began to laugh, and Thomas clapped Judas Iscariot pretty firmly on the shoulders and said: “Good shot, shepherd! Your arrows go straight along the line! That was a blow at the right time! I would have willingly rebuked your ogling with the ship and with that cliff wall over there very loudly; but I thought to myself: Such a

thing will perhaps be done by someone else! And correct, I was not deceived in my truly most longing expectation! Look, you could easily have been carried away by a passing bear behind the cliff. If you casually had not been eaten up with the others by some genuine Indian sweet tooth, tomorrow morning you could have made all those valuables over there your own! But now things look a little ominous!

[3] Well, because you have only brought your mite at the approaching danger into the dry under the undercoat, so you are in any case to be praised as a good landlord and economist! But you know, a secret collection, like you tried in Kis – you know in the great courtyard there – and with Mark in the tents of Ouran, will not work here! Yes, this time there is truly no hope for you, poor chap! In your place I would have turned my back on this company long ago!”

[4] At this Judas Iscariot actually doesn't know what he can say in return and so he puts everything away calmly; for he has received a great fear of Me at My merciless punishment of the tartars. But he soon laid himself down on the grass and began to sleep.

[5] At this Hiram said: “Yes, yes, now I have seen the man very well! He is the same that I saw in my light dream known well to you quite darkly and without any light; you, Lord and Master, however, were the most shining! But tell me now, you heavenly friends, have you then according to our human beings no sleep and no tiredness? We would now like to look around all sorts of matting that we have and other equipment for rest!”

[6] I said: “Oh, leave that all be! We are now resting very well at this table and on these benches now even equipped with good backs. I will even tell you as in a physical and medical respect that people could prolong their earthly life span by a good third if they used good couches and easy-chairs like the ones you see here, instead of lying flat in their beds, for the blood circulation varies too much between day and night when a person lies flat. This variation invites already at an early age all kinds of obstructions and changes in the alimentary canal. However, if

people slept on chairs, they would remain well for many years.

[7] Abraham, Isaac and Jacob slept only in certain arm chairs and resting chairs and never used any beds; they were very moderate in everything and lived to a ripe old age, retaining the full vigor of the soul. Yet in later times, when people no longer observed these rules, their life span was reduced by more than half.

[8] Those who suffer most from the harmful effect of lying flat are the pregnant women. Firstly, the infants become stunted and weakened already in the womb; secondly, the difficult and often very malformed births are due to the flat position at night. – Let Me tell you this for your physical health! Whoever will turn towards it will feel the physical good consequences of it.

[9] Besides, in summertime you shall sleep outdoors whenever possible rather than in the rooms and stuffy huts, and you will soon feel the good consequences. Only in wintertime can you use the moderately warm, yet always clean and dry rooms. Therefore, he who lives according to the original order and is moderate in food and drink will have little to bother with physicians and pharmacies.”

[10] Hiram and Aziona say: “Oh you true, divine Lord and Master of life, we owe you also for this a truly never-ending thanks, and we will put your extremely wise advice into action according to our power and insight!”

[11] “I would like to add here personally,” says Hiram: “The Master of all life must know best what actually is of best use and avail in life! But as once the very first people must have lived on this earth, there is the question in which natural way they lived!”

92. EARLY HISTORY OF MAN

[1] I said: “Yes, My dear friends of much experience and insight, a for you understandable answer will be difficult for us. For firstly this Earth is already a terribly old planet for your concept of time; there is no comprehensible number for you by which one can count the many years of its existence.

[2] Yet people of the kind the earth is now carrying have actually been in existence for only a little over 4,000 years. The then living first people were people like you, but because of their way of behavior they split up into two classes, that of the children of God whose hearts recognized God and remained faithful to Him, and that of the children of the world who more and more forgot God and, like most people nowadays, only served the world in everything. They built cities and all kinds of temples for their idols but, as now, their god was mammon. They lived in the same way people live now. Therefore, their life span was short, just as it is now.

[3] It was a totally different matter with the children of God. They lived only in the mountains, led a very simple and natural life and very rarely visited the plains. There were no cities, hamlets, villages or timber dwellings, but only neat expanses of lawn surrounded by living trees. Towards the trees they made a kind of embankment and, wherever necessary, covered the side facing the trees thickly with moss. This inner circular mound served as a comfortable resting bench during the day and as a bed during the night.

[4] Their food consisted mainly in good ripe fruits and in all kinds of tasty roots and milk. As time went by they learnt, taught through inner revelation, to manufacture the necessary utensils from iron and other metals. So they carried on agriculture, made flour and managed to prepare a very good bread and many other things, but all very simple, they were only concerned with the expediency of everything, and thus for nearly 2,000 years they lived very simply and reached a ripe old age.

[5] Only when, gradually, they let themselves be beguiled by the splendor and great beauty of the children of the world were they punished in that they were often subjugated by the children of the world and virtually made their slaves — save a very small number, who up to the time of Noah and ever after remained faithful to God, but because of it they changed in everything. They became physically smaller and weaker and seldom reached a life span of 100 years, whereas before they had often lived to almost 1000 years.

[6] However, as is commonly known, all the first men of the earth who had become completely worldly were at the time of Noah through their own fault drowned by the tremendous Deluge, for the flood rose above the greatest part of the then populated earth, so much so that the mighty waves produced by the storms and gales sometimes slapped several yards high over almost the highest peaks. Therefore, all life was wiped out save Noah and his small family and, likewise, all the animals except those that Noah sheltered in his ark. But, as you know, with Noah there began a totally new epoch of the earth. (Dealt with in greater detail in the Lorber work ‘The Household of God.’ - Ed.)

[7] Thus you now have a very briefly summarized, but faithful image of the original people of this Earth and may see from that more vividly that the advice I gave to you is a very good and correct one.”

[8] Hiram says: “But you alone extremely wise and most powerful Master of life and Lord of all people! If the Earth is so terribly old already, what existed before the actual human race like us on this Earth? For it could not have orbited the giant sun void and empty for half an eternity until your first humans four thousand years ago! Or was it until then really just void and empty? It is indeed very improper of me, to ask such a thing of you; but I see that in you and this young man there is truly a type of all-knowledge unmistakably, and so in this respect you will satisfy my inquisitive intrusiveness.”

93. EARLY HISTORY OF THE LIVING CREATURES ON EARTH

[1] I said: "Oh just ask, there should never be a lack of answers, and constantly in such which alone hide the constant and indestructible external and inner truth of life in itself! Thus just pay very good attention to what I will tell you in answer to your question!

[2] You see, as on countless other worlds similar to this earth, there had here existed prior to the first true men beings that in their outer form bore a considerable resemblance to the present-day human beings. And there have been many epochs on this earth, in the course of which an earlier generation completely vanished and was always gradually replaced by another that was superior in some respect.

[3] A very long time ago, before such races replaced one another usually every 7,000 years but definitely every 14,000 years, the Earth became only animated by all sorts of plant life on the waterless parts and only after that all sorts of great and small warm-blooded animals gradually emerged. The kingdom of water animals and afterwards the amphibians however was already before the greatest vegetation of the dry lands extremely strongly and powerfully represented, just as the kingdom of all sorts of flying insects like the fly and thousands of their sort, and with them almost the same original types of birds, which of course now no longer exist, although the fly as the first living creature and as the beginning of all flying animals is the same till today on the planet and will remain so in the future.

[4] When the Earth became ever more humus-rich and through frequent inner, greatest outbreaks of fire, through which the hardened underwater ground was broken up forcibly in many thousand points into long and outstretched ranges of mountains and also so formed through other powerful storms of the air and in the waters, so that both as a consequence of the greater and drier spaces, as their more solid ability to bring forth vegetation already more perfect beings equipped with more intelligence

could find their subsistence. Only then the created men were called into individual existence through the wisest, eternal and almighty spirit of God.

[5] From then on they changed, as has already been shown, during for you all incomprehensibly long times of the Earth, and always one more perfect race suppressed the previous, less perfect one.

[6] You see, over this dry point, which certainly stands raised more than twenty men's height over the sea level of this small lake, the sea has stood many thousand times a thousand times. It certainly was dry again with an often greatly changed form just as now. And before 6000 years will pass by from now, it will find itself under the sea again and then in a time of again about 9,000 to 10,000 years find itself dry again like now. That change will constantly happen on earth until the earth, or rather its matter, will have completely been transformed into life."

[7] Hiram says: "Oh Lord and only Master of all life and existence! How will things stand for the people who will certainly also still exist then at another flood? They will all then be miserably drowned again!"

[8] I said: "Oh not at all; for such periodic floods of the sea occur always very slowly and quite unnoticed, so that all the people can find sufficient time to escape the sea to the southern parts of the Earth, in which the sea through its retreat will liberate extremely large dry areas of land, because in such periods it will flow more towards the north again. And like that it will be again at its retreat to the south.

[9] Thus people have nothing at all to fear any more, and My spirit will lead them then so that they will take the right precautions a long time in advance. Have you understood that now a little?"

[10] Hiram says: "Yes, it indeed seems to me as if I have understood it; but in order to reach a very clear insight into these never-before imagined and even less heard-of wonderful circumstances, which lie somewhere in the most enormous great nature of the great world and its order, there more than my

infinitely limited understanding is needed! I cannot possibly understand it in its basics; but I believe you at your word; for you are wise enough to know all this very exactly, since your spirit, as Aziona told me today, is supposed to be quite one in power, in sight and in highly most perfect realization with the spirit of the very highest divinity, which I do not see how that is possible, but I believe it, because you now have given us such extremely powerful evidence of this. Perhaps a time will still come for us in which we will see things better than now; but for now we must only believe.”

94. THE DIVERSITY OF THE WORLDS

[1] Here Aziona says: “But tell me, you incomprehensible wise man, is there in the endless universe of creation then other such worlds, on which, let’s say, people have the same job just like us in everything?”

[2] I said: “Friend, just look at your body with a correct attentiveness and you will notice a number of different limbs and parts! Can these only have one designation? Can the brain and the stomach have one and the same designation, or the eye and the ear, the hands and the feet, or the nose and the mouth? Look, the human body is put together from so countless many smallest parts in the very most artistic way, even the two very next and most similar parts, forming one and the same organ, do not have the very same character and designation!

[3] For example, firmly side by side sit two individual nerves. Both receive the same food and are animated by the same fluid of life, and their job is to hold two hairs standing firmly side by side onto the head and to make them grow. Well, these two most insignificant nerves should also be fully similar to one another in determination as the same cause of exact effects! But I said: Oh not at all! These two nerves are just as little similar to each other in designation as a man and a woman, and therefore also their inner organism is a thoroughly different one.

[4] But you now think and say to yourself: Yes, then two male

and two female nerves must indeed be fully similar to one another! And I say to you: Not at all as absolute as you imagine! For if that were the case, all the hairs would have to grow on one and the same place on the head, or a very similar next male nerve organization would, only one millimeter away standing over a differently created main place, not bring any other hair to grow. Yes, it can even happen that the necessary and by all nature required desire for assimilation will also become stronger in the nerves of the roots of the hair, than is in order. But what would be the consequence of that? You will soon and easily be able to count the hairs on your head!

[5] Such an event in the body of a person is certainly an involuntary one; but nonetheless it mostly is the necessary result of the wrong striving of a sensual and material soul. The drive for assimilation is indeed necessary for reproduction and maintenance of natural life, but in its strength over or under the degree set by nature itself it is the death of the same.

[6] Let's suppose there was not the very slightest appeal to assimilation between the male and female sex, as among the animals, then the reproduction of the natural life would certainly have an end. You will both see the reason very well. The complete lack of this attraction would accordingly be also the obvious death for all natural life. But likewise an assimilation appeal and really drive which crosses all limits equals obvious death of natural life and with it also very easily the life of the soul.

[7] For example, the eye has the desire for assimilation with light. If this is not kept within correct limits and a person begins to look directly into the sun the eye soon becomes dead and thus blind through such a powerful overstimulation. And so it is with all human senses.

[8] But the mutual appeal for assimilation can be kept in its saving limits only if the free soul is given laws according to which it can direct the way of its natural life with sure steps. Naturally such laws can only be given as fully effective and bringing blessings by Him who created heaven, spirits, sun,

stars, the moon, this Earth and everything that is in it, on it and over it, breathes and live. And from the side of the creator this is also happened at all times; only there was always only few who have seriously observed such laws in everything. Those however who lived according to such statutes have always also harvested the true temporal and eternal blessings of it; the lethargic, the despisers and the unbelievers however have experienced the opposite in themselves as well as in their peers. [9] From everything that has been said, however, it emerges for your main question that in the whole endless universe of creation there is no other planet which has exactly the same and – I say – very highest designation and inner and outer set-up needed to reach the same as just this Earth.”

95. THE DIFFERENCE OF MAN ON THIS EARTH AND THOSE ON OTHER WORLDS

[1] (The Lord) – To be sure, you will find everywhere animals that resemble those on earth, likewise people, but nowhere in such a variety and diversity, for everywhere there are fewer species, both in the kingdom of plants and in that of animals, and the people do not live according to a free order but are more under judgment and act instinctively rather than according to some free cognition won spontaneously and based on experience.

[2] On the vast, great solar worlds everything that is found on the planets revolving around them is fundamentally represented in the corresponding solar zones or regions. Also, there is much wisdom among their various people capable of speech. But their language and often considerable wisdom are instinctive and given rather than free and somehow freely acquired through personal endeavor and activity. (More on this subject in the Lorber work ‘The Natural Sun’. - Ed.)

[3] But therefore there is no such thing there as merit, just as it is on this Earth no merit for the bee to build the artful honeycomb out of the substance it has gathered from the

flowers and then prepared. For surely the bee must appear to every thinker as a tool of an otherworldly spiritual intelligence rather than some independent, freely acting being. Almost the same thing applies to the human beings on all other earth globes, even though their external forms often are incomparably more beautiful and noble than those of the people on this earth.

[4] But indeed all the other human beings inhabiting the various celestial globes are yet far in advance of the instinct of the animals of this earth; for there is within them a certain tiny life-sphere, within which they have a kind of free cognition so that they are able to recognize a Supreme Deity, whom they worship in their own way. Of course, the manner of worship on these very diverse earths and worlds varies very much.

[5] Nearly all the animals of this earth also have more or less a tiny trace of a freedom-sphere within their souls, wherefore they can be tamed and taught to perform certain tasks, but this cannot be compared to the small sphere of free cognition in the human beings of other worlds. – Now I think My answer to your main question should satisfy you. Do you two now understand these things?”

96. A VIEW ON SATURN

[1] Says Hiram: “Now everything would already in the best order, since we now believe every word that you say, oh great, most eminent wise man. But since absolutely everything already seems to be possible for you, it shouldn’t be impossible then for you to allow us to take a closer look at such a totally different earthly world – but for both of us at the same time, so that we can give a valid testimonial to others afterwards!”

[2] I said: “Oh, there is nothing easier! But with your physical eyes alone it would indeed be impossible. I will thus unite the eye of your spirit, your soul and your body for a short time, and up there in the sky you will see quite a large and moderately bright star – it is the so-called planet Saturn. If you now turn your eyes to it, you will see it quickly becoming larger and

larger, and that will continue until you find yourselves like being on it completely! Then you may tell one another what you have seen! Now do this!”

[3] At this both of them began to focus at the star and quickly it becomes larger and larger. Soon they see even its cleft ring and several of its moons. Soon the moons become as large as the moon of the Earth and quickly even larger; but the planet itself already stands in an awe-inspiring size and majesty before their eyes. Their loud amazement is already beginning to exceed all limits; for while they look at all this ever more perfectly, they express loudly with their mouths everything that they see.

[4] They are now actually very close to the first, but actually most distant moon of this planet, and Hiram calls out loudly: “Ah, this is a huge, but unfortunately very barren earth! There are indeed people and animals and plants there; but everything is as if very atrophied, and it looks as if these people have only little intelligence – and they are not at all good-looking. The animals are also very poorly represented and look very strange. The plant world looks very monotone as well and severely atrophied. No, we don’t like it there at all!

[5] Ah, another world is coming towards us! Oh, that one is even worse! There’s a third, it’s also nothing – that would be the right world for wise Diogenes! We have seen it! Hey, there is a fourth and it looks no better! Just move on! Here comes a fifth already, there everything is very small; but the inhabited part nevertheless looks better than with the previous ones. The children are jumping around very cheerfully just like apes! There is no house to be seen anywhere. The animal kingdom seems to be represented very simply and very sparsely there as well, and likewise the beloved plant world! But here comes a sixth and even smaller world, and even a seventh! Oh. These are terribly ugly!

[6] But now, oh, all lightning, hail and thunder! Now an enormous world is coming towards us! Oh, it has no end at all! (N.B.: It is the outer ring.) Ah, it seems to go on in the straightest line eternally with no end! Oh, it looks quite

magnificent there! Extremely long mountain ranges seem to go on forever, and a number of lakes and rivers are visible, and people and plants have more similarity to ours. But there seems to be no trace of a noticeable culture there. The people, who look very strange, seem to know no cheerfulness and are tremendously huge. But there are no houses, nor even less any towns.

[7] Aha, now a second such large world is coming towards us yet again! That is just as if one extremely large world was stuck inside another! But otherwise there is not much difference between this and the previous great earth – and here, here comes a third already, almost the very same! Well, well, how many earths are hidden then inside one another?! But here the somewhat smaller people seem indeed to be very phantom-like, and everything is very barren – and almost no culture at all! No, we would not like to live on this world either!

[8] But here comes once again a sort of little world towards us! Well, well, in close proximity now it nonetheless looks quite acceptable; but there is nothing of any creature to be discovered! But oh, all the elements! Now here an earth is coming towards us for which one must have all respect!”

[9] At this the observation bound with every possible exclamation of amazement lasted almost half an hour, and I called the two back again to their natural state and left them the fullest memory of what they had seen in their souls and even in their brain, and then asked them how they had liked Saturn.

97. QUESTION ABOUT THE MESSIAH

[1] And Hiram answered: “Oh Lord full of omnipotence and wisdom! That was something indescribable!! Truly, the last and really innermost, immense earth was a world full of the most splendid wonders. Everything was of such a colossal size that we felt in comparison with the people there – who, by the way, were very good-looking – like mice compared to an elephant. Everything there, particularly halfway up the mountains, was on this scale, but below in the valleys things resembled more the conditions on our earth. It would require a hundred years and even more to describe everything we have seen there.

[2] Now we can thoroughly understand that the sole destiny of the earth is to carry true children in the image of the Supreme God, and we also understand that you must be completely filled with such a Supreme Spirit out of God. Otherwise you could not reveal that star Saturn so magnificently and bring it close to us for inspection. Indeed, Lord and Master, He Who created such things must be great, mighty and wise beyond our comprehension. Surely it would mean far more to us to know Him better than to retain the wonderful vision we just had and gaze at all the countless stars at close range.”

[3] We will now accordingly beg you and also this young man from the bottom of our hearts to teach us to know the actual creator of the whole spiritual and material world so truly so that we can form a very proper understanding of Him, and so that we – as, according to your words, the most perfect people and thus as positive children of His – also know what we have to do for Him in order to be as worthy as possible of what we are already through His will and what we should be even more. For we are serious people and have a will that is difficult to bend; but what we once accept and advocate, is then also advocated by stone-hard people and no changelings.”

[4] I said: “Now see, we have now come to the actual point for the sake of which alone we came to visit you, and through us you shall get to know the creator of all the countless miracles

not only more closely, but as completely as possible, as well as His will, which is easy to fulfill. This is so because every person only becomes a true child of the very highest and only true God, equipped with all gifts of wisdom and power, through the perfect fulfillment of the perceived divine will. But we have already mentioned the supposed coming Messiah of the Jews! But I would like to hear from you now a very true opinion about this issue of the Jews! Thus speak without any shyness!”

[5] Hiram thought for a few minutes and then said: “Yes, yes, Lord and Master in all things and events, we have mentioned this briefly earlier today! I have read in the Jewish books almost everything covering this; in itself, everything sounded so strange and was so full of all sorts of mystical, incomprehensible images that I, at least, could not learn anything! I asked very intelligent Jews about it at the best opportunity and convinced myself only too soon that they did not know any more about it than I, and so I must say to you out of my previous common sense only what partly I and partly also other very clear-thinking people have concluded about it.

[6] Well, at least until now, every people on the Earth has been more or less, barring some higher revelations, the self-creator of their religion, their traditions and habits and their positive hopes and will probably remain so for the most part! And that also seems to be the case with the Jews.

[7] In a larger nation things go worryingly or even badly for more or less nine tenths of people, and only one tenth can say: It is just about bearable until death! What is left then but to somehow animate the faith of a poor nation and to comfort them through all sorts of hopes sprung from the innate human poetry, either with an Elysium on the other side or with a wonderful Messiah (savior) quite identical to a first divinity. In addition naturally generation to generation goes to the grave in such hope full of blessed expectation and then rests quite calmly without faith or hope in the friendly, cool Mother Earth. I for my part do not criticize the issue at all; but things are not the way that people imagine it, despite all my sincerity!”

98. HIRAM'S OPINION ABOUT THE MESSIAH

[1] (Hiram) “Yes, indeed, a true Messiah of the nations would consist in a pure teaching through which the people could recognize themselves in their whole inner being and only thereby God as the most wise, mighty and loving cause of all being, and strive above all to keep such knowledge alive for their descendants! But it is the chronic cancerous evil of the world that no teaching, however pure, can survive in its purity for even 500 years, and this because it is only too soon perverted through the many false and impure precepts. Besides, with every new teaching, no matter how pure and true, only too soon certain elders and superiors arise who form a caste of priests. These no longer lay their hands on a plough or spade, but the only thing they do is teach, whereby they gain more and more power and, thus, lead a carefree and good life. Well, the examples of all nations now known to us show us how such a privileged caste then handles the pure religion, and it would be a shame to waste even one more word about it! And so I am of the certainly not authoritative opinion in comparison with your wisdom that a person such as you are, or even like this young man here, could actually be the correct Messiah of the people, because you all possess the correct true-to-life wisdom and the power that comes from it more than in abundance.

[2] But for that end certain great provisions would have to be made! Firstly a sifting of all people who are basically corrupted, then secondly a total obliteration of all present temples, schools, prayer houses, priests and teachers! Not a trace of the presently existent cultural state should ever remain! Only people like you and here and there some others should still remain and above all carry the greatest responsibility for the pure maintenance and transmission – let's say – of your teaching, which sets everything else of this Earth to one side according to our examples. So all people could truly be helped in time by such a true Messianic movement. But all other types of improvement and patching up are and remains in general a fruitless effort for

the good of humanity.

[3] Yes, here and there greater and smaller societies will indeed be formed which will accept, understand and also keep your teaching pure for a time; but soon either powerful worldly tartars, as we saw here a few hours ago, will fall upon it and spoil it, or the societies will set up new teachers and protectors of this teaching, out of which in time quite the same priests will develop, as we can now observe in many thousands everywhere.

[4] But above all, for the fruitful acceptance of your teaching a total turning away of the human mind from all material and worldly advantages, however they may be, is necessary. The people should never want to raise themselves above the plough, spade, axe and saw for the preparation of the most necessary needs of life and should lay no value on anything but alone on the purely spiritual, inner formation of life; then it could work. But where is that now possible with the present worldly culture of the people?! Who would abandon the countless material worldly interests?

[5] Yet if your ever so divinely true and pure teaching is sown into this old, worldly quagmire, I wonder what masses of weeds will crop up among its noble young shoots. Truly, if we could have a country of our own, far from all other people and inaccessible to them, with us the teaching would be safely preserved in its purity for the longest time, but I doubt if it will fare so well in the rest of the world.

[6] This, as mentioned before, is my opinion about the Messiah, whom the Jews are expecting in vain, in their own way. I may have made a big mistake there; but since, according to your word, every man can reach the perfection of his life only through his own activity, that is, through the cultivation and proper conduct of his heart and inner life, he needs no other Messiah but one just like you, namely, a true teacher who is knowledgeable and thereby most wise in all spheres of life. Everything else is a poetic chimera and stands alone without any trace of truth just like a rose bush full of buds and thorns, whose fruit is as good as none at all, because it gives the people

no nutrition and is little or not at all suitable for anything else. What is your opinion then of this view of mine?"

99. THE MESSIAH AND SALVATION

[1] I said: "I am quite in agreement with your opinion as regards the main issue, but cannot wholly accept it when you attack the way in which such a teaching is founded, spread and preserved, although in a certain respect your view also has something going for it.

[2] As regards the sifting of men and all their worldly works of culture, such a sifting at Noah's time visited most parts of the then inhabited earth with small exceptions the way Moses described it, though in metaphors. But a truly wise man familiar with the science of correspondences can easily discover from them the historical facts.

[3] But how was humanity, although descending only from the extremely pious and wise Noah, after only a few hundred years?

[4] Already at the time of Abraham, Sodom and Gomorrah, with the other ten cities, were on account of their great depravity destroyed by fire and brimstone from above, including all the people and livestock, so much so that no trace was left of them. Where once these cities stood you now have the Dead Sea, in which to this hour no animal can survive, and even the birds avoid crossing it.

[5] At the time of Moses the depraved Egypt was sifted for years through the well-known seven plagues so that two thirds of the people and livestock perished and the Israelites, who were the best workmen of that kingdom and had initially migrated there as the brothers of Joseph a few hundred years earlier out of poverty and who were suffering great suppression and persecution under the cruel Pharaoh, were led out of the country, so that the whole kingdom sank into the greatest poverty and anarchy. But it gradually recovered and became rich and mighty, and when it became too mighty it was again punished through war, famine and pestilence. Look at it now,

and you will find it to be like the rest of the world.

[6] From these few true facts presented here you will understand that a sifting of sinful mankind does not have by far such a beneficial effect as you imagine, for the moral deterioration of a human being, or a whole generation of men, is not so much due to a fundamentally evil volition on the part of men as you think, but rather to the vital susceptibility of the soul, that is, to the indolence to move earnestly along the recognized paths of light.

[7] But because the soul likes rest and inactivity so very much, it seeks helpers and servants who work for it or at least help it. Thereby it soon becomes wealthy, rich and mighty and begins to rule for its own benefit, gives laws and passes all sorts of decrees which bring it some advantage. And behold, in this way it usually turns into a refined soul that is not inclined to activity. This is the reason why the moral condition of whole nations has deteriorated, so much so that the nations more and more abandon the spiritual for the material.

[8] Thus the lethargy or the ever-increasing desire for idleness is and remains the root of all evil, and this characteristic of the human soul is that most evil spirit which the Scriptures call 'Satan'. Therein consists the original sin from which all men suffer and from which no one can free them except a true Messiah who comes from the heavens of the fullest life and its highest activity.

[9] All the sages living in the known parts of the world already have seen and recognized that there is an original sin among the people of this earth, but they have not been able to fathom in what it consists and how it can be fought. And exactly this will be the task of the Messiah, to redeem forever through precept and deed the people from this evil, whose outcome is the death of the soul.

[10] But man's redemption will be true and effective for him only if he follows the given directions strictly and faithfully, otherwise after the arrival of the Messiah he will be exactly the same sinful man he was prior to it. For the Messiah from the heavens will redeem from his original sin only the one who

lives in every respect exactly according to His teaching. No one should hope for any particular magical and wonderful effect from Him as regards the salvation from the mentioned hereditary sin!

[11] To be sure, the Messiah will work great miracles to testify that it is He, but the miracles as such will benefit men's souls only insofar as they will awaken the faith and activate the soul into putting the given teaching into practice.

[12] Therefore, the Messiah is like a wealthy and good landlord and innkeeper who prepares a great feast and sends his servants to all the hamlets, roads, streets and lanes and kindly invites all to come and take part in the great feast. Poor and rich, small and great, weak and strong, insignificant and mighty alike, they all will hear the voice of the messenger inviting them. Those who come will have their hunger satisfied, but those who do not want to come shall not be forced. Whether or not they come will make no difference to the innkeeper; yet only those following the invitation will receive the blessing of the great feast.

[13] The great feast will be the very teaching of the Messiah. Whoever listens to it and acts accordingly will be a true participant in the great feast and receive the blessing in its fullness. However, for him who listens to the precept without fully putting it into practice it will be like a well-laid table is for someone who does not eat of all the good food, and so it will be all the same whether or not he comes to the feast, although he is invited. Well, there you have the Messiah as He is, will be and shall remain. – What do you think now of such a true Messiah?"

100. EXPLAINING THE WORD MESSIAH

[1] Says Hiram: “Well yes, this is exactly what I am talking about. Mankind must be taught the fundamentals of truth and then be encouraged to practice them strictly according to the precept. In this way it will be easily redeemed from the unfortunately greatest arch-evil, called 'indolence', and thereby also from all the other lesser evils of body and soul resulting from it.

[2] Since You know the arch-evil from its roots, You would be an ideal Messiah to do this. Well, I may be mistaken in this, but on the other hand I am of the opinion that no Messiah will be able to give mankind a different precept from the one You are giving, You who truly knows all things, matters and circumstances of all men and creatures, and to Whom also all the forces of nature and all the spirits and gods of all regions are faithfully and obediently subject. For us here, speaking most honestly, You and the young man there are a fully true Messiah; as far as the other numerous people of the Earth are concerned, they affect us even less than nothing. If You are not enough for them, they may bring one over from India, Persia or Egypt!

[3] But as far as the teaching of Yours as a true maxim for life for the people of flesh and soul of this Earth is concerned, I believe that I have it figured out its basic elements! Love for God, respectively You, and from this the true, most unselfish love for one's neighbor is and remains eternally the foundation stone on which the whole system of life seems to rest. To this rule there must be no exception, in whichever sphere of affliction a person might need genuine help. If one stops steadfastly for this reason and then becomes active with all strength, it must unmistakably happen that one is released at least from the main hereditary sin in the shortest time! Am I right or not?”

[4] I said: “I knew indeed that you would find your way; for a truly wise man is always a true Messiah for the unwise natural man, that is, he is a mediator (Mesziaz) between pure human

reason and divine-spiritual wisdom and, thus, only reason can gain entrance into divine wisdom and become at one with it through the Mesziaz.

[5] The wiser the intermediary is, the better success he will certainly achieve among his followers. And if the follower then walks steadfastly along the path of inner spiritual light, he will also remain in the light and make the life of light his own, which death cannot follow, because the life of the spiritual light is the eternal, unchanging and eternal truth, which must also eternally remain as what it is; for two and two will always give a total of four in all eternity.

[6] The way it goes with this truth which is just an example, it goes with all divinely spiritual truths from heaven. They are and remain eternally, and they themselves are alone the actual true life, because they would not be truths without life. So a soul, once it has entered such truths entirely, can never taste death, and as light and truth itself also has completely embraced the life inside itself, and that is of course a result of a genuine mediator.

[7] Therefore, My dear Hiram, you are quite right in assuming that I am a true mediator and redeemer. But it says in Scripture that the promised mediator will be a Son of the Supreme God. According to this, no mere son of the earth, however wise, could be a true, great mediator between the fallen men of the earth and the Supreme Spirit of God. He would surely have to be in full possession of a divine nature and divine attributes and, where necessary, display these openly. – What is your opinion on this?”