

Book 6

*There is no copyright for this book. This is God's Word and God's Word is free.
It may be copied freely on condition that the text will not be changed.*

*Original German book: "Das grosse Evangelium Johannes" (1851-1864).
Book 6 is translated from the German Book III - chapters 15-114.*

1. THE ONLY WAY TO REACH MAN'S GOAL IN LIFE



YRENIUS says: “Yes, now I am in the clear again; nothing is of use at all! As there is a law for every blade of grass by which it can develop, so there is only one accommodated psycho-moralistic law in the whole existence of mankind under which man can achieve his complete unbound freest independence, or there is only one unchangeable way on which one can reach his true and eternal goal; on every other one of the numerous paths of freedom on which people can morally go along the great, one true goal determined by God can never be achieved!

[2] But that the way showed to us by You, oh Lord, is the only correct and true one, I accept that now very clearly and purely, as clearly as the sun shines on the brightest midday. I also see that every person, low or high, can change to the right path quite easily if he only has the desire to do so; but I also see that no person would have been able to find this way on his own in the fullness of truth and corresponding with all conditions of life. That sort of thing must be revealed from the spirit of God to the people who have the right understanding.

[3] But if the path is now clearly signposted, in my opinion it will still be rarely taken; for the material equipment of the world has too strong a barrier on this single true and correct path, and many who walk along this path will encounter it and turn back, particularly if they do not notice within a short time some wonderful success of their effort, which does not happen so quickly to people who were tightly coupled to the world beforehand, as one might first think.

[4] I hope to achieve the great goal through Your special mercy; but I am only one, and the great Roman State has many millions. How and when will all these, who are people just as we are, arrive at this way?!”

[5] At this the young Pharisee says: “Greatest Master! That was my thought too! We can now walk the path to salvation quite calmly and happily; but how so the many millions who do not

have the opportunity to go to the source and discuss their doubts with the greatest master of life?"

[6] I say: "That has also been taken care of! For after Me the gate to Heaven remains open and what we are discussing now will still be heard after a thousand years and written down as if it was happening before the eyes of those who will walk the Earth almost two thousand years after us; and wherever there is a doubt one can receive advice from Heaven. For as a consequence every man will have to be taught by God and whoever is not taught by God will not enter the enlightened kingdom of truth."

2. THE RAISING AND CROWNING OF JESUS

[1] (The Lord) "But I say to you that it will nonetheless be constantly difficult to remain with the purest naked truth; for the world wisdom which in several places will become very acute will not understand how I can be the same person spiritually who once gave Moses the Law on Sinai under thunder and lightning and dictated to him the five books and who supports and rules all eternity with His wisdom, power, and strength! Even many of you who are all witnesses of everything that happens here and what has happened in other places do not realize that I am one with the Father in Heaven. What will the great wise men of the world say to that when such evidence reaches their ears from a thousand mouths?!

[2] Therefore only the simple-minded are informed, and not the wise of the world, for what is great for the world is a horror before God!

[3] The plain and simple person who still has as pure a heart as possible has obviously a freer soul and a freer spirit in the soul and understands more easily and quickly what belongs to the spirit; but a worldly wise man whose soul is nailed up with sheer material knowledge and no longer has a divine spirit will certainly not understand what you, for the most part, easily understood and understand in the correct depth. Nonetheless

you still do not understand everything, but after My ascension you will understand it completely!”

[4] Here Cyrenius immediately asks, “What sort of an ascension do you mean? Will you ascend to the king of all kings on Earth and be crowned?”

[5] I say: “That’s right, but not to a king of the world and also not with a crown of gold! Don’t I have the power to take for Myself a kingdom on Earth which would reach over all the ends of the Earth? Who could stop Me?”

[6] Is the essence of all things not in the hand of My Father, who is in Me as I am in Him and likewise the life of all people? How many breaths could you take without the will of My spirit, who alone enlivens and maintains everything ?!

[7] What was the use to the people in the time of Noah all their power and fine warfare? You see, My spirit let the flood come over all the kings and their people and they were all buried!

[8] What good to the powerful Pharaoh was all his great army? My spirit allowed the Israelites to cross the Red Sea without getting wet and the following army of the Pharaoh drowned!

[9] So if I wanted to be a king of this Earth, what power could ever stop me?

[10] But such a thing is far from Me and from everyone who wants to follow me; quite another ascension and coronation awaits Me, about which you will first find out details when it happens. I have already given you some hints right at the beginning of our meeting; so if you remember you will be able to imagine the rest!”

[11] Cyrenius says: “But Lord, I now know who and what You are, and what You can do – but I still don’t understand basically why You flee from Herod and from those of the temple when you have so much power?”

[12] I say: “Friend, you could have saved yourself this question! Firstly, because I already explained it to you more than enough in Nazareth, and secondly you should finally have understood from My speeches that I did not come to this world to make the dead more dead than they already are, but to bring others to life

everywhere; thus from now on no one should be sentenced. For I am now here to take on all the judgment that has been made over this earth, and all people should find salvation from eternal death through My taking of the judgment.

[13] So I am not here to beat (lay about one), instead to heal every possible wound of humanity which is beset by a thousand evils, and not to fustigate it even more.

[14] Do you think that I flee out of fear of My persecutors? Oh, if that is what you believe, you are greatly mistaken! Look at the many serious criminals! Truly, according to Moses and your Law they have deserved death a thousand times over; and yet I do not allow that to happen now, that they should be killed, instead they should receive the mercy of Heaven. If they make use of the mercy then they will also have a place in My kingdom; but if they fall by the wayside with time, they will have themselves to blame if the curse and strength of the law kills them! For look, the Law lasts forever, mercy comes only from time to time to help the people in distress; but when the mercy is not respected, one has to fall back again on the Law.”

3. THE FREEDOM OF THE HUMAN SOUL

[1] (The Lord) “Look, you are the bearer of the whole Law, of all power and all strength of Rome for the whole of Asia and a part of Africa, and nonetheless it depends on My will to execute the criminals or to let them go, and you cannot do anything against My will.

[2] So I could coerce by My will all the people of the world to do good things; but that would also be a judgment which would turn a free man into a machine.

[3] But you are not a machine because you see that what you do through My word is completely within the order of God; and if you don't understand something, then you ask and act according to your understanding, and then there is no coercion from outside, but from inside, which is within the system of free life.

[4] For if My will coerces you, then you are a bound slave, but

if your own will moves you, then you are a free man; for your will now wants what your mind, as the light of your soul, recognizes as true and good! But it would be different with the world if it was forced to act according to My will; it would not recognize what is good and true and their actions would then be a like that of an animal and even worse. For the animal stands on such a level that a force which is implanted in its nature cannot do any further moral damage to its soul, because the soul of an animal cannot have anything to do with a free moral code; but the soul of a free person would suffer great damage through an inner mechanical force, because the animal side would go quite against its free moral nature.

[5] Now, My dear Cyrenius, I hope you can see more than clearly from this why I keep away from those who persecute me as if I were fleeing, and go out of their way wherever and however possible, not to protect Me from their anger, but to keep them who are also My blind and foolish children from the eternal perdition.

[6] But if I see that some people who persecute Me nevertheless have a better nature and can recognize the correct spiritual light and pure goodness, I do not flee from them, instead I let them come to me where they can be taught to recognize their night and their judgment and finally become people according to the order of God. You have just seen a living example in the 30 young but active persecutors of My feared person. Certainly I would not have had them brought here if I had not found their hearts to be suitable for Me when they were still far away.

[7] The powers of nature were certainly forced by My will to bring them here; but their soul was not affected in any way through this. Now that they are here, they will be taught, their mind will become lighter, and they will then freely choose what is beneficial for their souls.

[8] You see, it is now almost time for the sun to send its rays out over the horizon and still it has not occurred to any of you to make any noise about a need to sleep! Why not? You see, because this is how I want it today! But that is no coercion of

the soul, only a material need which must serve the soul longer than usual. I used such coercion on you and Myself mainly for the sake of the 30, and none of you will be able to say that you are sleepy or tired. But for our vigilance we have saved 30 brothers twice over: physically and spiritually. Our effort and our vigilance is rewarded many times over and in the future will be rewarded even more; so an external coercion does no damage to any soul. But if I had forcibly dragged their souls into the light, they would have been nothing more than machines, and none of their actions would have had any more value than the action of a machine or a tool.

[9] What use, for example, is a hatchet that chops well and a saw that cuts well? That is only useful to a person who has a free and knowledgeable awareness and knows how to tell the difference between what is of service, good and useful. Or what use is light to a blind man or a running track to the lame? It is only useful to someone who has a correct awareness of himself, the need, the use and the application.

[10] The same applies to the spiritual light. The holy freedom of will of the people can and must not be touched by anyone; instead the light must be set in an open place where it can be noticed by everyone. Whoever wants to use it can do it without impediment; but whoever does not want to use it, he can leave it alone just as the light of the sun which brightens the day. But whoever wants to use it, may use it for work; but who wants to be lazy despite all the bright daylight of the sun, may do so and it does not damage the world at all. For the light does not compel any soul with free will for any action.

[11] I have power enough to turn around your cognition and to make your free will into a bound beast of burden, and the beast will go around humbly as My All-powerfulness decides; but in itself it will be dead. But if I teach you and show you and give you the correct light, then you will be free and can accept the light or leave it. Do you understand that, My dear Cyrenius?"

[12] He (Cyrenius) says: "Yes, now I understand that too and now I believe that I see the reason why You, oh Lord, have

chosen the level of lowliness to teach all people about their true destiny and how they can achieve it. But in order that one should take on a more intensive belief and a clearer insight and conviction, You do all sorts of deeds which give Your words more weight and a more intensive light. And so everything happens through You for the true salvation of man in the greatest order, and Your behavior and conduct seem to me as if You had already decided this from eternity. Maybe I am mistaken in this, though I find that very hard to believe.”

[13] I say: “No, no, you are not mistaken in the least; for God’s order must be eternal! If it was not eternal it would not be an order or a truth; for a truth must always be a truth and must therefore have been planned for eternity. But now something quite different!”

4. WRITING DOWN THE WORDS OF JESUS

[1] (The Lord) “See to it, Mark, now that the dawn begins to color the mountain peaks, that we get some breakfast; for we do not want to approach the five criminals with empty stomachs! They will be a problem for us until they are saved! But once they are saved they must have salt, bread and wine to strengthen them, for they will be very weak after the healing. But salt, bread and wine will give them the strength they need!”

[2] Mark says: “Lord, it will all be done!” At this he immediately orders his wife and children to check the kitchen so that everything would be ready at the right time. Immediately his wife, the two sons and four daughters hurry into the kitchen and get busy; some of My disciples also offer their service to clean fish, which as fishermen they can do well.

[3] Matthew and John are still reading over what they wrote down from My speech in the night, but make the casual discovery that despite their otherwise very industrious scribbling they have nonetheless left great gaps.

[4] John asks Me if I could tell them the rest. But at My sign Raphael gets to it and fills in everything in a moment. And when

the two go through their notes once again they cannot find any holes, and everything is in the best order.

[5] Simon Judas also looks through the notes and finds that as far as he can remember there is nothing missing from all the speeches and teaching that happened in the night. The healing of the 30 is also mentioned in detail and the disciples are very joyful with this.

[6] Cyrenius also mentions the desire to receive a copy if he made a good payment for the man who would write it down for him!

[7] At this Judas Iscariot is at his side and offers Cyrenius his services.

[8] But I forbid Judas such selfish dirt and say to Cyrenius, “Look at Raphael over there. Just give him some writing implements and he will be finished very soon!”

[9] Cyrenius calls immediately for his servants, has them bring a large quantity of clean parchment rolls and gives them to Raphael, who hardly touches them and then says to Cyrenius, handing him back the rolls: “Your wish is already fulfilled; you can now compare the rolls with those of the two disciples and see if anything is missing!”

[10] Cyrenius examines the rolls and finds them completely written and of course wonders because, in all his wisdom, he cannot understand such speed.

[11] But now the 30 Pharisees and Levites look at the rolls and the certain speaker who is called Hebram says: “Yes, what I have now seen and read is word for word the same as what has been discussed here; but how it is possible for the angel to write down several rolls correctly and legibly in the same moment is none of our business, and I don’t want to waste time thinking about it because I am already convinced that nothing will come of it. For we mortals will only understand the immortals when we become fully immortal ourselves, and we will only fully understand the performances of the spirits when we ourselves become pure spirits; but our fleshly selves will never be capable of this.

[12] That's why it is better not to think about such things! There are simply things and occurrences in the natural world which a mortal will never fully understand. And if he, the foolish person, begins to think about it, soon he will become crazy! It will surely be clear to the spirits in Heaven, and it can become clearer to us with time, but if we wanted to achieve clear insight now, we would have to become confused! Thus I am glad to see wonders; but it doesn't occur to me to think about it any further. And if one seriously understood something of it, one could still not imitate it; and if one cannot, then insight is not at all useful!"

[13] Cyrenius says: "You are probably right in a certain material way, but I am not concerned with imitating anything; instead that since there is an immortal spirit in me, I would like to see the spiritual things concerning my spirit with more than just tightly bound eyes, and it bothers me in every part of my being to learn such a little from out of the mouth of the wise man amongst us about the reason for this rapid writing by the angel! I want to see the mouth of a wise man moving, for our talk means nothing more than threshing empty straw. We say nothing intelligent, while a wise man's mouth gives us something to think about."

[14] Hebram says somewhat witty: "That is certain, but our surprise is due to the fact that in the end we understand the speech of the wise man just as little as the wonder itself without any enlightening speech of a wise man! For in order to understand wisdom, one must be more or less wise oneself. One cannot understand wisdom with pure understanding, no matter how healthy; one picks up a little, but not everything by all means. The Song of Solomon, who was a wise man, is more or less the easiest thing for human understanding. If you read it, you think that you understand it, but if you begin to consider it in depth, you soon arrive at the vexed conviction that you haven't understood anything at all! A little test should justify my conviction!"

5. SALOMON'S SONG

[1] (Hebram) “In the fourth chapter Solomon says: “Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes within thy locks: thy hair is as a flock of goats, that appear from mount Gilead. Thy teeth are like a flock of sheep that are even shorn, which came up from the washing; whereof every one bear twins, and none is barren among them. Thy lips are like a thread of scarlet, and thy speech is comely: thy temples are like a piece of a pomegranate within thy locks. Thy neck is like the tower of David built for an armory, whereon there hang a thousand bucklers, all shields of mighty men. Thy two breasts are like two young roes that are twins, which feed among the lilies. Until the daybreak, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense. Thou art all fair, my love; there is no spot in thee. Come with me from Lebanon, my spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards. Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck. How fair is thy love, my sister, my spouse! How much better is thy love than wine! And the smell of thine ointments than all spices! Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon. A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed. Thy plants are an orchard of pomegranates, with pleasant fruits; campfire, with spikenard, spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices: A fountain of gardens, a well of living waters, and streams from Lebanon. Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.”

[2] You see, great Cyrenius, that is how the fourth chapter goes

approximately word for word in the Song of Solomon, who was a wise man; and I will give you all the treasures of the world if you with your healthy human mind are able to decipher even one sentence!

[3] Who is the sister mentioned again and again, the dear bride who, if she looks how Solomon describes with praise, would be a picture of horror for all people, in comparison with whom a Medusa would seem to be Venus?! In brief, this is the greatest nonsense for the mind of man; what sort of corresponding sense lies in it no mind can understand, only wisdom! Whoever has wisdom will understand it, but whoever does not have it does not read such things, and if he has read it he should not think long over it; for the more he thinks it over, the less he will understand. I have learned by heart the whole Song of Solomon to understand it better – but in vain; gradually I have seen more clearly that I am an ox on the mountain.

[4] Therefore appeal rather to the clear understanding of our companions instead of their certainly large wisdom! For if they explain to you the fast writing of our angel from their wisdom, you will understand as much as you understand from the fourth chapter of the Song of Solomon; if someone explains it through their healthy mind, assuming that it is possible, well, you will understand as much as something purely spiritual can be understood. In my opinion one will not make any great progress!”

[5] Cyrenius says: “I see that you are no stupid person; for many have said that we should take the thickest nonsense of Solomon – materially understood – word for word. For that is the greatest nonsense that ever came to my ears! But despite this, this sheer nonsense begins to worry me more than the quick writing of the angel. What did this famous Croesus want to say to the Jews? Was that seriously a declaration of love to some Jewish maid who truly must have looked especially beautiful according to his description? Or is something else to be understood? But what – what is another question! Is there a key to it? If there is one, our Lord and Master will surely know best! Thus better to the smith

than to the apprentice!”

[6] Hebram says: “I am of the same opinion, and so do it! I would be more curious about this than about my future life after the grave.”

[7] At this Cyrenius turns to me and says: “Lord, did you hear the certain fourth chapter of the Song of Solomon? Tell me, is there some good sense or is it what it seems, namely sheer nonsense?!”

[8] I say: “My friend, there is good sense there, if very profound! Solomon wrote it down as the spirit dictated to him, but he basically did not understand it any better than you now. For the word of wisdom was truly given but not the full understanding. Much seemed Scythic, for what he wrote was told in corresponding images for the time.

[9] The solution and the key is He who now speaks to you. But the word, a word of eternal love since eternity, which is the purest love of God to you people, is the most beautiful bride, the true sister of man and his dear girlfriend! Read the Song with this key and you will understand it and find the truest meaning! Do you now understand something of Solomon’s wisdom?”

[10] Cyrenius says: looking at Hebram, “Do you sense, young Solomonist, from where the wind blows? These are quite different sounds to those sung in the temple of Jerusalem! Briefly, now I have the key, Solomon will be studied at home from word to word!”

[11] Hebram says: “The key seems true and completely correct; but not everything can be opened with it! We see the stars too, and the Master has occasionally given us keys in his speeches – the angel made a very meaningful mention of it as well; but what else do we know about it? Explain to me now what the bright morning star is which today shone so brightly in the morning? And you see, as little as you can explain to me the morning star from the key given by the angel, just as little will you be able to see behind the whole Wisdom of Solomon with the key of the mysterious Master! There are many images, the key to which only the true spirit carries; but I don’t doubt in the

least at this moment that the key which the Master gave you in general is the right one, and I will try to decipher something myself with it.”

[12] At this Cyrenius asks Me: “Lord, what should I think about Hebram’s speech?”

[13] I say: “He speaks well and truly; and since it is so then you already know what to think. But now leave it, for look, breakfast is ready! Our limbs need strength, and we want to be strong and then go out to the criminals; for they will soon be ready for healing!” – At this a lot of fish and bread and wine were brought to the table.

6. PREPARATION FOR THE HEALING OF THE CRIMINALS

[1] When the young Pharisees and Levites see the table so richly covered with the best-prepared fish, bread and wine, Hebram says: “Well, the disciples of the Master from Nazareth don’t live so poorly at all! Now we see no reason to hold back from being firstly Roman soldiers and then at the same time his disciples in body and soul! How often in the temple have we had to fast for the greater honor of Jehovah, and here they don’t fast, although today, as the eve of the Sabbath, strict fasting is prescribed by the Jews! And nonetheless no dishonor will be made against God, otherwise the mouth of our Lord and Master would not have ordered such a thing in His divine spirit! Briefly, whatever He says and wants we will also now always do, whether it is easy or hard for us! For the spirit which makes the sun rise on the Sabbath just as on a working day and gives no holiday to the winds, is certainly greater than the foolish spirit of the temple who once ordered three pre- and three post-Sabbath holidays for the correct sanctification of the Sabbath. But since the week has only seven days including the Sabbath the question arose, when should we work at all in these circumstances? The blind lawgiver saw his stupidity and was dealt with accordingly afterwards. Peace to his ashes!

[2] Briefly, the correct spirit of God shines out of our new Lord and master on all sides, and therefore we want to and we will be his disciples by death and by life and by murder and fire; but we have turned our backs away from the temple for ever! Amen. Therefore let it be so, and it will be so! We have fasted enough and achieved nothing through it; but on our travels we have neglected the foolish, exaggerated fasting, we ate and drank even on the eve of the Sabbath and on the day of the New Moon, in this new, humanly sensible way we have now reached the highest point that a person can reach. Therefore be of good spirit! We already have the prophesied Messiah, and the temple will probably not see Him for a long time yet and if they do see Him, they will surely not recognize Him. But we have Him and recognize Him and therefore we rejoice and say: Hosanna to Him whom we have found! To Him alone be all our respect and love!”

[3]Julius says: That is right, I agree and I add: Holy and Blessed be all people who are of a good will!”

[4] Cyrenius says: “Yes, indeed, salvation to all the world and mercy from above, and highly praised be the name of our Savior, who is called Jesus! Let in future all the nations of Earth, all angels of Heaven, all spirits under and above the Earth bow their knee!”

[5] The angel, Jarah, Josoe, Ebahl and all the disciples say a loud “Amen!”

[6] After this Amen I say: “And now, my friends and brothers, we want to eat and drink; for the time for the healing of the five nears!” At this everyone reaches for the fish, the bread, and in the end for the wine.

[7]And so the breakfast was taken in a short time, visibly with the greatest appetite in the world; for the fish were prepared so tastily that the good taste encouraged us to eat more than usual. Also My Jarah reached forward valiantly and Raphael no less, which surprised the young Levites and Pharisees so much that they began to ask one another how the angel, who of course must be a purest spirit, was tearing the fish and the bread and

the wine with a burning hunger and how his disciple began to eat with gusto, not at all ashamed to keep pace with her master.

[8] But Hebram said to his companions: “How can such a thing surprise you? The good angel, who with great ease tackled the 30-pound stone in his tender fingers, can surely tackle the soft fish, the bread and the wine even more easily! But that his dear disciple almost catches him up in eating as much as she can, that is due to her healthy growth; for the girl seems to be hardly 15 springs in her appearance but is as strong as a maiden of twenty summers, and that comes from good nutrition. Cyrenius’ foster-son who sits between the big eater and the angel has much desire to eat; but the girl and the angel put him to shame! But it is a shame for the girl that she eats so much! She is otherwise very beautiful in figure and speaks with much enthusiasm, but eating a lot takes away from her charm. Our Master also eats and drinks with enthusiasm. But that is no surprise for such great spirits; every one that I have got to know was always a great eater and drinker! In any case, not so much is being consumed here, with the exception of the angel, who has truly put away as much as all of us together! It is strange that a pure spirit should eat material meals as much as we do! I would like to know if he passes all things through himself in the natural way, or does he take everything up into his being?”

[9] Julius, sitting near Hebram and not missing these exchanges, says: “What stupid things you gossip about because you don’t understand the nature of things! Look, Raphael is a spirit whom you cannot see in his original form; but in order for him to manifest himself as a person with permission of the Lord amongst us people, he must hide his purely spiritual being with a type of light material coat and needs for this much of the lighter material which he processes in his being to be able to appear to us visibly. There is no talk of secretion of meals in his innards since he only rarely takes things into his being, and then in his mouth. And see, that’s how things are! So don’t talk about such stupid things!

[10] But the reason why dear Jarah, a wise daughter of the inn-

keeper Ebahl in Genesareth, who is resting just beyond the angel, is eating more this morning than usual is the Lord has surely recommended her to do so because of the healing of the five severe criminals, which will certainly be memorable because He, who has already brought back the dead, has specially prepared himself for this, which to my knowledge He has never done before, and told us yesterday that it would be a difficult healing and must be prepared very efficiently and purposefully if it is to succeed! For this reason most likely He is eating more this morning than on any other day. Do you understand now?"

[11] Hebram says: "Praise God, yes, dear friend and patron! Only light in and over an appearance and the wonderful becomes something quite natural! Thus, if we in the future wonder too much over a miraculous occasion, such wonder will be good for our foolishness! For only the stupid can wonder about something that it doesn't understand; true wisdom never dreams of such a wonder because the whole run of things is known. But the 30 of us are still too foolish and there must be a lot to wonder about from our Master, Savior and in all rights our prophesied Messiah! But now He is making motions to me to stand up and go, and we will therefore begin to get ready!"

[12] I say: "Yes, it is now time; so let's rise and go out to the beach where the five are being kept for us!"

[13] As I say this, everyone rises from the long sitting and hurries out with Me onto the beach.

7. THE HEALING OF THE 5 MURDERER ROBBERS

[1] When we arrive at the five, they raise a horrible cry and roar and begin to curse everything that comes near to them.

[2] But I finally allow the soldiers, Julius and Cyrenius to stand back and say to the few soldiers, "Untie them now; for nothing can be done with them in such a state!"

[3] But the soldiers notice that this is not a good idea, since the five would be too strong and angry; if they were let free worse

would be feared than letting twenty tigers free amongst people!

[4] I now order them, saying, “I command you to do quickly what I order you; not fulfilling My demand could soon land you in a great misfortune!”

[5] After such a threat of Mine the soldiers finally do for the moment what I ordered, but with great care.

[6] When the five are free they run towards Me, fall on their faces and cry, “Oh, You almighty son of David, since You have already saved us so far, save us from eternal ruin! We do not fear death to the body, but eternal ruin! For in this night we had as well as all our terrible bodily torment also the sight of the torment of the dammed spirits in hell! And we beg You to torment us for our crimes with every thinkable evil for a hundred years in our poor bodies on this Earth – only spare us the too terrible eternal torments and agonies of hell which are indescribably dreadful!”

[7] That was the language of the true souls of these five in a moment of peace from the devil possessing their body who had to show their hell also in its worst nakedness; but immediately the bad in the bodies of the five come forwards and speak in a thousand voices out of the mouths of the five, “What do you want here, you mosquito-tamer? Do you really want to enter a war with us all-powerful gods? Just try it, and you will fight for the last time! Step back, you wretched one, otherwise we will tear you into tiniest pieces of dust and give you to the wind!”

[8] I say to this, “With what right have you been plaguing these five people for years? Who gave you permission? Know that this is your last hour! The mosquito-tamer orders you now to leave these five people for ever and to go immediately to your deepest hell!”

[9] The devils roar and say in a terrible howl, “If your power can force us, then let us rather go into the white ants of Africa; for it is better to be with them than in our hell!”

[10] “No,” I say, “I have no mercy in my heart for you and yours, because you have had none for those you have killed despite their most desperate pleading; thus now without any

mercy or pity, out with you!”

[11] At my powerful command the evil spirits come out and pull the five down to the ground.

[12] But I say: “Retreat, you miserable ones! Off to hell with you, and may you receive your reward!”

[13] But the spirits remain a little and beg for mercy and pity; for their evil is abating.

[14] I say: “But it is in you to be good, for you have knowledge of good and evil; but your arrogant will is evil and unrestrained and therefore there can be no mercy and no pity! You yourself want to suffer and to be tortured, so suffer and be tortured eternally! For My order lasts eternally and is unchanging, as you well know. But you also know what you have to do to profit from the eternal order; because you use it for your detriment however, so enjoy the damage too, and away out of my sight!”

[15] At this there is a powerful bang, smoke and fire come out of the earth and a crevice swallows up the sordid vermin. For the spirits that had been driven out showed themselves to the witnesses as jet-black snakes which now were consumed by the flaming crack in the earth, which frightened those present so much that they began to tremble.

[16] But I now turn to Mark, who stands ready with bread, wine and salt, and say to him, “Give to the five some wine now, then some bread and salt!”

[17] Now the sons of Mark lift the five from the earth and pour some wine into their open mouths. Then they come quickly to consciousness and did not know what had happened to them.

[18] But I said to them, “Now take some bread with salt and then some more wine, and you will come back to strength and full consciousness!”

[19] At this they take bread and salt and, as ordered, after a short while some more wine, and in a few moments they raise themselves, but naturally they still look very bad, pale and thin.

[20] And Cyrenius asks Me quite shyly what should now be done with the five, whether they should be set free or whether they should be looked after in some sort of care house.

[21] I say: “Leave these cares for today, tomorrow will show what should be done in future! If they are well looked after by us today then they will look better. But now we must rest here a while and you, Mark, have them bring some more oil! The tightly bound chains and cords have covered their skin with wounds and boils; these should be rubbed with oil and wine so that they soon heal!”

[22] Mark now brings some oil and his sons rub in an ointment which suits the five very well; for they admit at this treatment that it feels very good and one after the other tries to stand, which takes considerable effort at first, but gradually improves.

[23] When the five who were saved are quite better after an hour, they begin to ask where they are and what had happened to them.

[24] And Mark, who naturally is nearest with his sons says to them: “You were very ill and were brought here as such yesterday afternoon; but here is the famous Savior from Nazareth who brings help to all people, no matter what illness they have, and this Savior has now helped you. You will get to know him later.”

8. THE DESPAIR OF THE HEALED POSSESSED ONES

[1] One of the five says: “Yes, yes, it is beginning to become clear to me! It seems as if I had a bad dream and out of this dream I remember something, as if I was once caught by a band of robbers and murderers, and another four with me. We were brought to a dark hole and given over to devils. They worked on our exterior at first, to make us like them. But since we resisted very much, the devils seized our bodies. We lost consciousness and a devilish longing and insistence overpowered our hearts and we were as good as lost to ourselves. What we might then have done in such a terrible condition is completely unknown to us; but I can remember only that we were recently arrested by Roman soldiers. But what happened after that is unknown at least to me, and I don’t know how I got here or why! We must

have been heavily abused, for we are so full of wounds and boils, which don't hurt us however. Oh God, it must have been very bad for us!?"

[2] A second says: "Do you know what we were before? Look, we actually belonged to the temple and were sent as apostles to the Samaritans to win them back again for Jerusalem. But we were taught by a better person among the Samaritans and then returned and wanted to make converts for Gorazim in Judea; then we were taken by these certain devils on the border who put a spell on us so that we no longer knew who and what we were and what had actually happened to us. But how we got here, I have no idea! Yes, yes, we have to thank the temple for what has happened to us! It knows how to make people as unhappy as possible; but one knows no example of the temple ever making anyone happy! Only the highest people and the high Pharisee and the oldest scribes are the happy ones in the temple, but the others are the poor slaves and hungry traders of the temple!"

[3] A third says: "Yes, now I can remember how we were plagued with fasting and other penances in the temple! Oh God, we can thank our parents for all our misfortune! It says in the Law of Moses: Honor thy father and thy mother, so that you may live long and fruitfully on Earth! We had honored our parents always through obedience to what they demanded from us; we became templars according to their will although we never belonged to the family of Levi. But that didn't matter for one can become anything with money; but a lot of money is needed! By becoming templars we became unhappier day by day through all sorts of exercises and tests until we were ordered to Samaria as apostles and enchanted by evil magicians! But what happened, and what we did, how we came to this strange area across this lake and who treated us so badly, I don't know a thing. Only dimly I can remember that, when we didn't want to become robbers and murderers, we were given over to a terrible and dubious company by these evil magicians, through whose evil treatment we soon lost consciousness and didn't regain it

again until just now! But what will happen to us now? Should we go back to the temple or should we do something else? I would rather die; for this evil world has lost everything that could make life on this Earth worth living for me! Who can guarantee that we won't end up in the hands of devils again? Who will save us from their claws?"

[4] The fourth and the fifth say, "We completely agree! Just a good, quick death, and then eternally no more life! O how good is nothingness compared with an existence such as we have had! Simply, just stop being! But stop totally! For our experience has made existence unbearable! Why do we have to exist at all? We never uttered a desire to exist in our pre-birth inexistence! Or can any wise creator ever have the desire to see terribly unhappy beings change under his all-divine power? But what can we powerless worms do?"

[5] Every animal is better off than man who believes he is the Lord of Creation! You Romans can well fight lions with your sharp swords, and tigers, leopards and hyenas must flee from the loud clinking of your shields and lances; but if any of the terrible demons attack you, what have you got against these invisible enemies? You probably know little about them, although a saying from Delphi often had more power than a whole army! But we have such a secret power and strength and had no weapons to offer you! We were supposed to become devils, and since we did not want to, the terrible demons took all our consciousness, the body received a mechanical life and these machines were used for God knows what! The pitiful appearance of our skin is proof that it was used for nothing good! Thus give us only death; but complete death! No false death after the grave!"

[6] The first says again: "Yes, if that were possible, he who would give us such a death with all certainty would truly do the greatest good deed! For why should we martyr ourselves any longer on this most miserable world! We definitely do not want to be devils for the greater curse of mankind. But whoever will not be that in one way or another has always the most accursed,

pitiful existence on this world of dirt! Nothing can be done with this world! One hides oneself from people who are now pure slaves of Satan! What use is that?! The devils soon find their hiding place and they cannot resist. If he follows them he is then of the devil; if he doesn't follow willingly then they do the most terrible things to him and he is still the devil's!

[7] Go on, let us leave such an accursed world and such an accursed existence! It is too bad for even the worst devil, not to mention for a harmless, innocent human soul! A god above all the stars can well laugh; but the poor, powerlessly created man must suffer, cry, curse and despair! Where is then the Savior who gave us this miserable knowledge that we are free people? Truly, he should never rely on our thanks; for he only gave us over to a new misery! And for such a charitable deed we will never be thankful, assuming that we should enjoy such an accursed life! But if he can give us with certainty the eternal complete death we will be extremely thankful!

[8] Who are you, splendid Romans? Things go better for you in this world than for us! You look good! Yes, yes, whoever knows how to serve Satan in magnificence and other splendor has it good! Whoever does not want to be bothered by devils must become a devil himself, and then he has rest from the devils! Be God's servant, oh, the most absurd thing! Desire God's help and love God with all our power! O beautiful words and yet not an ounce of truth in them! We were God's servants in body and soul and shouted like the birds since our childhood: Lord God Zebaoth, help us and all people who have a good will! And look at us, how the God Zebaoth has helped us! You have power, namely the devil in your hands and can now do with us what you will, but we ask this much, treat us more humanely than the other devils who tormented us all at once! But if you want to make us into devils again, then make at least whole devils instead of half ones! We will see then if we survive better as whole devils than as forced half ones!"

9. THE CONSEQUENCE OF THE INFLUENCE OF DEMONS

[1] Cyrenius says: “Lord, that is a language the like of which I have never heard before! It is evil and unfortunately still true in many parts. What is to be done with these people? Truly, everyone is staring; even Jarah no longer seems to know what she should make of it and I have seen the angel crying a few times! That seems very strange to me! So tell me what I should do!”

[2] I say: “Look, I have told you before that they would give us trouble. But that doesn’t matter now, some of the demons that were driven out have remained in their hearts like a shadow and they must get this all out of their system; only then can they be fully helped, and no sooner. We must also remain here for a while and then with the brightening of day their souls will become a little more harmonious. You will hear some things yet, but it hurts basically neither you nor anyone else. For their souls are not mean souls and belong to the better worlds; therefore we must also have much patience with them! When they increase their awareness then you can look forward to a real fight! But now give them more bread and wine; for they just now will become very hungry and thirsty!”

[3] Mark hands them bread and wine with great friendliness and says: “Drink, brothers, and eat as much of this good bread as you want! For from now on things will never be bad for you on this Earth, although it is truly no paradise!”

[4] The five say, “You seem to be a good devil; for otherwise you would not give us, who are basically not of your nature, such an excellent wine and an extremely tasty bread in such quantities! We cannot replace it for you, but you shall not have no thanks! Look, you good devil, it seems to us that we can talk a little with you. If there were only people on this earth it wouldn’t be so bad to live on this ground, but for every five people there are a thousand devils, and everything becomes the devil’s in time! The few people are controlled too much by the devils and can never take a free breath!

[5] You see, all control goes from one devil to the other, and he lives through spilled human blood mixed with the blood of poor and good devils, as you are, and that is called the reign of God?! Yes, a reign, but not of his love, but of his anger! Why a god is angry – no one knows! Some animals are the only happy creatures on this Earth, but the rather rare human is the beast of burden of all the evil on this world of dirt! He cannot run fast enough to take flight from the evils like a gazelle! His hands are as fragile as wax, he is naked and nature has not given him any weapons like a bee or an ant to defend himself against an enemy. If you see a herd of tigers, all of them are tigers, and if you see a pride of lions, all of them are lions; they are all of the same nature, and these beasts live well among one another. But if you see a group of people, not everything that looks like a person is a person, instead they are mostly devils! And therefore quarrels, discord and war are always amongst them! Everything in the devil is terrible and there is only the plan for good in a person which can be very easily destroyed under so many devils and the person becomes at least a half devil, or he has to bear what we have borne! But there are different devils among the devils of this infamous world, big and small; but all are easy to recognize because they want to live as comfortably as possible without any work or stretching their strength. They want to be the first and be honored; they know how to take other people's possessions, clothe themselves magnificently and persecute unto death those who did not greet them humbly!

[6] In brief, tell me, good devil, what you want, only those like you rule the world and the rare people hide in deep slavery and cannot help themselves, and according to the Scriptures these are the people of God?! Truly, if God looks after these children as he looked after us five people for example, and the fate of the poor children of God consists of serving the devils in their deepest baseness, then we give thanks for such a childhood of God!"

[7] Mark, who doesn't exactly like the title 'good devil', says: "It is probably true that the children of God on this world have

often much to bear; but what awaits them after the grave? What an incalculable fullness of constantly growing and multiplying holiness! If a child of God thinks that over, then he can put up with this short life of a test of humility.”

[8] The speaker of the five says again: “Who gives you a guarantee for that? Do you think it is the Scriptures? Get away with this bond! Look, and say who they are who give people the beautiful writings and are honored as servants of God! Look, they are the worst devils of all!

[9] God Himself should come down in the form of a human and show them all their nameless disgracefulness and make them repent. Truly, if he doesn't stand against them with all his might, it is much worse than for the two angels in Sodom when Lot made the decision to leave these places with his family because he was being judged!

[10] But if the givers of the prophecies of God are only too easily recognisable as the worst devils and that is incontestable, so tell us, you good old but somewhat blind devil, what a person, or respectively a child of God, has to expect from such prophecies in the end! I tell you, thanks to our diverse experiences which we have sadly had to live through, nothing, nothing at all!

[11] There is either no God, and everything that exists is a work of the raw power of nature which through all eternity has created everything that there is, or there is some sort of highest godly being which orders the great Earth, the sun, the moon and the stars but which is too big and eminent to concern itself with us lice of the Earth. The whole Scriptures come from people and there is actually more bad than good in it. And what is good, no devil and no man observes; only the bad is pushed onto the necks of the people by the devils!

[12] “Thou shalt not kill!” God allegedly said to Moses; but the same God allowed David to wage war against the Philistines and the Ammonites and to destroy everything down to mouse, woman and child! A nice life that is, and a special consequence! Would an all-powerful God not have enough power to rid the

Earth of his hated nations? Why had a person, fully against the command given to Moses, to be ordered to move and kill not only one but many hundred thousands, because they were not decent before God according to the opinion of a seer; what sort of reason the seer had, and also the kings who were ordered by God to annihilate whole nations from the face of the Earth, only the seer and the kings may know!

[13] I believe that a God of love should never send evil dogs against people that he wants to raise in love, when he himself has the means to drive out the annoying and renegade devils in human form. That is a truly strange god! On the one hand love and patience and humility, but on the other hand hate, persecution, war and destruction! Truly, whoever understands such a business must have more sense than the average person!”

10. THE CLAIRVOYANCE OF THE HEALED POSSESSED ONES

[1] But our Mark, who is already losing patience, says once more: “I truly don’t know what I should make of this. I cannot object much, but I cannot fully agree either. There is probably something right in your complaint, but you seem to be more negative in your unhappy excitement than the situation really is. But if you consider even me to be a devil, then tell me whether finally this whole company consists of devils!”

[2] The speaker of the five says: “O not at all! For see this man (pointing at Me) beside you; he is a very perfect person, a true son of God! But it won’t be long before the devils will beat him! Behind him there is a young man and a maiden who are also from above, but they will be persecuted enough if they don’t want to become devils. Then I see some poor people who seem to be fishermen; everyone else, including you and your whole house are quite good devils on the way to becoming people, which will need some effort still. Do you know now what you are?”

[3] Mark says: “But tell me, since you are talking, how you can

know all this so accurately; for see I see around me only people of lesser, higher and highest perfection; but devils I do not see amongst them. On what do you base your claim?”

[4] The speaker of the five says: “On what I see; the bodies are the same it is true, but the souls show a great difference! The difference lies in the color and form; the souls of those I described are white as freshly driven snow on high mountains and have a wonderful form which in many ways looks more human than the exterior appearance of the body; but your souls have a darker color than your body and look much less human than your body, instead there are clear traces of some kind of animal form!

[5] But I discover in your animal souls a very small light which has a complete human form; maybe if it grows within you it will reach out over your animal soul like a skin turning it into a purely human form! However I cannot describe it in more detail and you can get advice from the perfect persons.”

[6] Mark says further: “But tell me how it is that you can see all that and I cannot.”

[7] The questioned man says: “In my great suffering in which hearing and seeing often failed, the eye of my soul opened, and with this I can now see the souls of other people and perceive the difference between people and people, between children of God and children of the world, or, which is the same, between angels and devils!

[8] But worldly devils can become angels – yet it costs much effort and self-denial; but also angels can become devils. That requires even greater effort and is almost impossible, because a powerful might of independence is in the angels’ souls. Hell tried to gain us five. So far their worst attempts have failed; but how it will be in future we don’t know, only God who made us knows, but he cares little or not at all about us so that we have come to the opinion that there is either no longer a god or the god which exists cannot and will not care about us!”

11. MATHAEL'S OPINION ABOUT THE NATURE

[1] (The Seer) There is certainly an order on the Earth and some kind of equilibrium from which one can soon be convinced that there must be a highest wise God who has created things as they are now to be seen and understood; but on the other hand one often notices again an unlimited disorder and immeasurable capriciousness so that one had to say to oneself in the end: Yes, there is finally no God!

[2] Just take the changeability of the weather! Where is there any sort of order or any sort of equilibrium to be discovered? Look at the various trees standing among one another in a wood, or the grass in the field; further the very uneven measure of the mountains, the seas, the rivers, the streams, the brooks and the springs! There is no equilibrium or order, at least not for our understanding. The sea, according to situation, makes greater or lesser waves for its uneven banks. Only man can make a dam here and there; nothing ever happens through the highest wise God.

[3] So man just creates a sort of ordered garden and orders the vines and the fields, and he recognizes only the noble fruits and cuts them away from the ignoble ones, cares for them and makes them useful. But where is there a garden of any order on the whole Earth which God has laid Himself, where an ordered river? The plates of the Earth lie so chaotically that one can only see the blindest power of pure fate; terribly little is seen of any allpowerful divine wisdom and you can do what you want or think whatever you can and want, and it never happens that they say to us "Look, there is a quite competent order of God!"

[4] Yes, everything taken individually would obviously have very meaningful traces of some original divine power and ordered wisdom; but if one then observes the occasional muddle of the created things, so it seems to me: God has either become tired of order and either takes little or no care of all the creation at all, as it seems to some, or he doesn't exist at all. Instead the accidentally created somethings, after eternities in the

endlessness of space, form themselves gradually – according to their natural laws created through their accidental existence – into things of some weight, gradually expand, in time become worlds, suns and moons; the worlds then develop in themselves, depending on their size and weight, new laws which then become the basis for new creations.

[5] The more varied yet necessary things gradually became and more and more developed on a heavenly body the things gradually became, the more different if smaller things had necessarily to follow. The finally very diverse things on the worlds and the immense multiplication of the worlds caused laws and effects, from which the first traces of a sensitive life began to proceed; once just one spark of life is formed from the previous necessities, a second had to follow, and over time billions who created new laws among themselves, which are the cause for the development of a more perfect life. And if life has developed into a highest life force through the laws found within itself, then the deeply intelligent life power, conscious of itself and its surroundings, begins to organize the previously mute nature and to make it subservient!

[6] But if everything came into existence in this quite natural way, then certainly there are only life forces under highly different degrees from the smallest mosquito to that perfection of life which the more instructed man calls the divine. On this way a good, but also in contrast an evil divinity may well have developed over unthinkably long eras. Once the two divinities have developed, they must exist as counter powers until most probably the evil power, according to our moral conceptions, is taken up by the more powerful good to make ordered contrasts, out of which marriage after an unthinkably long time then everything that is still mute, unconscious and dead will cross over to a full life with free will and free consciousness!

[7] But in these times everything is as disordered as in a true muddled war and seems to be due to this: the now good and highest life power that we call God is not yet in the desired order, instead in a continuing war of subjugation with the bad

life power that we call Satan; for the evil power would not fight at once so that there is no reason to wage war.

[8] Satan must however have a mute pleasure in good and therefore wants to place the whole positive life force beneath him; but exactly through this striving he always takes more of the positive into himself and thereby makes his evil better without wanting to. But thereby more order comes into his being, more consciousness and correct insight, and he can finally do nothing else but to totally give in because he cannot prevent through his nature and his drive that he would not be constantly be defeated.

[9] He will always remain an opposite to the pure good after his full conquering, but an ordered one, like salt is a contrast to pure sweet oil; but if the oil tree did not have enough salt in the correct order in its roots, in the trunk, in branches, twigs and leaves, its fruit would never give a sweet oil!

[10] I am losing myself now somewhat in explanations which certainly cannot be understood by you in the way they deserve to be understood. But that doesn't really matter; for it is not like me to want to deceive you with untruthful teaching, instead just as a hypothesis, to which a soul is led through many and unbearable sufferings in which it receives no lessening despite all pleading with God.

[11] The soul or the actual primitive intelligent power of life becomes brighter through great suffering and pain of the body; it sees and hears everything that lies far from the eyes and ears of a natural human, and you mustn't wonder if I make mention of several celestial bodies. For my soul has seen it better and more clearly than you have ever seen this Earth or will ever see in this life, and therefore I can inform you with good reason about everything which it has seen in endless space! But now an end to everything, and tell us what we should do now! For we cannot possibly remain here!"

[12] Mark says: "Only for a little while, until the Savior, who has healed you here before our eyes, commands it!"

12. SPEECH ABOUT THE STRUGGLE OF NATURE

[1] The speaker says: “Which of the many spectators surrounding us is it then to whom we should bring our thanks? For we cannot offer him anything else in this situation!”

[2] Mark says: “He has forbidden us for the sake of your salvation to reveal Him before the right time and so we are still silent before you; but the right time will come today in which you can get to know Him with a glad heart and through Him some of your mistakes!”

[3] The speaker says: “Friend, the gladness of our hearts has had its eternal way on this Earth! For souls like ours can never be glad because of the great suffering we have been through on this stupid world! Perhaps in another more perfect state of life; but never in these small crumpled bodies!”

[4] Cyrenius, now standing quite near, says: “Look, I am the Supreme Governor of Rome in all Asia and a part of Africa, as well as in Greece! I have now got to know you and found that you are no disreputable people. I will take you into my care and nothing will happen to you and a suitable occupation will be found for your spiritual powers.

[5] But you must finally let yourselves be treated a little, so that you don't see us Romans across the board as devils, even of a better sort or call us good devils like my old honest Mark! We are people just as much as you. That you have been led into great temptations by some unknown reason of the divine resolution and thereby in great suffering, whereby your souls have been enlightened, as it seems to me, we, as for you supposed devils, have little or no responsibility at all; but you have to thank us for your healing and particularly one of us, who is a so-called all-powerful Savior, and you probably see that we have not acted devilishly towards you at all!?

[6] Therefore you must, as I said, let yourselves be treated along with your basically not totally wrong opinion, and soon you will be of a glad heart again.”

[7] The speaker, rising with new forces, says: “Friend, look at

the ground of this Earth; you see nothing but good and uplifting things for your mind. The plants and the grass refresh your eyes, and the soft waves of the sea lighten your breast; for you don't see how under all these great things countless potential devils lift their death-bringing heads and push forward!

[8] You probably see the beautiful waves of the sea, but you don't see the death-bringing monsters under the playing waves! You see life on all sides, but we see nothing but death and an incessant persecution of all good and noble life. You see nothing but friendship, and against your few enemies that you see, you have enough power to keep them harmless; on the other hand we see nothing but sheer, mostly unconquerable enemies!

[9] O Friend, with such unmistakable vision it is difficult to be of a glad heart! Take this sad ability or give us a correct explanation of everything that we see and we will be happy and glad for you!

[10] After unthinkably long times when a soul has fought and fought there must be a better fate; but where is the ironclad certainty? Which unheard-of battles and storms will the poor soul have to withstand until then? Will it proceed victorious or will it perish for ever? What certainty do you have for all that?

[11] You see, we see things and relationships that you have no idea about; but we never see anything about the certainty of a blessed condition after the death of the body – only a constant watching, worrying and fighting! We'll tell you how we see it.

[12] Every life is an ongoing battle with death, just as every movement is a constant battle with quietness. Quietness itself however fights movement because the constant tendency towards movement exists within it.

[13] But in the end who will win? Quietness, which constantly seeks movement, or movement, which constantly seeks quietness?

[14] Since your original seed of life you have done nothing but fight until this moment and will in the future constantly fight anew; and as long as you fight you will have a life, but no other than a constantly fighting one which is equipped only with

sparse moments of holiness! When in this eternal fight will a true battle-free and conquering holiness come into being?

[15] Thus it is easy to say, be of glad mind and cheerful heart; but the soul asks like you Romans: CUR, QUOMODO, QUANDO ET QUIBUS AUXILIIS? (Why, how, when and whereby will we be given help) Have you understood us even a little?"

13. MATHAEL SPEAKS ABOUT THE INNER LIFE OF CYRENIUS

[1] Here Cyrenius, pressing the speaker's hand, opens his eyes wide and says to Me: "Lord, he has a very unusual way of looking at life! One basically cannot disagree with him; it is truly an unfortunately naked truth on the whole as well as in detail! But what do you say to that?"

[2] I say: "Why are you surprised? I told you beforehand that these five would give a tough time! Oh just listen to them and you will then understand Me much easier and deeper!"

[3] Cyrenius says again to the speaker of the five, who was called Mathael: "But could you also say so convincingly that it is more probable that God existed before your heavenly bodies, which I still cannot imagine? Look, I don't know of any nation on the Earth that does not accept, honor and worship a god full of insight and power; and you prove now the opposite. You see, that fills my heart with great fear, so provide us with the counter-evidence, I, the Supreme Governor, beg you!"

[4] Mathael says: "Weak infant of the Earth, I feel sorry for you! You have, however, as I see in my soul, understood some words of power, life and truth and you have seen with your eyes what God's word may do, and still cannot understand in your heart the profoundness of some thoughts!"

[5] Yes, yes, friend, see, you still love life too strongly and are stuck in the middle of it; but from this point of view it is hardest to recognize.

[6] Friend, one must have totally lost life, that is, the earthly

life, and only then one recognizes life!

[7] Take a pot and fill it with water; the water will sit calmly in the pot and you will not recognize the spirits of steam in the peaceful water; if you stir the water actively and set it in motion spirits of the steam will still not show, but if you put it over fire, it will soon begin to simmer and in simmering the powerful spirits of steam will begin to rise over the water's bubbling hot surface, and the spirits still resting in the water will now recognize the powerful steam spirits which were resting quite peacefully in the cold water beforehand, first looking at themselves and then looking at the hot water with many thousand eyes, and they realize that they were once completely one and the same with the cold water.

[8] Thus during boiling the water recognizes that there were strange spirits in it and still are down to the last drop; yes, yes, the simmering water recognizes that it is spirit and power at the same time, but in its cold state it could not recognize or understand itself.

[9] Do you see an appropriate picture here? Your life is now only pure, but quite calm, cold water in the pot of your body. Your pot can be moved in all directions but you will not recognize your life source; on the contrary, the more the water is moved in its cold state, as is the case for all great people of the world, the less the water in the fast-moving human pot recognizes itself and its surroundings; for a moving water surface no longer shows a pure image, but a torn one.

[10] But if your water pot of life goes to the true fire of love, great mortification and all suffering and pain, oh, then it begins to boil violently in the pot and thereby the released spirits of steam soon recognize themselves, their previous cold state, the spiritual soul and the fragile pot, and the water in the pot will look at the spirits with a thousand eyes and recognize that it was not a lazy carrier but that they were one and the same! But the pot, friend, understand, the released spirits will not recognize the pot as one of them, but only as a necessary outer vessel that afterwards is broken into pieces and thrown onto the street.

Have you now a taste of what I wanted to say?"

[11] Cyrenius says: "It seems that I understand your image more or less, that is, in the comparative application to our soul's life; but the deeper things that you wanted to disclose, I have no idea about! Do you mean to say that there had to be a God before the existence of all things?"

[12] Mathael says: "Of course, but you can have no idea of this because you yourself have not even begun to steam!"

14. THE IDEA OF MATHAEL ABOUT GOD

[1] (Mathael) "Look, what you call God, I call the living water; but the water does not recognize the life in it. But when it is brought to the boil through the powerful love which equals the heavy pressure against the centre of its being, the spirit of life rises in its freedom over the once arresting water, and you see here the spirit of God floating over the waters, as Moses describes. And the spirit recognizes itself and the water, and knows that it has been the same as the water since eternity; and this eternal recognition is understood under the phrase "Let there be light!"

[2] But your spirit, friend, will also float over your boiling water of life, then you will also begin to recognize your life and the life of God in you.

[3] You see, all existence must begin to be, it must have a beginning, otherwise it can never exist! If a self-recognising life never had had a beginning it would never be there; but because it began it has been there for a long time, as we are also here because we once have begun to be what we now are.

[4] But we were here before this existence, like the undeveloped cold spirits in the cold, still water; and the highest life power in God has a double existence, firstly a mute existence and next an inner active beginning free seeing through and through itself!

[5] Thus Moses says: In the beginning God created Heaven and Earth, and the Earth was void and empty and dark in its depths. Who or what is then the Heaven and what or who is the Earth?

Do you mean this Earth which now bears you, or the Heaven which gives you air and light? Oh, how far you would be from the truth! Where was this Earth then, and the Heaven?

[6] You see, it is only dimly pointed to, how the eternal life power of God in its existence began to investigate and to recognize! And there ‘Heaven’ represents the self-recognising wisdom of its Self; but in the loving concentration of its centre which is meant by Earth, it was still dark and void and empty, without a deeper recognition of the own Self.

[7] But the centre became hotter and hotter, the more the outer selfconsciousness began to press on it. And the centre became red hot and out of the boiling life water emerged the steam (spirit), floated now freely over the water of the mute and calm eternal being and recognized itself through and through; and this recognition is then the light which, as Moses says: God lets be right after the creation of Heaven and Earth.

[8] Only from then on God like a spoken word becomes the ‘Word’ Himself, and this word ‘Let there be light’ is a free will which becomes aware of itself thoroughly, a being in the being, a word in the word, an all now in everything!

[9] And only from then on the original source of all life begins to emerge, having discovered itself most thoroughly from out of the free will. – Now do you have an idea yet?”

15. THE WISDOM OF CYRENIUS VS. MATHAEL

[1] Cyrenius says: “Oh yes, now I have a very good idea, and that is all the easier since I have heard just in this night a very similar explanation of Moses’ story of creation. The matter will be like this; but it is too wise for me and I do not want to exert myself to understand something in depth. The thing must be easy for me if it is to be useful; if it goes too deep and too wise then that is the end of my understanding!

[2] In short, what I said was: you will be looked after by me and you will have every opportunity to probe into your wisdom and to bring humanity onto the correct path – although I openly

admit that probing too deep in the being of life in general is rather disadvantageous than advantageous.

[3] Just look at yourselves and ask yourselves if all your truly extraordinary knowledge and wisdom makes you happy! Yes, the human spirit can probe into endless depths of wisdom and in the end bring forth wonderful things; but only the person who is simple can be happy, and who is devoted to God in all things and keeps his commandments. But if God wants to give him wisdom like Solomon, he should gratefully accept it and use it with a cheerful mind. But if the wisdom given to man makes the person only unhappy, then I would rather foolishness through which the human heart is made cheerful.

[4] I live only once and now know that I will live eternally, and the way to the achievement of a happy eternal life is known to me; what more should I want?!

[5] If you share my opinion, you will be happy on this Earth; but with your deepest quest for wisdom you will hardly feel the value and the luck to be a human being!

[6] Thus follow my advice, even if it doesn't stem from the chamber of deepest wisdom; but it comes from a friendly and surely not loveless heart, and even before God that has a high value! Why should it be of no value to you?

[7] Wisdom is not what gives us life, but love; if we remain with love, we will not lack life and its happy perception! You see, that is my wisdom, and I would like to claim that it is more useful to the life of a person than all of your deep wisdom!"

[8] Mathael says: "Oh yes, oh yes, you are quite right! See, as long as the water in the pot does not get to the fire, it has a good and calm existence; but if it then comes to the fire things look quite different. It must be broken some time!

[9] Whatever you want to become, you must have the necessary knowledge. If you want to be a general, you must have all the knowledge for such a position, otherwise you will be a poor general; if you want to be an apothecary and healer, you must have the necessary knowledge for that!

[10] Now, you want to have eternal life. However, if you don't

want to investigate and recognize life itself, how will that be possible?

[11] You see, if I wanted to take a wife but I fled every opportunity to get together with a maiden; I truly don't know how I and a woman would ever come together!

[12] But in the end you want an eternal life but you're afraid of the small effort to investigate this earthly temporal life a little deeper and to ask about its roots!

[13] Yes, you dear friend, if eternal life depended only on a god giving it to me like you give me a piece of bread, then your life philosophies would be much preferable to ours; but the preparation and achievement of eternal life is given to us alone!

[14] We have to do and act and must truly go through water with our water of life and through fire with our love fire of life; only then our water of life on the fire of the inner love towards God, towards our neighbor and finally to ourselves begins to simmer and boil, and we are only then aware that there is an indestructible life force in us which from the first moment on begins to recognize itself as such and seizes the correct means and uses it, to hold onto it for eternity!

[15] So for the time being forget about a so-called comfortable life, which is similar to a sweet sleep; instead one has to work and fight and investigate without rest or repose!

[16] Only when one has won a full victory over the life which longs to sleep and die can we speak of any blessing.

[17] You appear to us as a person who desires to sleep longer in the morning, whose friends start to wake him, which at first greatly annoys him; only when he wakes up with a certain effort, he sees the benefit of being fully awake and rejoices in his light and free life.

[18] We are in the right with our wisdom – but you are not at all! Only when you awake will you also see how completely right we are.”

16. THE OBJECTION OF CYRENIUS

[1] Cyrenius says to Me: “Lord and Master, what do you say to that? What is to be made of it? Does Mathael speak the full truth? You can best judge something like this: give us a few words on this!”

[2] I say: “Didn’t I tell you before that you should listen to them? If I would see that they would say something false, I would certainly not have recommended listening to them. So listen further to Mathael! He has a sharp but good wind of knowledge; with such wind, even over a choppy sea, one moves faster than with the best rowers!

[3] Just listen a little more, for until now he has spoken rather restrained. When he warms up he will give you some quite different arguments!”

[4] Cyrenius says: “I thank you in advance! We are already there, considered devils! What else should he be capable of making us? Is it not praiseworthy of me that I want to look after these five poor devils in their earthly future, and for that they give us a harder time than you have ever given us!

[5] Oh, I cannot listen to this Mathael any longer; his opinion about life may well be right, but it doesn’t fit in with earthly relationships and no man can do anything for his body with it!

[6] Yes, people like the prophets and the old priests had all the time worrying just for eternal life; for others looked after their bodily needs, who finally did not care whether there is an eternal life of the soul or not! They simply received laws which they had to observe without ever hearing the actual reason why and what they should achieve through it.

[7] For millions that had to be enough, with or without hope of any eternal life, but for us this should not be enough anymore?

[8] But if this is not enough for us any longer, then every man who has a spark of true love for others in his heart asks: Who in the end saves the millions of poor devils, since they are condemned to eternal death despite keeping some external laws? If they are a work of some accident, then the teaching might be

right, but if all people are a work of the highest wise and good God, which can be seen from their highly wise mindset, there must be a more practical way for them and all people to achieve me of eternal life; and if there is none, then all life is the most despicable that human reason can recognize as despicable and abhorrent!

[9] For if an eternal life is only for those who achieve it at the cost of thousands of other people who must work for such an eternal hero so that he can simply concoct eternal life in himself – then I myself demand not even the least bit of an eternal life and a full, eternal death is more preferable! That is now my opinion.

[10] Your teachings, Lord and Master, are pleasant to me, dear and worthy; for an all-powerful helper is on my side when I am weak; according to the teachings of Mathael I have no one but myself. I alone can give myself or take eternal life and some god has nothing to do with it except to look on with annoyed or benevolent eyes as some poor devil works his way out of the claws of death and so climbs up to eternal life on the inhospitable ways full of thorns, cliffs and poisonous vermin!

[11] No, no, that cannot be; you are fools with all your teaching about eternal life! Yes, if I can think about a giver of eternal life, who, like You, oh Lord, can give an earthly eternal life if he wants to, then I will do everything so that he would give me eternal life. But if I should gather it from all kinds of wise prophets then I need eternally nothing from an eternal life – So speaks and spoke Cyrenius, Rome’s Supreme Governor over Coelesyria and over all the lands of Asia, Africa and a large part of Greece!”

[12] I say: “Friend, this time you have really offered nothing in your empty speeches. What the five were, you know; why, you hopefully also know now!

[13] But I have completely cleaned them and have lit the only true, unmistakable light of life in them and thereby blocked the path on which the terrible guests once driven out could visit them once more.

[14] These five are now fully pure and look into the finest fibres of all life as it was originally created and now tell everyone openly what in the old days only few were given; how can you possibly bear them ill will?!

[15] For look, what they say is the same as what I have told you, only they tell it with somewhat more naked truth.

[16] First recognize the true value of what they say and grieve if it is possible; but now, since what they say seems a little too uncomfortable for you, you are obviously wrong to become morose. Let Mathael speak on, and it will be shown whether what he says is practical or not, and whether it contradicts My teaching!”

17. MATHAEL SPEAKS ABOUT THE WAY TO TRUE LIFE

[1] Cyrenius says: “Alright, I am going to listen, but I shall be a sharp judge!

[2] So tell me, wise Mathael, if life occurs as you have already pointedly reasoned, what have millions to face who know nothing about all this, and the many millions who in the future will be born on the Earth after us and will also never hear a syllable; what happens to their eternal life?”

[3] Mathael says: “Quite good! They all had a doctrine which was enough to keep the imagination of the soul alive too. In such an imagination the soul in time settles and finally lives in it like in a dream, and can live for thousands of years in such a dream.

[4] But that is not a real eternal life by far; such souls have to survive great battles and tests in the so-called spirit world, if they want to enter the true eternal life, for the battle is there as I casually mentioned before.

[5] But whoever goes here along this path achieves admittedly, with no little effort and with true wise seriousness of life the eternal life in all truth, clarity and full solidity in a few years already here, which he otherwise would only achieve after hundreds or even many thousands of years according to the

sleepy nature of the soul, if it is possible at all. If something goes wrong a spoiled soul here or there can enjoy a highly miserable dream life for eons and eons in which it in no way ever reaches any notion or perception of anything true or real outside its own existence besides itself and its highly pitiful figment of its own imagination. Nevertheless it makes the most bitter discoveries that it is surrounded by nothing but enemies, against whom it cannot defend itself because it can see them just as little as a completely blind person can see anything in this world, and cannot see where the enemy is coming from or where else a danger is lurking!

[6] You see, a completely blind person, despite all his blindness, is not in the end fully without light; for the fantasy of his soul is in itself a light, and the blind man sees things which illuminate themselves like the things of the natural world present themselves, but they have no substance, neither does their light. One minute it is bright, the next it is dull again and often it disappears completely so that such a blind man is perfectly without light or being for a time.

[7] And look, it is similar for a soul in its full seclusion; it has light one moment, the next, night again. But neither the light nor the darkness of the soul has any truth; instead only a temporal glimmer of what the soul takes up from the external world without its own knowledge or desire, just as a drop of dew hanging on a piece of grass takes on the image of the sun. The drop is now well lit, but it has no knowledge of where the light in its being came from.

[8] What I am saying here in the name of my four brothers is a matter of our experience which was linked to great suffering and separated from the real, truly free, independent life.

[9] You have here a suffering and constrained life, and an independent and therefore free godly life before you; whether you want the one or the other depends on your will alone; but this is how things are, and no god can give you any other valid existence.

[10] Look, now I will tell you something else. My soul, which is

now crossing over to a constantly clearer vision, sees and already recognizes the Savior who through the power of His free godly life freed it just recently from a large number of invisible enemies of the higher, free life; look, there is more in Him than in the whole visible realm of creation.

[11] He, as the self-aware focus of all being and all life since eternity, now wants to reconfirm His life, and thereby the life of all people, even more through His life; but He will only achieve this through unheard-of self-denial. He will forego this present life of His in order to enter the eternal magnificence of all life for Himself and thereby also for all people. Only then will all creation in a certain way take on another face and another inner order; but nonetheless the phrase will remain: Each one must take the burden of external misery onto his own shoulders and follow Me! Do you understand this now?"

[12] Cyrenius says: still a little moodily, "Yes, certainly, I understand you well and cannot avoid agreeing that you have spoken the truth; but nonetheless such conditions for life are hard to listen to!"

18. THE UNITY OF ETERNAL LIFE

[1] Mathael says: "These conditions for life are certainly not as pleasant to listen to as the fables of a spring fantasy, in which life flutters around like the birds of the air or the butterflies and golden mayflies which dart from flower to flower and savor the sweet dew from the blooming cups; but such a lustful life can only be called a temporal day to day life which firstly is hardly aware of itself and secondly is actually no life at all. What use is such a temporal butterfly life to man? Think about the length of this life! Seventy, eighty or ninety years are a good age, the body becomes very weak and helpless; it is only a somewhat evil breath of wind and that's it!

[2] But I ask: What will follow? Who can give you a certain answer, if you have not mobilized everything during your whole earthly life so that your whole being becomes a living answer

within you before this evil breath of air?! If you have found this holy answer inside yourself, you will certainly no longer ask anyone with fear: What will follow, once this short life has come to an end?

[3] That's why they say that you should not leave your water of life to stand in the comfortable coolness for the body, but instead go to the fire to make it boil and rise in mighty steam and create a new life, otherwise everything else is in vain; and my words may seem to you very unpleasant, but the truth remains eternally the truth – and only through the truth can one achieve true and full freedom of life, without which no true eternal life is possible!"

[4] Cyrenius now says in a much softer voice: "Yes, yes, my dear friend Mathael, I now see well that you are in possession of the fullest truth in all relationships of life, and basically nothing can be objected to! You are fully on the home ground of life, but people like us are still far from it!

[5] One only can long for you to package your life doctrine into a certain system with which one could teach the children, so that they could achieve in this way more easily what must be very difficult to achieve for an adult man!"

[6] Mathael says: "What you desire has already happened in part, and more will still happen! Look, the great and mighty Savior who healed us has already taken every precaution in this respect. We five now know the way too, but it would still be a difficult task to bring everything together as general education in some sort of ordered system; but for people like you we could even do this if required! For it is not completely impossible for a person who is on the way to the truth in all things; for the actual free life is the same, whether it is in God, in an angel or in a person.

[7] But naturally even in a perfect free life there are still powerful differences; for a life which has only recently begun to recognize itself can obviously not be as powerful as a life which recognized the fullness and depth of clear truth eternities ago. Such a life is now a lord of infinity and all heavenly bodies are

subject to the power of this life along with everything that they carry.

[8] Friend, we will probably never reach that ourselves; but in union with this life we will in the end be able to do like from ourselves what the great eternal life of God is capable of for itself. There are also certain perfected life forces which obviously are the first after the eternal power of God.

[9] These powers are much higher than our still so free and independent life forces; we call them “angels” (messengers). They are special representatives of the general godly life force; but we can resemble them if we become one with the general life force of God.

[10] Yet you will not endure as much as we have endured to possess what we possess now, and you will also possess what we possess; for the souls from this Earth, being on home ground, have it so much easier than those who were placed here from a more perfect world.

[11] But as it has been decided in the basic life of God for all eternities that this little Earth should be the place of His mercies and that in a certain way like the whole infinity will have to join this new order, if it will want to have common part in the endless bliss of the unified life of God; so one must give in, whatever the cost!

[12] Truly, if we hadn’t found an end to our suffering, which we began gradually to fear, a perfect death would be endlessly more desirable than a few more days of a life, tormented above all description and we would have been able to immediately go to all God’s blessing!

[13] But, as we are seeing it more and more clear, the great Savior has put an end to our suffering before the said time and we are beginning to be happier and happier and now see that the great spirit of God in all seriousness wants to make this Earth into a place for his mercy and He will do this – but unfortunately also into a stage of great persecution, arrogance, pomp and the greatest possible enmity of everything which is spiritually pure, good and true!”

19. THE PREDICTION OF MATHAEL

[1] (Mathael) “Oh, friend, it will yet become so terrible on this Earth that even Satan will not dare to visit communities of men in whatever form; but there will be other people among them who see more being blind and hear more being deaf than we with the most open eyes and ears.

[2] There will come a time when men will measure the live power of steam in water in degrees and will harness it like the Arabians do their steeds and will use it for all kinds of incredibly difficult work; also the heaviest wagons will be driven by the hidden forces in water and will move as fast as a flying arrow.

[3] They will also use the force of water before great ships and they will drive the ships faster than a storm wind over the water’s waves, yes in the end they will even defy the storms and drive through it without suffering any injury of significance; only cliffs and sandbanks will bring danger and harm.

[4] But soon after this time life for man will be very bad on the Earth; for the earth will become infertile, heavy price increases, wars and famines will appear, and the light of faith in the eternal truth will disappear in many places, and the fire of love will dim and cool, and the last fiery judgment will come over the earth!

[5] Good for those who have then not erased the water of life in themselves for earthly gain; for when such a great fire of judgment comes from the Heavens, they will not be touched, for their own water of life will protect them.

[6] Only after that the true peace of life and its order of God will reach their hands for ever, and discord and discontentment will no longer be among those who live on the purified earth in the company of the angel of God. If our brittle and fragile bodies do not, then our seeing and understanding souls will bear witness all the more of everything that I have revealed you now.

[7] You see, I would not have told you; but I felt a pull in the heart of my soul, or better of my being. And this pull comes

from where our healing has come! Do you now understand me better?"

[8] Cyrenius says: "Oh, now we are in the best order with and among one another; now I hope to learn much from you and I have made a positive find in you! My opinion is the same; for your earthly need should be looked after by me, but you will bear the worry for the needs of my soul and of my large house.

[9] Certainly this is a poor reward for the great thing that you will do for me and my house; but who can help it if one meets the giver of a high and eternally lasting gift on this earth with nothing better to give in return?! Are you satisfied with this?"

[10] Mathael says: "Oh, how can you ask? Where we can serve someone and be useful, we are more than fully satisfied! For one may never underestimate an Earthly gift if it comes with a truly good heart for the sake of good and true; for through the giver and the reason for the gift it gains a fully spiritual value and so equals a spiritual gift.

[11] For where the material supports the spiritual as the spiritual supports the material, in the end everything becomes spiritual and receives the richest blessing from God in full.

[12] But wherever the supposed to be spiritual is only given for the sake of the material, as in the temple in Jerusalem and the material only for the spiritual and also the hoped-for material, then everything in the end is material and has not even a low spiritual value and can never have blessed consequences from God!

[13] So be quite unconcerned about whether your material gift is too low for our spiritual gift brought to you; for it will become spiritual through the giver and through the true reason for giving, and the blessing from above will be richly spiritual and also material; for the spirit is also a lord over all material which is basically nothing other than a judged, highly captive spirit, and must always blindly obey the freest life spirit of God, from whose endless power comes the judgment of all material and he alone can reanimate them however and whenever He wants!"

[14] Cyrenius says: "Oh, exquisite and superb! Now I do not

want you to leave my house for any kingdom on Earth! We will hopefully get on better and be indispensable for each other! But now all praise and all our love to the one Lord that He had mercy on you and led you to me; for without Him we would all be as good as lost for ever!”

[15] At this the five say, “Amen, He alone is worth all honor, all praise and all love not only of this Earth, but also from all infinity! For He alone is the one who creates infinity anew! Endlessly holy is His name!”

20. OUTER SIMILARITY

[1] At this Mathael said again, “He is amongst us, but there are two who look very similar so that it is hard for the outward senses to decide which is actually He. I think that it is he who spoke many times with Cyrenius. But it could also be the other; for both faces emanate a certain degree of wisdom! This man we have already heard, and his word was great, clever and serious, but this person could speak just as well; but the other has not said anything yet, perhaps because he does not want to be recognized before the right time. Which of us has the courage to speak to the silent one?”

[2] This silent one was Jacob major (the greater one), who looked physically very similar to Me and also wore the same clothes as I tended to wear.

[3] At Mathael’s order the other four finally rose from the ground and discussed which of them was the silent one and how he could be addressed. In the end all five lost courage and Mathael turned to the friendly Cyrenius and secretly asked him if the silent one was not the eminent powerful Savior, or if it was actually Me; for they wanted to know for sure so that they would not incorrectly give someone the honor!

[4] Cyrenius says: “I have still not received any precise order from Him to describe Him to you; He looks above all at the heart of a person. But your hearts are now certainly in the best order of the world, and nothing else is needed at the moment;

but if it is His will and when it is right for your healing, He will make Himself known to you. But I think rather that will not escape your eminent wisdom who is the true and powerful one if you observe us carefully over the course of this day.”

[5] At this the five were satisfied and now began to look around the area, and asked each other where they were. They already knew that they were close to the Sea of Galilee; but they could not tell in which part.

[6] Then Cyrenius says to them, because he has listened the most: “You are now in the area of the town of Caesarea Philippi and are on the land of the old Roman soldier Mark who gave you wine, bread and salt from his stores. He is not here at the moment because he has to prepare something in his house for this afternoon; but when he returns you will get to know him better in your present brighter condition; for when he gave you bread, wine and salt, you were more on the other side than this side and have certainly noticed very little of his really honorable personality.”

[7] Mathael says: “True, true, you are quite right! Truly the inner clear condition has remained which we had at the beginning of our awakening; only everything looked much more terrible and quite especially gloomy. But now everything has taken on a more friendly appearance and the whole area has become much brighter and friendlier, we have also become friendlier, brighter and more cheerful, although we cannot neglect our inner true opinions.

[8] The truth, friend, remains eternally the truth! But this world is very changeable and also its children, everything from today to tomorrow. One cannot rely on anyone; for today one is our friend, and tomorrow he is either no longer or some doubt has put an evil reputation about you in his ear, and he has stopped being your friend and will be a sharp judge of you in secret!

[9] And so there is no constancy on this world, neither in things nor among people! Yet the Lord will navigate everything for the best for man!”

21. OVERCOMING DEATH WITH ITS OWN WEAPONS

[1] A second of the five says: “Yes, brothers, our hopes are based on this alone! He Himself will have to face a powerful battle with the power of death; but we no longer doubt in the certain victory! For He knows the swoon of death and knows all his limits and also knows that the only power which death still has is only a bound urge to live; and this single power cannot go against him, but only for Him and with Him into battle against it, to prevent to render itself unconscious and therefore fully dead!

[2] The fighting life which He is Himself, must remain in eternal advantage against the power of death because the actual perfect death is every power and it is a pebble in the powerful hand of a flinger who can do whatever he wants with it.

[3] But if there is power in death or in the physically animated flesh of man, it is also a life, if on a very low level; but this life will not wage war with true life for fear of its own destruction, instead it will hang on to life and fight against the power of death, just as a fatally ill flesh grabs onto its cup of health with greed and brings it to its mouth to live a little longer and to be taken up in the end by the same.

[4] If life has found itself, as in our Savior who we have not yet personally recognized, since it is perfectly divine and there cannot be another power besides him which could succeed because there can be no other power besides this!

[5] We know what this Earth is, what the sun, moon and countless stars are; they are mostly incredibly great celestial bodies, some even indescribably greater than this Earth of ours. They are probably dead, depending on their great body; but the power of the life of God nevertheless enters all the countless bodies in one necessary movement, and that is not simple, but very varied.

[6] What can all these countless giants do against the immediate urgent power of free godly life? Nothing! Like a dust from a storm they will be driven by the power of the life of God in

immeasurably great paths and all uncountable many can never resist the freest power of life, as little as the myriads of grains of dust can resist the storm which lifts them from a barren heath driving them into the wind in great distances!

[7] Thus He will win and has actually won a long time ago! But for the sake of people, so that they have part of the victory of life against death in themselves, a new and final battle will be waged!

[8] And so I see then over the whole infinity with eternally shining words, and the words say (listen!) “He, the life itself from eternity, has fully vanquished death with the weapons of death itself; and death must destroy itself so that all life will be free through Him alone, the fighter of eternity! Therefore all holiness be to You alone, You eternally great One!”

[9] These words shocked all those present so that they through themselves on the ground and exclaimed with all power, “Yes, yes, yes, to You alone, You eternally great One, all bliss be with You!”

[10] Through this act the five finally recognized Me, and Mathael, in tears of thanks, finally said with the greatest emotion, “So You – You – are the eternally great One! Oh, what a sight for us dead, to see the only living One!” – At this he was silent, sunk, as all the others present, into deep contemplation.

22. THE TRUE WORSHIP OF GOD

[1] But I said to all those still lying on the ground before Me, “Get up, friends and brothers! Your honor is justified for it serves Him who is in Me, the holy Father of eternity! But He is always in Me, as I, and all of you are in Him, and you should therefore lie in the dust before Me in highest reverence. But that would certainly not be pleasant for you or for Me, and neither you nor I would gain anything from it.

[2] You see, it is enough for ever that you believe in Me, love Me as one of your best brothers and friends, and act according to My words; more than that is nothing, since I did not come to

this world to be given idolatrous divine honor from man, like Mercury or Apollo – instead I came to make healthy all those sick in body and soul, and to show the people the correct path to eternal life! That is all I demand of you; everything above this is vain, foolish, idolatrous and leads to nothing.

[3] It is certainly true that man should worship God, his creator, without ceasing, since God is holy and worthy of all worship; but God in Himself is a spirit and can therefore only be worshipped in the spirit and in truth.

[4] What does that mean, to pray to God in the spirit and in truth? – You see, it means this – believe in one true God, love Him with all your power above all things and keep His dear commandments.

[5] Whoever does that, prays firstly without ceasing and secondly he prays to God in the spirit and in all truth; for without deeds every prayer is an utter lie which does not honor God as the eternal truth, instead dishonors Him!

[6] So stand up as free people, as My brothers, as My friends, do not further perform any idolatry before Me and do not betray Me before the correct time; for that would hurt the world more than it would do good!”

[7] After My words they all rise again from the ground and Mathael says: “Yes, truly, only so can a god speak full of the highest wisdom and love! Oh, how differently I think and feel now from how I thought and felt before! – Oh Lord, only do not leave this favor unheard: Never allow our souls to go through such a test as that which Your love, mercy and power has just freed us!”

[8] I say: “Remain in Me by hearing My word, keep it and live by it, and My power and My love will be in you and will protect you from all temptation!

[9] But My disciples have already recorded the most necessary things that people need most; read it, understand it and do accordingly, and you don’t need anything else before My rasing!”

[10] But I turn to Cyrenius and say, “Friend, here we are at an

end, and we want to now go to the others and see how heavily they have sinned against the laws of Rome. But take care – it will not be easy to talk to them; for they are tough customers! – But let’s go there now!”

23. JULIUS AND THE 12 POLITICAL CRIMINALS

[1]At this Cyrenius asks, “Lord, what should happen now to these five? Look, they are more than half naked! Should I clothe them? I have clothes with me; but they are official clothes which no one but Rome’s officials may wear. Therefore they cannot be used. I also have Roman servants’ tunics; but these five seem to me too eminent for such tunics, with their tangible high wisdom; what should we do here?”

[2] I say: “A tunic has no other significance than that it covers the nakedness of the body, whether it is an official tunic or a servant’s tunic; it is of no matter whether you cover the five with an official tunic or a servant’s tunic. A servant’s tunic seems better to me than an official one, so give them the servant’s tunics; for in an official’s tunic they will be the joke of the world due to the tunic and they are too good for that, although actually no one in the world is good! In time they will have to suffer enough ridicule in my name and I don’t want them to be ridiculed before time.”

[3] When Cyrenius hears this, he immediately send several servants to fetch the best servants’ tunics. In a few moments the tunics are brought and Cyrenius has them distributed among the five.

[4] But the five say to him with gratitude, “The great one among us will reward you! For in our torn rags we were hardly able to hide our private parts from the world; so our most friendly thanks to you for this!”

[5] After this the five take off their old rags behind a bush and then appear as good-looking Roman court servants. When they come up to us quite satisfied, we turn to the other political criminals who already awaiting us with great longing.

[6] When we get to them, they immediately fall on their faces in the earth and beg for mercy. There are actually eight of them; but there are some more who had just travelled with them and thus were arrested along with them.

[7] Here I say to Julius, “Friend, it is your business to listen to them and then to bring them to responsibility in the correct way!”

[8] When Julius hears this he says: “Lord, although such business would not cause me any headaches, nonetheless I’m beginning to get a bit dizzy with this. You here, an angel here, Cyrenius here, Your extraordinarily wise disciples here, the 30 young Pharisees and Levites also here – and now the five here; and I don’t even want to mention the wise Jarah! And Lord, the five, oh, the five! And I should listen to these political prisoners standing in front of us in front of all these? Oh that will not be easy! The best of the whole thing is just that I don’t really know *ex fundamento* (basically) why they were captured and brought here in chains! The whole thing consists in them being envoys of the temple and must have spread evil rumours about Rome under temple orders. But there is no witness here! How can we bring them to confess?”

[9] Mathael, standing behind Julius says: “Don’t be afraid! What concerns the witnesses, we five are here, but not to their disadvantage, instead only to their advantage. You see, we ourselves witnessed and heard how these had to take on the order so they could avoid drinking the accursed water; for we know them all the better, at least externally, since we were sent to the Samaritans almost at the same time as them. As innocent as we five are in everything that happened to us, these must be just as innocent. Now you know enough and you can now begin your examination in all peace and do not have to be embarrassed by our inner wisdom.”

24. THE INTERROGATION OF JULIUS

[1] As Julius heard this from Mathael, his heart became easier and he turned immediately to the political criminals still lying on the earth, saying, “Stand up without fear and hesitence; for men like you must be able to look naked death in the face without fear and trembling! For we Romans are not tigers and not leopards, but people who rather seek to lessen the misfortune of people than to spread it! But this should be said to you: we do not tend to punish criminals as hard as we punish a lie! Death is placed on those who bear false witness and an unashamed lie! Therefore give me truth to every one of my questions and I as God’s judge will try to save you from evils if you come to me with proven truth, than to bring damage to you! Thus stand now and speak openly to me!”

[2] At Julius’ words the political criminals rise from the ground with a miserable appearance and I say secretly in the Roman tongue, “Free them first from their bonds; for the bound hands and feet have also a bound tongue!”

[3] At My words Julius commanded the soldiers to take off the shackles from the bound men.

[4] This happened immediately and when the total of twelve stood quite free of all shackles, Julius asked them, “Who are you, where were you born?”

[5] One of them said in the name of the others, “Lord, we have no document with us! But if you will believe my words we are accursed templars through the temple as well as through the terribly pious sense of our foolish parents are children of Jerusalem. The Law of Moses, as far as the relationship of the children towards their parents is concerned, should as a consequence of the pure human sense go through a change, so that through coincidence and contact with truly wise people sensible children should not remain subservient to their parents; for many children of spiritual and physical misfortune come from indescribably foolish, proud parents smeared with all bad ointments!

[6] Truly, no high and wise God can have given this law to Moses for the poor humanity! Truly, this law, without exception, is too bad for the animal kingdom, not to mention for the kingdom of man! Through the strict obedience of this foolish law, the giver of which was hardly God, instead Moses alone or some follower of Moses, we now stand as criminals before you, *id est* before the judge over life and death! A very pleasant reward for our constantly faithful obedience to our more than foolish elders! At this very pleasant reward either the honorable cross or the lowest ship's service in eternal chains will follow! For if we must give the full truth about our freely triply forced action, no god will save us from the most merciless strictness of your law! And yet it says in Moses' law: "Honor your father and mother, that it may go well for you and your days may be long on the Earth!" Lovely! Here we are now! How good it is for us poor devils, anyone can see, and how long we have yet to live depends on you alone! The divine calling to the fourth commandment of God has been so beautifully fulfilled that truly all devils are laughing at us and in the end they will piss on us!"

[7] Julius says: "But my dears, that is irrelevant, instead you have only to answer what is asked!"

[8] Suetal (so the speaker was called) answered at this in the name of the twelve, "Lord, if certain death sits on your neck, everything is relevant! We cannot possibly deny that we are obvious criminals against Rome, and what follows you will hopefully not be able to dispute; for you wear your sharp sword and have the law and power – things against which the poor worm in the dust can do nothing!"

[9] But because the lords of Rome by strength of their laws are still more human than the black lords in the temple, according to whose whistle even the dear Lord God must dance, we think to present you strict, but still somewhat more human lords not only our crime *anti Romam* (against Rome) but also the reason for it; perhaps you will act more humanly with us poor devils, for we are no longer people since the time that we exchanged the

devil's water for the contract against you Romans.”

[10] Julius now asks, “Why did you have to drink the accursed devil's water? How have you made yourselves punishable by the temple and its laws?”

[11] Suetal says: “Quite the reverse, when we made ourselves punishable against you! We were betrayed as secret friends of you Romans, and thus the devil's water was threatened! But as young people to escape the devil's water we had to become your enemies and our foolish elders had to pay a heavy fee of several hundred pounds of silver to the temple and deliver a thousand fat sacrificial goats, of which probably none has tried to swim in the Jordan, instead they have, like Joseph, travelled under good cover to Egypt for a hefty sum of silver, where they have been eaten.

[12] There you have the reason which prepared the devil's water for us in the temple and your enmity on the way to receiving the pardon of the temple! The difference is this: If we had taken the devil's water we would have gone to father Abraham long ago; but since we found mercy in the temple we will probably only now have to pay the dear father Abraham an eternal visit. Soon we will hear from your fine mouth the familiar I LICTOR (go, executioner!) and we will have reaped the forbidden fruit for the exact observance of the fourth commandment of God under the title: Good and long life on Earth! If we should really go to the cross, we ask you to put this title above our crosses.”

[13] Julius says: inwardly quite cheerful, but outwardly playing the strict judge, “You push, as it seems to me, all guilt onto the fourth commandment of Moses; but I notice that you either really or possibly superficially don't understand this commandment or don't want to understand. For it says in the Law that one should honor ones parents, but not that one should obey them in everything like a dictator; for if I become, as a child and then as a man, an experienced and wise person, I will see that a correct love to my still living parents is the actual correct honor which God ordered through Moses.

[14] Thus if some weak parents demand something from their

children whereby they plus their children could be disadvantaged, it is the duty of the children to show their parents as clearly as possible the danger of their desire with all love and patience and the parents will surely stop; but if they continue, disobedience out of true love for the parents is truly no sin, neither before the highest wise God nor before all logically thinking people.

[15] In addition even Moses himself added an explanation concerning the obedience of children towards their parents in his theocratic (god ruling) scriptures, a clear explanation in which children have to obey their parents in everything which does not contradict the Law!

[16] With that the Law of Moses is more than justified, and the guilt lies, if it is as you have told me, either truly in the foolishness of your elders and in the misunderstanding of the law by the same, as well as your misunderstanding of the divine law through Moses!

[17] Or the guilt can lie in your thickest mischievousness which will certainly come to light here. For you see, you have shown your sharpness not very carefully through your humorous apology and seem to possess many evil jokes; and we Romans never accept apologies of such Proteuses

[shape changer, an old man of the sea in Greek mythology who could change into different forms, ed.] as the complete truth! Therefore you will have to bring me more serious and more truthful looking apologies, otherwise you cannot expect any good judgment from me!"

25. SEUTAL SPEAKS ABOUT THE KNOWLEDGE OF THE TEMPLE SERVANTS

[1] This very appropriate counter enlightenment took the listeners aback, and Suetal didn't know what he should answer. After a while however he said quite seriously, "You are quite right, but we are no less right! You see, if you always tell a child from the cradle on that two nuts and two nuts make five, this child will believe you and repeat what you said, and it will be difficult in the end to set the mature youth free from this craziness. Who explained the Law of Moses to us before now like you? What was there to do but to take the Law as it had been explained to us since the cradle?! Our elders never understood it better and the whole temple probably does not understand it either, or it does not want to understand it. Where should we have got a correct understanding? As prospective templars we never got to see the whole of Moses, because that is only permitted for the eldest and the scribes! And now tell us from where we should have got the correct understanding of the Law! Who should have explained it correctly like you?"

[2] At this Julius says: "But one should be able to accept that people, once they are servants in the temple in the clothes of priests, understand the teachings of God at least as well as a heathen (old believer)! To me the religion of every people has always been very important because one can get to know a people in all their action and inaction right down to the basics; and so I believe with some justification, that every individual person in a nation must endeavour to get to know the religion of his fathers as exactly as possible, because such a religion alone can be the guide line of social interaction! In addition you are no longer disciples, but men, from whom it can be expected that they – even as priests – should understand their religion at least as well as I, who am a stranger! Now tell me, what is taught in your schools?"

[3] Suetal says: "We learn to read, write and count, finally we learn also all sorts of foreign languages and then a certain

excerpt from the great Scriptures, in which above all we are urgently demanded to accept everything that the temple wants and teaches as coming perfectly from God. But if so, then it begs the question from where we should take a deeper insight into our religion! It's easy for you; for you are a lord full of power and sway from all sides. You can go into a main synagogue and just demand. Every leader will surely allow you insight into everything – and woe to him who withholds something from you! He knows well that you will then order a search through everything and what he can expect if you found something hidden! Oh, you see, a leader of the synagogue knows that well and will therefore show you everything and disclose everything, just as the high priest of Jerusalem must show the high and mighty strangers every day the holiest of holies where he himself may only enter twice according to the belief of the nation; but should the like of us try to fulfil such a desire and the devil's water would soon be at hand!

[4] Some temple servants, the so-called most secret, certainly know how the inner sanctum looks; but they are firstly very well served and secondly threatened with a hundred death sentences for the slightest betrayal, so they know how to keep their mouth shut. Now we ask more intensively from where the true light should come to our highly mysterious religion!

[5] If everything happens as we have told you, you as judge and person can have no other judgment than a completely just one!

[6] You already know what our crimes consist of; you can hopefully take quite clearly from this which guilt we bear, what we have told you about ourselves without fear or withholding. If you know something further about us, then forgive us, and we will inform you without fear; for whoever can die courageously, knows how to speak courageously!"

[7] Julius says quite relaxed: "I have no intention of putting further mistrust in your speech, since I am too convinced that things occur in the temple as you have said, and I therefore set you free from guilt; for whoever falls from the roof and through his fall injures a child playing beneath the roof can not bear any

guilt, and in this way our hearing is at an end, and you are declared free of guilt and punishment in this respect.

[8] But there is another hitch! I will ask you another question about it; it will much depend on the answer to that question whether I will be your friend or foe – and so listen carefully!

[9] You will surely have heard in this time that in Nazareth a certain Jesus, a son of a carpenter there, is supposed to go around as a Savior and do great, unheard-of things as deeds before the eyes of every man and spread a new religion! If you have any knowledge, so give it to me openly, for it means a lot to me!”

[10] Suetal says: “We have certainly heard something whispered from afar, but we know hardly a hundredth part of what you probably know for a long time. Firstly we were always more in the southern areas occupied with fulfilling our good order and only came to this realm of Galilee a few days ago and were soon seized and therefore can know quite terribly little about your certain Savior. But his reputation has spread to Damascus and Babylon, that is quite certain; but what sort of person he is, what he does and how he heals the sick, we know nothing about that and are highly curious to find out more details! Yes, if there is still a God somewhere, he can no longer watch the terrible activity of the temple and has to send the people a Savior!

[11] We say to you, whatever a person in his great turpitude, in his most satanic fantasy can think up, is put into action inside the thick walls of the temple. Uncountable acts of vice are committed upon mankind there and with such an indifferent cheek that you cannot imagine! The high lords of the temple seem to value the people as one values an idle sparrow. I don’t want to say a word about the most superficial transgression of all of God’s laws; but new atrocities are invented and committed which the good Moses never dreamt of, for otherwise he would have placed on them a hundred deaths and ten hells as punishment! But the healing of the people, on that we don’t waste any more time!

[12] One would certainly do mankind a great service if once at night the temple could be destroyed along with its inhabitants with one blow. Therefore man has long been in need of a Savior; but he should free humanity, not us Jews from you Romans – for you also belong to our Saviors – but from the pure hellish draconarchy (dragon reign) of the temple! Then, Lord, the poor humanity will jump for joy that they have been freed from their worst enemy!

[13] Friend, can there be a cheekier thought than that God the allmighty put a most evil worm of dust over all people and over all the other creatures, so that now this worm can go unpunished according to his most evil will with God Himself and with all people and with all creation?! No, no, lord! There is either no God, or God lets such devils do their worst as in the days of Noah and Lot! Oh great, holy God, where are you, where are you whiling? Truly, what the temple does now exceeds all human imagination! Outwardly it shows the same comforting and helping face as in the days of Solomon, but inwardly it has become the hell of hells! But it is better not to speak of it any longer and we will be silent and wait to hear more from you about the Savior of Nazareth!”

26. FURTHER EXPLANATION OF SEUTAL

[1] At this Julius says: “As far as the evilness of the temple is concerned, we Romans have already been taught that you cannot tell us anything more new or surprising; and so the time of punishment will be soon, of this you can be quite sure.

[2] But that we have not brought the temple to reckoning, it happens for the sake of the foolish and simple nation which still considers the temple to be a sanctuary and seeks salvation in it. If we attack the temple now, the whole nation with few exceptions would be against us; but if the at least the majority of the people soon become aware of what the temple consists of, then our work will be easy to put an end to the temple. For this purpose the new pure teaching of truth by the great Savior of

Nazareth will be decisive, even if it is spread only among few people; for this doctrine is as pure as the sun on the brightest midday and is easily understood by everyone who has a good heart. Naturally where the human heart is destroyed completely, this lesson will not be accepted, no matter how divinely pure it is! But the Romans will then use a sword to give a law such as the world has never known; for God's arm will be with the Romans – that is to calm you down!

[3] But now about something else! You have already mentioned that your terrible state of affairs against Rome drove you more into the south of the Jewish lands and that you only recently came here to the area of Galilee. I ask you then what success you have had with your instigations against Rome and what moved you to cross over to Galilee?"

[4] Suetal says: "Lord, in the south we only ate and drank and didn't dare mention a word against Rome since we found most people to be well disposed to Rome! But we did send out very significant news about the loose business of the temple, wherever it was possible; but we have just recently burnt ourselves during our anti-temple rather than anti-Rome activities in an arch-temple place. They began to search for us, and there was nothing left to do but run away quickly.

[5] In a cloak and dagger operation we moved across Samaria and came over the mountains after many days to this land. Then we soon met people who either did not complain about the pressure from Rome for a good reason, or they did it just to trick us blind gawks; briefly, telling the difference was not in our powers. We agreed superficially with their song and occasionally commented *propter formam*. But before three days had passed we were suddenly stopped and captured by Roman soldiers and another four or five of these who we were agreeing with. And we were beaten up and brought here. And now you have everything that you can have from us, and can make proper judgment on us."

[6] Julius says: "My first judgment remains, according to which you are declared completely free; but there is now the matter of

something else, and that lies in the question: What will you do now? You cannot return to the temple, you can hardly go back to Jerusalem to your old ways; there it would not be best for you! What are you thinking of doing now?"

[7] Suetal says: "Lord, this is a very sore point! Give us some time to think it over!"

[8] But Mathael, standing nearby, says to Suetal: "Listen to me, I want to give you some advice, and if you follow it things will not go badly for you!"

[9] Suetal says: "Are you not one of the five who were brought here with us?" (Mathael answers in the positive.)

[10] If so, how can you, as a certainly temporarily evil fool, give us advice in this extremely difficult situation?! For you five were brought here in heaviest chains as evil and dangerous fools, or maniacs. Who healed you? For you now speak quite clearly and must have been healed! On the ship you only roared, once like a bull, then like a lion, and then again like a wolf; and when you spoke words with the most shrieking voice of the world, it consisted of blasphemy, curse and enchantments! Briefly, you are the same whether you now wear a Roman tunic and I cannot wonder enough how you came to such clarity; someone out of this large company must have healed you! But who? Where is such a wonder healer?

[11] But wait! Now something comes to mind! The Lord who listened to us asked us about a savior of Nazareth; he wanted to know whether and what we had learnt about this man. We said as much as we knew from hearsay.

[12] We asked for more details about such a rare man, but we received no answer as we would have liked; you yourself lead us on the track now! That you and your companions were healed, there is no longer any doubt; but there also seems to be no doubt that the Savior of Nazareth so casually mentioned by high Roman lords is here! He must be here; for no mortal on Earth could have healed you! Tell us if our question is correct; only then do we want to accept your advice about our future!"

27. THE ADVICE OF MATHAEL

[1] Mathael says: “You see, brothers, we were templars and had to share the same fate, only you went south and we had to go east. But we fell into the hands of a band of devils personified and our bodies thereby became the dwelling of many devils; but there was a Savior here, probably the greatest that the world has ever borne, and he has healed us without any reward simply through his powerful word which rules over all life.

[2] He is here! The very same, of whom the Roman governor Julius made mention to you in his question; but the time is not yet right for us to enter into a closer acquaintance with him. He himself will decide when you should get to know him better! So do not ask any further and hear what I have to say to you!

[3] It’s true that you are still children of this world, but you can join the true, free and living childhood of God, if you want. These masters of Rome will gladly give you the means to do this. The master who questioned you will certainly not hesitate for a moment to set you on the right path, and now it is even easier since the supreme Governor, Cyrenius of Sidon, is also present here.

[4] You see, there behind you are another 30 templars! They already belong to the foreign legion and are now Romans through and through. If you become the same, you are helped for all time and for all eternity! But in Jerusalem there is no longer any happiness for us; for you know the nature of the temple, and hopefully that of all Jerusalem too, as well as the accursed water! What person can ever have the desire to revisit the main nest of all devils and sins? If you want to die, then go back to Jerusalem; but if you want to live and to find eternal life, become Romans according to the body and become true Jews according to Moses in the soul! – Do you understand this?”

[5] Suetal says: “Yes, yes, yes, we understand that; but only it is unspeakably strange that you have now come to such an enormous clarity! Now I recognize you as my temple colleague

and know that you were a competent speaker and that you quite boldly told the truth several times into the face of the high priests, and the consequence of that was that you – and another four like you, I believe – had to move to Samaria! Yes, yes, it is you, and we are all glad to see you here again quite healthy and pure! Your advice, friend, is probably quite good in itself; but the polytheism of the Romans –“

[6] Mathael interrupts Suetal: “- is still a thousand times better than the very most dubious monotheism and actual full idolatry of the temple! Tell me, which priest in the temple still believes in a god? I’ll tell you: their stomach and their salaciousness is now the true god of the temple! They serve death, sin and every devil! You can have the commandments of Moses for just a few pieces of silver, as you like them, but they do not give in an inch in their rules about gluttony and satisfying their lust! They no longer have a life and yet they present themselves as lords of life and as such want to be highly honored!

[7] They no longer have any idea about what is life; all of them understand not a jot anymore of the Scriptures, and they understand the prophets as much as you understand the end of the world. They all lost all life from their soul a long time ago and therefore they are actively stick-in-themuds. How could they then show the eternal life of the soul from out of their most complete death, and give it to others?

[8] Life must be most profoundly understood in the battle of life against life and death and in such a realisation must constantly receive more and more active strength, if it is supposed to exist as a true life; but how can a dead person show you what life, which has not been recognized by him, is in and around himself?! I’ll tell you: eternal death has been dwelling in the temple for a long time now; but eternal life is truly dwelling right here! And you see, the Romans understand it and become full of life, while the temple will never understand it because it is already dead for eternity. What is better then: the polytheism of the Romans or the monotheism of the temple?!”

[9] After these words by Mathael the twelve cannot wonder

enough about Mathael's highly correct opinions and his decisive wisdom.

[10] Next Suetal says to Julius apologetically: "Great master, forgive us for making you wait so long for an answer; but you heard Mathael's wise words yourself, didn't you, and we became too inspired by them and couldn't yet give you the desired answer. But if you will have a little more patience with us, we will certainly give you a very solid answer!"

[11] Julius says: "Do not leave Mathael out, for he understands more than I do or many thousands of others like me! Whenever he speaks I want to be silent for a thousand years and listen to him! So if you just discuss it with him, he will be able to give you the best advice!"

[12] Suetal says: "Yes, he has already given us advice, and it now depends only on you to take us into the foreign legion!"

[13] Julius says: "Very good! That is already as good as done; but nonetheless the wise Mathael will be in the very best position to give some very wise teaching!"

[14] Suetal says: "Yes, we feel that, although such a characteristic now seems to us even less comprehensible than the air! How he came to such wisdom is purely inexplicable! The wonderful healing from his madness is understandable; but where he gained wisdom – understand that, he who can!"

28. SOUL AND SPIRIT

[1] Mathael, who has clearly heard these words, says: "Make your soul as free as possible from all ties to the world, and then you will soon understand very easily from where a soul can quickly achieve the greatest wisdom! But as long as the soul lies yet firmly buried in the old heap of the decay of death, which is your body, there can be no discussion and no comprehension of any special divine wisdom!"

[2] There, a few steps in front of us, you can see a tree stump which seems to be firmly stuck in the earth. Go there and sit on it, and I give you my word that you will not move it from the

spot even after many years; only when it becomes rotten and totally brittle will you fall to the earth along with it. But if you cannot separate yourself then from your favorite seat, you will then certainly decay along with it in the end; for everything that is dead must first be completely destroyed, if it is to cross over to any sphere of life again. But if you go down to the water, get onto a boat, untie it, raise the sail and take hold of the rudder, in this way you will no longer remain on one spot, but instead you will soon reach a new land in which you will learn many new things and enrich the treasure chamber of experience. You see, as long as you look after your flesh and your sweet and comfortable life, you will sit on that stump and cannot move on; but if you completely give up the overwhelming worry about your flesh, and only concern yourself with what affects the life of the soul and its spirit, you board the ship of life and will soon move on. Do you understand this image?"

[3] Suetal says: "What did you just say about a spirit in the soul? The soul is what one calls the spirit, isn't it?"

[4] Mathael says: "Yes, friend, if you don't know yet that a spirit of all life lives in every soul, you can certainly not understand from where my little bit of wisdom comes! You know, it is still difficult to talk to you; for with your open ears you hear nothing and likewise with your open eyes you see nothing!"

[5] The soul is only a receptacle of life from God, but by no means life itself; for if it was life itself, which ox of a prophet could ever pretend to know anything about the achievement of eternal life, or on the other hand about a possible eternal death? But since the soul can only achieve eternal life on the path of true divine virtue, as can be proven by very many examples, it cannot possibly be life itself, instead only a vessel to hold life.

[6] What one calls the spirit of God and actual life is only a little spark in the centre of the soul. This little spark must be nourished with spiritual food which is the pure Word of God. Through this food, the little spark becomes larger and more powerful in the soul, finally it even takes on the human form of

the soul, fills the soul finally once and for all and in the end it transforms the whole soul into its being; then the soul itself becomes complete life which recognizes itself as such in all profundity.

[7] When life fully recognizes itself in this way and becomes quite clearly aware of itself, it recognizes the truth in its foundations; but as long as that is not the desired case, there can be no talk of wisdom!

[8] True wisdom is the light of the spirit in the eye of the soul; but if a soul still asks what the spirit is in it – where should the light of the spirit and of all life come from into its otherwise completely blind eye?”

[9] Suetal says: “I beg you, friend, stop talking like this and pause for a moment until I become more receptive to this; for I see very well now that I am still much too stupid and blind for this! But we all want to take as active a note of your present instruction as possible! For I now see that you are completely correct; but to understand your deepest wisdom quite thoroughly requires great preparation which was completely impossible for us until now! But as I said, we want to become very strong disciples for you!”

29. TRUTH MEANS LIFE, LYING MEANS DEATH

[1] Mathael says: “An honestly good intention is as much as the job half done; but man must not rely on a good intention alone for too long, instead he must put it into action as soon as possible, otherwise the intention cools off with time, loses its vigour and in the end becomes too weak and powerless to perform a good deed.

[2] You see, as long as the water in the pot is boiling, one can boil various fruits soft and transform them into dishes which are easy to digest; but when the water in the pot becomes lukewarm and in the end quite cold, softening of fruit is no longer possible!

[3] That’s why the will of a person is the same as boiling water

in a pot. Love for God and for all good things in the life from God is the correct fire which brings the water of life in the pot to an active boil; but the fruit which should be cooked soft are those deeds and actions which we accept as good and true but which we have not yet put into action, for which reason we must put them into the water now while the water is boiling powerfully, otherwise they remain rough and indigestible and are therefore of no use for life.

[4] Whatever one wants one must do, otherwise the will remains constantly a lie in comparison with life, and in all eternity the lie will not become the truth!

[5] But life is truth, and the lie is death; so seek the truth in all things, it is life, and flee from the lie in and around you, for it is the real death!

[6] Or what do you have if you imagine that you own something? You see, it is nothing but the nothingness of your imagination! And what is that? You see, it is nothing, and this Nothing is the real death!

[7] But if you want to build and you don't have any materials or any builders, how will this house look that you want to build? You see, it will never take form! But the material is the actions and deeds of a living will, but the builders are the powerful will; these then construct a correct house from your good will and this house is your true life in God which will be eternally indestructible. But no house is built with a tiny effort, and least of all the house of life; thus it is written: be active in all fullness of the power given to us, otherwise it must go badly with the building.

[8] When Noah built the ark, he is supposed to have begun his commanded work very dilatorily in the beginning. When his adversaries noticed this, they constantly destroyed by night what he had built during the day. Only after many years did he begin to work on the ark day and night and placed guards there; only then did the construction proceed towards its completion with swift steps and offered protection in the time of the flood, as we know, to those who were inside and kept them from an

otherwise certain demise.

[9] I tell you that we are basically all Noahs. The world with its lies and deceptions and all the temptations that come from this are the perpetual flood. In order not to be consumed we must most diligently build the commanded ark; this ark is the consolidation of the life of our soul for the maintenance and final complete education of the life of the spirit of God in the soul.

[10] When the flood of enticing world temptations then finally sinks into the depths of emptiness, the life of God will come out in all strength in and around the soul and will begin a new work in the pure and new sphere of life in the most unrestricted freedom without any hostile highwayman and thereby bless through and with God the whole infinity from eternity to eternity! Do you understand this image?"

30. I AM THE TRUTH, THE WAY AND THE LIFE

[1] Suetal is quite silent in wonderment and asks Julius, "Lord, it is incomprehensible where this man has received his wisdom! I know him very well from the temple where he was not known for any wisdom! When we were brought here on a ship from Genesareth, he was seized by the most evil frenzy and had no human appearance. Now hardly twenty-four hours have passed since the time of madness and the man stands in a field of wisdom which Solomon in all his depths of wisdom probably never even dreamed about! Do tell us what has happened to him! How did he get to such light?"

[2] Julius says: "Don't you know then that all things are possible through God? Just observe actively what he has told you and then you will find out yourself how a person in a short time can achieve such wisdom! *Ex trunco non fit mercurius*: so the Roman saying goes; a tree stump is immobile, and no action is noticeable, while in the metaphorical polytheism of the Romans no god has as much to do as Mercury. By Mercury, a correct busy activity is understood and by a stump, the greatest

inactivity possible, and therefore Mercury cannot come into being from out of a stump. Thus it says in the words of wisdom, hurry to be active to achieve true wisdom, otherwise there is no known way to it. It cannot be learnt like any other science, but can only be gained in and from itself through the true activity according to the teachings of wisdom.

[3] Thus if you want to find out exactly how Mathael has achieved such wisdom which amazes you so much, you yourselves must first reach the same path of activity towards wisdom, otherwise all your questions are in vain and every answer to your questions is in vain.“

[4] Suetal says: “That is all quite good and correct; but where is the right path very recognizably signposted?”

[5] Julius says: It is not yet midday, and there is still ample time until evening; you will yet hear and learn some more things and the path will be made quite clear to you. But now consider what you have heard and everything that follows will become quite clear and lucid for you. But now you are declared free and completely exempt of punishment, only never let yourselves be tempted to go against us again, for then it would be much worse for you than now!”

[6] After these words Julius comes a few steps back to us, namely to Me and to Cyrenius, and asks Me whether the trial and the judgment was quite in order.

[7] And I say: “Is your heart satisfied, that is, the innermost voice of love in your heart? What does it say?”

[8] Julius says: “The greatest satisfaction reigns and at the same time a worry about setting these people on the correct path in life!”

[9] I say: “Well, if that is so, then everything is quite right and in the best order, and the best goal will be reached for these people, but naturally they will still have to face some small tests. It is good that you are taking them into the foreign legion; but you must let them have an adequate opportunity to progress along the recognized path of salvation. But if you want to distribute the five, with Mathael at the head, among the legion,

they will give you all good service in My name and in a short time they will have a good effect on their innermost wisdom. But for the moment they must not remain in Galilee; for not much time will pass before the temple gets wind of the fact that forty-seven members have gone missing, and Herod will start a hunt for them; but if they are not found anywhere in Galilee, the seekers will then return again without having achieved anything and they will consider the forty-seven to have had an accident somewhere and lost and will no longer worry about them in the future. And so you Romans remain in the clear, and the forty-seven because of you, and you will have been helped without any white lie being necessary!”

[10] Cyrenius asks, “But will they be safe in Tyre and Sidon? For there are only very few Jews there.”

[11] I say: “Oh yes, they are safer there than anywhere in Galilee, but they would be even safer somewhere either in Africa or in a city on Pontus Euxinus.”

[Black sea area.]

[12] Cyrenius says: “Very good, I will find out about some suitable place for them where they can remain safely unchallenged by the Jews and if these seekers should manage to reach them, well then, we already have the means to drive them away!”

[13] Julius says: “I am truly sorry, particularly for the five; for it is truly amazing in what a depth of wisdom they find themselves, and one could reach one’s true goal in life much faster through them than in the way one decides for oneself.”

[14] I say: “Friend, I alone am the only signpost, way and goal! Who gave the five what they have? Look, I alone! But if I can drag wisdom of the wise out of these five terribly possessed madmen in a short time, then I will certainly be in a position to do the same with you who are not a terribly possessed madman!

[15] For I alone am the Truth, the Way and the Life! If you have Me, how can the five be of more service to you?! Yes, they should and will give many and good services to humanity through Me and only in My name; but you do not need them,

especially as in the little town of Genesareth there lives a certain Ebahl, a Jarah and even a Raphael! Where else on this Earth is there another place which is better equipped from a spiritual point of view?

[16] Didn't you hear Suetal's question, who wanted to learn how and through whom the five achieved deepest wisdom so quickly? You see, you know it well, but for them, namely the five, it is still a puzzle, but certainly not for you! Now if you know what the five do not know, how can you consider the five to be almost as wise as Me?"

[17] Julius, somewhat shocked, says: "Lord, because I was foolish, that is the reason; but now everything is in the best order again, and I have now the greatest joy in Your order for the sake of the forty-seven people, and everything will be obeyed immediately! But You, oh Lord, must forgive my little stupidity with God's mercy!"

[18] I say: "I cannot forgive anything; but if you are at peace again in and with yourself, then everything is in order for Me, and so all your sins are forgiven.

[19] But now go and have bread, wine and salt brought to the twelve, for they also have hardly eaten more than a fly in the last two days! Until now My will alone has kept them strengthened; but since the opportunity is there now, they should naturally also be strengthened with food and drink now, and so let it be so!"

31. THE HEALING ON THE BLESSED PASTURE

[1] When Julius hears such things from Me, he quickly makes his way first to our host, Mark, who, along with his household, is very busy with the preparation of a good midday meal, and brings him My order. And Mark immediately hurries to the food store which was now never emptying, and takes a very large loaf of bread, a beaker of salt and has both his sons fetch two great jugs of wine; and all this is brought to the twelve as fast as possible.

[2] When they first spot the bread and the wine, a powerful hunger seizes them, and Julius says to them, as he notices their hunger: “I know that you are hungry; but if you want to remain healthy, do not eat too quickly now, instead give yourselves time, and everything will be well for you!”

[3] The twelve say, “Yes, yes, good lord, we will pace ourselves moderately!” But nonetheless they are finished with a great loaf of bread in a few moments, likewise with the wine and salt, and want to eat some more.

[4] But Julius says: “Friends, that is enough for an appetizer; soon the great midday meal will come, after which you will not leave hungry.”

[5] Suetal says: “Yes, yes, very good, that is enough for our needs; we will satisfy ourselves at the midday meal! But lord and most noble friend, we have nothing with which we can reward the host!”

[6] Julius says: “You are now citizens of Rome and no longer need to worry about who will pay the bill for you! For a Roman never remains in debt to anyone and the host has been rewarded already for many years in advance; we can run up a bill here for a whole year and he will still be at an advantage. So don’t worry now about who will pay the bill in the end!”

[7] The twelve say, “Brother, that is a different language than that of our temple, where one gets almost nothing to eat, but must fast and pray all the more; but the high priests fast and pray little and consume every day a quantity of alms and sacrifices for the greater honor of Jehovah, while the young templars can fast *PRO POPULO* until the very bones in their limbs begin to rumble! Oh, why didn’t we become Romans long ago?! Everything is here: wisdom, goodness, rights, and strictness where necessary, and there seems to be no lack of bread and wine! We want to be totally and utterly Romans in soul and body! Long live Rome and all its authorities!”

[8] Julius says: “Very well, my new friends! Your reasoning is good, although understandably there is still much self-love there; that alone will hopefully be lost with time. But today you

will yet see and hear very unusual things; they will be a light to you! Yet do not ask much, instead let listening and seeing be your job, the explanation will come of itself!”

[9] The twelve are made curious through this, and they now ask one another what the high Roman might have meant by saying that on this day they would hear and see many extraordinary things from which they would be able to learn, and that all that would explain itself in a certain way! What would that be?

[10] The talkative Suetal says: “Well, what does it mean? Have you never heard of the Olympic Games of the Romans? They will probably put on such a thing here; but we will now be able to take part ourselves as Romans, and will perhaps see and hear some things which will be good for us. It must be that and certainly nothing else.”

[11] Another of the twelve says: “I hardly believe that. You eight don’t know what I know; for you have been here since midday and know little about what happened recently to the Galileans. You know that I and another three from the mountain area of Genezareth were taken along with you for participation in your attempts at instigation and brought here. Barely three days before your arrival in our mountains unheard-of things happened in Genezareth; the miraculous Savior from Nazareth previously mentioned by the Roman governor came there and simply through his divinely all-powerful word he healed all the sick from whatever evil had taken hold of them!

[12] I myself have a brother who is now at home and has taken on the inheritance. He was drawn up into a lump by the gout, he could neither lie nor sit, and naturally there could never be any talk of standing. We put him in a hanging wicker pannier which was filled with straw. Often he cried for days on end, plagued by the most atrocious pains, at which he would then usually fall into such a total unconsciousness that he fully resembled a dead man. Everything imaginable had been tried to make him well again, even the water of the pond of Shiloh – but everything in vain.

[13] When we received the news in our mountains that the

famous Savior of Nazareth was staying in Genezareth and healing all the sick, I brought my totally fragile brother with my servants and mules to Genezareth with the most unspeakable effort. There, having arrived after so many hardships, it was said that the Savior had undertaken a journey up a mountain and no one knew when and whether he would ever come back again. I stood there now like a column beside my lamenting brother, began to cry myself through sadness and begged God fervently to put an end to the bitterest sufferings of my brother, because I was not to have the luck to meet the miraculous Savior again. I made an oath to give him all my rights to possession as the first-born and to serve him my whole life long if he could be healed.

[14] Now see, soon after this, servants from the great guesthouse came to me in the alley and said that the Savior concerned had healed each and many such cripples in a moment so that they then looked as if nothing had ever been wrong with them! But this Savior was with his disciples, with the lord of the house and with others from the house and the village on the high mountain which no mortal had ever ascended because of the steepness being too great. He would return, but when, they didn't know, but that was not the matter; this Savior had blessed a pasture and I was allowed to lay my brother in faith on this blessed pasture and things would be better for him.

[15] I immediately asked after the blessed pasture. The servants showed it to me and immediately I carried my poor brother onto the said pasture and laid him on the grass of this pasture. And you see, in the moment that the sick brother touched the ground of the pasture he began to stretch quite enjoyably. All pain was blown away as if by the wind and in a few moments my brother was as healthy as I! Before one saw only skin and bones on him, and I assure you, he stood there beside me so completely well nourished that even today I cannot wonder enough about such an unheard-of transformation!

[16] But I kept my oath and gave my now very happy and pious brother everything and gladly did for him all the jobs of the

least of my former servants, although the good and most thankful brother always kept me away from it.

[17] But I had hardly been a servant to my brother, whom you have seen and spoken to, for more than a few days when you came to us and were the actual reason that I and another three servants of my brother find ourselves here, luckily as innocents.

[18] But with this I just wanted to draw your attention to the most wonderful, famous Savior of Nazareth, about whom you have already heard here and there according to your own admission!

[19] Now see, to judge by the question of the captain of Genezareth, who I know very well, it seems to me – which clearly proceeds from the healing of the five madmen – that this miraculous Savior of Nazareth is here right now and at work.

[20] By speaking of what we should see and hear, the governor certainly wanted to draw our attention to some deeds and speeches which are to be expected on the part of the most wonderful Savior, and by no means to Rome's Olympic Games which would certainly seem very ragged to us, and from which we certainly cannot take any particular wisdom, and of which the captain himself seems to be no particular friend! What do you think in this respect?"

32. SUETAL RELATES ABOUT THE INFLUENCE OF THE WONDER HEALER

[1] Suetal says: "You are probably quite right! Things will certainly turn out in this way, and I am now beginning to burn with curiosity about getting to know this most famous of all saviors personally. I didn't want to say too much to the good captain before when he asked us about this unusual man; but you can believe me; even all of Samaria and all of Sychar is full of him! In Sichar one considers him directly to be a person through whom the whole fullness of the divine spirit is working! And that, allow me, will hopefully be nothing small!

[2] And in the temple! The great priests study day and night

how they could rid the world of such a Savior. But if such powers are at hand for him and the visible friendship of the first Roman authorities, all templars can sweat themselves into countless drops of blood and they will in the end do less against him than a mosquito against an elephant!

[3] It was said He has once been to the temple – sometime in the spring – and cleaned it with ropes and whips of all the money-changers and dove-sellers. And all that happened barely a quarter year after this Savior began to be reputed!

[4] Oh, in the whole of Judea one tells the strangest things about him! The ordinary people who are hidden in the darkness of the temple believe that he works such things through Beelzebub, whom one names the most supreme devil; the betters consider him to be a great prophet; Greeks and Romans consider him a magician.

[5] The Sycharites honor him already as a god, which is also the case among some Greeks and Romans! And I wouldn't like to bet much that these Romans also consider him to be that; for among them the old *non existit vir magnus sine afflatu divino* (No great man is without divine whiff) is still believed very strongly, at least it is good that they don't seem to be enemies of great ingenious people and that they constantly support the ingenious with advice and deeds, which also seems to be undeniably the case here.

[6] But he should not come to Jerusalem too often and carry out a purification of the temple, if he is not equipped with more than extraordinary human powers! For there he could come into difficulties; he may be a great prophet or magician, but he cannot protect himself for much longer against all the hellish intrigue and incessant persecution plans and in the end he will fall to them as a contemptible sacrifice.

[7] In brief, whoever comes against the temple from Heaven without lightning, thunder and rain of sulfur, has little or no effect against the temple!"

[8] The previous speaker from the mountains near Genezareth says: "The temple will not be able to do much against him! For

if they have not accused him and arrested him for the driving out of the temple, it will be difficult to do it a second time; for his will must already be completely filled with a truly divine power! But wherever that is the case, every human power must as good as stop!”

[9] Suetal says: “Friend, you don’t fully understand! You see, when he purified the temple at Easter from those mentioned, the temple gained at such an opportunity several hundred pounds of pure silver and gold; oh, he could morally clear out the temple every day and the greats of the temple will put no nameable obstacles in his way! But if he just once attacks the temple itself and its unspeakable deceptions, we will see how things go for him! Truly, I would not like to be in his shoes then!

[10] How long ago is it now that they quickly put an end to the famous prophet John, who ran his business of baptism and repentance for a time in the Jordan, where even the power of Herod took him into his protection! The temple slid unnoticed behind the terrible mother of the beautiful Herodias and Herod became in the end the murderer of his famous ward. The temple has ten times a hundred thousand means to persecute a person who seems dangerous to it, and very rarely does something go wrong for the temple.

[11] The secret machinations of the temple go so far that even the Romans have a certain respect for them; true, much has been betrayed, but what use is all that if one can never get close to these people?!”

33. THE ABYSS OF THE LIE

[1] Here Mathael, who had listened to this conversation from a short distance, steps up to the twelve and says: “You are truly still strongly men of the Earth, but namely you, Suetal, with your seven colleagues, you still have no idea about what is happening here!

[2] The Savior of Nazareth is here, yes, He is here – but who He is, you have absolutely no notion, and therefore you speak

annoyingly foolish things about Him and His works!

[3] The correct person according to the correct order should not speak, however, except the truth alone; if he doesn't know it he should be silent, seek and investigate. And when he has found the truth, then he should speak! For whoever speaks and has not yet recognized the truth, lies, even if he accidentally speaks the truth!

[4] But a lie should never pass the lips of a true person; for through the lie the soul bears witness itself of the fact that it is still walking in death and not in life!

[5] Whoever delights in a lie does not recognize the value of life at all; for life and truth are one! Only the truth makes your soul free and opens to it the infinity of God in essence, being and acting.

[6] But if you think and speak as I just heard, you give clear proof of yourself that your soul is living only in a pig-sty instead of in the great temple of all light and all truth!

[7] Why make considerations if one is completely devoid of all reasons? Didn't Captain Julius of Genezareth tell you very wisely everything that you will yet see and hear today, and that you should not even ask so much about it, but should take it in into the love of your heart and act accordingly, and the explanation will come of itself! And look, the captain spoke correctly and truly!

[8] So leave superfluous talk without any basis of truth, pay good attention to everything, and believe it in your heart, and so you will soon gain more by this than if you were to lie to one another for many years in the mistaken belief that you have spoken the truth!

[9] Asking is certainly better than explaining something about which one has no basis oneself; but if you ask, you must know who you are asking and what you are asking for, otherwise every question is just as much nonsense as a false answer from out of the air.

[10] For I must have in myself, through experience, the full conviction that the person I ask can give the truth in answer; and

finally I must have first reckoned exactly with myself that what I am asking someone is no nonsense, otherwise I betray through my question either my great foolishness or my hidden evil! Remember this rule for life, and you will stand on the face of this Earth at least as modest people!”

[11] Suetal says: somewhat indignantly, “But dear friend Mathael, you are giving us here in a certain way a rebuke and we have not seen anyone giving you an order to do so! Your advice is probably good and very true, but a certain friendliness is lacking in it, and it does not make the same impression at all on us that it would certainly have made if it had been shared with more friendliness. We will follow it because we see the full truth in it; but nonetheless we still believe that the truth remains no less the truth even if it comes to us in friendly clothing!

[12] Look, two and another two make four! That is a truth and certainly remains such even if it is pronounced in a friendly manner! Or is it all the same if I am leading a blind man, whether I hold him tightly so that it hurts him or whether I lead the poor man on to the good path with a soft hold? I consider holding him softly when leading a blind man to be more preferable; for if I hold him too painfully tightly, he will try to get out of my hands and who knows whether he will not fall in that moment and severely injure himself in that he was escaping my too strongly pressing hands! But if I have held him gently and led him, we will reach the goal quite cheerfully and gladly. Am I right or not?”

[13] Mathael says: “Oh yes, when the circumstances permit it; but if you spot a blind man on the edge of some precipice and you also see that you can save him with a powerful grip and a pull, will you then firstly advise yourself how strongly or how tenderly and softly you will touch him?”

[14] Suetal says: “Yes, were we here then so spiritually close to a destructive precipice?”

[15] Mathael says: “Quite certainly, otherwise I would not have attacked you so strongly! For you see, everything that leads to a lie and thereby is a lie itself, even if it is still very unapparent for

outer person, is a precipice towards death for the soul!

[16] A tender, quite unapparent lie is much more dangerous for the soul than one which is as big as a fist and tangible for the hands! For a fist-sized lie will certainly not prompt you to any action; but a very tender and unapparent one will prompt you to act as a truth does and brings you quite easily to the edge of all destruction. But only he whose inner eye of the soul has been developed can see this! So you do not need to be indignant that I grabbed you somewhat more tightly; for a tender lie was creeping around amongst you like a poisonous adder, which I and my four brothers noticed very clearly, and you may now seek the reason for my somewhat rough handling. Do you understand that?"

[17] Suetal says: "Yes, if it is so, your somewhat rough manner with us certainly takes on another face, and I cannot refute anything else. Naturally we do not see our spiritual state and must believe you that it is so; but we recognize that you stand on very firm ground and therefore believe your words. But about what should we twelve talk? Being quite silent is very desperately boring, you know, and there is still another significant snag in the truth."

[18] Mathael says: "Friend, if you had to go through a dense mountain forest on a very dark night and you knew that this forest was rich in steep, wide gaping slopes and precipices, would it not be better for you to stop and wait for the light of day, than to follow some sort of false light and to fall with the same down a precipice? It is nothing desirable to spend the night in a mountain forest, but it is certainly incomparably better than to continue on a terrain on which your next step could bring certain death! What do you think of that?"

[19] Suetal says: "Do you know, there is no point in speaking to you any more, for you are always correct, and one cannot deny anything you say; and so we will follow your advice instead, and you will then certainly have nothing more to say against us."

34. MATHAEL SPEAKS ABOUT LAW AND LOVE

[1] Mathael says: “Oh, one more thing, and this thing is of considerable significance!

[2] If it costs you an effort and you are not doing it particularly out of love, then leave it be and do instead what you want to do out of love; for what a person does not do totally out of love has little value for his life, for love is truth of the actual element of life, it is the original life itself.

[3] Accordingly, whatever seizes love is seized by life and passes over into life; but whatever remains untouched by love and whatever a person does simply because he either fears terrible consequences or because his little piece of arrogance wants it in order to appear to others to be a wise man, does not turn into life, instead only into death, because it was seized only by the element of death instead of by the element of life!

[4] I tell you, every law, no matter how wise, does not bear life, but death, if a person does not observe it out of love; and the wisest advice resembles a seed which instead of falling in the good earth, fell on rocks, where it withers and finally cannot possibly bring forth fruit.

[5] I tell you also, because I see that it is so: everything in a person is dead except for their love! So let your love reign in fullness over your whole being and feel love in every fiber of your being, and so you will have the victory over death in you, and what was dead in you has been transformed into indestructible life through your love; for love which feels itself and recognizes itself from out of such a feeling is life itself, and whatever passes over to it also turns into life!

[6] Following my advice very exactly would be of little use to you if you only observed it for the sake of its truth and because you feared some sort of bad consequence if you didn't observe it; but such observance would not be of any use to your souls. Ah, it is something quite different when love and truth seize one another and work together; then love constantly creates a newer

and more perfect life from the light and in the light of truth up to full divinity!

[7] The love or the spirit of God in a person is an image of God right from the beginning; but to achieve fully active, living similarity with God it must first lift itself up on the path which I have now shown you. Do you understand this?"

[8] Suetal, now looking very cheerful, says: "By God the Almighty! You are truly one of the greatest prophets; for so truly, so clearly and so wisely has no prophet yet spoken to his people! You have truly more perfect life in your little finger than we have all together in our whole body or actually in all our souls together. Yes, yes, it is so, brothers! Truly a divine breath speaks through Mathael and we can never thank God enough that He has brought us together, one might say, so wonderfully! Oh, but if your wisdom is so decidedly greater than ours, how great must be that of the Savior of Nazareth who is yet unknown to us?!"

[9] Mathael says: "What glistens so wonderfully brightly in a drop of dew hanging on a blade of grass?"

[10] You see, it is the image of the sun which shimmers so wonderfully brightly on the clear drop! But the image of the sun does not only shimmer, but it acts too! In the centre of the drop the light of the image of the sun condenses, the drop in its centre turns into a great warmth of life, in this warmth of life it turns into the element of life in the end and enlivens the little plant which is fighting with death; but the image in the drop is by no means the sun itself, but only a representation of the same, equipped with a little part of the same power and effect which is natural to the real, great sun itself!

[11] And see, there is also such a difference between me and the Savior of Nazareth! He is the sun of life itself, and in me just as in a drop of dew the small image of the eternally true, great sun rules wonderfully brightly, out of which countless myriads of such drops as us suck their holy food of life. Do you understand that?"

[12] Suetal says: "Oh God, that is a great and holy language!"

Friend, you are already more than a drop, you are a whole sea! Oh, we will never get so far; it is too movingly great, holy and eminent! But in such circumstances and in very divine circumstances we as very crude sinners do not dare to remain here; for this place begins to become holier and holier!”

[13] The other eleven also begin to speak very humbly and also want to move away from there; but Julius does not allow this to happen.

[14] But Suetal says: “Lord, once when Moses went to the burning thorn bush on the mountain to find out what was happening, a clear voice spoke from out of the flames: Moses, remove your shoes from your feet; for the place on which you are standing is holy ground! Here according to the tangibly clear statement is what Moses encountered on the mountain; therefore this place is holy and we sinners are not worthy to set foot on it!”

35. GOD’S METAPHOR WITH MOSES

[1] Mathael, standing nearby, says at the demand by Julius, who didn’t know how to respond to Suetal with anything special: “Who told you then whether you are worthy to set foot on this place, or whether you are not worthy? In which book of wisdom is it written then that any sick man is not worthy of his doctor? You know, such an assumption by you comes from the woolly wisdom of the temple which allows to be burned on the fire the hands of he who reaches with an unordained hand for the threshold which leads to the Holiest of Holies! But if the high Pharisees secretly lead the foreigners there every day for a good payment and show them everything and explain cleverly, the hands of the foreigners will certainly not be burnt on the fire!

[2] What did God actually want to say to Moses in that he called him to take off his shoes?

[3] You see, God said to Moses: Take off your material and sensual elements, cleave from yourself the old flesh-Adam through your will and stand as a purely spiritual person before

Me, otherwise you cannot understand My voice and I cannot make you the leader of My people!

[4] But what does the ascension of the mountain imply?

[5] You see, Moses was fleeing from the persecution of Pharaoh because of the murder of a high official of the king, an official who was as good as a son to the king.

[6] Moses also meant a lot to Pharaoh, so that it was still very doubtful whether he would not someday receive the reign over Egypt like Joseph and so would lift up his people.

[7] God showed him such ambition in the desert through the ascension of the mountain, whose peak, however, he was not allowed to reach; for he was prevented in it by the burning bush.

[8] And further it was said according to our linguistic understanding: You will become the Savior of My people, but not in the way you believe, but as I, your God and your Lord, will describe to you!

[9] You shall not become king of Egypt and make My people, who I have raised in humility before Me, sensual, self-loving and haughty, instead the people must leave this land and move into the desert with you! I will give the people laws and I Myself will be the Lord and leader of these people; and if they prove themselves true to Me, I will give them the land of Salem, in whose streams flow milk and honey!

[10] You see, with such sense in the picture language of that time God did not want to say to Moses that he should really take off his footwear, but the old Adam or the greed of an externally sensual person, which fulfils the same function to an actual man of life as the shoes to the foot of a person which are the lowest, most outer, last and most dispensable clothing.

[11] But the place which God calls holy is only a humble state of the soul, without which in respect of eternal love, which is the truest fire of the element of life, it cannot exist.

[12] But the thorn bush which is burning there is a sign that the way of a prophet will be a very thorny one; but his great love for God and for his brothers, which shows itself in flames over and through the whole thorn bush, will scorch the thorns of the

bush and in the end will consume the whole thorn bush and make a thornless path.

[13] You see, that is the sense of what you mentioned before! But if it is unmistakably so, how can you then consider any earthly place to be more or less holy?

[14] If you also fully take off your worldly shoes and humble yourselves in all aspects of life, you will also stand here as worthy as all the rest of us; for we as people are all quite equal here before God and the One who is here, and no one has an advantage over the others!”

[15] When Suetal hears such a speech from Mathael, he says: “Yes, once one is filled with such an abundance of all wisdom, one can then easily be without fear; for a seeing person can easily move forwards, but a blind man must constantly feel beforehand whether his next step will be a safe one, and despite all care and faithfully investigating caution one nonetheless always collides with something. But if one has a guide such as you are, dear brother Mathael, even as a blind man one can still move forwards! Oh, now we will remain and are exceptionally excited about getting to know what you have given such a great witness of for tangible, clear reasons!”

[16] Julius, with a friendly grip of Mathael’s hand in a most friendly way, says: “Eternal thanks to the Lord, who has powerfully healed you and your four brothers! I have learnt so much from you, and it was only so clear and easy to understand, and I notice that it is beginning to dawn in my soul; and if that continues I hope to walk in your footsteps very soon!”

[17] Mathael says: “It cannot be otherwise! For there is only one God, one life, one light, one love and only one eternal truth; our present life on Earth is the path to it. We have proceeded out of love and out of light through the will of the eternal love in God in order to become an independent love and an independent light; we can do it, we must do it!

[18] But how? You see, high brother, alone through love for God and through its never-resting able activity! For our love for God is the love of God itself in us and directs our soul to the

constantly rising activity of the true, eternal life, which is in itself the fullest truth and the brightest light. If accordingly it begins to dawn in a human soul, then it is already very near to the eternal goal of life and can impossibly do anything other than to achieve the goal of eternal life, which is all in all what the completed life in all freedom and in the fullest independence can ever achieve eternally!

[19] Therefore be glad and cheerful, high brother, soon your soul will also get to see what mine now sees in ever clearer light! On the full day of your soul you will understand the greatness of Him whom you with some shyness still call the “Savior of Nazareth”.

[20] As a person He is probably the same as you or I – but His spirit! It penetrates eternal infinity with His power and His light! Have you, high brother, understood me well?”

[21] Julius says, quite moved to tears: “Yes, dear brother, you really stand much higher than I; truly, I could just squeeze you to death out of love, and I can now no longer look at the Savior Jesus of Nazareth without tears of love, and I understand only now the great love of the maiden who can actually no longer be led from His side!”

[22] Suetal says: “Praise the Lord, now he will no longer be difficult to recognize for us! We must only see at whose side this certain maiden walks; and it will be he!” – And so they paid attention.

36. THE TWELVE ARE DOUBTING

[1] But now at My bidding Jarah walked with Raphael and with Josoe and discussed with both of them Mathael’s wisdom which had so suddenly appeared, and so the twelve were doubly unsure which of the two men surrounding the maiden was I. But at the same time they thought of me as being a man, and with Jarah there were only two boys of about 12 to 14, according to appearances, and so the twelve could not put the parts of the story together. And one of them says to Suetal: “Friend, you

have rejoiced in our name a little too soon this time! The maiden, who is probably a young daughter of the great innkeeper Ebahl from Genezareth, because we highlanders from the area have often seen her in the inn if we had something to do in the area, is walking between two boys, probably sons of the Supreme Governor. These boys, either one or the other, will not be the Savior of Nazareth. But that now begs the question: Which is it? I tell you, brother, with our wisdom we will not work it out at all; so for the moment silence is undeniably our best means!”

[2] Suetal says: “I now completely agree with you; but here the high lord Julius actually had us fooled a little, which we actually deserved; by the way; why do we have to open our mouths all the time! Silence, hearing and seeing is truly the best, and in a certain way the beginning of all wisdom!” After these words the twelve are silent, and their souls are full of all sorts of thoughts.

[3] Now I go to them and ask Suetal: “I have heard everything of your earlier conversations because I have very keen ears; but since you have already spoken much about the certain Savior of Nazareth amongst yourselves with wise Mathael and Captain Julius, but through it all your whole face has remained constantly covered, I would like to learn quite openly from you who you actually consider him to be in your mind. Only speak openly without shyness; for I guarantee you that nothing evil will happen to you because of it! For I know the Savior too well for him to let harm come to you, if you give Me unashamedly as one of his nearest and best friends your innermost insight!”

[4] Suetal says: scratching himself a little behind the ears, “You seem to be a Greek by your clothing, but to judge by your hair and your beard, you are a Jew. It is true, the Romans say not too favorably about the Greeks: *graeca fides, nulla fides* (Greek trust is no trust); but your face seems to be much too honest for that, and as a man of certainly some wisdom you will surely see that people like us cannot behave quite so thoughtlessly at such an extraordinary appearance!

[5] Everything, which even the wisdom of Mathael gave us to

understand about the Savior, accepted immediately as the complete truth, is for people like us no little thing and our judgments about him will likewise be very inadequate; until now we have only ever heard him speak, and the four highlanders from the area of Genezareth have felt extraordinary power and might from him, but they too have not yet seen him or spoken with him.

[6] We ourselves have experienced the extraordinary healing of the five evil madmen, and we were told about it here; but even there we were also not eye-witnesses, but only the healed themselves gave us the certainly tangibly clear and true account, as well as the tale by the captain and by the healed themselves.

[7] The extraordinary facts on the one hand and the clear judgments and explanations particularly on the part of wise Mathael could not fail to awaken in us an image of this Savior, which at least for our earthly understanding, without any higher wisdom, reaches into the realm of pure divinity!

[8] But whether we as people without science or wisdom are finally on the correct path with our image, our thoughts and ideas! But who can and will present it at least for us, blind to science and wisdom, so that through it either the one or the other becomes as clear as the midday sun?

[9] You see, the science of man has already progressed very far in our times, and no one has yet set limits to the wisdom of man, and so a person in Nazareth can very well, supported by particular spiritual abilities, have found some sort of stone of wisdom about which the world has never thought until now! He can therefore do incredible things, beside which we must stand like oxen on a hillside; he can move mountains and freeze the sea in summer, yes, he can wake the dead and make thousands pass away through his will, those are all things which were made to happen by people long before him!

[10] In Egypt this sort of thing is not unheard-of; here with us such a thing is somewhat rarer, particularly because all conjuring is strictly forbidden to us Jews, and so in the end every extraordinary occurrence which is made to happen by a

person, even by perhaps quite natural means, is damned as conjuring and the conjuror, if he is a Jew, is stoned or even burnt alive, as a foreigner he is exiled far beyond the border; he would only have to pay a significant fine to the temple and he would be allowed to perform his art and his conjuring secretly to the Greeks and Romans alone. People like us see nothing of it in Jerusalem; but as an apostle of the temple travelling to a foreign land for the conversion of foreigners to Judaism, one got to see then some things which was supposed to remain inexplicable to people like us.

[11] So now the famous Savior of Nazareth likewise performs all unheard-of things, also concerning the healing of all sorts of sick people, yes, he is even supposed to be able to wake the dead! But I say this, that all that is no valid proof by a long way of any sort of particular divine nature in him and gives no uncontestable evidence.

[12] For people like us, performing wonders in word and deed is no great art for those who are capable; for it is easy to preach to the blind about colors, but the seer does not need much of a sermon in any case, since he can distinguish between the colors even without any sermon.

[13] By the way, the Nazarene Savior could be a very good and extraordinary prophet as well, anointed in all seriousness by the spirit of God - like Moses, Joshua, Samuel and Elijah – and may carry out his works through the pure divine spirit in him, which we consider to be more likely since he is a Jew and as such certainly could never have the opportunity to visit the most secret school either of the Essenes or of the Egyptians.

[14] If such a thing was provable on him, it would then not be too difficult to guess from where he received all his secret knowledge; for the Essenes wake dead children in their dozens, of which I have convinced myself completely! And God knows what sorts of illnesses they are able to heal!

[15] From this you, as a Greek who seems to understand correctly, will be able to judge for which reason we are penetrated to our insides by all manner of thoughts for and

against, despite all the extraordinary things that we have heard here.

[16] To accept everything as the truth would be just as crazy as to reject everything right from the beginning; waiting, hearing, seeing and testing everything exactly is all one can do, and we will then see whether we should go with the pro or the contra; for we never buy doves in a sack, since it could then happen that we would be sold vultures instead of doves! Tell us now whether we are right or not!”

37. FURTHER DOUBTS

[1] I say: “In one way, yes, but in another way not at all! Yes, if the Essenes can wake the dead like the Nazarene then you are right in every respect. But there is a real Essene among the disciples of the Nazarene. He was sent out either to fully win the Nazarene for their great institute of illusions or at least to entice out of him the secret of how he heals his sick and wakes his dead.

[2] But when he soon convinced himself that everything was accomplished by the Nazarene openly in front of everyone’s eyes and without any artificial tricking devices, simply with the old words: ‘Let it be’, he left his fraudulent Essenism, revealed all the tricks and became a true disciple of the Nazarene himself. He is standing there under a tree quite alone; go over and discuss it with him!”

[3] Another of the eight answers, “Friend, there is no need for us to do that; for I know Essenism down to its basics. It is splendid and praiseworthy, but basically a deceit, and the Nazarene has never gone to that sad school! But I am for the Egyptians; for the Nazarene must have great friends among the Romans and through them one can get to Egypt!”

[4] I say to the second speaker, who was called Ribar, “How did you uncover the secrets of the Essenes? For as I have heard, such a thing is hardly possible without danger of death!”

[5] Ribar answers, “Friend, with much money and a certain

amount of all sorts of smartness you can go anywhere. Naturally one must not be born yesterday, so that behind what one is shown, one also sees the other things that are not shown! But obviously a considerable amount of a particularly cunning sharpness is also required; and so I would like to check out the good Savior of Nazareth just once and I set my word on it that he will not fool me.

[6] But if he really has what one says about him and what the really highly wise Mathael demonstrated, well, we will know to value him like Mathael! Only one thing confuses me, and that is that he takes disciples. I say: if his business is purely divine, no disciple will ever be able to imitate him even if he studied in his school for a full eternity. But if the business is human, then the disciples are quite understandable; for what one person does, another person can also do if he has the knowledge and the adequate means. But if the business is, as I said, purely divine, imitation will eternally be impossible! For the whole omnipotence and wisdom of God is needed for that!”

[7] I say: “My friend Ribar, you do not speak bad at all, but you are basically wrong; for a god can certainly also pull some special ones out of the numbers of people and educate them, as he educated Enoch, Moses and many other prophets so that they then become teachers of humanity and pronouncers of the divine will to the people on this Earth. With this exception you seem to be on the wrong path and will not be able to get the better of the Savior of Nazareth!

[8] With cunning you will encounter a very powerful and invincible opponent in the Nazarene! I know him and know that a human cannot get the better of him; for in a thousand things it is difficult to reply to even one!”

[9] Ribar says: “It all depends on a test! I have often heard such antiphonies and preludes, but in the end it all came down to a saying of the Romans: *si tacuisses, philosophus mansisses* (had you remained silent, you would have remained a philosopher). And so the before never mattered to me only the afterwards. I never anticipate and never pass judgment on what I have not

tried myself; but if I have tried something once, then I rarely make a bad judgment, instead I almost always hit the nail on the head. Are you perhaps one of his disciples?"

[10] I say: "Not exactly, but still one of his foremost friends and I know him the best!" At this exchange, several people can hardly restrain a hidden smile, and no one misses even a word.

38. THE STONE THAT BECAME BREAD

[1] After a short while Ribar says again: "I would like to at least experience from a disciple everything that he has learnt at the side of the miraculous Savior!"

[2] I say: "Oh, that can happen very easily! It is true that it is already time for the midday meal, and the innkeeper will soon be ready with it; but there's just enough time for a little disciple's test, and a disciple shall come here and show you, as a strict examiner, everything that he can do already! Do you want this?"

[3] Ribar says: "Certainly, for without a test a judgment cannot be made about anyone!"

[4] Here I call Raphael, who is basically and strictly also one of My disciples, even if he is a spirit now clothed in light material. Hardly is he called, and Raphael is standing in lightning quickness before Ribar and says: "What sort of a test are you demanding from a disciple of the Lord?" Ribar thinks about this question and tries to think up something which would be completely impossible for a person, something that no man could possibly do.

[5] I say to this, "Well, I think that the affair has somewhat taken your sharpness to task!?"

[6] Ribar says: "Oh, you just leave things alone! "*Festina lente*" (haste makes waste) say the Romans! *Hostis cum patientia nostra victus* (victory comes with patience)! I will give the disciple a difficult task which will test his mettle!

[7] Then Ribar bends down to the Earth, lifts a stone from the ground which is several pounds in weight and says to Raphael,

smiling: “Dear disciple of the divine Master, who is supposed to perform things that could only be possible to God alone! If you have learnt something all-powerful from him, then make this stone into good, sweet bread!”

[8] Raphael says: “Test whether the stone is still a stone!”

[9] Ribar tests this and says: “Yes, of course!”

[10] Raphael says: “Try it again now!”

[11] Ribar tries it again, breaks the stone apart and realizes that the stone has really become bread. Such a miracle in his hands takes him aback quite violently. Yes, he was visibly seized by a significant fear and now didn’t know what he should say to this.

[12] But Raphael says to him: “Try it too; for the eye is easier to deceive than the tongue! Give it to your friends to try as well, so that we have witnesses of this transformation to say that it is true!”

[13] Ribar tastes the miracle bread, somewhat carefully at first; but since the taste pleases him, he bites deeply into one half and gives the other half to his companions to taste. Everyone finds the bread tremendously tasty, sweet and full of an inviting smell.

[14] But I then ask Ribar: “Well, dear friend, let Me hear your judgment; what do you say to this deed carried out by a disciple?”

[15] Ribar says to Suetal: “Brother, you speak now, you are somewhat cleverer than I! This goes too far over my level of understanding!”

[16] Suetal says: “There are very many such people as you in the world who like to be insolent in the beginning; but if something then happens which reaches far above their understanding, they stand there like a wife caught having an affair! What else can be said now except for this: Mathael was right in every syllable with which he certainly bore the truest witness of the great Master!

[17] If his disciples are capable of affecting such things, what must the divine Master then be capable of doing?!”

[18] Ribar says: “That is all true, and none of us can deny it; but

in the temple one also says and teaches as a decided truth that certain special magicians are supposed to be able to perform extremely rare things through the power of Beelzebub which is at their disposal. Even the Romans say: *in doctrina aliena cauti, felices* (happy he who is careful with a foreign teaching) and *sapientia non incipit cum odio deorum* (Wisdom does not start with hating the gods)!

[19] Suetal says: “Stop your stupid Latin sayings and you can stay away from me eternally with your donkeyish Beelzebub! Didn’t you hear the divinely wise Mathael speaking earlier and weren’t you easily able to see that the teaching of the great Master leads every person to God through the truth, love and deed? Well, in addition the great Master is supposed to serve his listeners with all lies and all deception? The blind donkey that you always were, was that bread a lie or was it true bread?”

[20] If Beelzebub had done it for you, which he would never be able to, you would now have a stone in your stomach instead of the best bread; but because it is real bread as if coming from Heaven, you now feel, as I feel, the truly divine taste of the best effect in your whole body, as I do in mine!

[21] Where in the whole Scriptures have you ever read that Satan ever succeeded in performing a miracle like this one? Look at the miracles of Beelzebub in the temple! What are they? Nothing but a despicable and well-known deception in order to rob the men who are as blind as you of their gold and silver and then to use it for other harmful purposes!

[22] You see, those are the miracles of Satan and as such are extremely easy to recognize!

[23] But here there is no possible deception, but alone the easily recognizable all-powerful will of Jehovah! How then can you still ask whether such a thing would not also be possible through Satan’s power?! Where then has Satan ever been able to prove that he has any true power?”

[24] Ribar says: very moved, “Well, didn’t he win on Sinai when he fought with Michael for three days over the body of Moses?”

[25] Suetal says: “Yes, he won the dirt of Moses! A beautiful victory! What else do you know?”

[26] Ribar says: “Well, is the temptation of Adam and Eve nothing?”

[27] Suetal says: “Can one call it a miracle like this one?! If a voluptuous maid shows you all her fleshly appeal and invites you with very lustful eyes, is it then a miracle if you sink into her beautiful white arms out of sheer carnal lust? Such miracles like Adam and Eve’s unfortunately happen only too often nowadays, but they always belong to the lowest and crudest nature, and there is really no trace of a miracle there, except a miracle from the very beginnings of creation! Do you know of another such miracle of Satan?”

[28] Ribar says: “It is difficult to talk to you! But what are the familiar miracles of the images of Babel and Nineveh? Were they not performed by Satan?”

[29] Suetal says: “For blind donkeys like you, yes, but not for seeing people, for they knew that the stomach of the famous idol of Babel which had been made glowing white with fire in the night could very easily consume in its very natural glow the sacrifices thrown through the wide throat into its belly. You can perform such miracles every day with the help of a good fire and you don’t need any Satan in the least! I myself will bring you a number of all sorts of miracles of Satan by means of the concession of some bought servants, without needing Satan’s help at all; for the evil and profit-seeking will of Satan in any bad person is more than enough for this.

[30] Satan can never do anything – except to destroy some flesh which anyway has no value, and he can then take his extremely foul payment; but he can never perform a miracle for the soul and spirit because his very being is the densest judged matter! Yes, through Satan you can become even more material than you already are, but you will never become spiritual for even a moment through him! And now speak on, if any other miracles of Satan occur to you!”

[31] Ribar says: quite crushed, “If everything is like that, then I

certainly don't know of any more miracles of Satan and I want to recognize this purest miracle which the young and very physical disciple of the great Master has performed. But you could have spoken more naturally with me and I would still have understood you!"

[32] Suetal says: "You are probably right, but you already know that I always become incensed when a person, particularly one of some education, comes with the old fairy-tale about Beelzebub as if the people of the world are not Beelzebub's already! But particularly at such a purely divine occasion! Truly, each time I could jump out of my own skin in anger!"

[33] Ribar says: "Well, well, everything is alright again! *In medio beati* say the Romans, never too heated and never too tepid, is the core of wisdom and all intelligence. The truth is understood in the end, brother, even without a donkey and dirt!"

[34] Suetal says: "Yes, certainly; but in justified eagerness one has difficulty weighing up the words with which one corrects someone else when he begins to show very foolish thoughts! But now that you are beginning to see the truth somewhat clearer, you will not easily get to hear similar expressions from me again!"

[35] At this I say: "Well, are you alright?"

[36] Both say, "Quite completely!"

39. THE MAJOR POINTS OF THE TEACHING OF JESUS

[1] I say to Ribar, "But now what about your judgment about what you have just seen?"

[2] Ribar says: "I have just explained myself to Suetal and I now recognize that most wise Mathael is quite right in all things. The test has been done and nothing further is now needed! I no longer simply believe, instead I have seen it with my own eyes, and now I would like to get to know the great Master myself!"

[3] Suetal says: "Yes, I would like that too, if it could be so easy, although I no longer insist upon it quite so much; for what

I have now seen is enough for me for my whole life! He cannot be more than God, but according to what has happened, he cannot be much less either! And that is enough for me; I would only like to hear something about his new teaching!”

[4] I say: “Mathael has also already given you several essential points about that; anyway his teaching can be very briefly summarized in that one should love God above everything and love one’s neighbor as oneself.

[5] But of course, to love God above everything also means to recognize God and His revealed will and then act accordingly out of true inner love to the recognized God, and for God’s sake behave towards every other person as every reasonable person behaves towards himself; naturally we are speaking here about the pure love, as unselfish as possible, both towards God as well as towards every neighbor.

[6] As everything good wants to be loved purely because it is good and therefore true, God also wants to be loved because He alone is highly good and highly true!

[7] But your neighbor must likewise be loved because he is the reflection of God, just as you are, and just as you he carries a divine spirit in himself.

[8] You see, that is the actual core of his teaching and it is easy to observe, yes, very much easier than the thousand laws of the temple which are mostly filled with the exploitation of its servants.

[9] Through the most exact observance of this new teaching as is possible, the spirit bound within a person will become freer and freer, it grows and finally penetrates the whole person and pulls into its life everything that is a life of God and therefore must last eternally, and in the highest possible holiness as well!

[10] But every person who is in a certain way reborn in his spirit will never see death, neither feel or taste it, and the freedom from his flesh will be the greatest bliss to him.

[11] For the spirit of a person, fully one with his soul, resembles a person in prison, through whose narrow light hole he can look out onto the beautiful surface of the Earth and see how free

people cheer themselves with all sorts of useful occupations, while he must still languish in prison. But how glad he will be if the prison keeper comes, opens the door, frees him from all shackles and says to him: Friend, you are free from every further punishment, go now and enjoy full freedom!

[12] So the spirit of a person resembles the fruit of an embryonic bird in the egg; once it has become mature through incubation inside the hard shell binding its free life, it breaks through the shell and enjoys its free life.

[13] But man can only achieve such things through the exact and honest observance of the teaching which the Savior of Nazareth announces to the people.

[14] But now man, if he is reborn in the spirit more and more, also receives other perfections, which simple natural fleshly people cannot imagine.

[15] The spirit is a power in itself, like the divine one; whatever such a perfected spirit in a person wants, that will happen and must happen because there can be no other power and might in the whole of God's infinity except for the life force of the spirit!

[16] For the true life is alone the Lord and Creator, Governor, Lawgiver and guide of all creatures, and everything must therefore be led by the power of the eternal single living spirit.

[17] You have now seen the disciple's test of this, and so you can believe Me for the moment that that is how it is. But the insight about the How, Whereby and Why will only come to you when you have achieved freedom for your innermost spiritual life.

[18] But Mathael has already shown you enough what insight an even half reborn spirit can achieve, and so you now have tangible proof in your hands for everything and therefore with great care you can decide your life accordingly. Are you satisfied with this explanation?"

[19] Suetal says: "Friend much more satisfied than with the explanation by the quite annoyingly wise Mathael! What you have now said to me is just as wise as everything that I heard from the mouth of Mathael and in a certain respect it is even

wiser; but in front of Mathael one becomes anxious and afraid, because one doesn't really see any in or out. But now with very simple words you have at least made the issue so clear that I cannot think of anything clearer; I now know exactly what I have to do and what I must necessarily achieve, and so I am fully satisfied since I have no further questions."

40. THE MIRACLE OF THE FISH

[1] I say: "Good then; but tell me now quite openly whether you wouldn't like to be personally introduced to the great Master of Nazareth! If you want, I can lead him to you."

[2] Suetal says: "Honestly speaking, this man hiding the fullness of the divine spirit in himself is too endlessly high for people like us in each and every thing, and I am decidedly afraid even to see him from afar, not to mention to come into his near presence! Thus I prefer not to get to know him personally. You see, I am ashamed now even to be in the presence of this young disciple of his, and honestly speaking, I wouldn't even mind if he returned to his companions again. He passed the test, and that is enough! Anyway he wouldn't let himself be put through a second one, and it would be unnecessary; because for whomever one test does not provide adequate conviction, another thousand miracles will not be enough for him. And so I would prefer if he went back to his companions, we cannot reward him for it, because we do not possess anything but ourselves. So tell him, dearest friend, that he may return to the society of his equals!"

[3] I say: "Ah, why then?! He is free and can go whenever he wants; and he will go when he has nothing more to do here! You are now fully satisfied, but not all of your companions are, even Ribar is not, who agrees with you in everything. He is still chewing over the first miracle and still cannot come to terms with it. Therefore, because there is still time, we will ask him to do another sign!"

[4] Suetal says: "That would be fine, and I myself would like to see something of him; but that only begs the question whether

that would also suit the holy, great Master; for the masters do not like to see their disciples producing too much.”

[5] I say: “Don’t worry about that; for I will take responsibility for all that Myself and will know how to be answerable when the time is right, if I could be held to account for it. But nevertheless we must ask Ribar and the others in which fashion they want to see a sign, otherwise one of them could soon say that we prepared the sign a long time in advance and had organized ourselves quite exactly; but if they decide the sign themselves, there can be no trace of an earlier decision. Do you agree with that or not?”

[6] Suetal says: “That is thought and spoken as wisely as Solomon, and one must agree with it!”

[7] I say: “Well then, we shall ask Ribar! Tell us, Ribar what the following signs performed by the disciple should consist of!”

[8] Ribar says: “Friend, if he wants to perform another, then he should make this stone that I am now holding in my hand into one of the noblest fish which live in this sea!”

[9] I say to Raphael *pro forma*, “Will you be able to solve this task?”

[10] Raphael says: “We will try; but the asker should firstly stand firm, otherwise the fish will throw him to the ground. The most noble fish in these waters are big and strong, so that a man cannot overcome them; thus if Ribar stands very firm, an eighty pound fish will immediately take the place of his now barely ten pound stone.”

[11] Ribar says: “Oh, don’t you worry about that! I am a little bit of a Samson and have already mastered hundred pound fish! In any case, I am now standing quite obediently firmly.”

[12] At this Raphael says: “Let it be, what you have demanded!” Raphael had hardly uttered these words, when a good eighty pound noble fish in the hands of Ribar to the shock and incredible amazement of all present made such a hefty thrust, that Ribar actually fell on his back and the fish flapped quite violently up and down, the witnesses fled from all sides, and even Ribar, who had quickly picked himself up again from

the ground, showed no more desire to touch the great fish. But Mark's son was also nearby; he came quickly with a strong little hand net, threw it over the yet strongly flapping fish, bound it up and carried it to a tub full of water.

[13] When the fish found itself in its natural element, it naturally became quiet, and everyone now came to the tub and watched with wonder the great fish, and Ribar said: "Now I and all my empty wisdom are completely defeated and I now believe everything that I have heard about this great Master! Here all human wisdom ends and the majesty of God reveals itself in an only too tangibly true way! Mathael was right with every one of his words, and the friend as well, whose goodness we have to thank for the two never before seen miracles. So great God, and eternally praised be His great name, that He has given the people of this world such power! We are highly unworthy to see such pure miracles of God with our sinful eyes, but since God has made us worthy of Himself, let His great name be eternally praised!"

41. COMPARING WITH THE WONDERS OF THE MAGICIANS

[1] Suetal says: "Amen! That is also my word! For no mortal eye has ever before seen such a thing! The magicians in the days of Pharaoh threw sticks which became snakes; but we were not around then! And if we had been there, we would probably have seen quite the same artificial trick that we once saw in Damascus, where a Persian conjuror threw bread crumbs onto an area of drifting sand spread out wide before him, and when the crumbs, once they had been well thrown, buried themselves in the sand so that one could not see it any more – which naturally happened in just a moment – a rat or a mouse soon rose out of the sand and ran away! This conjuror pretended that he would change the bread crumbs thrown on the sand in to rats and mice but I inspected the sand afterwards and found the bread crumbs quite untouched; but I also found only too visible

traces of how the conjuror, without any witnesses, had held a certain quantity of rats and mice in the sand by laying certain favorite nibbles in little holes made by him in several places, with which the rats and mice placed there remained quite quiet and comfortable until the cleverly thrown bread crumbs caused them to spring out of the holes and run away.

[2] The foolish people showed the Persian magician an almost godly honor and filled sacks full of all sorts of valuable things; and when I wanted to convince some of the somewhat wiser ones of it, they called me a sinner and I had a very limited time to get away from them. I became convinced thereby that firstly magicians are quite fine old fellows, who through their knowledge and experience in the wide field of nature know how to make use of the foolishness of the many other people who live like cattle, and secondly that correctly indoctrinated foolish people can never be fully corrected even with the best will of a wise friend of humanity.

[3] And in this way probably all the celebrated miracles of the priests and magicians in all Egypt and Persia will look the same, and the miraculous deeds of the Essene will have no other appearance.

[4] But these two miracles which the disciple of the great Master performed, and the wonderful healings that we have heard about which were performed by the great Savior are so purely superior to all the magical deceptions, like a sun with its bright and purest light is superior to every low and deceptive swamp light. With these two miracles, as I said, every human wisdom finds its decisive end; no thinking or testing is of any further use, the omnipotence of God is working there, for whom, of course, nothing can be impossible.

[5] But for us the teaching remains that we should follow all the more actively what the great Savior teaches because through him, as it now begins to seem to me, an old prophecy of Jehovah will come into fulfillment perhaps even in this day of ours.”

[6] I say: still not personally recognized by the twelve, to Suetal, “Are you of the same opinion with some conviction?”

[7] Suetal says: “Friend, my opinion is now becoming surety, at least in me! For look, I have a quite simple but sure reason to accept it! God is too endlessly good and wise to awake a man so powerfully and fill him with all His all-powerful spirit simply so that he can then heal several sick people in the flesh and make bread and fish out of stones. God certainly has another higher purpose unknown to us as yet for such a person who stands far above Moses and all the other prophets like a sun entirely alone! Because for the very inferior purposes, to work all sorts of miracles before the eyes of curious and miracle-seeking, blind people, God, as I said, did not put such a man of God on this Earth! I would like to discover in him the great Messiah of the Jews as announced by almost all the patriarchs and prophets and I am, dear friend, almost fully convinced of this!

[8] However if it is not him, then I really wouldn’t know for whom we should still wait, who could do even greater things and things more worthy of God! What opinion do you have, dear friend, assuming that you as a Greek are familiar with the Scriptures of the Jews?!”

[9] I say: “Yes, I have exactly the same opinion as you; for I am very familiar with the Scriptures of the Jews. But now I would like to learn from your companions what they say to our quite well-founded opinion! Ribar is more or less a speaker for the other ten companions. We will ask him about it and see what sort of an opinion he will give. You ask him!”

[10] Suetal says: “He should begin right away; for now he will hopefully have seen enough of his fish!”

42. THE MIRACLE WITH THE DONKEY

[1] At this Suetal turns to Ribar, plucking him at his tunic and saying: “Hey, Ribar, there is an extremely important question and issue, namely for us Jews; perhaps you can give us this not unimportant information, since you are, as far as I know, better than a lay Jew in the Scriptures. Look, we are familiar with all the great prophecies of, let’s say – beginning with Adam up to our days; according to these prophecies which were not simply grabbed out of the air we expect a Messiah who should free the Jews in particular as the old People of God from all the physical and spiritual evils! Well, we have seen the works of the famous Savior with our own eyes and we have heard even more with our very own ears from the near presence of eye-witnesses and ear witnesses about everything that he does and has done. I ask you whether God Himself, coming down to the Earth from His highest Heaven, would do more – and more wonderful things than the Savior of Nazareth does! The answer to this question can only be “No”!

[2] Approximately 3 weeks ago we were shown a house which belongs to a healer – I think with the name Joab or may be different – as something extraordinary, that the Nazarene had created from a positive heap of a ruin only through his will alone.

[3] We were also told about a merchant near to Sichar, whose house was expanded and highly decorated in the same way.

[4] The stories of healings from Genezareth are familiar to us all. We have all seen the healed brother of our companion from the mountains in the area of Genezareth ourselves and spoken to him; now we have as good as seen the extraordinary healing of the five madmen who accompanied us yesterday. The incomprehensible wisdom of Mathael, who with his companions is now discussing something with Captain Julius and another high Roman, is more than a secure guarantee!

[5] Now there are two more miracles carried out by a – let’s say – disciple. The question: Does this not justifiably lead us to the

acceptance that the great Savior of Nazareth is the predicted Messiah? What do you think?"

[6] Ribar says: "Yes, yes, you may be completely right! You know, I went around quite secretly with this thought, as a pregnant woman with her fruit. But that is a doubly thorny issue, both for the temple as we as for the Romans, for whom such a genuine Messiah of the Jews, as he is called, comes at a very inopportune time. But with very good reasons the temple reckons the arrival of the Messiah to be at least a couple of thousand years in the future, according to the calculations of the cabbala (concerning secret teachings); they now, when things are going so well for them, do not need a Messiah at all. But the Romans must obviously prefer it if he was on their side and not on the side of the Jews!

[7] So I am clearly of this opinion: One believes in silence whatever one wants in respect of the prophecies; but one no longer speaks out loud about ones beliefs any more clearly than what is already clearly evident! Now one must have very significant troubles with this belief. In general you are not on the wrong track with your opinion as well as with your reasons, but quite on the right path according to my feelings and my thoughts; but dearest friends, remain with us for now for the sake of our salvation!

[8] But you, brother Suetal! Observe with some attention the young, miraculous disciple! What might he have in his senses? Firstly he never goes back to his company, and secondly he looks at us always so smiling. As if we were a pair of very foolish fools. What is wrong with him? Just look, now he is turning around and positively laughing behind his hands! If the youth was not so terribly all-powerful, I would take him to task; but absolutely nothing can be done with such a person; for it would only be a joke for him to turn the like of us into a very comfortable donkey, and then where would we be?"

[9] Raphael says: turning around and laughing even more, and at the same time with My permission placing a quite healthy donkey beside Ribar, "You see, just like a real one is standing

beside you now!”

[10] Ribar looks around, greatly spooked and says after a while of ever more terrible amazement: “Oh, oh, oh, what is this then?! Where did this well-fed donkey suddenly come from?”

[11] Raphael says: “From the same place that the fish came from! But now I am asking you, for which reason do I embarrass you? Have I ever done you any sort of harm?”

[12] Ribar says: “Dearest and at the same time most beautiful young friend! Look, you are too all-powerful for us and you look a little like a scamp; so we have a singular respect for you and we become quite terribly fearful and afraid in your presence! But because you are already here and do not want to go back to your companions, come closer and describe to us at least what the great divine Master of Nazareth looks like; for our souls are never satisfied hearing about the incomprehensible miracles that you have performed before us! If you, which is not at all to be doubted, know how to speak as well as you perform purely divine miracles, open your beautiful mouth and speak, describing his outer appearance!”

[13] Raphael says: “If I could, I would be glad to do it; but I may not, despite all my omnipotent power which I have from the eternal Master of all things, to give the game away before the right time.

[14] It annoyed you all, and in particular you, because I was forced to smile at you. I assure you that there was no so-called roguishness in it; for there are often situations among mortal people, particularly among those who are still walking in the twilight, when a spirit enlightened through and through, as I am, cannot hold back a smile. For me, for example, I am always prompted to smile when some very wise and correct-thinking people are standing together in a forest and in the end cannot see and recognize the wood for all the trees! Yes, friends, when such a thing happens I have to laugh, and I can do nothing about it!”

[15] Ribar says: opening his eyes wide, “Are we standing in a forest and do not recognize the wood for all the trees?”

[16] Raphael says: “Not materially, but spiritually yes, and that’s why I have to laugh. Tell me why you fear acquaintanceship with the great Master of Nazareth so much?”

[17] This time Suetal says: “You see, dear, wise disciple of the great Master, we have already spoken quite openly with this friend here who called you over, for which reason we prefer not to meet him personally, and our certainly not bad wish should be kept!

[18] You already are much too high for us poor sinners, and it is becoming quite terribly uncomfortable for us in your presence; for we cannot possibly have the slightest idea about your wisdom and knowledge, and so we feel very strange in your presence. But what is a disciple in comparison with his master? But if you as the youngest disciple of the great Master can already perform such unheard-of miracles, what must the Master be able to do?! But we already feel very terribly uncomfortable in your presence; how uncomfortable would we feel in the presence of the great Master?! We would not be able to bear it! So for the moment let’s not make the personal acquaintance of the great Master.

[19] Only his teaching can be of use to us, the basics of which we have already heard from your friend here; for the moment we are quite happy with it. If we ever become more perfect than we are now through the most exact observation possible of this divinely pure teaching, we will then certainly have enough holiness to make the acquaintance of the great Master personally. But give the donkey conjured up here to the innkeeper for us; for we have nothing else that we could pay him in return for what he has given us!”

[20] Raphael says: “Well, give him then the quite healthy beast of burden and the fish; for both the animals were created for him!”

43. THE ACQUAINTANCE CONTINUES UNNOTICED

[1] But now Mark comes to tell us that the midday meal is ready and that we should go to the table.

[2] Suetal says to Mark: "Listen, my good old friend! You see, we twelve are totally poor and have nothing with which we could pay our bill; but look, this young disciple of the great Master of Nazareth who is staying somewhere in your house has conjured up for us through his miracle powers one of the most noble fish of surely almost one hundred pounds and afterwards this donkey! Take these two animals into your possession instead of our unpaid debt; for what should we do with the donkey and the fish? We have already found out what they say symbolically to us as a reprimand! For a fish and a donkey, as far as we know, were never used as symbols of wisdom, rather always as symbols of stupidity! Therefore be so good and take both the animals which are certainly worth something, instead of our unpaid debt!"

[3] Mark says: "I will gladly do that, although you do not owe me anything; for everything that you have consumed here and that you will consume in the future, has already been paid more than a hundred times over! But now just look around for a table; for the midday meals will be brought along immediately!"

[4] Suetal says: "Friend, tell us who has so magnanimously paid the bill for us in advance, so that we can give him our owed thanks!"

[5] Mark says: "I am not allowed to say that; so just content yourself with what I have said to you now!" With these words Mark moves away at My secret wink, takes the donkey at the same time and gives it to one of his sons to look after it for the time being.

[6] After Mark has gone, Suetal says to Me: "Friend, is the old man not a wonderful person?! You see, there are very few such honest people to meet in this world! But what do you think then who might have paid the bill so superhumanly magnanimously for us?"

[7] I say: “Who else, but the great Master of Nazareth?! For he never demands anything for free. Whoever does something for him is repaid ten-fold, and whoever does ten things for him is repaid one hundred-fold!”

[8] Suetal says: “Yes, but we have neither done one thing nor ten things for him, and nevertheless he has already paid a thousand for us!”

[9] I say: “But this Master is also all-knowing and therefore knows that you will yet do something for him, and thus he pays you for it in advance!”

[10] Suetal says: “We will allow this and will be prepared to repay such goodness of his with our diligence and great enthusiasm, if we will only find out what service he wants from us!”

[11] I say: “Yes, you see, in the end it will be necessary to enter into a closer acquaintanceship with him! In the end he might even take you to be his disciples?!”

[12] Suetal says to Ribar: “That would be something! In the end we might also soon be able to bring about something like this fine young person here!? Truly, under such circumstances I would like now, if it is easily possible, to make his personal acquaintance!”

[13] Ribar says: “Me too, and actually all of us as well! But the first meeting will probably be much more terrible than my former meeting with the desperate fish.”

[14] Suetal says: “Who knows? The apprentice often hammers much harder on the anvil than the master, in order to show that he also knows how to use a hammer. If there is a suitable opportunity during the midday meal, perhaps this good Greek friend of ours could draw our attention to him through a hint!?”

[15] I say: “Oh yes, I can easily do this favor for you; but when you have recognized him, you must behave very calmly and not make a fuss, for he doesn’t like that! He looks only at the heart and is completely contented when a correct, living homage is paid to him quite silently in it!”

[16] Suetal says: “Oh, we can do that, and it is also much more

intelligent and wiser; therefore, dearest friend, just be so good and draw our attention to him at a suitable opportunity during the midday meal!”

[17] I say: “Very well, very well; that will happen! But now the dishes have already been placed on the tables; so let us go there and occupy the nearest one! You see, there under the great lime tree there are two tables! I must take My place at the long table for the sake of the high Romans; but you sit right at the next table and then we will be able to converse with each other quite easily!”

[18] “Yes, yes,” says Suetal, “that is the best thing to do! But I am now truly extremely eager to get to know the great man, the true Messiah of the Jews, personally for the first time.”

[19] I say: “Very good, but now let’s go to the tables!” I go forward and the twelve follow Me; and Raphael walks beside Suetal, which makes him feel uncomfortable, so that he asks him whether he wouldn’t be willing to sit at their table.

[20] And Raphael agrees to this with the greatest friendliness in the world, which doesn’t suit Suetal too well however, because he still has an immensely great respect for the all-power of the angel. But because Raphael speaks in such a friendly way with him, he gradually begins to become fonder of him and the presence of the latter doesn’t disturb him nearly as much anymore.

44. RAPHAEL REFUTES THE CRITICISM

[1] People are now coming from all sides to the tables, which through the hard work of old Mark and his two sons, also trained in carpentry, have increased by four; for Mark had quite a store of boards of oak wood because of building his fishing boats, and in a moment Raphael increased them significantly for him with My permission, and so it was easy for Mark to set up a quantity of dinner tables along with benches in his orchard.

[2] Raphael sits down between Suetal and Ribar. But at My table, however, at which we had sat in the same order as the day

before, Mathael and his four companions were also allowed and they had to sit between Julius and Cyrenius. On My right sat Jarah again, beside her Josoe, then Ebahl and after Ebahl My disciples, respectively the apostles.

[3] At the other tables of course were those who were in Cyrenius' and Julius' entourage; and the 30 young Pharisees under the leadership of their speaker, Hebram, had a long table behind My back, so that they could see My table and the twelve at the small table.

[4] A suitable amount of the best-prepared fish was brought out everywhere, and there was no lack of the best bread and wine. We began to eat, and the twelve could not praise the fish enough and tucked in heartily; but Raphael consumed the most. He more or less swallowed one fish after the other, which began to surprise Suetal very much, and he didn't know what he should make of it.

[5] But as Raphael lifted the last fish from the dish and laid it on his board, began to divide it into pieces and then began to push one piece after the other into his mouth with a certain haste, this was too much for Suetal and Ribar, and Suetal said to Raphael quite courteously, "Oh, dear, finest young friend, what sort of an enormous stomach must you have then that you have room in it for such a quantity of fish and so much bread?! There were certainly almost twenty fish in our large bowl; we have only eaten twelve, and you have tackled the eight largest all on your own! Such a young man and so much food?! That cannot possibly be healthy! Well, it is fine to me, and God bless you for it! Does it belong to the teaching of the great Master then, that one should eat so much to achieve wisdom and omnipotence?"

[6] Raphael says laughing: "Of course not! But if I like it and it is there, why should I not eat as much as I like?! Look at the temple in Jerusalem, how many of all sorts of sacrifices are consumed daily in the name of God! Could one not ask more justifiably and say: But Jehovah is a true glutton; every day He consumes a quantity of oxen, cows, calves, sheep, lambs, hens and doves and fish and goats and many great loaves of bread

and many gulps of wine and after all this powerful consumption He still has a greed for gold, silver, pearls and all sorts of valuable stones!?

[7] Have you ever asked whether God is really such a glutton?! No, you have never done that; for you knew that only the servants of God are the gluttons! What are my eight fish in comparison with the hundred oxen, cows, and calves and so on?! If the servants of God in the temple can have the unpunished right to consume such an enormous amount in the name of God, why should I fast then, when I am surely more of a servant of God than the gluttons in the temple?!”

[8] Suetal says: “Yes, yes, you are quite right; I was only very surprised how you, as a very tender youth, have overtaken us by far in eating and took no consideration at all of us and whether we might also have liked some of the good fish!”

[9] Raphael says: “Have you even experienced the servants of God in the temple taking any consideration of whether those sacrificing have something left to eat at home? They take their sacrifices and their tithes without any consideration of whether those sacrificing might die of hunger in the next hour! And you see, they want to be servants of God, and that is what they are in the eyes of the blind nation! But you have never taken these servants of God to one side even quite secretly in your home and asked them: why are you taking so much care of my health when I have actually proven that I am a genuine servant of God?!”

[10] Ribar says: “Friend Suetal, it doesn’t seem good to exchange words with him! The youth sounds like Mathael and could tell us our whole life’s story to our faces just like that!”

[11] Raphael says: “You don’t need to speak so quietly, otherwise I have difficulty understanding you, and clearly Suetal even more so!”

[12] Ribar says: “Yes, yes, I just spoke too loudly!”

[13] Raphael: “And you didn’t want to be understood by me! You see, I hear and see your thoughts; how should I not hear your words then?! Look, that animal that I placed beside you

earlier has so many similarities with you! But I tell you, if you do not first become as humble as that gray animal, you will never find the tiny door to true wisdom!”

[14] Ribar says: “But tell me, friend, why did you embarrass me so much in front of so many people!?”

[15] Raphael says: “I have just told you clearly that you are still so blind in your souls that you cannot see the wood for all the trees. And as blind as you were, you are still so blind now, that’s why you ate too few fish! But if you want more fish, just say so, and there will surely be an abundance more in the sea!”

45. LOVE IS THE BASIS OF REAL HAPPINESS

[1] A third one from the party of twelve, who was called Bael, says: “Friends, let me say something for once! True, I normally speak little and prefer to hear something wise quite silently; but in all your speech very little wisdom has been seen until now. The young disciple is right in all seriousness when he makes fun of you very heartily; for I say to you too that you don’t see the forest for the trees. Consider who we are and who the great party is; then thank God that we are still alive! We are pitiful, weak and quite worthless worms of the Earth, and this party consists of rulers before whom the whole Earth trembles; and we worms dare to exchange words with them in the most foolish way!/? Why were you embarrassed, friend Suetal, that this high, miraculous and truly all-powerful youth just consumed eight fish before our eyes?! Are we not being fed for free then, and didn’t we eat enough? I believe: Since we have now been satisfied more than enough, what more can we want? If the nature of this youth is so created so that he has to eat more than we starved rogues of the temple in order to be satisfied, we have no right to cast a critical eye on this! For firstly he didn’t eat from our bag, and secondly it was extremely unseemly on your part to call him to question in this way! I beg you, become more astute! All the elements obey this disciple, and you speak to him as if he was your equal. Oh you truly foolish donkeys! He

deserves all our honor more than the prophets of old, for the sake of the spirit of God which moves through him, and you treat him like an equal of yours! When you have to enter the temple before the high priest, you shake in sheer awe; here there is a million times more than a thousand high priests on one spot, and you behave like a couple of the very greatest idiots! Tut, tut, you should be ashamed! Be silent, listen and learn something; only then speak to people who are less wise than you! But leave the divine disciple in peace; otherwise I will have to become rough with you in the name of all the other brothers who sit here at this table!”

[2] Raphael says: “You spoke well, it is true, dear Bael, but such crude reprimands are never in order because they do not have love in the background, but a hidden arrogance. For when you reprimand your brothers so roughly, you burn with anger, become infuriated and you talk yourself into a rage and then you cannot do anything good; for grapes and figs do not grow from thorns and thistles, and no grass appears on a burnt patch for a long time.

[3] If you want to lead your brothers, you must not grab them so tightly at the arm like a lion its prey, but as a mother hen leads her chicken, so you with your brothers; then you will be accepted by God because you acted according to the order from Heaven.

[4] First always test the power and strength of love, what they can do, and how far it extends! If it should be shown that in its softness little or nothing is achieved, only then cover the love with the clothing of full seriousness and thus lead your brother out of deepest love, holding him tightly until you have brought him onto the correct path! Once he is standing on it, then uncover your love and the brother will eternally remain your heavenly friend full of thanks! And that is better because it is in God’s order for eternity.”

[5] Bael opens his eyes wide at this reprimand, and Suetal and Ribar press Raphael’s hands in sheer joy; for they were well pleased to have found a representative of their human rights in

this supposed young disciple.

[6] But the young disciple says to them: “Friends, gratitude for a good service is good if it has a good reason; but if the reason is not fully good, yes, actually more bad than good, then all the rich gratitude is not a jot better than the reason itself!”

[7] At this comment by Raphael Suetal and Ribar open their eyes wide, and Suetal asks Raphael, “But, dearest young friend, do tell us what you mean!?! It seems to us that you are not at all satisfied with our gratitude!”

[8] Raphael says: “You see, according to the order of God everything in a person must be in God’s full order. Pure love as the basis for all life just as in God, so also in a person, must shine out of every action. You are now grateful to me for reprimanding Bael, because his reprimand directed at you was not based on reasons of love, but of anger, which is a child of rage and revenge. Bael had clearly injured your pride and you were burning with anger in your hearts about it and you were cultivating the desire that Bael would be given a very rough reprimand for it. And you see, such a wish is the youngest child of the thirst for revenge which belongs only in hell! But now I forestalled your desire and showed him clearly the wickedness of his reprimand, and you both took joy in this and were thankful to me for it.

[9] But your joy did not stem from the fact that I had brought brother Bael onto the correct path of the order of God, but because I dealt him a heavy blow on your behalf and in your opinion, whereby your thirst for revenge was slaked a little and you have another reason to reproach him in order to often slake your thirst for revenge. And you see, because your gratitude was based on such a reason, which is bad because there was no love in it, the gratitude itself cannot be good!

[10] Oh, but if your gratitude is the fruit of a genuine heavenly joy that a somewhat confused brother has been put back on the correct path, then it is also a fruit of the order of Heaven, which is called love, and is for this reason good.

[11] If you want to be true children of God, as you have been

called, any reason must never prompt you to commit an act which is not based in all its parts on pure love; there can be no trace of anger, a thirst for revenge or even the slightest gloating in your hearts, for that belongs in hell and not in Heaven.

[12] You see, if in your house a brother lay down severely ill in his body and was in great danger of death through the illness, whereby you could lose a dear brother causing great sadness, you would surely offer everything in order to help your brother from his suffering and to save him from the danger of death! What a joy would you have if your brother became better from hour to hour through your effort!

[13] But if you feel such a joy over the physical improvement of your brother in yourself – how much more will you, as children of one and the same father in Heaven, rejoice when a spiritually sick brother who is standing on the way to possible eternal destruction is healed again and given eternal life? Do you agree or not?”

46. THE CHATTER OF SUETAL

[1] Suetal says: “Friend, no person of this world speaks as you do! You must be a higher being from God’s Heaven! Are you actually the great Savior of Nazareth himself?”

[2] Raphael says: “Oh, not at all! I am eternally unworthy to even untie His shoelace! I am quite high up according to the spirit, but now according to this likewise earthly body I am only what and who you have got to know me as!”

[3] Suetal says: “But now, since we, like many other guests, have already eaten, I would like to get to know the heavenly Master in order to show him my deepest honor!”

[4] Raphael says: “I have not yet been empowered to do that; when the right time comes, you and your brothers will recognize Him! But look, there are still some impure things in your hearts! You must recognize that and avoid it as such and get rid of the fact that you as a consequence and from the moment on when you recognize the dishonest part, never again exert it in any

opportunity; then you will be suitable to recognize the great Master completely!

[5] But now pay attention everyone! The friend with whom you spoke earlier will now, judging by his looks, make a speech; for I have noticed that Supreme Governor Cyrenius, sitting beside him, has just asked him something – and look, when the great people speak, the little ones must be silent and listen when such a thing is allowed! Therefore we will now be silent and let our great neighbor speak for once!”

[6] Suetal asks Raphael once more, “Could you, dearest young friend, not tell me, who is the good friend who wants to speak now?”

[7] Raphael says: “No, not now, for now we must be silent and listen! For when he begins to speak about something seriously, it is always of the greatest interest to listen to him! So from now on, until he has said everything, no more loud word at our table!”

[8] Suetal and all the others make do with this and wait with impatience for the beginning of My speech. But I couldn’t begin My speech sooner until Cyrenius had finished with his very weighty questions about marriage, adultery, divorce and sleeping with a virgin who was still single.

[9] Suetal asks after a few minutes of silent waiting, “Well, when will he begin then?”

[10] Raphael says: “But you blind and deaf person, don’t you see then that Cyrenius has not finished asking his question!?! Or can one begin to speak and answer a question before the question has been fully asked?! Be patient, the answer will follow shortly!”

[11] Suetal is satisfied with this decision for the moment, but Cyrenius extends his question through all sorts of side-comments, and I cannot get to answering. Cyrenius speaks quite quietly for the sake of Jarah, who is sitting nearby, so that our neighbors naturally understand very little of the question and begin to get bored, because they cannot hear a loud word from any side; for with the Romans it was a major tradition that

thousands would be silent if a high person made a motion to signify to the others that he wanted to speak.

[12] Now several minutes pass again, and I am still not speaking; Suetal says to Raphael: “My friend, both men speak so quietly to each other! We will not benefit much from this perhaps very wise conversation and we could begin to speak about something amongst us, which would even be desired by our neighbors! For if such great lords speak silently between themselves they make the surrounding little people understand that they don’t want to be heard! We are therefore wrong if we are completely silent and thereby lay our bad manners before them; thus we should talk about something!”

[13] Raphael says: “Look, look, what a sharp one you are! – Look over there, a second serving of well-prepared fish and bread are coming to this table, and several beakers full of the best wine, because you have all been left hungry because of my significant appetite!”

[14] Suetal says: “God be praised therefore; for I at least have some emptiness in my stomach! The fish which I consumed earlier was not one of the larger ones, and there was actually no significant affluence of bread at our table, and so such a second helping is only too welcome.”

[15] Now Mark had come to our table with the desired second helping and said: “Forgive me, dear friends! This table was much less richly served than the others earlier, and so I have let another helping be prepared from my large store. God the Lord bless it for all of you!”

[16] At this everyone except the angel reach hungrily for the dish and consume with haste the very well prepared fish, they don’t spare the bread either and start on the wine. It doesn’t last long and the table is fully freed of its new load.

[17] When they have cleared the table without the help of the angel, Suetal says: “God the Lord and the only good father of angels and people be all praise! Now I am as satisfied as I have not been in the last half year! Now I can be silent and wait with all patience for the promised speech by the wise Greek, who

probably is a secret advisor of the high Governor of Coelesyria and respectively the Governor of all Asia. But the speech by our young friend makes us wait a long time!

[18] The Governor is not finished with his certainly very complicated question and the other cannot give him an answer sooner before the Governor is finished with his certainly very important question! That will last still another long time! Also the 30 young Pharisees and Levites are pricking up their ears! But it'll be a long time before the speech!

[19] I like the young girl quite well; but she seems to be head over heels in love with the Greek! She never turns an eye away from him and seems to read all sorts of things in his eyes; she has no eye for the young son of the Governor, although he sits beside her officially clothed and, as it seems, is beginning to get bored! Oho, now another four pretty maids are coming out of the house! That must be the daughters of the innkeeper! What will they do now?!”

[20] Raphael says: “I think that you, friend, are a gas-bag and cannot be quiet at all! Don't you see then that the house maid is coming to collect the empty dishes in order to clean them for the evening?! Are you then of such a limited spirit that you don't see this at first sight? Truly, you will not be like Mathael for a long time yet!

[21] Try once more to see if you can be silent and think just in silence; for a certain inner rest is necessary to awake the spirit, without which this very important act of life can never become fulfilling reality!”

47. LIFE IS A STRUGGLE – OUTERLY AND INNERLY

[1] Raphael: “Look, let’s take the inside of a house. Everything has long been in the greatest disorder; its rooms are full of dirt and all sorts of feculence. But the lord of the house has always something to do outside and therefore never takes time to clean the inside of his house; but since he has to take rest during the night and breathe the impure air, he becomes ill and weak and hence it will be difficult for him to clean his house and recover in the bad air.

[2] And you see, your heart is likewise a house for the soul and above all for the spirit! But if you are always active on the outside, when will you clean your house of life so that your spirit will thrive in the good air of your soul?

[3] So for the thriving of the soul and the spirit, whatever you do, external rest is essential!”

[4] Suetal says: “But Mathael said that life is a battle and one 111 cannot achieve it in the comfortable rest of the flesh; Mathael speaks differently to you, and you now speak differently to him! Which of you is then right?”

[5] Raphael says: “I and Mathael! Life is certainly a battle, but not an exclusively external one, but a quite powerful inner one against the outside! The external person must in the end be completely conquered by the internal, otherwise the inner person dies along with the external! Let the inner person put a bridle on your fleshly tongue, so that it will rest and let the inner tongue of thoughts of the soul become active and recognize how misty and unclear things are in your house of life!

[6] Do not concern yourself with all the external appearances of nothing; for little depends on whether one understands their reason or not! But in the true celebration of the Sabbath recognize the true reason for the inner life of the soul and the spirit; everything should matter a lot to you and to every person!

[7] What use is it to you, if you know so well and feel that you exist and you live, but you don’t know in the next moment whether you will still exist and feel that you are?! What use is

all knowledge and such high sciences if you don't recognize your own life and do not feel any science in yourself about its base?!

[8] But if you want to recognize your innermost being, you must direct you sense above all towards your insides, just as your eyes must turn to where you want to discover something; how will you see the sunrise if your eyes are turned towards the west?! Do you not see, you, who were a rabbi yourself, that you are as blind in your own sphere of life as an embryo in its mother's womb?!"

[9] Suetal says: "Yes, yes, yes, I see that very well and we will all now be silent like a statue of stone!"

48. THE SOUND MIND OF RISA

[1] At this it becomes silent at the table, but the 30 young Pharisees and Levites become annoyed with one another because their speaker, Hebram, has also ordered silence. Particularly annoyed is a certain Risa, whose parents possess a lot of property which he would inherit after their death as their lone heir. He prickles when Hebram reminds him that he should rather consider the wise words of Mathael and in particular those of the Savior of Nazareth in peace and silence than to whet his mouth about his futile inheritance.

[2] But Risa makes the dirty counter comment to Hebram, saying, "The poor devils in the end constantly become pious and reach all wisdom because they know that they don't have much to expect from the world; and the great people and the rich also sometimes become pious and wise so that they can lead the violent poor devils easily back to gentleness and patience and in the future humbly accept their very pressing poverty!"

[3] The rich man goes to the synagogue and prays in the face of the poor man in order to make him believe how pious one must be to be so blessed by God; and the poor man prays just as much, firstly, in order to be blessed by God, and secondly, so that the rich man sees and therefore gives him alms. What is the

difference between the two? There is no difference! For the rich man deceives the poor man and the poor man as much as possible the rich man in order to receive something from him. But no one deceives me, not even a miracle-worker; for the miracle-workers know very well for whom and why they perform their supposed miracles! If they are very great masters of their art, they are positively honored as higher beings and thus become rich and powerful!

[4] Briefly, it is easy to be a painter for the blind; you paint a bear for them and say: Look, that is an attractive virgin! And they believe you. But if someone performed a miracle before me, he would nevertheless not deceive the eagle-eyed Risa and would deserve and receive no alms!

[5] Everything in the world is deception; whoever can do it most skillfully is always the highest up! But whoever is somewhat less skilled in his deceptions will never make great progress on the bumpy road to happiness!

[6] Happy is only he who right from the beginning is the rich owner of all sorts of goods and of the greatest possible perspicacity so that a bear cannot be painted before him instead of a tender virgin! That is my healthy opinion of the world and all its relationships without being befogged by any poor cunning devil! So it has always been and so it will always remain!

[7] But don't even talk to me about an eternal life after death! For what follows, every grave as well as every tree in a forest that has fallen through old age shows us. Whatever comes out of the earth, becomes earth again and otherwise there is nothing – except the pious imagination on behalf of the poor devils that are willingly supported by the rich!”

[8] Hebram, as already mentioned, is very appalled at such comments and says to Risa: “So for you Moses and all the great and small prophets are nothing more than either real or invented deceivers of the blind humanity and the present Savior of Nazareth means not a jot more to you?!”

[9] Risa says: “If not an evil deceiver, then at least a better sort of deceiver; for everyone knows very well how to present to the

blind people, if not a bear, then at least an ape instead of people, and an X instead of a Y!

[10] As far as the Savior of Nazareth is concerned, however, he certainly became very familiar with the secret powers through study; he can now use them; and we look at the uninitiated like an ox in the new gate and don't know what is going on!

[11] But his teaching is good; for if all people had such a religion and followed it, in the end it would have to be good for all people! But who will announce such a religion to all the people on the wide Earth? And if that was somehow enabled, I ask: which unconquerable troubles and hindrances would such a job encounter?!

[12] For in all things people are more accessible than in the area of their diverse religions and faiths!

[13] The average person is everywhere much more animal than human. He lacks every higher intelligence and he will not lift himself from out of his thousand-year reasoning despite all its tangible duplicity and sweet foolishness; but the more intelligent person will think: It's good to live according to the old foolishness, why have something new of which we have no experience of how it should be accepted, and how to live by it? Therefore such enlightenments are suitable only for individual places and should be kept as secretive as possible so that they should keep the value which makes at least a few people happy from the wider world; once such a thing goes into the general public, it loses its value, soon becomes laughable and then no one pays any attention to it any longer. Whatever a – let's say – person can effect, thousands then copy him once they have been only a little initiated in the business!

[14] And so, I think, this otherwise good Master from Nazareth will also soon leave his mark, particularly when he has taught his secret sciences to other people, as we have just seen with the young, fine person who has already achieved a masterful capability in miraculous works!

[15] But if a disciple already performs such unheard-of things, what remains then for the master to do?! If the disciples can be

obediently silent, then at least a profitable institute can be created if it isn't spoiled by the rulers of the world; for these willingly support such institutes which are quite suitable due to their extraordinary effect to hold the nation in control through great prophecies in the other life to come, consisting usually of reward or endless punishment.

[16] But as soon as such secret knowledge comes to a nation and the truth is told, then it is over! Finally everything is criticized and mocked, no person thinks anything of it any longer and every previously inspiring noble value is irrevocably lost, and people devise something even more extraordinary but usually cannot find anything more as long as they remain bright. Only after centuries, when some old, sweet foolishness has set in again, can any adventurous smart fellow subjugate some small nation for several centuries if he sells himself cleverly. But if he presents himself even a little stupid, he will soon have to see how he can escape with his skin intact.

[17] You see, I am truly no prophet as there has probably never ever been before! But I dare to claim now that the temple with its formidable fleecing will hardly remain another century, despite all its supposed care! For once such an institution becomes too profit-seeking, it betrays itself, loses its halo and that's the end of it! But two thousand years seem to be the longest term that a doctrine can last; then it falls back into obscurity, and one can only get to see individual bits of it in some chronicle or other.

[18] Only the art that the old Phoenicians are supposed to have invented, and which was much expanded by the Egyptians and the Greeks, can never pass away because it contains truths which are very reasonable for everyone, most useful and therefore they are indestructible.

[19] But every other religious doctrine which demands all sorts of sacrifices from the people and, if one has picked it up, offers no other advantage than that it makes quite a few sick people healthy again and in emergencies can perform other little miracles, cannot last! For in the first place it does not rest on

any mathematically provable basis, and in the second place it never remains, even with the best insurance on behalf of its founder, as simple and pure as it was when created by its founder.

[20] Usually one begins with all sorts of explanations because every founder of a religion is more or less a subscriber of old mysticism and fills up his otherwise often very wise religion with all sorts of incomprehensible mystical scraps which he probably has not even understood himself at first and which his followers can understand even less. Then gradually a religion becomes wider and wider, the old mysticism in it becomes more and more mystical, great halls are built and all sorts of ceremonies are performed with an awfully serious face in order to make the old holiness of a once very simple religion all the more obvious and vivid. But that is all no good, for in time the eyes of the people are opened through all sorts of appearances from the realms of nature and healthy reason, and then all the old religion is as good as finished; for the pieces that still remain here and there can never be joined again into a complete whole. You see, that is my opinion which I nonetheless do not want to and will not force upon anyone.”

49. HEBRAM SHOWS RISA’S WRONG REASONING

[1] Hebram says: “Friend, many times already I have heard the matter presented in the way you have now quite sensibly presented it; but it does not apply here, for over there is sitting more than a usual magician who is well-versed in all Persian and Egyptian conjuring!

[2] Just think about Mathael’s speech and the deeds, teachings and speeches of the great Master himself, and it must be clear to you that you are on the wrong track despite all your seemingly very healthy reason!

[3] I also know a little about magic and know the various methods of Persian and Egyptian magic; but to carry out everything that has already been carried out here, and all the

teachings that we have already heard here, point clearly to a higher origin than we are capable of imagining at present.

[4] That disciple over there with the twelve transformed a stone into dust on the table before our very eyes, put the dust back together into the previous stone and finally made it vanish. And as he then made bread out of the stone, then the fish which we can still see, and in the end produced a complete donkey in *optima forma*, friend, those are appearances of quite another sort to those few empty and meaningless little miracles by a few Persian magicians whom we saw in Damascus! Whoever there could only count a little more than ‘one plus one’ was easily in a position to grab the deception with his hands and make an explanation in *optima forma*; but who can create another explanation to that which Mathael gave us about the sole power and strength of the basic life in and from God?!

[5] Therefore you are acting very wrongly here if you put what is here into the familiar category of tiresome deception, as you are very wrongly doing right now, when you put Moses and all the other prophets into the same category; for Mathael has shown us amply what is hiding behind the great liberator of our nation from the hard yoke of the Egyptians.

[6] Moses was such an extraordinary spiritual leading light before God and before people that until these times the Earth has nothing greater to show. But here, friend, He sits in human form, before who’s most holy countenance the great Moses hid his face; thus it is extremely unwise of you to speak about Him as if about an ordinary person!

[7] Count the guests who are fed here three times a day with the best and most noble fish which have no bones, with bread, wine and all sorts of fruit, with honey, milk, cheese and butter! But at the same time consider that our host is basically a poorer person rather than rich! His ground is three yokes large, has only a few fields and these are, as we can see, very stony. The fishery is still the best; but what can it do for so many guests? We must be about four hundred men in all now, and everyone is completely satisfied. Add to this the many beasts of burden of the Romans

and Greeks, and none suffer any need. But if you go into the larder of our host, you will find it stuffed full of all sorts of fruits and with a mass of the very best bread, and the deep cellar in the cliff is so full of wine that we would never finish it in a year even if we tried hard! But if you then ask the truly honest and truth-loving host how he came to all this, he will answer you with nothing more than: Only through wonder upon wonder on the part of the great Savior of Nazareth!

[8] But if this is so, who can dare to claim that this is all a deception which the powerful people of the Earth have cooked up in order to thereby deceive the blind and foolish crowd and to make them more submissive and eligible to pay dues?! I tell you: There is more here than the understanding of the wise men of the Earth will ever comprehend; here God's power prevails, as it already prevailed now and then on the Earth and will still prevail in the future! If even your healthy reason does not understand that, it is nonetheless just as I have told you now; but go there and convince yourself of everything, and then say whether we are dealing with natural things!"

[9] Risa says: "Yes, yes, if it is so, then certainly I am obliged to retract many of my claims, and I do not want to deny Moses and the other prophets their divine value; but this one thing remains true, that in the end no teaching in its purity, even if it was of a very divine origin, lasts even a few centuries!"

[10] Moses was still on the mountain and heard there the orders of Jehovah, and the people in the valley danced around a golden calf; but what a quite different face Moses' teaching received when King Saul stepped into the place of the judges, and how different again everything began to look under David, and how it changed under Solomon and his followers?!

[11] Constantly something pure and divine fell by the wayside and was replaced by worldly human statutes, so that effectively only the names have come down to us, otherwise the whole of Moses has almost totally disappeared; only what gives the temple servants a certain divine halo has been kept. They have kept the penitential function in order to be able to torture the

poor people from a certain divinely authorized bossiness; but the actual divinity has been eradicated long ago; no one cares for gray and hairy penitential robes for the sake of the Ten Commandments of God any more. Adultery among people who are very rich is still accepted because such people must buy themselves off from getting stoned with a lot of money. They then only receive a so called accursed water to drink which does not make their stomachs burst; for such sinners can still be well used many times for the many needs of the temple! But if the high servants of the temple commit adultery, no one pays any attention; only if a poor devil commits adultery at some point, he will then certainly be stoned quite pertinently.

[12] But now we read with what an unheard-of effort of divine power and strength the Ten Commandments were given by God to the people under thunder and lightning which makes the ends of the Earth quake, and how such a divine seriousness of fear was repeated many times throughout several centuries. How often has the nation been warned by God according to the Scriptures of the great and lesser prophets! However, what use was all that for this time? We know how things now stand, and I don't need to tell you anymore! Truly, if there is any sort of hell, it cannot look any worse!

[13] But if his supposedly pure divine revelations only bring such fruits to sorry show, as we now see it among the Pharisees; I then ask every man with a healthy brain whether it will be difficult in the end to give up all beliefs in whatever natural divine revelation and providence!?

[14] What you have said here about the great Savior is all correct and true, and his teaching may also be crowned with better success than all the religions until now; but I would like to be a witness after only half a century with my present consciousness and see what a face then this new religion will have in general, assuming that its actual observance is obeyed like all the previous ones by the free will of the people!

[15] Only one leader at the head in the beginning, and in a thousand years it will seethe with such leaders who will not

forget their stomachs during reading of this pure religion! Tell me whether I am so much on the wrong path with my opinion as you just said!”

50. DIVINE ORDER AND EARTHLY REASONING

[1] Hebram says: “Yes and no! In this purely earthly human way you are correct, in my opinion, but according to the purely divine you are very wrong and are therefore still on the false path; for God’s plans look different to ours. You see, if we had placed the stars in the firmament we would also have placed them there more regularly; but God, the single All-mighty, placed them there as spooky little lights! Why so?”

[2] Look at the grass of the field, how weeds are mixed among it! Why is there no order in which our symmetrical sense could take some kind of mathematical pleasure?! Wherever you may turn your sense, you see much more chaos than any symmetrical order in all creation! And nonetheless the Creator must also understand symmetry; for the most tangible all-convincing proof of this lies in our human form. If the good Creator is capable of observing the highest symmetry in one way, but on the other hand seems not to take the least consideration for it, there must certainly be a very unknown reason to us worms of the dust from which the Creator observes on the one hand the highest symmetry and on the other hand the very direct opposite! But why is one year then not like the next, why is one day not like the next?

[3] You see, if you look at the thing like this, the so-called symmetrical healthy human reason must find some things with which it could find fault with the obedient sharpness of its fake light; but then comes the great Master Himself and says: Trickster, you can judge only as far as your effort goes— but no further!

[4] But as we see that there in the great Creation of God a seemingly highest, purely chaotic disorder is connected to the highest order, likewise it seems to me it is also connected to the

various revelations of God to the humans of this Earth. He as the sole creator knew best what was the most suitable in the various time periods and for the various peoples for their spiritual development.

[5] But with time from certainly very wise reasons he also lets a once given religion likewise fade away, as on the face of the Earth countless weeds and flowers fade; but the seed which develops out of the flower like the pure, living truth, does not fade away, but remains living on and on.

[6] But if we see that the creator with time lets all the beautiful exteriors decay for a time and in the end uses all care for the development of the inner life with all the living things that are known to us, can we wonder if we see this happen with the revelations?

[7] Without an earthly word no pure religion can reach us; but the external word is already materially there and in the end must fall away when the innermost pure spirit has developed. And so in the external religions the external splendor necessarily transforms over time always into something more unpleasant; but in the background the purest spiritual strength and truth of an earlier revelation by God to man develops more and more. Is that not so, friend Risa?"

[8] Risa says: "Brother Hebram, I marvel at you! By God, you have now changed my whole way of thinking with your truly wise speech, for which I truly owe you thanks! It is truly as you have told me; I may think as I like, I find the issue constantly more clear! In brief, you have been victorious over my reason in every way! I owe you very many thanks."

51. LESSONS OF LIFE FOR BEGINNERS

[1] Here I turn around and say to Hebram, "Well, well, you have already made great progress in wisdom, as you all have; truly, one can take great joy in such disciples and they will soon be able to be used as good workers in God's vineyard! But I want to draw all your attentions to one thing, and it consists of this:

[2] You now resemble the spring flowers which majestically raise their heads in the spring quickly over the dead earth. If no frosts come straight away, such active flowers are then quite happy; but if a few days of shivering frost follow some warm days, as usually happens in the spring, such early flowers let their beautifully adorned heads hang and often wither completely.

[3] I tell you: A person often sees a truth clearly; but if dull clouds, heavy with all sorts of testing storms, often begin to lift over the mind of a person, it becomes duller and duller in the person's heart, and it no longer sees some things that beforehand were so clearly illuminated for his soul.

[4] Therefore keep in yourselves what you have now experienced and lift your already decorated heads only over the ground of the Earth of your external humanity when the testing frosts are over; truly, then your knowledge can no longer be destroyed by any evil hoar!

[5] But everything takes time until it becomes sound and durable; also with the science of man. In a good situation some things are quickly learnt and understood as well – but other apparitions are just as quickly forgotten again! So understand everything that you hear with your mind more than with your brain, and then it will remain!

[6] When you look at a flower, you surely take great joy in its beautiful shape; but what use is such a joy which is necessarily as transitory as the flower which awoke such joy in you?! The strength of the flower must be deposited in the depths of the vase in which the living seed is tended and cared for, however, and so your external joy must also wither away and its strength must descend into the deepest ground where the eternal life of the spirit is tended and cared for; then a joy, which lasts eternally in the spirit, about its true inner beauty will be created, where no hoarfrost can harm it.

[7] But now pay good attention; for I will now illuminate a little more each piece about which Cyrenius desires nearer enlightenment!"

[8] ere no But at this I turn to Jarah and Josoe and say to them, “And you, My very dearest little children, can now go into the kitchen to the daughters of our Mark for a little while, they will be able to tell you some things that they have experienced during their cooking over the last several days, which will do you good to hear; for what I will now say to the guests is like bread that is as hard as stone, and you need very strong and well-formed teeth to be able to chew such a hard piece of bread so that it does not irritate the very sensitive stomach of the soul and cause it pain and damage. Later, when the teeth of your mind become stronger, such things will also be shared with you!”

[9] Jarah does not like to leave her seat, but Josoe says to her: “Come, dear Jarah, just come with me cheerfully! For whatever the Lord wants, we must always do it with a joyful heart; you understand such a thing even better than I, so get up now from your seat and come with me according to the will of the Lord!”

[10] At this Jarah gets up and goes with Josoe into Mark’s house, where they are very friendly by his daughters, according to the tradition of the house, and one word soon follows the other, and the children amuse themselves quite comfortably and instructing each other mutually almost until evening.

[11] But I turn now to Cyrenius and say, “Well, dearest friend, you can notice what I will give you as an explanatory answer to your quite drawn-out question; you should then stick to it and everyone that hears it!”

[12] Here Suetal wanted to whisper yet another cheerful remark about the fact that I would finally begin to speak; but Raphael motioned to him seriously to be silent, and he was silent then, and I began to speak further:

52. SEX BETWEEN MAN AND WOMEN

[1] (The Lord) “You see, the conception of a person is a peculiar thing! In order to produce a correct and healthy fruit, two mature people, namely a man and a woman, must have a correct kinship of souls between one another, without which they will achieve with difficulty or often even not at all a fruit through the familiar act of reproduction.

[2] Now if a man and a woman are of a similar nature in their hearts and in their souls, they should then take part in this act of reproduction, wedded and according to the order that is easy to find in nature, in order to achieve a living fruit in their image; more than is necessary for this goes against the order of God and of nature and therefore is an evil and a sin, which is not much better than those of Sodom and Gomorrah!

[3] If a man has a lot of semen, well, he should put them in another field, according to the decent way of the old fathers and patriarchs, and he will not sin. But if he goes out secretly in order to satisfy his desire with maids who sell themselves and in this way to enjoy himself without the creation of a fruit, he commits quite certainly a crudely sodomite sin against the divine order and against the order of nature!

[4] Only a young, fertile man, if he is seized too much by the sex appeal of a girl so that he is hardly master over his own senses, can sleep with a virgin, with or without conception; but after the act he must then do what Moses decreed for this case. And if a fruit is conceived from such a conception of need, he must provide the virgin ten to one hundredfold of what he would owe according to Moses if no fruit had been conceived; for a virgin brings such a person a great sacrifice of life and death! If a man can marry such a virgin, he should not fail to do so; for as I said, she has brought him a great sacrifice and freed him of a numbing burden.

[5] But as a consequence such a fertile man should take a proper wife immediately and if need be also a concubine, with the permission of the legal wife, so that no discord or

discontentment arises; but if such a man can abstain, he will be partake in a higher spiritual mercy in his inner life sooner than another person.

[6] But how one should take a legal wife, this has already been decreed by Moses according to the order from Heaven, and must remain in the future until the end of the world.

[7] But you will easily see from what has already been said what fornication means and why it has been forbidden by Moses as a great sin; for everything has been decreed by God according to the divine order. Whoever remains in such an order will also reap the fruits of the blessings from above; but whoever acts against such an order will reap the fruit of the curse.

[8] If any fiery passionate man can, feeling an urgent need, not succeed in any natural quenching of the tormenting fire, I advise him to bath diligently in cold water and to pray wholeheartedly for the lessening of this torment, and this torment will be soon taken away from him; but any other way to quench it comes from evil and creates evil, but the evil is a sin and creates more sins.

[9] At the same time all parents should be very concerned with not presenting their adult children with the dangers of attraction! For a flammable material can easily catch fire; but once the flames attack from all sides, the fire can often no longer be stopped, and there is no flame that does not claim a victim! When it is put out the damage that it has caused is soon seen.

[10] Therefore particularly the virgins should be well dressed but never dressed to attract, and the young men should not give in to idleness; for idleness is always the producer of all vices and sins.

[11] But whoever has taken a proper wife is bound to her until death, and Moses' letter of separation does not cancel out adultery before the order of God, if such a man then married another wife; but if the divorced wife marries, she also commits adultery. In brief, whoever marries again after a divorce is an adulterer, but whoever does not marry is not an adulterer.

[12] But if the marriage is spiritually broken by him who sees a

woman who is already married and harbors in his heart the plan to lead her to adultery through all sorts of tricks, even if the act is not actually carried out.

[13] But if you see the attraction of your neighbor's wife and let yourself be affected, you have committed adultery; for in this way you have made your neighbor's wife into a whore and have whored yourself. And it is a great and crude sin before God and before mankind, even if you have produced fruit with the other wife. But naturally the evil is much greater if you have casually whored with your neighbor's wife for the sake of blind and mute lust. Such sinners will only with difficulty partake in Heaven."

53. SOME EXCEPTIONS WITH SEX

[1] (The Lord) "But if your neighbor's wife, for example, cannot conceive any fruit from her lawful husband but she has a great longing for the awakening of a fruit within her and desires you, contact her husband! If he agrees, you can comply with such a desire without sin. If the woman becomes pregnant and after the pregnancy she again has a desire and her man agrees, you may once again show the woman your kindness, if you are single. But if you yourself are the husband of a fertile woman, you should not deprive your strength of your wife; for Moses allows you in this case to take one or more concubines as necessary besides a legal wife, particularly if the woman is infertile, but always with the permission of the legal wife. But if she becomes very sad about it, then it is time to get rid of the concubines, just as Abraham sent away Hagar, whom he had taken because of the long infertility of his wife, Sarah.

[2] But if a woman has run away from her right husband into a foreign land to someone as a single woman concealing that she is already a man's wife, then he who takes her to be his wife has no sin, even if he finds out afterwards that she is already a man's wife, but secretly left him because of his harshness and infertility; for when he took the foreigner to be his wife he

didn't know that she was already a man's wife, and when he discovered this she was already his wife, from whom he now cannot be separated, without committing adultery, by anything but death.

[3] But in such situations there have happened often very cruel cases. The new husband, if he was under the Law of Moses, then tried to rid himself from the foreign wife if she became annoying by secretly going to her first husband and betraying the unfaithful and adulterous wife. The consequence was that such a wife was then stoned and both men could legally court again. That should no longer happen!

[4] And I say to you: In this case a single man should not marry a foreigner before he has investigated all her previous circumstances! If he hasn't found out anything and he feels very attracted to the foreign wife, he should then take her to be his wife; and if he discovers later only accidentally the previous circumstances, he should not be a traitor to his wife, but should keep her in the good faith that he took her. But the wife can atone for her previous sin through great faithfulness towards her new spouse; for God is no unjust judge and knows how to weigh up the weaknesses of the human flesh and to take account of them. But a man who beats his wife to death is worse than an adulterous wife!

[5] But assume two neighbors, one of whom could not engender a fruit in his wife because in his youth he had weakened his fertility too much through poor care, while the other neighbor, judging by his many healthy children, possesses a very powerful fertility in that he has lived everywhere and always in the best order and in his youth was kept in good chastity. What would be if the infertile neighbor went to the fertile neighbor and asked him to conceive a fruit in his wife with his great fertility in his place, and if the fertile neighbor did this out of true love for his otherwise good and trusting neighbor without having even the slightest thought of committing lecherousness with his neighbor's wife, which would be very sinful? You see, that would be neither a sin nor even less adultery, but such an act

would be even a praiseworthy secret service of love under mutual silent agreement; secretly because apart from the mentioned people no one should learn anything about the marriage of the infertile neighbor, so that no one will be annoyed about it.”

54. SINFUL SEX

[1] (The Lord) “But if a single or an already married man has sexual intercourse with a voluptuous wife of his neighbor without his knowledge, this is a shameful whoring. Such a wife is then a genuine whore, and these kinds of men are those who run after whores and who as such will never enter God’s Kingdom because such a shameful whoring consumes all the good senses in their soul and kills every spiritual element.

[2] But such whoring is also no better than genuine adultery, yes, even often much worse than adultery. For in adultery such circumstances can hide in the background which alleviate the crime of this sin very much and deserve to be considered by a judge; but in whoring any alleviating circumstances can never be taken into consideration; for the stinking lecherousness is involved and deserves no usual natural consideration before the court.

[3] A wife who lets herself be led to this without any provable need is bad and does not deserve the least consideration; for the weakness does not excuse her here, since each wife can achieve a sufficient strengthening through correct trust in God. But even worse is a wife who entices men herself into her wooing net in order to be lecherous with him in her husband’s absence!

[4] But just as criminally shameful is a man of single status, and even worse if he is married, if he attracts women to him, has sex with them in secret and then pays them at the end of this whoring; for such a man firstly leads the women to shameful unfaithfulness and secondly makes them almost fully infertile, and thus destroys her like an evil storm destroys the fields, so that a seed can never more be planted and be of any use.

[5] In quite a similar category a single man can also be placed alongside a married man, if he lets single maidens (girls) come to him so that he can commit sexual acts with them for some payment; and every girl who sells herself is as much a whore as any married woman who sells herself for money or other gifts.

[6] The maidens should only be diligent and hard-working and then they will never need to say that need has prompted them to do it; for every honest man is fond of an industrious and hard-working maiden and will not let them suffer want. But if some employer is a mean and hard person, well, leave him and his service and seek another; it will not be difficult at all for an industrious and hard-working maiden to find a good service where she will certainly suffer no want!

[7] At worst, however, will be those who make an active effort to induce to lewdness such hard working but immature maidens or even girls through all sorts of presents. Truly, such men, whether single or married, resemble rapacious wolves in sheep's clothing and will reap their benefits!

[8] But whoever drags a maiden or a young girl to him with violence should be judged here already! Violence may consist of whatever it likes, whether strength of hands or in enticement through very valuable presents, it makes no difference in the crime. Also the strength of speech or the use of magically numbing means, through which the female sex seemingly willingly gives herself to the randy will of the man, does not alleviate this sin at all, even if a fruit is conceived through this whoring; for such a conception is against the will of both parts and therefore does not contribute at all to the mitigation of the crime.

[9] But the very most shameful whoring consists of the violation of boys and of the sullyng of other limbs and parts of the female body, as are ordained by God (for that purpose of procreation), or even in the violation of animals; such violators are to be completely eradicated from all human societies forever.

[10] But in the sentence upon such crimes it should always be

taken into consideration to which level of education such a lewd man or woman belongs; likewise it should be seen whether the lewd person is not possessed by some evil spirit which drives him to do such things. In the first case the community should ensure that such a weak-minded person is brought to a place of correction in which he should be disciplined like a spoilt child until he has become another person; for once a person has conquered over the animal nature of his flesh and his understanding has become clear, he will begin to lead a purer life and will not lightly sink back into his old animal nature. In the second case, in obsession, such a lewd person should also be put behind lock and bar; for such people should be removed from free human society because of the great offences.

[11] Once they are in good safe-keeping, they should be healed through fasting and prayers should be said over them in My name. Once they have been healed and it shows that they have become free of their impure obsession, they then can be fully set free again.”

55. MEASURES AGAINST SEXUAL LOOSE LIFE

[1] Cyrenius says: “Lord, would natural means not also be possibly useful for the second case where there is not yet any spiritually strong person, about whose power of words and will such terrible spirits which possess the body of a person must bow, at least in so far as such a person could then be freed through the power of words and will of a spiritually not yet very strong person from his evil?”

[2] I say: “The first natural means from the field of nature is fasting. If one gives such a person every day just about half a pound of rye bread and with it only a jug of water, in between one can give him every other day a little aloe juice, mixed according to the creation of the nature of the obsessed person with one to two drops of Henbane juice (*Hyoscyamus niger*) such natural assistants will be of good effect; but such things alone will not help him fully without prayer and without the

laying on of hands in My name.

[3] Above all the judge in such cases must constantly consider in his heart that he has before him in the criminal only a strongly confused person and no full devil.

[4] But if the person is stubborn in his debauchery, but is neither uneducated nor obsessed, one can proceed quite sharply with his castigation.

[5] If such a person improves and begins to abhor his sins with a good insight, then he should be treated with more love; but if such a person does not improve at all and obviously hangs on to his dissipation with pleasure – which such a lecherous buck can never mask – then he can, if he is otherwise a man of some education, either be thrust out from the community into some distant, barren land, where the great want will bring him to his senses; and if he improves, things should go better for him – if not, the desert land will consume him.

[6] But if there is a person of little education and neither punishment nor fasting have any success, he can be castrated by a knowledgeable doctor, and his soul can be saved in this way. But there are some people who have maimed themselves for the sake of the Kingdom of God. So there can be some – but only in the mentioned case – who are maimed for this by the community, for in this case it is better to come into the Kingdom of God maimed than to go to hell whole! Now you will surely know how all of this which comes from the desires of the flesh should be treated in court! Only I add, that in the future it should only be judged according to how you have just heard from Me, for all time in similar court cases.

[7] Moses ordered stoning and death by fire for such crimes; but the like should only be applied in extraordinary situations to the most obdurate sinners for the sake of dissuading others. I do not refute Moses, however, but I recommend to you only to proceed in all things in mildness until a too great turpitude demands extreme strictness.

[8] As judges be gentle and just through true love for others, and you will one day find a tender and gentle court also; for with

whichever means you measure, with the same means will you also be measured in return.

[9] If you are merciful, you will also find mercy; but if you are strict and unforgiving in your courts and judgments, you will also find the strictest and most unmerciful judge one day.

[10] Consider in such courts that the soul and the spirit of a person are very willing and obedient; but the flesh is and remains weak, and there is no one who can boast of the strength of his flesh.

[11] For now those who are reborn in the spirit in the true sense cannot yet exist; for people will only achieve true and full rebirth of the spirit when the Son of Man has completed in him the change in all fullness.

[12] Keep these and act accordingly!"

56. WHEN DIVORCE IS ALLOWED

[1] Cyrenius says: "All my thanks to You for this; for now I am quite enlightened in an affair which constantly gives me much to deal with in order to hold a correct court in such cases, and I believe that there can now hardly be a case which could bring me into doubt whether I should judge this way or that way. Only one thing crops up as a very concerning question, and it is this: Is there then absolutely no case in which one could completely dissolve a once completed marriage so that the separated parties could marry another person without making themselves guilty of the fatal sin of open adultery?"

[2] I say: "Oh, yes, of course there can be such cases, for example: A man had a wife who otherwise was very well equipped with all female attraction; but at the exposure it was shown that the wife was a hermaphrodite. In this case such dissolution of the completed marriage would be put into action if it was demanded; but naturally if there are no prosecutors then there is also no judge on Earth. A law should be made for this case in which such a marriage should not be made at all, and the party who knew well that he is not suitable for a maritable

conjunction would be considered a deceiver to responsibility and damages. But whatever is said here is applicable for the female party as well if the male party was no complete man. If the wife leaves him and marries another, she does not commit adultery.

[3] But there can also be among the men such people who either have castrated themselves because of the Kingdom of God or such who already in their youth were castrated for some worldly reason, as there are also such castrated people in the mother's womb; all the named are fully unsuitable for marriage, and their full unsuitability decides the full dissolution of the marriage from the beginning.

[4] Or one or the other married party could have such a body handicap with which the other party cannot possibly live, then the marriage would have to be completely dissolved – but only in the case that one party had not been able to find out anything about the affliction before the marriage; but if he knew about the handicap and nonetheless entered into marriage, the marriage is valid and cannot be dissolved! Such afflictions however, which allow a full dissolution of an already consecrated marriage, are: hidden possession of one or both parties, likewise a periodical madness, a covert leprosy of an evil kind, cancer boils, lice, an incurable consumption, epilepsy, full bluntness of at least two senses, gout and a pestilence-like bodily or breath smell.

[5] If the healthy party had no information before the marriage that his other party was burdened with one of the just named afflictions, after a consecrated marriage he can immediately achieve full valid dissolution again and he must be allowed to do this! For in these cases the healthy part has been deceived and the deception dissolves every contract and therefore also that of marriage.

[6] But if such spouses do not want to be divorced according to the will of the healthy party, the marriage must be considered valid and can later not be separated, except a separation from

bed and board¹; for your saying is valid: *volenti non fit iniuria*.

[7] Except for these cases, however, there are almost truly no others which could be accepted as the reason for a valid divorce.

[8] In all other unsuccessful cases of marriage the marriage partners must have patience with each other until death; for if the young marriage partners had been happy with the honey of marriage, they must then be satisfied with the gall of the marriage.

[9] The honey of marriage however is the worst part of it; only when the bitter part begins, will marriage start the golden seriousness of life. But this must occur everywhere; for if this did not come, things would be bad for the seed for Heaven.

[10] In often bitter seriousness of life the spiritual seed begins to activate and to develop, which would be stuck in the constant honey life like a fly which falls into the honey pot with all greed and loses its life from the too great sweetness of the honey. Are you now fully in the clear?"

57. MORE ADVISES FOR MARRIED COUPLES AND JUDGES

[1] Cyrenius says: "Yes, Lord and Master from above! But there is something else, and just a little word about it, and everything which concerns marriage is then exhausted.

[2] You see, if any man, who otherwise keeps a good order in everything, had a wife who was of a very fleshly sensual nature – as there are unfortunately very many such never satisfied wives. Such a randy woman demands even very often the satisfaction and calming of their flesh from their man in the day. The man says to the wife openly: You have received and now need for the time that was decided by God rest, so that you in your blessed condition do not draw any damage and any unnecessary suffering to yourself through the useless satisfaction of your flesh.

¹ A separation from bed and board is a judgment which frees the spouses from their obligation to live together but the marriage is not dissolved.

[3] The sensual wife however does not want to hear or know anything about such a good lesson and demands with impetuosity that her husband fulfill her demands. If the husband fulfills his wife's will, he does the same with obvious lack of decency and in this way commits a sin against the divine order according to your words, but if he holds her back he sins against his wife's will and prompts her to all sorts of unnatural satisfactions or to adultery and whoring with other men.

[4] On the other hand there are also types of randy bucks of men who will not give their poor demure wives any rest often even few hours before birth. There are often loud complaints; but what should a wise judge do for a correct valid claim before God and before all the better world?

[5] If the normal man or the demure wife demands a divorce because of the order and the Kingdom of God, should it be given or not?"

[6] I say: "Yes, according to demand a divorce can be given to one or the other party, however not completely, but nonetheless more than a separation from bed and board, instead also from the mutual responsibility to care and from right to inheritance, two things which dissolve in a lesser reason for divorce only when one party distances himself completely from the other party, who was only separated by bed and board, for more than 3 years without any consistent reason and has no longer taken care of the party left behind, but has acted according to its own pleasure.

[7] But with divorce which should follow at the demand of the good party in your mentioned case, every further usual natural claim for rights dissolves also at the same time.

[8] But it can be plainly seen that the divorce is only to be given when it is demanded by the good party and the bad party agrees to it; if the latter does not agree and promises to improve, divorce is not to be given to the good party, instead a simple remark should be made and he will be recommended to have patience.

[9] But if in this case the divorced spouses want to get together

again in good consideration, they need no new marriage bond, but according to the will of both parties the old bond comes into full strength and a casual divorce demanded for the second time cannot divide them any longer, except in an emergency separation from bed and board.

[10] But if a man has a very desiring wife and keeps his wife's demand with soberness of his heart, his power permitting, he does not commit too great a sin against the order of God; for such a nature of a woman resembles a dry ground which the gardener must water in the hot summer time often, if he wants to keep his plants. But if then comes the damp autumn, every ground will have dampness in abundance, but the sober man should work on his wife industriously and educate her spiritually and she will bring him good fruit.

[11] But patience is constantly better than the very best right.

[12] However a demure wife has more right to desire a divorce because of the too great randiness of her husband than a man because of the great randiness of his wife; for the once blessed [pregnant] wife needs rest for the time which God has decided in the nature of the woman. No time has been decided for the man however, and therefore he needs less rest of his nature than the blessed woman; thus a blessed wife rather than a sober man is to be listened to in court.

[13] With a man it can still be seen what sort of life he led before the marriage, whether a riotous youth hasn't made him sober and incompetent through much sinning. But with a woman who desires much, this question is almost not to be considered. For if she already as a girl threw herself into an indecent life for the sake of gain, her nature is already very blunted and if she should become the proper wife of a man, his desire will seem very icy; but if a woman as a virgin has been held very chaste with her hot blood, afterwards the certainly punishable reason is not to be sought in her virginity, instead in the nature of the wife, for which reason in this case the court hardly needs to be considered.

[14] But against the power of nature every such wise

judgmental saying is useless and if the corresponding means were to be used for a hot-blooded wife in the field of nature and a corresponding teaching of the heart of the wife, it might be better for them. You see, in this case this is how we should act. But if you have another concern, let us hear it!”

58. INVESTIGATION FOR FUTURE MARRIED COUPLES

[1] Cyrenius says: “You have just mentioned something about natural means; what might that consist of?”

[2] I say: “Of the natural temperance of life! A hot blood is constantly more destructive in nature than a cool one; thus hot-blooded people are also more gluttonous than the cool-blooded and have an ever-growing desire for much and good-tasting meals and drinks.

[3] But if such people keep moderation or are kept in moderation, in that one explains to them with a friendly heart why one is doing it for them and recommends moderation and greater leanness of food, the blood will soon pulse cooler and the sensual drive will begin to lose much of its power without the least disadvantage for the rest of the health of the body and the soul.

[4] But if a very desiring wife even through longer observation of the golden moderation of nature has not received any noticeable reversal, she should take at waning moon in the evening the water of cooked Senna leaves (*Senna alexandrina*) with some aloe juice, about four tablespoons full, but not every day, just every third or fourth day and it will thus begin to look better for the heated nature of the wife.

[5] But should this all as well as the observed good teaching bear little or no fruit, then at the demand of the husband the earlier discussed separation procedure from bed and board can be started.

[6] But in any case the sober wife plagued by the randy man should be listened to ten times more – especially if she finds herself in blessed circumstances – than a man plagued by his

randy wife; for a sober man has besides moral means also a number of natural disciplinary means with which he can cool his wife's heated blood and it will not damage the hot-blooded wife if the man shows a little seriousness from his good will sometimes. Only such a person must never act from a background of grief or anger but always from the background of true love for the neighbor, otherwise he will be of no use for anything and will only cause damage.

[7] But that is all in all what concerns marriage and the sins in all directions, and the world should be decided accordingly in all places.

[8] There should be a legal order created by the State that marriages once consecrated should be maintained morally as much as possible, and that people who are afflicted with physical and spiritual illnesses should not be allowed to marry; for out of such marriages a fully blessed fruit can never emerge.

[9] However, even with those free of affliction a test should be carried to show whether the young bridegroom and the young bride are suitable for one another.

[10] If an authorized, wise examiner then finds some unpleasant facts, he should hold back the approval of full marriage and discuss the grave consequences vividly with those who want to marry, and point out to them that the valid permission for a full consecration of marriage cannot be given as long as the problems remain.

[11] Also an official registrar should make those eager to get married perfectly clear about the seriousness of a consecrated marriage and the heavenly high purpose of such.

[12] If it turns out thereby that those who want to marry begin to behave more and more soberly, get rid of their worldly knots so that they want to legally bind themselves only because of mutual human value, only then should such an authorized person issue the permission for a valid marriage. He should enter the oath of faithfulness in a book to show the insolubility of marriage with addition of the year and day of the marriage consecration and should constantly remain in the knowledge of

the following marital circumstances – as they develop, whether positive or negative.

[13] Such wise proxies for the conducting of marriages should therefore not be foreign to a community, but only locals who know the people, whether young or old, as well as they know themselves; thus the many unsuccessful marriages will thereby be prevented and there will be much blessing on such a purified community.

[14] Thus it would be good to place a matrimonial court in every larger community which would constantly watch over all the affairs of marriage. Of course such a court would have to be of the highest unimpeachable character and at the head there should be a man such as Mathael.

[15] This man should also observe the marriage conjunctions, so that a young man under 24 and a maiden of less than 20 should never join in marriage. For this time is at least necessary for the full maturity for a good and in the spirit held marriage. For spouses who are too young spoil themselves through mutual sensual enjoyment, soon become disgusting to one another and the crisis is at hand.

[16] Therefore all true happiness of marriage should in the future depend on the discussed marital judge; in whichever community a very wise high judge carries out his important duties things will soon be most blessed.

[17] Such a high judge will then also keep an eye on the upbringing and the good discipline of the children in the community entrusted to him, and hold them in his heart and will know how to prevent all annoyances with the corresponding means; he will know how to punish the rebellious and praise and reward the diligent for all their goodness and truth, in that he will draw their attention to the blessings of their housekeeping.

[18] But there he should not, as was already the case here and there, set certain awards because such external motives are not at all suitable for the spiritual education of a community; for there the members strive for good only because of the material award, but not just because of the good which alone should

decide everything for a person.

[19] It hardly needs to be mentioned afterwards that finally – apart from the fact that such marriages are held purely in the order of God and their fruit can rejoice in the blessing from above – also for such great nation and its anointed leader the greatest moral and physical advantages must emerge; for if a nation wants to have good servants, it must begin to educate them when they are still in the cradle, otherwise they will become wild and will be a torment for their parents instead of comfort and support in their old age.

[20] But if the marriages are kept in good order, also children in good order will stem from such marriages, and such orderly children become orderly citizens, and such will then become complete citizens of the Kingdom of God in their hearts; and thus everything is fulfilled that the divine order can ever demand from the people of this Earth! Is this now clear and plausible?”

59. RAPHAEL WRITES EVERYTHING DOWN CONCERNING SEXUAL MORALITY

[1] Cyrenius says: “Yes, Lord and Master in Your spirit of eternity! Now I have no further questions to ask in this area. Only it would be very desirable that everything would be written down word by word; for this forms the basis for a complete and best constitution.”

[2] I say: “Look, Raphael will do it for you; so have writing materials brought to him!”

[3] At this Cyrenius immediately orders his servants to bring writing materials, and they go and right away bring a large number of clean rolls of parchment as well as some copper plates for engraving. When these have been brought, I call Raphael and he quickly proceeds to our table and asks Cyrenius how he would prefer to have it written, whether on parchment or on the copper plates.

[4] Cyrenius says: “Things would probably be better for use on

parchment, but on copper plates they could be kept better and more durably for the later descendants; but once I have the things on the parchment, I will then get a copy made on the copper plates.”

[5] Raphael says: “Do you know what, since it costs me no more or less effort and work whether I now write the thing once or twice, so I will write on the rolls and the plates at the same time!”

[6] The twelve at the adjoining table raise their eye-brows and are now very curious to look and see how the young disciple will write with both hands at the same time.

[7] Suetal says especially to Ribar: “Well, I am very curious about this double writing! The great master of Nazareth must be a competent teacher then; for I have never encountered such a great writing before. But until he has written down everything that the truly wise Greek – who certainly is also an older disciple of the Nazarene – has just said, the sun will have rather set!”

[8] Ribar says: “That depends very much how quickly he is capable of writing! Perhaps he has some sort of magical advantage in writing about which we know just as little as we know about how he carried out the miracle earlier. But we have seen it and also felt it, but how and through what he carried it out we have certainly no idea! Thus we should never place in doubt any accepted fact beforehand with these people who before our eyes have achieved such great things until we have been taught by the failure of some accepted deed of another person!”

[9] Suetal says: “Yes, yes, I have the same opinion, but it is just that one says something at all!”

[10] Ribar says: “Brother, it is much better to be silent from now on and alone to watch and listen! Look, the boy is setting out the rolls and the plates! So now pay good attention; for he will now certainly begin to write immediately!”

[11] Suetal now stands up and observes exactly how the supposed young disciple will write; but as he begins to watch

more sharply, he discovers that all the rolls as well as the plates are all already fully written on. Extremely amazed about this, he calls out loudly, “No, there is no miracle above this one! We were waiting for the disciple to begin his double writing and look, he is already finished with everything! Ah, that is once completely far above all human understanding, and nothing similar has ever been heard of!”

[12] At this exclamation by Suetal, all the twelve now stand up, look for the open rolls and for the small written plates, and everyone convinces themselves that both the rolls as well as the plates have been fully written with a good, pure and legible script and ask themselves quite silently: How can such a thing be possible?”

[13] But Raphael notices well such amazement of his table companions and says to Suetal: “Look, that’s what the eight fish have done that I consumed and which you were jealous of me for; one must collect strength if one wants to complete a deed well! Or do you here think something different?”

[14] Suetal says: “Dearest and most wonderful friend, you enjoy teasing me a little; but that doesn’t matter anymore, for I see that you possess an enormous dose of the divine omnipotence and one cannot argue with you! But the eight fish have certainly not given you such power; instead alone the great divine Master of Nazareth has given it to you! So make sure that we get to see him soon! For now our heart gives us no more rest; we must see and speak to Him! For now also we would like to see and speak to Him!”

[15] Raphael says: “Be patient just a little longer, until I have ordered these writings here, then we will go and see where the great Master is hiding from the blind and the deaf!” With these words the twelve are satisfied and demand now nothing further for the moment.

[16] But Raphael now puts the rolls together in a good order and gives them along with the plates to the likewise no little amazed Cyrenius, who begins to look through them immediately and cannot wonder enough at their correctness.

60. THE INABILITY OF SUETAL TO SEE THE LORD

[1] But while Cyrenius with great joy looks through his rolls only as fleetingly as possible and also constantly makes one honoring face after the other, I say to Raphael that he should now free Jarah and Josoe again of their present, short banishment and should now bring them to the table. The ready servant of Heaven does this now very quickly and as Jarah arrives, she says a little worried: “But, oh Lord, You My eternal single love, that was a very terribly long conversation which I was not allowed to hear any of it! I really thought that it would never end before night! But to You alone all praise, it is now all over, and I have You again!”

[2] But the angel in this time turned again to the twelve, of whom Suetal is the first to wonder greatly about Jarah and says: “But listen, my beautiful young disciple, what has the girl, counting hardly 14 springs, to do with the wise Greek? She seems to be head over heels in love with the good man!? When you came in, I thought you would put the Master of Masters in our sight; but you brought this maiden in love! That means to be disappointed in one’s hope! Is she also a miracle-working disciple of the great Master, and has she now received some sort of education in the house in a hidden chamber? Truly, appearances constantly pop up with you from which one becomes more stupid rather than wiser, the more one thinks very maturely about it. On the one hand miraculous deeds of the very most unheard-of sort, on the other hand appearances of quite usual human sort; so tell me how an honest person of our type should take this thing, as I now seriously do not understand why the great Master, who earlier wanted to kind of impose himself on us through the wise Greek, when we actually, as is true, didn’t want to see him at all, will not let himself be seen at all! What have we done then that we must do without his sight so long, or will we in the end not get to see him at all?”

[3] Raphael says: “Yes, my friends, if you are so blind that on the brightest midday you don’t even see the sun, then you

cannot be helped! If such a person is too stupid, there is no use saying to him: Look, it is this or that! He will still not believe it; for an awakened understanding is required for belief, which in emergencies copes even on its own. But wherever the understanding of a person is still too joined to the thickest material, no hint can be of any use in anything, instead such a person must first bang his head ten times and only then he will begin to think about it why he beat his head bloody! And so it must pass! Until you do not become clever from out of your own damage, no God will make you clever!

[4] What do you want then from the great Master of Nazareth? If something is lacking that He could help you with, or do you just want to see from pure curiosity, like the foolish people press forward to gawk at a dancing bear? Truly, the Savior is not there to be stared at by foolish and educated people out of sheer curiosity! Truly, if your heart cannot find Him in the number here, your educated high understanding will find even less – I put my word on it!

[5] Humble yourselves first in your hearts, otherwise you will not get to see the holy great Master; for His being is filled with the fullness of the spirit of God even physically!

[6] He is a lord over Heaven and Earth, and before His name every knee shall bow in Heaven, on Earth and under the Earth; for His name is holier than Holy!”

[7] At these quite sharp words the angel rises, leaves the table of the twelve and takes a places again at our table, where Cyrenius thanks him again most friendly in My name for the extraordinary favor; for in the writings was everything kept word by word, as he had asked Me and as I had answered his questions.

61. THE TWELVE STILL DO NOT UNDERSTAND

[1] But the twelve don't like Raphael's speech and so they begin to think of means how they could quite secretly recommend returning to Jerusalem, even if empty-handed. "For," says Suetal, "we have not yet undertaken anything punishable against the temple. What violence had to do with us, we can't do anything about that; but all the templars cannot investigate our innermost thoughts eternally, and so we must be taken back into the temple again and we will certainly rise in their favor if we tell them all the extraordinary things that we have encountered on our most dangerous wanderings! The high priests will listen to us with the most open ears in the world and will become benevolent to us and our luck is secured. We will then perhaps be sent out again into foreign lands; but such a thing will no longer embarrass us for we are fine old fellows and we now know exactly what we have to do and for whom we have to work on the nation!

[2] But here in this strange society of conjurors or gods it can no longer be withstood! They always speak of love, as such was to be taken from the truly wise speech of the Greek; but if one asks such a miracle-worker about something, he always gives you only an evasive answer and becomes as coarse as a stubble-field! Well, he should begin to talk to me about humility, gentleness and love and then he'll get one on his head so that he will no longer be capable of answering me anything!

[3] Whoever reminds his brother of humility must first be humble himself, otherwise he should first give himself an elbow-long sermon on humility before he reminds his brother of humility! There the person should look once at a young miracle-worker, how rude he became with all of us in the end! How does his miracle act affect us, and what use should it be to us if we cannot imitate him?! Does he need to be so rude to us then?

[4] The fact that I have made my totally unsuggestive remark about the young girl after what every person here can see with their own eyes cannot offend a person who is even a little wise;

for what I noticed is at least for the like of us a quite normal human sight and is devoid of any prophetic stroke. I only touched upon the contrast that has surely occurred to all of us, in that here on the one hand it is obvious from the deeds that miracles are happening; but as far as the decent sphere of life is concerned, no normal human eye can see anything but something quite normal and natural – and my very innocent remark broke the mould of humility and gentleness so much that he firstly scolded us very harshly and secondly turned his back on us so that he avoided any retort on our behalf! Truly, such behavior belongs clearly in a madhouse, but not among people of some education and least of all in the company of sheer preachers of love, humility and gentleness! Therefore I truly do not want to be in this company for long; for there is no more fatal being among men than he of whom one can never see the depths and also cannot know how one should act with him and how far one should trust him! Truly I would not like to give these masters even the most foolish disciple for all the world! Am I right or not? What do you think about that, brother Ribar? What do you think – should we go or still remain since we are now free and from now on can enter the foreign legion or go home?!”

[5] At this Ribar answers, saying, “I think that we should nonetheless still remain; for we have basically been a little chided by no old bearded man, but by the yet firmly unbearded miracle youth – probably because of your pushiness about the great Master and wanting to see him!

[6] My opinion is this: The youth has surely still been forbidden for whatever reason not to betray the Master before the correct time; but now you have been nosing around and he has slipped out of your snare in that he turned his back on us all because you approached him too forcefully. My opinion therefore is this: that we should stay a little longer and see whether we might not still make acquaintance with the great Master!

[7] Certainly we feel quite particularly good here, where on the one hand we are really almost among gods, but on the other

hand it all seems quite naturally human! There is of course no talk of fasting on the Sabbath; for most of those present are Romans and Greeks. One also sees little praying; but what is said often abounds with wisdom greater than Solomon's. In short, things are quite strangely mixed here; we are among people who seem to be called by God to bring Heaven and Earth closer together, in order to prepare in time another field for the education of the people of this earth in their spirit and with the necessary material strength! Therefore I cannot bear the youth any bad will despite all his rudeness; for such a person who shakes us up is not at all bad, because we reach insight much faster than with a hundred modest lessons."

[8] Suetal asks somewhat thoughtfully, "How do you mean and understand that?"

[9] Ribar says: "You shall hear that now from me quite openly!"

62. RIBAR SENSES THE PRESENCE OF THE LORD

[1] (Ribar) "You see, the boy in my opinion didn't call us deaf, blind and foolish quite without reason; also the donkey which he had earlier placed at our side said to us through the deed basically the same thing!

[2] See, it seems to me more and more and now in particular, that exactly this very relaxed looking Greek is the great Nazarene! I have always kept my eye on Him and so much has occurred to me about him that I wouldn't like to doubt a minute longer that it is He! Everyone turns their eye, ear and heart to Him; the powerful and otherwise so relentlessly proud governor actually worships Him; the youth does everything at His least hint and call, and His speech is clear and full of wisdom! Besides, I noticed how He gave the governor also natural medicine against the too great lust of the young wives; you see, only a Savior can do this! In addition His teaching, which He lectured to us, must be written down as fast as possible, and in the most wonderful way in the world! If you hold all that so

nically alongside each other and you yourself will find that I am not totally wrong, and the youth neither when he called us deaf, blind and dumb! What do you think about that, and what do you all think in this respect?"

[3] Suetal says: "You know, you are not totally wrong; for a little light is beginning to go on in my head! But if that is the case, then the youth really did us no wrong; for we were seriously so blind that we would not have seen the forest for all the trees! But now wait, I will keep a sharp eye on the Greek from now on, and it should soon be seen how far you are correct!"

[4] From then on Suetal observes Me with great attention and besides that also the behavior of all the guests and after a while he says to Ribar: "Brother, you might well be correct; he must unmistakably be it! For from all faces it shines clearly forth that they honor him certainly as the representative of the whole great society and not even the governor dares to do anything without his agreement! This supposed Greek must be simply an inner and wisest friend of the great Master, as he presented himself to us, and thus would one give him the greatest attention!? If he had not firstly presented himself to us as an intimate friend of the great Master, I would have greeted him as the great Master a long time ago! But it would then have been very strange of us if we had accepted the honest man as something different to that which he said himself; for that cannot be accepted from the man so penetrated by the spirit of God, that he before us quite harmless Jews should hide or not!?"

[5] Ribar says: "I see it somewhat differently, for through the fact that he presented himself to us as the great Master's closest friend, he did not tell us an untruth at all if he was the actual Master himself; for you see, everyone knows themselves best and therefore is one's own closest and best friend! Now if someone in a certain good mood says such a thing about themselves, there is no trace of untruth; in addition such a wise man can certainly have some hidden reason why he doesn't reveal himself immediately to some people and we will later

find this out. Just look at the wise Mathael, how he is always almost moved to tears whenever he looks at the Greek! Brother, that has certainly its good and very significant reasons!

[6] The great love, which the otherwise extremely spiritual looking maiden shows to the Greek, seems to me to speak more for than against my claim. For just look at the truly super-heavenly beauty of our young miracle worker! I think that the thousand times a thousand women and maidens who are on this place must fall head over heels in love with him!?! And yet the maiden hardly pays any attention to it, although he as a youth is truly a thousand times more beautiful than the maid; but she would like to practically step inside the heart of the Greek! I tell you, brother, it is not that! This maid must therefore have another reason why she is so in love with the Greek; with more exact observation it seems to me as if the maid was only in love with the divinity in him and doesn't pay any attention to his body! Just watch her eyes shining more from a certain awe than from some sort of sensual love and you will easily notice that there is no trace of any sensual love in the maid!"

[7] Suetal says: "Brother, you bear your name truly not in vain; for a fisherman must have a sharp eye! Already a hundred things occur to me which I had not noticed before; they all point to your claim. But now something occurs to me about our youth! He has been sent a few times by the great Master into the house; but I didn't see him going, instead – he was there! His walk is like his writing: wherever he wants to be, he is already there! Brother, that doesn't seem right to me! If he didn't only ever do what the supposed Greek ordered, I would consider him to be the Master; but since he only ever does what he is called to do by the supposed Greek, one can only consider him to be a servant and not a lord! But it is truly extremely strange how far this young person has come in the certain purely divine magic!"

[8] Ribar says: "What you have now remarked about the youth occurred to me earlier; but I have, you know, noticed silently something very strange when he was consuming his eight fish, that he actually didn't consume any fish with his mouth as we

do; he brought the fish up to his mouth – and that was it! The fish disappeared along with its skin and bones, likewise he consumed the bread and the wine; everything disappeared in the moment when he brought it up to his lips! It was very uncomfortable for me at his side! Truly, unnoticed I looked under the table at his feet a few times; but these were always so pure and heavenly beautiful as I have never seen in my life before with a virgin, not to mention a youth! That calmed me again and I could have, if I hadn't been ashamed, looked at his wonderfully attractive beautiful feet with the blessed desire for an eternity! Truly, if an angel now came from Heaven, he could impossibly stand on more beautiful feet!"

[9] Suetal says: "You see, that is something that I have not noticed; but to judge by his otherwise wondrous beauty, one would have to begin to judge that he is a higher spiritual being – for his form and his special miracles seem to be almost screaming proof of it! But here we meet again the situation that he was presented to us as only a youngest disciple of the great Master who has come so far in divine magic, which of course says as much as: If this youngest already achieves so much, what will then the older disciples be able to do?! At such a natural acceptance the thought that the boy is a higher being falls away; for if he was that, the present great Master would have lied to us openly, and that cannot be imagined from such a man! What do you think?"

[10] Ribar says: "Yes, it seems to be that way; but it seems in this sphere that before our eyes the old veil of Isis has not yet been aired! But if the great Master actually was what Mathael said about Him earlier, then even an angel from Heaven could be His disciple! Am I right or not?"

63. GOD ONLY LETS HIMSELF BE KNOWN THROUGH LOVE

[1] Suetal says: “Yes, yes, the thing is coming together! Only the expression “youngest” has a problem; for if an angel who has lived for half an eternity could impossibly be a youngest disciple in comparison with the people of this Earth!? If an angel was certainly rather familiar with heavenly magic before the sun shone in the firmament?! What do you think about that?”

[2] Ribar says: “That is certainly a significant point on which I can get stuck; but nonetheless something else occurs to me: You see, the Master can have pointed to that in that He presented the boy to us as the youngest of His disciples, just for this moment, for the reason that this boy, clothed in an earthly shell, has perhaps only been in the company of people for a number of days!”

[3] Suetal says: “Yes, if that was possible, then you would certainly be correct again; but you know, accepting such a thing is really a little far-fetched! Either that or Moses; for both cannot exist alongside each other in such circumstances!”

[4] Ribar says: “I don’t see that at all! An angel, as is still told from mouth to mouth nowadays, could certainly be Tobias’ leader for seven years; why should this one not be able to bear a number of days on the Earth?! This Earth is just as much a work of God as he is himself!”

[5] Suetal says: “Yes, yes, if you are telling the truth and Mathael is also irrefutably correct then this youth can, worldly speaking, certainly be the youngest disciple of the eternally great Master! The form and his deeds obviously proclaim a higher being from Heaven; if this being says himself that he is the youngest disciple of the great Master of Nazareth, this Master must obviously be a Lord over all Heaven according to His spirit. But if that is true, then the great question arises, what we can do in the face of the physical very Highest and All-mighty and what will we do! For that would truly be no

small thing!”

[6] Ribar says: “True; but could we do it differently if things were as they now seem to me doubtless to be? You see, the Deity is free and does what It wants, and the mortals cannot put any limits on It! If It had come to us as a judge, we would surely be in a bad position; but It came as a most gentle benefactor to us mortals in order to bring us nearer to It from out of the old love preached by Father Enoch

[=Enoch], and in such circumstances It is not frightful. But as it seems to me, It gives us to understand only love alone in Its genuineness, because love was certainly the single motive for Its coming here. But It cannot be recognized with understanding and with all our highly praised reason.

[7] And look, some things are becoming clearer to me! The supposed Greek came to us earlier in such a friendly way and asked us whether we wanted to make the acquaintance of the great Master of Nazareth; but we spoke definitively against this with a sort of fear and countered Him with all sorts of empty logical reasons. We feared the Master because the disciple had already shown us how damned weak our reasons were.

[8] Until now we still calculated with our reason and got very little out of it; and we have to thank the quite strong conjecture which is beginning to become louder and louder now in our mind to the side kick which the wise youth gave us, now that his patience is running out. For, as I am now beginning to notice clearly, he had strongly suggested before the Master’s long speech that this Greek must be the Master and no one else! But our truly pig reason had always pulled the wool over our eyes and so we couldn’t see the forest for the trees.

[9] Now that due to the side kick we have some love for the Greek, a few layers of scales seem to have fallen from the eyes of our soul and we now begin to make some conjectures. And I now believe that we should throw our reason overboard into the sea and follow only the feelings of our hearts, and so we will surely reach our goal faster than through our reason which was only lent to man as using a spoon for the pot when cooking a

meal, namely to stir the food. But once the food in the pot is cooked, the spoon is no longer indispensable! What is your opinion now?"

[10] Suetal says: opening wide his eye, "Friend, I see well that you have settled on the Greek more and more. It is the same case with me, and I share your opinion completely; but I do not agree at the moment with throwing away reason. For if we lay aside a feeling that is bubbling inside us, what do we still have in us over the animals of the forest, which have no reason and thus must follow their instinct?"

[11] You see, man is often overcome by all sorts of feelings; if he followed his feelings with no discretion and without seeking the advice of his purer reason, where would he end up! Therefore in my opinion it is necessary above all to purify the reason as much as possible. For only led through enlightened reason can our better feelings become a true blessing to us.

[12] The feelings of a person are like a many-armed octopus in the sea who always stretches out his many arms towards food; but there is no intelligence at all in this animal.

[13] Now if a person sets his reason aside, he would obviously resemble such an animal; for the simple raw feeling of a human is more food and enjoyment-seeking than any other animal. Only educated and purified reason rules and orders the feelings of a person, cuts out the bad ones, then keeps only the good and pure ones and in this way makes a true person out of the fake person.

[14] Therefore you must not want to throw divine reason overboard; for without reason any donkey and any ox can rule over us!

[15] The other ten agree completely with Suetal and all share his opinion; but Ribar shrugs his shoulders thoughtfully and Suetal says: "Well, you surely cannot have anything to say against that?! For my statement stands before God and all the world as firmly as Mount Sinai on which Moses received the commandments for a nation powerfully endowed with reason!"

64. REASON AND FEELING

[1] After a while Ribar says: “Friend, there are still some counter statements to be found against what you have just said! But because you are still a very strong hero of reason, you would nonetheless know what to respond to them again. I don’t want in any way to disagree with you in this area, and the human education must proceed as you have just said. This education must constantly be a necessary forerunner for the later higher education of the spirit; but it should not be an ultimate education and it can never become that even with every most refined improvement.

[2] For as reason was given us as an original regulator of our feelings for the greatest possible refining, then something correspondingly similar must lie in the thereby mature feelings like in a ripe fruit on the tree. But so that the fruit can reach maturity, the light of the sun along with its warmth was necessary, and likewise now and then a fertilizing rain. But once the fruit has become ripe, one will take it from the tree and keep it well in a good pantry so that it will become even riper and tastier; but if you leave the ripe fruit hanging on the tree it will not gain any more from this, instead it will totally spoil!

[3] And so it is certainly the case with the feelings of a person. Once they have reached the certain maturity, they must then leave the external reason care and be brought to a higher maturity out of themselves, otherwise the whole initial maturity of the feelings was purely in vain. For this reason I told you that we, since we cannot achieve anything more with reason, should throw just this external reason over board and from now on devote ourselves to our mature feelings for further life leadership!”

[4] Suetal says: “Brother, a divine breath must enter you from somewhere! For I know you; that is not your language! You are already transforming into Mathael’s wisdom! Yes, look, I cannot refute anything you say; for I feel through and through that you are seriously completely correct and stand in truth! I am

still not that far, but I feel that I am now progressing.”

[5] But now the other ten also say that they are beginning to feel the same.

[6] After these conversations Raphael returns to the twelve again, claps them in applause on the shoulders and say, “So, that is correct, friends; I like you much more like this than before with your mangy reason, and I can now tell you that you are completely on the right path!”

[7] After these words of Raphael, Ribar stands up, hugs Raphael with all the strength of his love, presses him to his heart and says with great emotion: “Oh, you Heaven and you, my heavenly one! Why could I not love you earlier with all the glow of my life!?” For since Ribar saw the foot and the hand and the eyes of the angel more closely, he immediately fell doubly in love with him.

[8] But Raphael says: “Friend, love is certainly better than no love; but it is not suitable however in the area of the soul and its innermost life. You love me for my form which is now my natural exterior; but love is actually the innermost of a person and should never depend on something external; for the innermost thereby becomes the external and thus the image of hell. Thereby the divine order of life is turned around, the spirit of the soul which is love is turned to the outside and it must thus waste away as a premature baby must waste away which is driven out of its mother’s womb before time by a violent push from the outside.

[9] My external form must not fascinate you, but only the truth which you take from my mouth. This will remain with you and make you free of everything and truly happy in your soul; but my present external form serves you only as proof so that you see how beautifully the full love is paired with love in its purity! Do you understand this?”

[10] Ribar, standing back from his powerful hug, says: “I understand very well; but at the sight of you our reason truly becomes a mountainous burden!”

[11] At this Suetal says to Raphael: “That has always been an old evil with my friend Ribar. He cannot bear a beautiful form, whether male or female, without becoming passionate; but it is all the same to me. I also like a beautiful figure clearly better than an ugly one but I never become passionate about it! So up until this time every very beautiful woman and girl has had rest from me!”

[12] Raphael says: “But such a thing is not due to your merit, but to your nature! For a blind man can have no merit in that he is not attracted by some sort of beauty of the world, and it is no virtue to the deaf if his ear is not laid on the earhorn. But people of this sort are much more difficult to awake in their soul than those whose mood in the beginning of the spiritual development is more open than any other.

[13] You see, with Ribar the spiritual, even if not purified, is already poured out through his flesh, since everything externally beautiful must have clearly a spiritually more complete reason in it; and so a certain external falling in love with a beautiful object a mute but nonetheless mutual spiritual recognition and warming. Only it must be entrusted to a good leadership, through which it will be lead back to the real reason for life, which is no difficult job since the actual spirit of life, which proclaims itself through love, is the real intelligent being in a person and thereby easily perceives and actively understands its nature and order.”

65. THE REASON WHY THERE ARE SO MANY DIFFERENT TALENTS

[1] (Raphael) “The so-called external falling in love in a beautiful object is thus in itself not a sin, but it can become a sin – that means a mistake in the order of life – if it constantly depends more and more on the external form, where it then naturally becomes more difficult to separate such a spirit from the beautiful exterior and lead it back to the place of its order.

[2] In such cases the Lord allows all sorts of painful

admonitions and even scourging, through which a confused spirit returns with time to the old order and leaves everything external, returns the nobility to its order and thus truly enlivens.

[3] It is therefore a great difference between people of your sort and people of Ribar's sort. What you might seek for years in order to receive it, a person such as Ribar can achieve it in a few days, yes often in a few hours if he gets the right leading and seriously wants it himself. Do you understand this?"

[4] Suetal, seeming somewhat gloomy, says: "Yes, I understand it well, but on the other hand I don't see the reason why the creator puts a person into the world so mature and spiritually receptive and another again as thick as a piece of wood!"

[5] The angel says: "Yes, my dear, if you begin to ask such things we will not be finished for a long time; for your spirit is still stuck too deeply under the skin of your flesh while Ribar's spirit has already risen much higher than his skin and it is thus easy to talk to him. You could just as well ask why God has created so many stones on the Earth and why not sheer soft fruitful earth, why so much water above whose wide area no fields and vineyard lay root, why so much thorns and so many types of thistle which truly no grapes and no figs grow. But I tell you that everything is extremely necessary and that one could not exist without the other; but to show you all the wise reasons for it would need briefly and superficially a time period of many thousand years, while everything endlessly much can possess an awakened and mature spirit in a few moments if it is interested in it. But since a perfect spirit has quite higher and better things before it in life than to investigate the ground of the stones, the water, the thorns and the thistles, he leaves such things to the wisest care of the Lord of infinity."

[6] Suetal says: "If that is so, then it is not my fault if I am stupider than Ribar who as far as I know despite his open lying spirit has still not brought the divine wisdom into himself!"

[7] Raphael says: "People like you must have a sharp understanding so that their much stupider soul has a path to their spirit which is certainly much longer and bumpier than that

which the spirits of love have to walk on; for a spirit of love obviously has as the element of life what the blunt spirit *per longum et latum* (in a complicated way) with correct use of their sharp external sense can achieve.

[8] You see what effort it would cost you to reach love! But Ribar is full of love. This needs only to be a little regulated and ordered and it is then quite finished; but you must come to love through your boring reason in order to possess it without which it is impossible to regulate and order! Do you understand that?"

[9] Suetal says: "If so, then God is unjust and very biased!"

[10] The angel says: "In a certain way of course, but naturally only seen from the angle of the short-sighted human understanding; but if you are building a house, why do you build a foundation using the biggest, heaviest and hardest stones?"

[11] What have these stones ever done to you before that you push them firstly into the darkest trench and lay all the burden on their backs? Don't you have any mercy then with the poor stones? What pressure must the stones under the enormous burden of a mountain bear?

[12] Or don't the roots of a tree deserve your mercy that they constantly must hide in the dark depths of decay of the Earth while the branches of the tree are proudly resplendent in the ether of air and the all enlivening light?

[13] You see, are those not sheer cases of "unjustness" in the lowest layers of created nature?! How could such a wise God as the Creator act against all healthy understanding indifferently and unfeelingly?

[14] Likewise even your feet could complain about your hands and say, "Why are then we, who are just as much flesh and blood as you, dammed to carry you while you without effort can move around in the free air so cheerfully?"

[15] And so a number of other limbs could also raise a very justified sounding complaint against the head; but who would not immediately see the foolishness of such a complaint?

[16] You see, in the same way the Lord has given talent to the

people of this Earth, some with greater and some with lesser, but to no one is the gate in the great temple closed completely, but the way is given to everyone, and therefore no one can complain and say: Lord, why didn't You give me the talents too which my brothers can rejoice in extremely?! For then the Lord would say to him: Do you feel a lack, go to you brother and he will help you out! If I had given every person the same, none would have a lack in comparison with another, the brother would never need his brother! How would then the enlivening love for others be awakened and strengthened in a person?

[17] What would a person be without love for his neighbor, and how would he find the true love to God without it, without which an eternal life of the soul cannot be thought about?!

[18] You see, in order that a person can serve others and thereby achieve their love, he must however be able to do something that another cannot do so easily because he is lacking in appropriate talents; thereby a person will become a need for the other and through mutual needed service the love is first awoken and through the good of such mutual service constantly more and more strengthened.

[19] In the strength of the love for another, however, lies the innermost revelation of pure divine love and in this the eternal life.

[20] But if you now can claim in yourself that nothing can attract you to any love, neither a beautiful figure nor any other excellent good act, then I would like to hear from you through which third unknown means love can be awakened in a person's heart and through what can it strengthen it until the power of revelation of the divine, purest love in the heart!?

[21] But wherever this is not revealed in word or deed, then the eternal life of the soul after death of the body looks very gloomy and overcast!

[22] Briefly, if in your hearts there is any doubt about the further existence of the soul after the death of the body, the revelation of life has not been successful; but whatever a person does not have, he doubts in it constantly that he will ever have

it, if he wants to have it. But if you have found eternal life of the soul through the revelation of the pure divine love in your heart like a lost penny, then you will never have any doubt about the full possession of what you in all truth and reality possess!

[23] But such a thing can only be achieved through love for your neighbor; and therefore Ribar is much closer than you to the true goal of life, who has enlightened your brain with the natural light of this world but your heart is allowed to stagger around without fire or light like a wild animal in the darkest denseness of the swamp forests of Europe!

[24] Therefore I advise you to pay attention to what I have said to you, otherwise your mind will become hollow and the golden fruit on your tree of life will be eaten by worms long before maturity; and the worms mean doubt which at the end will eat through your whole skull and your fruit of life will become a stinking carcass which will serve as contemptible food for the birds of prey! Have you understood me?!”

66. A MAN OF REASON SEARCHES LOVE

[1] Suetal says: “Well understood, but I would almost prefer not to have understood it! How can I then urge myself to love if I from my nature am almost incapable of it? I know only one approval of my understanding in appearance and acts; but love in my heart is foreign to me! Do tell me then what will happen to a person – or how will he recognize that love has become awake in his heart? There must be some sort of sign of realization in life of a person, otherwise all the love is in vain, for he can perhaps possess it in all its fullness, but not know that such a pull in his life is called love. How does all the whole love serve him then and help him!?”

[2] Raphael says: “Don’t you remember then not so long ago, when you were yet a child? What did you feel for your parents then who loved you very much and looked after you as their darling with all sorts of good deeds?”

[3] Suetal says: “That is very long ago; but I can still remember

some events when I was really so moved that tears came to my eyes. Is such a childish feeling supposed to be love?"

[4] Raphael says: "Yes, yes, that is love; if this is lacking, he has in the end nothing that belongs to life and such a person is then only a machine of his natural brain and hardly knows about the being of his very own soul!

[5] The love of children must thus be wake again in the heart of everyone who is like you, otherwise it is impossible to lead such a simple reasoning person in to the inner kingdom of life.

[6] What use is it to you if you understand everything with your reason and may not understand your own life and see how it is and how it forms and educates itself?!

[7] What use is it to a gardener to admire in a different garden the luxuriant growth of all sorts of noble plants but to leave his own garden fallow and to let the weeds grow as they wish?! One should cultivate the beds of one's own garden, clean them from weeds, put the correct dung on them and sow them with seeds from noble plants so that at the right time one will rejoice in the luxuriant plants of the own garden! But now nothing more about that; for something new will be now undertaken by the great master and that means to have heart and head in the right place!"

[8] Ribar says: "But tell us, you heavenly one, whether we should not first go up to the Master and thank Him for all the goodness that we have received through His great goodness and mercy physically and spiritually for enjoyment!"

[9] Raphael says: "He only looks at the heart; if that is in order, then everything is in order. If He finds you mature, then He will call you and give you the measured wisdom, what you have to do in the future.

[10] But now you should keep yourselves ready in your hearts and in all your being; for if He does something it is meant not only for us on this place, likewise not for this country or for this whole wide Earth, instead it is valid for all infinity and eternity! So it means understand it in its profoundest depth! Understand and keep it in your heart! For every word from out of the mouth

which is put in motion by the eternal spirit of God and every following act has always the most endless consequences! But now I must leave your company for a time and must follow the will of the great Master.”

[11] At this the angel left the company of the twelve and went again to Josoe, who now had many a subject to discuss with him; for the much talking on all sides had somewhat confused Josoe and Raphael had now work to do to set his disciple straight.

67. THE LORD PREDICTS AN ECLIPSE

[1] But I said now, “Friends, our physical and spiritual midday meal has lasted almost four hours this time, and therefore it is time for us to rise from the table! We want to look out over the sea to see whether something might happen which is worth the attention of all of us!

[2] At the same time I would like to point you to the fact that we will experience a total eclipse of the sun in half an hour. However, none of you need make anything of it; for such an eclipse happens quite naturally!

[3] The moon, floating in the West at a distance of 98,000 hours (ca. 367.500 km) over the Earth, will move in a straight line across the sun as a massive, non-transparent body and thereby prevent the light of the sun falling on a part of this Earth; the total eclipse will only last a few moments; then the sun will show itself again over the edge of the moon and it will become lighter and lighter on the Earth. But during the full eclipse you will get to see the beautiful constellations of winter which one can otherwise never see in summer.

[4] I am telling you this in order to take away all foolish fears at such events and to show you the full naturalness of such events; therefore have no fear when the event happens!

[5] But at the same time we will discover three merchant vessels on the high seas; these must be brought on shore before the eclipse begins, because otherwise evil superstition will force the

sailors to throw the very exceptionally beautiful and virtuous daughter of an honest Greek into the sea along with her father who is accompanying her.

[6] For both of them are travelling to Jerusalem to see the temple and to become familiar with the religion of the Jews at its source, and for this purpose they are bringing with them on the three ships great treasures, which afterwards would fall into the thieving hands of the terrible Greek sailors as a good booty.

[7] Therefore there is no time to lose; for the planets proceed unstopably along their path according to their law. If one checked them on their course, great damaged would be caused for the Earth which a thousand years would not wear away; but if the three ships are brought with a somewhat miraculous speed to shore, no one will suffer any damage thereby, instead a very great natural and spiritual gain will be shown for many of the poor of this area. Thus quickly now, get to work!"

[8] Everyone hurries to the shore and places themselves along it in a continuous line. But I also have difficulties in this: for Cyrenius with his entourage, My twelve disciples and some who have been accompanying us for a long time – around sixty in number – the 30 young Pharisees and Levites among their spokesmen Hebram and Risa, the five with wise Mathael and the twelve with Suetal, Ribar and Bael press themselves towards Me and everyone wants, as much as is possible, to be very near to Me, while Ebahl with Jarah and Raphael with Josoe are in any case firmly beside Me and Jarah will not even let go of My tunic. Old Mark with his wife and children wants also to be very near to Me now, and so the lack of space in which I now find Myself is explicable. But Raphael soon puts everything into the best order, since in a moment he distributes the guests on the shore to comfortable places, but I board a ship with Cyrenius and old Mark and sail up and down close to the shore in the face of all the many guests, with which the guests and also My disciples quite agree.

[9] But now the moon is drawing pretty close to the sun, and I call Raphael, saying: "You know what's got to be done, so tarry

no longer!”

[10] And Raphael says: really for the sake of the guests, “Lord, all at once or over some time?”

[11] I say: “After twelve moments, all at once!”

[12] But the three ships are so far off that one could hardly notice them; it must have been around four hours’ journey (14 km, 9 m) as the crow flies.

68. RAPHAEL SAVES A FEW GREEKS FROM OPPRESSION

[1] Cyrenius strained his eyes in vain; he could not perceive any part of a ship. It was just as bad for Mark; but other very sharp-sighted people noticed the ships like three little flies moving across the sea and said: “Lord! With a favorable wind it will take them a good two hours to get to this shore!”

[2] I say: “Just you don’t worry about that; My sailor will have the ship on shore at the right time!”

[3] The 30 young Pharisees ask, “Where and who is the person for whom such a thing is possible?”

[4] I say: “You know the young mentor (educator) of Cyrenius’ adopted son; that is he!”

[5] The 30 ask fearfully, “Where then is a ship ready for him?”

[6] Raphael now says: “I have no need of one!” and disappears in this moment. Everyone is shocked, believing that the youth has jumped into the water and that he will now aim for the ships in the water as fast as a fish. For many did not yet know that Raphael was actually an angel and therefore a quite pure spirit; many considered him to be Josoe’s mentor, while he was only a mentor of Jarah’s. But since he was spending more time here with Josoe than with Jarah, he was thought of by many here as the young mentor of Josoe.

[7] But before the inquirers looked around, Raphael was already at the shoreline with the three quite large ships and was standing on board the ship in which the pious Greek was, full of amazement and terror, with his even more pious daughter; for in

the first place the incomprehensible swift landing on a for him unknown coast seemed to him like a dream, and in the second place he didn't know what he should make of the young sailor and could not account for this wonderful event; for the transformation happened too fast and surprised him too much.

[8] The sailors were also standing like columns by their oars and didn't dare put their oars into the water again. After a short while of deepest amazement and wonder the Greek asked the youth in deepest respect, saying, "Who are you, powerful being? Who called you to bring us so quickly to a good shore and for which reasons?"

[9] Raphael says: "Don't ask, instead look at the sun which will now soon lose its light for a few moments! If you were at sea, the ship's boy's evil superstition would have thrown you and your daughter over board and then divided the treasure that you brought along with you; but our great, divine Master saw such things in advance and thus sent me to your swiftest rescue. You are now in the most complete safety, but nonetheless unpleasant things will yet happen to you, and therefore I must remain in the ship with you during the dark catastrophe, otherwise you would still have to face much hardship with the rough ship's boys."

[10] The Greek now looks round at the sun and notices to his and his daughter's terror that there is only a very narrow edge left of the sun, rises from his seat and thunders a curse up to the evil dragon that is now threatening to totally consume the sun.

[11] It was the pious custom of some heathens from Asia Minor to send up a pile of the worst curses to the terrible dragon on the occasion of a solar eclipse, so that he would be afraid and spit out the consumed sun again and then it would shine out again. But the old man was not yet finished with his pious curses when the sun was completely hidden by the moon.

[12] Then a sudden wild howling went up among the ship's boys, but also among the Roman soldiers on the shore, and the ship's boys, almost rioting through fear, fell upon the Greek and wanted to throw him into the sea along with his daughter and with Raphael; for they blamed the three for the most terrible

scourging by the gods, and wanted to pacify them in this way. But Raphael lifted all the ship's boys out of the ships and set them on the land; but he threw the worst one into the sea who as a good swimmer had work to do to reach the land, very exhausted, quite far from the ships.

69. THE CONSEQUENCES OF THE ECLIPSE

[1] During this catastrophe the sun broke forth again from behind the moon on the other side, and the old cheerfulness entered the souls of everyone present again; during the total eclipse alone Cyrenius and also Julius remained completely calm beside Me.

[2] Even My disciples became somewhat uneasy, and Jarah and Josoe hastily jumped into My ship touching the shore and trembled with fear; but their fear was nonetheless more a consequence of the wild howling of the ship's boys than of the darkness. For Jarah and Josoe knew very well the reason for the eclipse of the sun, but they were not prepared for the wildest howling and therefore jumped into My ship in great fear and pressed themselves against Me as close as possible. But in the meantime Cyrenius and Julius have delighted in the beautiful constellations of winter which they had never before seen in summer.

[3] Gradually it became brighter, and the old cheerful spirits returned to the unsettled souls of the people, and the ship's boys returned to their three ships and begged the youth for forgiveness for being so hostile to him previously.

[4] They also begged the Greeks for forgiveness, and he (the Greek) said: "What someone's faith tells him to do, he should do, if he finds no wiser counter reason in himself; but your faith should be brighter as a result, and you will then see that the high gods do not demand any human sacrifice from us, in that they themselves have countless means in their hands to take people from this Earth in their hundreds of thousands as they desire."

[5] The ship's boys are satisfied with this lecture on the part of

our Greek and swear that at similar events in the future they will be and remain fully mindful of his wise lecture. At this the ship's boys ask the Greek whether he will now continue his journey or whether he is thinking of staying here.

[6] But the Greek says: "Don't you see this powerful youth among us?! He has shown me goodness and saved me from your blind angry faith; I owe him my life and the life of my only, very dearest daughter. He alone is now my commander and whatever he says: I will do; but without his word and his will I am not going to travel an inch further, even in ten years!

[7] In addition, a good inner voice says to me that I have found more in this barren place than in all of Jerusalem. Therefore I will remain here. I will now speak with the inn-keeper of this place to see whether I can stay here. If such a thing is possible, I will then immediately leave my beasts of burden here on the shore and then all the treasure that I brought with me, and you can then sail off in your ships again."

[8] However, during this conversation I, Cyrenius, Julius, Mark, the old inn-keeper and Jarah and Josoe also come onto the ship in which the Greek was, and Mark speaks to him immediately and says: "Friend! You see that an honest landlord never has a lack of guests. You see, I am the innkeeper of this place and give accommodation in my little hut and under my tents to all the dear guests that you see here; but for you there is also still room if you want to stay!"

[9] The Greek says amiably: "Friend, I just need an area of 30 steps in length and ten in width, and I will immediately have my three good and sumptuous tents set up by the servants I brought with me, and I will then already be provided for; for I bring meals and drinks in great quantities with me and I possess much gold and silver in order to buy some more if what I brought with me should run out. So I also possess feed for my beasts of burden and in this way I am best equipped for everything possible; I have only no place to accommodate all this, and so I will rent it from you for a time. What do you demand for the discussed area from day to day?"

[10] Mark says quite amiably: “I know well that you Greeks always keep exact accounts; but it is not usual for us Romans and better Jews. You can remain here as long as you wish, and nothing will be demanded from you except your true and honest friendship; but if you want to do something for some poor person who has lost his way and found himself here, that will be left to your discretion without any bill. Therefore have your things unpacked and make yourselves as comfortable as in your house in your town; for as long as you are here not only the piece of land you demanded but also my entire not so very small premises are at your disposal, and my tables will be laid for you also! Tell me whether you are satisfied with this!”

[11] The Greek says: “Yes, friend, when you speak like that, you shame me and I am in great embarrassment if I cannot reward your great, highest selfless friendship in some way, and I hardly dare to make use of your truest generosity!”

[12] Mark says: “Friend, your friendship will surely be more valuable than all the great treasures of the Earth which you bring with you, which I do not need since I now possess perhaps even greater things than you; but certainly they are less material than spiritual!”

[13] The Greek says: “So you have already had for a long time what I and my daughter here have been vainly seeking in all the corners of the Earth?”

[14] Mark says: “What the whole Earth and all the stars and the sun and the moon cannot give you, neither the temple nor any oracle, you will find here in this place. Thus unpack right away, for you are now already in the right place!”

[15] The Greek now immediately orders his 14 servants to get to work.

70. GOD AND MEN

[1] But I say to the Greek, “Listen, My friend! Your 14 servants may well be very industrious and skilful people; but since you have many things with you, it will surely take your 14 people quite a long time to put everything in good order.

[2] Look, this supposed youth is one of My many servants and in one moment he can do more than all your 14 servants in a full hundred years; thus your servants should rest this time and this only servant of Mine who is present here will put all your things in order in a moment, according to your usual custom, like your 14 servants would hardly do in 3 days!

[3] If you want, I will order him to do this!”

[4] The Greek says: “Friend, if such a thing is possible on Earth, then I beg you to do it! For in any case my servants are already extremely tired from the journey and would therefore need a lot of time for the unpacking and setting up!”

[5] I say to Raphael, “Show what is possible for a pure spirit in the fastest moment!”

[6] At this Raphael makes a low bow and says: “Lord, You have commanded and see, everything is already in the best order!”

[7] Next I say to the Greek, “Well, friend, stand up and look around to see whether the work has been completed according to your liking!”

[8] Here the Greek rises, claps his hands three times over his head and says: extremely amazed, “Yes, by all the gods! What is that then?! The boy never left us, did he, and all my tents have already been set up in the best way, and everything seems to already be in the best order! No, no, no! This cannot be a natural thing! Now I must go into the tents and see how good the order is inside!”

[9] At this he leaves the ship and heads, led by us and his daughter, into his tents and finds to his great wonder that absolutely everything is in the best order.

[10] But now it is too much for him. As if seized by a sort of dizzying wonder, he (the Greek) says after a while of his never-

ending amazement, “Either I am among the arch magicians of Egypt or among nothing but gods; for what I have experienced here is unheard-of and has never occurred in human memory! And You, friend, (turning to Me) seem to be the master among the many here, or Zeus himself!? Flesh has not conceived You, neither this youth; You must have been created from out of the spirit of eternity! Oh gods, gods, what strength must lie within You, that You are capable of achieving such things, and what a pitiful thing is the poor man, the blind worm in the dust, in comparison with You?! You can do everything, but the mortal worm in the dust of his nothingness can do nothing! Friend, You, who are a god and to whom everything is at Your disposal, what can I as a mortal do for You, immortal God? What should I give You, who rules over the whole Earth, over sun, moon and all the stars?”

[11] I say: “Friend, you have much natural light, and judge what has happened, the miracle as it seems to you, with tact, but you must not place people too low under the comprehension of your gods; for I say to you: all the gods that you know and worship are actually nothing in comparison with one person who is filled with the true spirit of God.

[12] You see, these many people that you see here, are mostly just as powerful as this youth here, and yet they are only people of flesh and blood!

[13] Touch Me, and you will see that I also consist of flesh and blood in the external apparent body; but this flesh and blood is filled with the spirit of God who alone is all-mighty, and whom all must obey in the power of His will.

[14] And see, we act here simply out of the strength of the spirit of God who is within us, who thinks within us and wants what His all-seeing and all-feeling highest wisdom considers to be necessary and good.

[15] Well, for now truly only I possess this characteristic to the greatest degree and am therefore a master in it; but I can also enable every person who is of some good will.

[16] But naturally a person who has an evil, adverse will can

never be given such an ability; for firstly one must be fully familiar in the holy order of the spirit of God before the gift of the power of the eternal spirit of God is given, and this cannot consist of anything else but that the pure person is penetrated right to his soul by the spirit of God. The soul that has been penetrated by the spirit of God now only wants what the spirit of God wants; but whatever He wants must happen, because He alone is the eternal strength and power in the whole of infinity!

[17] For everything that exists, lives and thinks in endless space is this eternal spirit in the order created by Himself of decided and unchangeably maintained thoughts, according to the spiritually living component, and the idea formulated from out of it, which is, however, according to the nature of its being, likewise capable of transformation into the independent spiritual.

[18] You see, friend, that's how things lie, touched upon briefly! You are a good thinker and will soon understand much; but for now let this be enough for you!

[19] But I will give you as a companion a certain Mathael, a man full of wisdom; you will learn much from him and will understand Me afterwards much better than now!"

[20] The Greek, full of amazement at My wisdom, is quite satisfied with this and greatly desires to see the man.

[21] But I immediately call Mathael and say, "There, dear friend, is a somewhat dilapidated house; you are a good carpenter and will know what needs to be improved there!"

[22] Mathael says: "Lord, with Your help the house will become good and solid!"

71. OURAN THE GREEK RECEIVES MATHAEL AS TEACHER

[1] After this act Ouran (that was the name of the Greek, and his daughter was called Helena) was silent and began to gather himself, in order to be able to exchange words as a man of some life experience with Mathael, who had been introduced to him and who with a few words already gave people to understand that he was a man of higher wisdom, and to observe at every opportunity the *sapienti pauca* (the wise needs little) in order not to appear as a man lacking in all better knowledge. When Ouran had recovered a little and had come to correct composure, he asked Mathael after quite a long pause whether the latter wanted to accompany him on his world travels and what he would demand for it in return.

[2] Mathael says: pointing at Me, “Look over there, that is a Savior for body, soul and spirit! Hardly twelve hours have passed since I was still a most pitiful being on this Earth. My innards were so possessed by the very most evil spirits that my whole being became an earthly devil. I was the terror of the whole area among a horde of the worst street robbers, for all my limbs had to serve the devils; but my soul was paralyzed and didn’t know what was happening to its poor body. Friend, you can see from that how pitiful I was! But who could help me?! I was the greatest terror for anyone who came near me; you would have found it easier to manage ten hungry tigers than me alone. Only a cohort of the most daring Roman soldiers could become master of me and my companions; bound and tied like a barrel I was brought here with my four worst companions to be sentenced to death.

[3] But over there you see the great healing master, who came from Heaven to us pitiful worms of this hard and devilish Earth in order to heal also us physical devils through word and deed; He healed me and my companions and for such a healing He did not demand anything at all from the five of us, instead He did even greater good deeds for us physically and particularly

spiritually!

[4] Now this divine Savior of mine called me for the first time to a service for which you have now asked me, what compensation I would ask from you. Oh friend, before I have paid my due to this great One, I cannot possibly demand anything from you; for I serve thereby only Him who called me and not you!

[5] But I will always remain in all eternity a greatest debtor and only through my service can I reduce my great debt in some way. Thus you, friend, will never be indebted to me for a service done to you – except for your true friendship and brotherly love!

[6] For I have received it for free, and for the same price I will give it to you! Gold, silver and jewels you will not receive from me; but what I have should be given freely to you as well, as I have received it. Thus spare me in future from any similar questions!”

[7] Ouran says: “Friend, you are one of the noblest people that I have ever encountered! Therefore you must become the wise leader of me and my daughter and remain such throughout my life!

[8] I will, it is true, never ask you again, as you wish: ‘What do you ask in return?’ but that you shall never suffer with me any want as a friend and a genuine brother, you will surely accept that from me?!”

[9] Mathael says: “There is still the question whether you will accept something, or everything, or even nothing at all from me! For my gifts, as I have already experienced a little, do not taste as sweet to the senses of your palate as a wine sweetened with pure honey in the way that the Greeks enjoy it now and then, but instead often bitterer than gall and the fresh juice of an old aloe! And sweet-loving palates do not often enjoy this! Thus we want to see first how our mutual talents can be exchanged!”

[10] I say in the middle of this, “You know what, since we now have another full hour of sun and the evening will also be very pleasant, let’s take a walk together up Mark’s hill; there we can get to know each other a little better! Let your servants guard

your tents for the moment, however, for you will only see them again and make use of them after midnight!”

[11] Ouran says: “There are many and great valuables in them! But I believe that this area is safe!”

[12] I say: “Friend, when you were in the greatest danger an hour ago and you were close to losing your life and everything, who saved you then?”

[13] At this Ouran paused; only after a while he says: “Yes, yes, great Master! You are right, I am only a little stuck in my old habit and now I see the full foolishness of my fear; it will not happen for a second time, and I will go right away now without any further hesitation with you wherever you want!”

72. HELENA, THE DAUGHTER OF THE WISE GREEK

[1] At this the daughter Helena steps up to Me somewhat shyly and asks, “Lord, you incomprehensibly great Master and Savior! Oh, do not hold it against my old father; for you see, I as his daughter have known him my whole life long and can bear the truest witness that he is a good, gentle and very accommodating man, and I cannot ever remember him putting himself before someone else, even if he had the right on his side and the other person was rather wrong than truly in the right. He has never fought with anyone or become annoyed about a wrong done to him and grumbled about it! But the high gods never let him sink because of it, and the blessed goddess of happiness was always best disposed towards him.

[2] Thus you also, who seem to be a little bit of a god yourself, will not take such an out-spoken care by my father as something which offends your highness! If you are nonetheless so hard, then take my life as penance for my father whom I love above all else!”

[3] I say to everyone standing around, “Have you ever seen such an example of the love of a child in all of Israel? Truly! She may well be a heathen, but she puts all of Israel to shame, which received the commandment from Moses to obey, honor and love

father and mother!”

[4] They all say: “No, Lord and Master! Such a thing has never been heard of in Israel!”

[5] I say to Helena, “Do not be afraid, My daughter, for I have known your father for a long time and you as well; and if I didn’t know him and you, you would both have been buried in this evil sea!”

[6] Helena, says: “But you extremely wise, powerful and nonetheless friendly Master! How can you have known me and my father for a long time? We have hardly known you for an hour?!”

[7] I say: “Oh Helena, look over there, the sea and all the Earth; look, those are already very old things, and nonetheless I was there before all that!”

[8] At this Helena starts and asks me most reverently: “In the end are you the highest Zeus himself?”

[9] I say: “Dearest dove, do not worry your heart with empty things! I am not Zeus, because in truth there has never been a Zeus. But I am the truth and the life; those who believe in Me will never see, feel or taste death in all eternity! Do you know now who and what I am?”

[10] Helena says: “But if you alone are the cold truth and the pure life from it, how does it happen then that I am beginning to feel very much love towards you?”

[11] I say: “Dove! That should only be revealed to you on the mountain! But now let’s go, otherwise the sun will rather go (go down first)!”

[12] We then leave the truly regal tents of splendor and make our way up the mountain which we soon climb because of its insignificant height.

[13] When we were at the summit, Cyrenius noticed how magnificent and beautiful the whole extended area looked, and that he could now observe such magnificence for hours without becoming in the least bit tired. It was only a shame that the day lasted too short a time.

[14] After a while Simon Judas came to Me and said: “Lord,

today You could truly say to the sun like Joshua: Be still, sun! So that the children here could enjoy the magnificence of the evening for longer and would praise highly He who made it!”

[15] Cyrenius says: “Oh Simon, you old true fisherman and now disciple of our great Master and Lord, that was a good thought of yours, and it would be very much easier for our Lord to do this than it was for Joshua, for well-known reasons!” Then Cyrenius also turned to Me in this matter, and Jarah supported such a request.

73. THE FALSE SUN

[1] But I say: “You are truly still very inexperienced children and ask for something that is not at all allowed to occur in the way that you understand it and mean it; for you see, the sun does not go down, but always stands still over the Earth! Truly the sun also makes great movement, but that affects the Earth as little as a speck of dust on your tunic cares for your movement from one place to another.

[2] But what gives you the day and the night is the Earth moving in a very rapid revolution around its own axis; for I have explained to you at times that the earth is a great ball and turns from evening to morning (west to east) and therefore one part constantly turns after another towards the sun. Thus there is always morning in some place on the whole Earth, at the same time in an earlier place it is midday, at the same time in a place lying even further towards the east it is evening and ever more to the east it is midnight, and these four named points push unstopably forwards, so that within 24 hours on any place on the Earth it is morning once, midday once, evening once and midnight once. That is an order which, as far as its movement is concerned, everything on the Earth must not change an inch, under danger of complete destruction!

[3] For should I now let the sun in full truth shine for another hour over this area, I would have to hinder the whole Earth in its revolution for a moment – which is so large in the great circle of

its circumference that a few moments would already cover a distance from here to Jerusalem. Thereby all the free bodies, however, which are not too securely connected to the Earth, would get such a hefty push that not only all living things like people and animals, along with all their houses and huts and palaces for hours around would be thrown towards the east with the greatest strength, but also such a push would also drive the sea out of its depth over the mountains, and the mountains would fly over each other like starlings!

[4] For these very natural reasons I have now given you, I cannot listen to your plea; but I can, as in the days of Joshua, set up a false sun for a few hours which will shine just as much as the genuine natural one. But this sun will then naturally disappear again after a few hours because it will only be a pure mirage.

[5] Therefore now pay good attention all of you! When the true sun goes down, the false one will rise in the west and then will remain shining for a full 2 hours over the horizon.

[6] But even for the appearance of this discussed false sun no extraterrestrial means come into use, but instead very natural ones, although animated and brought forth through extraordinary powers from the sphere of Heaven through My innermost will. Do you understand what has been said at least a little?"

[7] Cyrenius says: "I at least understand it completely; for still I possess the wonderful orange from Ostracine! Lord, you understand me!? But whether all the others present here will understand it, I would almost doubt!?"

[8] I say: "That doesn't matter! Whoever doesn't understand that, will understand it later; for the salvation of the human soul does not depend on it at all. People who know the Earth very well in time get too much desire to travel the whole Earth in all areas – which anyway will not remain – and thus pull their souls too much to the outside; these become very material and profit seeking.

[9] Thus somewhat less knowledge about the nature of the

material Earth, but more knowledge of one's self is better.

[10] For whoever knows his inner self fully, will also soon enough reach knowledge not only of the whole earth, but of all the planets in the endless creation materially and spiritually, of which the latter is alone of significance and of the greatest importance, but the simple outer knowledge of the nature of this Earth will not lead the way to immortality for any soul.

[11] But now pay attention; immediately the natural sun will go below the horizon and the false sun will step into its place in a moment!"

74. THE GREEK FEAR THE LORD

[1] Now everyone directs their eyes to the natural sun which already has sank half its disc behind the mountains; but in the moment of sinking the false sun rises with an equally strong light for this area and also for the nearby bordering lands and areas. Naturally such a light does not reach the stars; thus some of the guests present could discover several stars of greatest size, particularly towards the east, since the firmament remained somewhat dark, because the light of the false sun could only weakly reach the far-off lands in the East, and wondered much about it.

[2] Now Ouran also came to Me then with his daughter, Helena, in great respect and said in a voice somewhat trembling with sheer reverence, "If I am not deceived by what is around me, and I myself am no deceiver, then You are a god over the gods, the spirits and all people, all animals, all lands, all seas, all lakes, all rivers, streams and springs, and everything that is in them and lives! Even the winds seem to be subservient to You, the lightning and the frightfully rumbling thunder; also the sun, the moon and all the stars take note of Your will!

[3] But if You, although formed like a person as I am, can do such things alone through Your word and Your all-powerful will, I ask then all the wise men of the world what more could You still have to be the first and most perfect God of gods!?"

[4] I, Ouran, a small prince from the area of the great Pontus (Black Sea), recognize You; and if Zeus himself and Apollo came here and said a laughable 'No', I would call even them the greatest stupidity!

[5] And now you, my dear daughter Helena, come nearer and look at the god of gods. Look at what a mortal eye has never seen before!

[6] You see, a most holy temple has been built among us Greeks and also in other nations to a highest, unknown god, but will never be opened! We called this unknown god meanwhile the unknowable *Fatum* (fate, destiny), before whom even the great Zeus according to our religion is shaking like a leaf in a storm.

[7] And you see, this frightful god now stands before us and has just ordered Apollo to stop the cart holding the sun according to the wish of this revered, venerable Roman who probably is also a small prince of some happy province!

[8] And see, daughter, Apollo does not move any further until he has received the secret sign from the highest, unknown god, whom simply the servants of the temple in Jerusalem are supposed to know well – but which could also just as well be very untrue; for if they do not recognize this One as the only true One, they are on the worst path in the world!”

[9] The beautiful Helena says: “They will perhaps know something better about Him, but certainly only in symbolic pictures; I would bet a lot that they do not consider this miracle worker to be whom you consider him to be, and what He in all probability seems to be! There is only one thing that I do not understand very well, that my heart is constantly filled with more and more true, serious love for Him; and yet every person is supposed to only fear and honor a god and bring him sacrifices!

[10] You know how strictly our priests who have to serve Apollo forbade me love towards a god; for such a love is firstly too unholy for a god like Apollo, and secondly, if it became too intense and attracted a high god, one would soon awake the jealousy of the goddesses and then inevitably get the severe fate

of Europa, Dido, Daphne, Euridice and Proserpine eternally around one's neck – and that would be truly something highly terrible.

[11] After the truly wise teaching of our Apollo priest I have now succeeded in my soul, as you know, so that I would not be any less terrified by the possible appearance of the most beautiful god than by the most terrible head of Medusa, Gorgon, or Megera!

[12] Therefore in such circumstances there can be no longer be any talk of love towards a god! And see, I admit it to you openly, that despite all my inner battles and despite the most frightful images that I call to my memory because of the awakened love to a god, I love this God constantly more and more! Yes, out of love for Him I would to go to the bitterest death if He would only grant me one friendly glance!

[13] Oh Heaven of Heavens! How unspeakably worthy is He of love despite his seriousness! Oh, the gods have not done well in that they have forbidden us people to love them!”

[14] Ouran says: “Yes, my daughter! The gods are highly wise and know what they have to grant the people! We must first make ourselves so pure through our life on this Earth that there is no spot to be found any longer on our soul even at the harshest court of the three most merciless judges Aeakus, Minos and Rhadamanthys; if we are declared fully pure before the eyes and ears of all the gods, only then will the eternal Elysium be granted to us as the greatest of all benedictions – to be allowed to love the high gods at least in secret!

[15] But here in the world in impure flesh you must take care above all not to fall in love with this most high and most serious God! For that would truly be the most terrifying thing of all terrifying things! If you really feel a sort of love for Him already, it would be best for us to distance ourselves as fast as ever possible from this place!”

[16] Helena says: “But that will no longer be of any help to me; for I have him already in my heart and cannot bring him out again! But just look at that yet very tender girl who seems also

to love him very much and yet seemingly nothing bad is happening to her!”

[17] Ouran says: “Love, do you know then whether that is not some sort of goddess? You would have to fear not so much Him, but her! Who knows then whether she is not at least ten times a Juno?!”

[18] Helena says quite gloomily and with tears in her eyes: “Yes, yes, you could well be right! Oh, how happy are the gods and how unhappy are the people in contrast! A heart that is not allowed to love is probably the most unhappy thing that a person in the world can call unhappy! If my eye annoys me, I can blur it; if a hand annoys me, I can have it cut off, the same with a foot, and if my whole tender and white skin annoys me I can have it purged with whips and then smear myself with faeces; but what can one do with a heart if it begins to annoy me? If one has a pressure in the stomach, Aesculapius recommends the juice of aloe and it will then be better in the stomach; but against the pressure in the heart there are no means recommended as far as I know!

[19] But now something occurs to me. Look, this God is also a Savior of all Savivors! If we ask him, he would perhaps help me?! For He helped us when we could not possibly ask him since we did not know Him; so He should help me now that we know Him and if we ask Him and are certainly ready to bring Him any sacrifice He demands!?”

[20] Ouran says: “You see, that was a good idea of yours, and perhaps it will bear good fruit for us! But since the highest god himself has given us wise Mathael for our education, we can turn to god only through him. Mathael himself seems to be at least a very powerful half-main god, just like this youth whom I, you know Helena, consider to be the god Mercury in secret but nonetheless unmistakably.”

[21] Helena says: “Yes, yes, yes, that will be correct, and the boy is Mercury! But now something else occurs to me! In the end we are already dead on the Earth, have passed the severe judgment, have drunk the waters of oblivion and thereby lost

our memories that we lived on the Earth and perhaps only died recently?! Perhaps we are still in Elysium but the gods don't want to reveal this to us and let us recognize it through all sorts of situations!?

[22] Just look at the indescribable majesty of this area! Can, I ask, Elysium be any more majestic?! A sun goes down and another rises in its place, and also the stars are not lacking in the majestic eternal east! If so, father, then my love is truly nothing bad anymore!”

[23] Ouran says: “Child! There is a lot to be said for this remark of yours, although I would not like to subscribe to it as the full truth! In brief, Mathael was not given to us for no reason, he will give us the correct explanation!

[24] If we are already in Elysium, then we are new-comers and do not know anything in this world by a long shot; but the leader Mathael will soon correct us! Now it looks very like Elysium here in any case; yet previously during the whole eclipse of the sun it did not look like Elysium, but rather a little like Orcus. But now, yes; just as I heard it, this Elysium magnificence can only last a bare two hours more – and then, we cannot know it, but perhaps it will look very tellurian!?! But in short, we have Mathael – he will give us the most correct and true information about it! But you speak to him, Helena; for I don't have enough courage for that! You women always succeed better than us men!

[25] It is true, he is deep in conversation with the old prince now, and the god is also speaking to a Roman captain! As I said, I don't have the courage at the moment, and someone might hold it against me in the end; but you are a female, no one will take any little pushiness for something evil – so you try your luck first!”

[26] Helena says: “Now I am also becoming somewhat anxious, and I don't know how I should tackle the issue cleverly; but give me a little time, then the thing will go well!”

[27] Ouran says: “Hurry slowly!” is an old saying by the oracle of Dodona, whose discoverer is supposed to have been wise

Plotin who apparently lived before Homer; thus you can always give yourself time!

[28] Whatever a person does, he should do it cleverly and at the same time constantly think which consequences could come from it; one should thus avoid every hurried step and one will easily avoid a pitfall! Slowly, but surely is always better than to jump with courageous haste over a deep ditch whose width you have underestimated beforehand and therefore you fall into its depths! Oh, old Ouran is also clever and wise in his own way and has never had to regret a step before; perhaps the good geniuses will protect him even in the future!”

75. A REAL PAGAN

[1] After this clever heathen conversation both are silent, Ouran and Helena, and wait for courage that at least Helena should possess for the intended speech with Mathael about speaking to Me on their behalf; but the longer both wait, the more concerns enter their minds, and these hinder the courage that should come, instead of enlivening it and strengthening it. Both notice the magnificence of the evening, it is true, but constantly with some fear; for the fabulous light of the false sun, the foreign little-cultivated place, the extraordinary deeds and My presence give both their minds no peace in which they can enjoy the rest of the evening.

[2] When Mathael notices such things, he goes up to Ouran and says: “Friend, you are not cheerful and your most beautiful daughter looks somewhat ill! Tell me whether something is wrong!”

[3] Ouran says quite secretly to Helena: “He’s got us! Only be clever now, right, true and just, otherwise we are making a very easy step towards the place where Cerberus guards and the merciless Pluto reigns! Speak little and slowly, consider every word, otherwise we are lost!”

[4] Here Mathael claps Ouran, who has become very afraid, on the shoulder and says: “But friend, why are you silent then?”

Before you were able to speak quite courageously to me!? What has gone through your mind then all at once?"

[5] After a while of trembling Ouran says: "Ah, ah, ahahah – that was a real blow! There is nothing wrong with me, to be honest, but I and this, my daughter, as it has suddenly become clear to us, as mortal wretches have reached you immortal gods and, as it seems, to the veritable Olympus, as a main residence of the eternal immortal gods!

[6] Things are happening too inhumanly wonderfully! The too great holiness of this place fills us with fear and terror, and all the more so since my daughter is beginning to fill her heart with love for the great God of gods, as she says and complains.

[7] According to our Greek laws of the gods, such a love is one of the worst crimes against the unlimited holiness of the gods, particularly against the unknown very highest god of all gods! My poor daughter, however, cannot defend herself any longer against such a love! She doesn't want to, and her heart says a relentless: you must!

[8] The poor, honest girl entrusted me with such things and I have therefore made the decision to ask the great god through you in all his mercy to free the heart of my poor daughter from such a love; for such a love does not come from her will, but certainly only from a foreign circumstance totally unknown to us! Would you, as certainly a supreme half-god, like to show us such mercy? Would you like to ask the great god for the healing of my daughter's heart which has become sick and to offer me at the same time as a sacrifice for such mercy?"

[9] That brings our Mathael to a benevolent sympathetic smile for the first time since his recovery, and he says then to Ouran: "You are a genuine pagan and as pure as possible! You seek truth and a correct light across half the world; and when you find it, you can't recognize it out of sheer pagan foolishness!

[10] I tell you that I pity you very much and regret your shortsightedness right from the heart; but I hope that there will soon be an end to your old stupidity!

[11] Look, what your daughter feels in her heart as love for our

great, most holy Master is the only and true sign of life of the own divine spark of spirit in her soul! If this spark becomes a flame in her breast, only then will she fully recognize the single, true, eternal divinity of Him who now has created and animated this spark in her otherwise purest heart.

[12] I tell you, love is the only union through which God pulls His creations to be children to His all-powerful fatherly heart and then in the end makes them equal – and you, most blind heathen, now ask to be freed from this highest divine mercy which God Himself pours into your hearts in His great mercy for the development of your inner life!?

[13] Leave your old foolishness and become a person for whom it is possible to receive life in one's self and from the strength given to him by God, to truly recognize oneself and God, and thereby enter true, eternal happiness!"

76. ORIGATION AND EXPLANATION OF THE NAMES OF THE GREEK GODS

[1] (Mathael:) "But so that you learn where your gods come from and how they are in themselves nothing at all, I tell you in the name of the Lord who is among us here, that they are now nothing but names which do nothing for you; but earlier they were the descriptive expressions of the characteristics of the One, only true God whose spirit now reigns in all fullness in this Master who now stands before you.

[2] 'Ceus' is the description which in the days of the original fathers always stood before a given law which always stemmed from the flowing spirit of God in the minds of the fathers and meant as much as: The father wants it! For through Ce, also Ze, was represented the expression of firm, unchangeable will and through –us, or rather –uoz or –uoz, the expression of the constantly creating and all-ruling father in Heaven.

[3] Likewise the expression "Jupiter", or Je-u-pitar, through which the old fathers represented to the children a corresponding vessel for love and wisdom from God; for Je-u-

pitara means as much as: The U, a sign which represents the outer line of an open heart, is the true container of the drink of life; for pit means to drink, pitaz is a drinker, and pitar, also pitara, a holy drinking vessel, and pitza, also piutza, a general drinking cup.

[4] But as your Ceuz or Jeupitar is nothing for you but an empty name, because the knowledge of the meaning of this original expression has been lost to you, likewise and often actually even less meaningful, and therefore also even less-existent are the empty names of all your other gods and goddesses.

[5] For example your Venuz or Avrodite (Venus or Aphrodite), who is a goddess of female beauty, meant according to the very depictive expressions of the old fathers a very beautiful female person, but not to her spiritual advantage; for even the old people had been taught by experience that a very beautiful woman, with rare exceptions, is usually very stupid and does not hide any wealth of knowledge in her because she is vain and constantly occupied with wondering at her own beauty and thus finds little time to achieve other useful knowledge. Thus the old fathers name such a female beauty a true Ve nuz, also Ve niz, which means: 'She knows nothing' or 'She does not have a clue!'

[6] The expression a v rodite means almost the same. If there was anywhere O V rodite, it expressed giving birth to pure, divine wisdom, and slou rodit, giving birth to human wisdom; but a v rodit means giving birth to the earthly foolishness born, and Avrodite then means as much as some beautiful cleaned woman, who is always a bearer of stupidity because she is mostly stupid herself.

[7] The old fathers always represented under V the sign of a vessel

[vase]. If a holy O, which described the imitation of the roundness of the sun and correspondingly also God in His original light, stood before the V, the V stood for the taking up of the light of wisdom according to the O representing God; but if an A, through which the old fathers described everything that was purely and vainly earthly, stood before the V, this sign of a

container represented taking up void earthly foolishness. But rodit means to bear, and A V rodit means to give birth to foolishness.

[8] Tell me whether the actual being of your gods is not beginning to dawn upon you!”

[9] The faces of Ouran and Helena now begin to cheer up a lot, and Helena is no longer afraid because of her love for Me.

[10] Ouran then says to Mathael: “Friend! Your wisdom is great! For what you have now told me in a few words, all the schools of Egypt, Greece and Persia would never have done in a hundred years! You have now wiped out all the gods of Egypt, Greece and Persia with one sweep, down to one unknown God who I have, however, found here, as it is now becoming clearer and clearer to me, and hopefully I will find more and more. In short, you are now a man whom one cannot repay with any gold! Firstly I thank you as a person and a friend from my whole heart – everything else will follow.” Helena also thanks Mathael for such a wise instruction.

77. MATHAEL AS DESTROYER OF THE WALLS OF THE PAGAN TEMPLES

[1] But Mathael then comes to Me again and asks Me whether he did right with his voluntary explanation of the names of the pagan gods – whether such a thing did not happen too early.

[2] I say: “Oh, not at all! You have succeeded here in fullest truth, and you now have really achieved more for to extinguish the dark paganism with a few words than some wise teachers in many years! For whoever wants to raise a person sensibly and wisely must first get rid of all the old stupidity from out of him. If the person has become an empty but thereby pure container, then one has a light, very usable container to fill with all sorts of wisdom from the Heavens; that will now also be the case with these two.

[3] I say to you, very soon these two will now easily become two people in whom My heart will have more joy than in ten

thousand Jews who consider themselves very just according to Moses, but who are as people further from My heart than those who will only be born on the Earth in a thousand years.

[4] And I further say to you: If you should ever take a wife on this Earth, it should be Helena! But far be it from Me to induce you to do it, instead your own heart will inform you and then you will follow it.

[5] But now go over there and be friendly; the old man, who otherwise is a knowledgeable person, as well as his truly marvelous doubly beautiful daughter, will now demand from you some more explanations about the names of old. You are now a guide, and it will be easy for you to give the most convincing answer to each question by both of them.

[6] At the same time, such a conversation of yours will also make a good impression on the Romans, and thereby the first battering rams will be laid at the many temples of the pagans; and greater effects will be brought to pass in paganism in many decades, even if always with some effort, than such as could otherwise be achieved in a millennium.

[7] It always remains a difficult thing to preach about light at night; but once the day has arrived, then almost any teaching about the light of day is in any case dispensable; for the day then gives the light of itself. But the old man will come to you with very weighty questions, and thus it is given to you to answer also with very weighty answers. Go now in My name and do your job well!

[8] We will all take a very attentive part in your negotiations; that even those standing far off should understand you, that will be taken care of by Me!

[9] I will now let the false sun shine for some hours, which will draw many people out of the town into the open air, partly out of wonder and partly out of fear at such a never-ending day. But soon you will have done much with the two.

[10] But after I have extinguished the false sun we will then all take a good evening meal here on the summit, at which then quite a lot will be dealt with and discussed. Now you know for

the moment everything that is of use; everything further will be given to you later on!”

[11] Mathael thanks Me for this command – and secretly also for the command regarding the beautiful Helena, who already at first glance had surprised him very much in his heart, so that he secretly whispered to himself in his heart: By all the Heavens – such a most beautiful female figure has never been seen before in Israel!

[12] All the Romans, not even excepting Cyrenius, had also cast their eyes on the beautiful Greek, and it cost them much effort to look anywhere else than only at the beautiful Helena, whose body seemed to be formed out of a purest ether of light and thus had now almost more attraction than the whole wonderful fake sun.

[13] Mathael pulled himself together particularly now; yet what he felt in secret, no one noticed but Me.

78. THE BEAUTY OF GOD’S CHILDREN

[1] He (Mathael) went up to Ouran and to the most beautiful Helena with a very serious step and asked both of them whether they had already now thought very maturely about the explanations he had given.

[2] At this Helena says with the friendliest face: “But look, one says that I am also a beautiful girl, yes, I have often been called a second Venus; do you think that this name is meaningful for me according to your explanation? Do tell me, you dear, wise friend!”

[3] This question made our Mathael a little embarrassed at first, because he discovered right at the first glance that Helena’s heart was a little insulted; but he soon composed himself and said: “Dearest sister in God! What I said to you was only appropriate for the children of the world; but the true children of God can be as beautiful in outer appearance as they like, but they are nonetheless wise in their hearts.

[4] With these people external beauty is only a sign of their

inner spiritual beauty; but with children of the world it is a deceptive whitewash over the graves which then, when they are whitewashed, look very beautiful and inviting, but on the inside they are full of decay and disgusting smells.

[5] But you are seeking God – therefore you are also a child of God. But the children of the world seek only the world and are therefore also its children. They flee from the divine and seek only the honor and the respect of the world.

[6] If they call the world great, magnificent and beautiful, their bliss is complete; but if one begins to talk to them about divine things they know nothing, and in order to hide their shame, they clothe themselves in all sorts of trumpery of the world, with haughtiness and with arrogance and persecute with anger, hatred and scorn all the wisdom that is poured by God into the hearts of the children of God.

[7] There is therefore a great difference between the beauty of the children of God and the children of the world. The first is, as I said, a sign of the inner beauty of the soul, and the second is a whitewash of the grave, and this is represented by Venuz – but not you, since you seek God and have already found Him; therefore you must not relate my earlier Venus explanation to yourself at all. Have you understood me well?”

[8] Helena says: “Oh yes, but that I am a child of God seems to me somewhat daring! We are certainly all creations of one and the same God; but there can be no talk of the certainly most endless superiority of the true children of God in us, who as coarse and clumsy material people are visibly filled with all sorts of weaknesses and countless imperfections leading from this! You, dearest and otherwise wisest friend, have certainly gone a little too far!”

[9] Mathael says: “Oh, not at all; for you see, what I have said to you I have received from the great One! But what He taught me is and remains eternal truth!”

[10] You see, if you have a dove that can fly well; to prevent her to fly away from you immediately and so that she becomes tame and trusting, you clip her wings. Then the dove can no longer

fly up and away like a butterfly, but instead must remain with you and let herself be tamed.

[11] Tell me whether the dove in the time that her wings have been clipped is less of a dove than before when her wings had not yet been clipped! Will the wings of the dear dove no grow again in a short time? Yes, soon the dove will have her wings again and will be able to fly as well as before; but she will be tamed and will like to remain with you. And if she makes a flight from time to time, you will only need to call her and she will hear you in the high air and make a swift flight to you and let herself be caressed by you.

[12] Certainly the children of God in this world have also some weaknesses which prevent them very much from rising up to God their Father; the holy Father has only allowed these weaknesses to come to His children for the length of their life on this world for the same reason that you made your dove unable to fly.

[13] But the children should recognize their Father in such weaknesses, they should become gentle and humble and ask their Father for the right strength and invigoration; and He will then give these to them if it is the correct time for them.

[14] But despite the weaknesses that are even in the children of God, they are no less His children than the dove is and remains a dove even when her wings are clipped for a while because of taming. Do you understand that now, most blessed Helena?"

79. TWO TYPES OF LOVE FOR THE LORD

[1] Helena says: "Yes, yes, it's true albeit with some horror, but the issue begins to become clearer to me, and I hope that I will see it even more clearly in time. But tell us, dear friend, how this now happens that I now love your great One even more strongly, but my heart is free of pain! For since I now know from you that such a love is no burden, but only a virtue above everything else necessary to every person in the face of God, the now much stronger love no longer causes me any pain in my

heart, and all trepidation in my breast is as if blown away! Oh, tell me where such a thing can find its reason!”

[2] Mathael says: “But dearest, that is as clear as day! Previously you had a consuming fear because your heart surrounded a god with love, which according to your foolish religion was presented as extremely damnable. But now you have learnt to see your old stupidity tangibly and you have recognized the will of God at its source and now see that such a love must be the first and greatest virtue of every person; and so it is quite easily comprehensible why your love no longer causes you any pain in your heart, but necessarily only the sheerest opposite! Don’t you understand such a thing on your own?”

[3] Helena says: “Oh, yes, now I understand it well; but without this explanation of yours the thing would not have become fully clear to me for a long time! Ah, now I am in order!”

[4] Mathael says: “Well, if you are now in order, you will then not need to learn much more; the just growth of love in your heart will give you the missing parts. But now enjoy also the magnificence of this day that the Lord gives us in abundance from His endless love, wisdom and power; for after us thousands of idle years will pass again and the people will never again see the magnificence of such a day!”

[5] Ouran says: “There, noble friend, you have spoken very truly; such an extension of the day in the evening is wonderful beyond all measure and extremely memorable! Such a thing would stand out less in the morning, in that people in the Pontus area have often noticed that not rarely one, two or three suns rose one after the other before the true sun and thereby created a significant prematurity of the morning. Such a morning apparition was also very interesting and strange, but not as much by far as this extension of the evening now through the pause in the firmament of a sun that is quite identical to and equally bright as the natural one. Yes, yes, such a thing, as far as I know, has never been experienced and will only be experienced again with great difficulty!

[6] But the actual strangest thing about this apparition is

nonetheless the visible stars in the east; and yet these in a way divinely artificial stars seem no weaker than the natural ones. Tell me, dear friend, are they seriously natural stars or are they also just false stars!? It is certainly already time that the stars should take to the firmament; but why only in the east alone, and why not in the whole sky?"

[7] Mathael says: "Friend! That has actually been touched upon once today, but you will have missed it and so I want to explain it to you as well as I have understood it."

80. MATHAEL EXPLAINS THE MOVEMENTS OF THE STARS

[1] (Mathael:) "You see, this sun presently shining in the sky is in a straight line hardly as far away from us as a good rider could cover in half a day; but the real sun is so far from the Earth in a straight line that, if it were possible, a good rider could hardly cover in ten thousand years this extremely long extended line even if he rode day and night without rest. How far do the beams of the natural sun reach and what an immeasurable space they fill, and how short in comparison are the beams of this false sun! They reach to the east only weakly, which one can make out very well from the greater darkness of the east, and the air is not as brightly illuminated as with the natural sun. The bright illumination of the air far surrounding this Earth means that we can never see a star during daytime.

[2] If the light of the sun was not as strong, we would also see at least the great stars in the daytime; but as a consequence of the too strong and too immeasurably far-reaching sunlight seeing even the greatest stars by day is not possible. Do you understand that a little?"

[3] Ouran says: "Yes, certainly, I understand now about half, but there can be no talk of me understanding the whole thing; for I have constantly known the least about the stars and their movements. So I can never bring together how it happens that soon after the setting of the sun a quantity of familiar stars come

into view across the whole firmament. But afterwards still more come from the east, and those that were already there go down again in the west; but some remain in winter and in summer with small changes to their position in the firmament. It is particularly the case with the stars that adorn the northern sky; but the beautiful stars of the middle sky are very changeable and one sees different ones each season. Then there are also certain planets which never remain faithful to the otherwise well-known and constant constellations, but move from one firm constellation to another without so much as a by-your-leave.

[4] The moon also seems to have no order to its rising and setting; one moment it goes direct north and then the next, directly south again. Well, friend, since you certainly understand somewhat more than I and my daughter, explain to us this riddle of the sky!”

[5] Mathael says: “You know, in order to make that all so completely understandable to you, the time would run short here and you would obviously not have the patience to listen to me until the end, Thus let us postpone such a discussion for a more appropriate time; but I can at least tell you something small for your consolation and so listen to me very attentively!

[6] You see, the stars, the sun and the moon do not rise and set, but only the Earth, which is no circular flat area but only a very great ball of several thousand hours circumference, turns around its middle axis in approximately 25 hours according to our sand clock measuring system, as the Lord Himself has explained previously. Through this turning everything that you asked me about comes to pass. There you have a very brief summary of the explanation.

[7] Stars that you constantly see as firm constellations stand as suns themselves so endlessly far from the Earth, according to the explanation of the Lord Himself and according to my highly personal opinion given to me, that we cannot notice either the size of their distance and just as little their movement. Only in many millennia does a fixed star let any change be noticed; but many hundred years do not show any difference in the position

of the fixed stars.

[8] But those stars that constantly change their place stand much closer to this Earth, but are only smaller planets and not a sun, move around our sun and therefore their movement can be noticed. That is the most important things; everything else you shall find out from me at another opportunity soon! Are you satisfied with that?"

[9] Ouran says: "I am satisfied in any case, but I have become such an old tree that is difficult to bend, and therefore you must always have a little consideration.

[10] You see, from the earliest childhood to my now quite advanced old age I lived quite honestly and conscientiously in the old foolishness and found that one never heard anything better than what one believed, with sometimes quite notable confirmations of it; but here one encounters everything quite new, and everything old must be thrown overboard into the sea of the fullest nothingness – and that is quite difficult for me.

[11] Now if I then hear a completely new religion, never dreamt-of previously, it constantly costs me then a certain effort, until the nothingness of the old man and the truth of the new became fully clear; you have to therefore have some patience, particularly with me. Gradually I will become a very reasonable disciple for you despite my very advanced age.

[12] With my daughter you will have to make a much lesser effort; for this girl has an easy talent for picking things up. But it can still be done with me too, only naturally with somewhat slower steps; I will never catch a deer again, but I can still keep quite equal steps with a quite modest ox.

[13] Yes, the stars, the stars, dear friend, the stars, the sun and the highest changeable moon! Those are quite unusual things, and in addition our Earth as well; whoever knows all about it very well would stand at the extreme heights of human wisdom! But until one brings all the impenetrable secrets and mysteries into daylight, particularly for the likes of us, oh friend, the good moon will have to climb over the horizon many times in its slow course! I feel that what I have heard from you now are complete

truths; but they still lie so individually and unconnected in my head like the first building blocks of a new great palace that should be built. Every stone is good in itself, that is, a truth as solid as rock; but how these first foundation stones are later joined by a building master to make the base of the palace, that, friend, is still very far off for me, and I believe that this will be no easy piece of work for you!”

81. THE EDUCATION SYSTEM IN OLD EGYPT

[1] Mathael, with a very cheerful mood, since the very appropriate remark by the old man had really struck a chord with him, says: “Dearest friend Ouran! You have now spoken as a person from out of your natural side truly so wisely and as truly as possible, and it was dealing with the comprehension of new, previously never existent truths exactly as you have spoken about it. But on the other hand I must make the following counter remark: You see, in Egypt and exactly in the old schools of this kingdom, there was a most curious way of bringing up those children who belonged to the priests’ class, which was basically not bad at all.

[2] The new-born children were immediately put in underground, very spacious chambers into which the light of day could never penetrate. They were well looked after there and never saw any other light than the artificial light of some well constructed naphtha lamp, of which the Egyptians were known to be inimitably great masters. In such underground chambers the person had to remain until his twentieth year and received education from the beautiful upper or actually outside world which he had never seen however.

[3] He created images in his fantasy of it as much as was possible; but he could not possibly make himself any true picture of the far expanse of the areas, and of the great light, namely of the sun, of the moon and of the countless stars, as well as from the strength of its light and its warmth.

[4] Such a very cheerful disciple of the underground dark school

rooms therefore had only sheer pieces of truths about the upper world and its relationships in his head, but he could not, despite all his industriousness and all his attentiveness, as one says: piece it all together.

[5] Those were then also sheer individual solid and truthful building blocks whose joining together into a great palace was still significantly far off and naturally purely impossible in the underground chambers.

[6] But if then such a disciple of the underworld had reached the demanded level of education according to the judgment of his teachers, it was shown to him that he would soon and directly through the mercy of God reach the illuminated upper world in whose light he would experience and learn more in a moment than in many hours in the dark underworld.

[7] The disciple of the underworld looked forward to this very much, of course, although he would actually have to die in a very curious way first. Death consisted of a very deep sleep, while the disciple was brought into a magnificent palace of the upper world.

[8] What wide eyes of amazement did the disciple make when he woke from his sleep for the first time and found himself in the divine light of the sun! How did he seem to himself in white clothes which were trimmed with red and blue stripes! How must the friendly, just as beautifully dressed people of both sexes seem to him! How did the well prepared new dishes taste to him! But what must his soul first feel when he came out from the friendly people into the open air, walked through the magnificent gardens there and breathed in their ambrosian smells, when he saw before him for the first time the whole of nature in concrete fullness, lit by the sun, before his above all human comprehension blissfully drunk eyes!

[9] You see, from this picture that you can further imagine yourself in your own fantasy, you see your own present level of understanding as far as all the new truths are concerned that were revealed to you here!

[10] What you now hear in the dark chambers in which your

soul still exists, is only pieces and cannot be something whole and completed; but if your spirit is awakened in your soul through true love towards God the Lord, and from this love also a love for your neighbor, then you will look into the brightest light of life in your spirit and see all that in its fullest connections and there you will see an immeasurable sea of light full of the highest truth where you now are hardly capable of seeing an individual drop.

[11] Our first and most preferable task will therefore be this: to make the spirit in the soul free and to bring the soul into its light; once we have achieved that, friend, then we will no longer need to collect little drops, but we will immediately have to do with the immeasurable seas full of the highest light of wisdom from God.

[12] Then, friend, you will certainly no longer ask me about the relationships of the moon, our Earth, the sun and all the stars; for all that will become clearer to you even at one glance than the sun on the brightest midday.

[13] But another school will begin for us about which you cannot have any idea yet. Tell me friend, whether you have understood this image a little! How did you like it?"

82. HELENA'S IDEAS ABOUT MAN'S WISDOM

[1] Ouran says: "You know, dearest friend, I liked that all very much, and this must happen to us people; and if it was not so and if it had to happen otherwise, you would not have come to your wisdom!

[2] You have certainly been raised before very much in the dark underworld of your flesh, and then you died in your soul for your flesh and are now in the palace of light of your spirit and have gone on a pleasure stroll in its truly elysian garden. The previous individual little drops have become a sea for you; but for me that is still a long way off. And I therefore do not understand the sense of each of your individual speeches, but the great connection will only occur to me when my soul leaves

the dark catacombs of the flesh and is led into the palace of light of its spirit and into its gardens, whose ambrosian smelling fruits mature in the light and in the warmth of the eternal sun of life.

[3] You see, I am beginning to feel a certain sweet conception in me about how it can be and how it certainly will be; but there is no time period for the dear When, and one does not even have a symbol inside through which one would learn only many days later when the poor soul will be led out of the dark catacombs!

[4] But what can a person do? Nothing except bow in all patience to the will of this all-powerful leader who has awakened your soul, without having shown it to your flesh beforehand, in the palace of light of your powerful spirit.

[5] But now I would like to hear from my Helena how she liked the image and what sort of reflections she has made about all that!”

[6] Helena immediately says: “Oh, the best in the world! The image was magnificent and very appropriate, and if the old Egyptians had such institutes of up-bringing, they were certainly no foolish people, as their great works in this area bear a very vocal witness. But only it would have been much better had they spread such wise schools for the whole population; for I cannot imagine that it can lie in the plan of the great creator, that a part of humanity, and namely the greatest part, should remain stupid and totally blind all their lives. But in the world it is so that for every wise man there are always more than ten thousand stupid and blind people; it is always so. But why must it be that way, that is naturally another and certainly very difficult question to answer.

[7] We have now gathered certainly around four hundred people on this wide-topped hill, but there will hardly be fifty among us who are wise; all the others can hardly only be more or less disciples of wisdom! The Roman soldiers and the countless servants of the governor will not be counted among the very last disciples!

[8] From here one sees very well to the near town, and the eye

discovers masses of people who are staring at the magnificently shining false sun which constantly remains on one and the same place, and they certainly do not know what they should make of such an appearance. There is certainly no wise man among these masses of people, although perhaps some of them imagine that they are, which is actually worse than if he thought in the correct humility of his heart that he was the very stupidest among all his companions. How must such an appearance seem to such people!? How will they now ask each other willy-nilly and say: What is that?! What does that mean?! What sort of consequences will there be?!

[9] But who will answer all these questions of yours? They came out of their houses foolish and blind, and they will return to the same even more stupid and blind! Does that have to be, do these masses have to remain stupid and blind then?!

[10] The people present here, if not exactly disciples, have at least knowledge that this is not the real, but only a false sun created by the now familiar power of the great master, and make very cheerful and happy faces at such an apparition, as one can easily see. They understand the apparition as little as I do; but they know that it is a consequence of the wonderful power of will of the great Master known to them. And if He extinguishes this great light after an hour, no one will make anything of it; for everyone will know who has extinguished this light.

[11] But when the other people who know nothing about here see this sun suddenly extinguish after an hour on the spot where it is now, they will be seized by great shock, fear and a despairing fear, and everyone will quite certainly have the belief that the gods are extremely offended and will destroy the Earth in the most terrible way!

[12] Therefore it would even be necessary for the calming of the people that envoys should be sent out from here who will announce what will happen to the excited minds, and that this is only a false sun. What do you think then, good, dear friend?"

83. THE MATERIALISTIC IDEAS OF THE PRIESTS

[1] Mathael says: "Oh dearest! That would be now very inappropriate; later yes, but now in the moment of highest excitement such an action would be exactly what in the spiritual sphere of life as if one poured boiling hot oil on cold water. Everything would go up in bright flames!

[2] But in many days after this appearance the people can be used quite positively for something higher in this wide area; naturally not everyone, but the greater part certainly.

[3] The appearance will hit the Jewish priests hard. Firstly the total natural eclipse of the sun will have affected them a lot; for these people take everything that is material and have even less of an idea about an inner spiritual sense since they do not even understand the corresponding imagery in which Moses and a lot other seers and wise men have written in their days.

[4] It was written namely by a prophet who was called Daniel, a speech about a certain abomination of destruction, and they speak about the eclipse of the sun and about many other terrible things which all have just a profound spiritual meaning.

[5] But since, as remarked earlier, the Jewish priests have become quite material in this time and therefore they understand the Scriptures only quite materially, every eclipse of the sun puts them in a more than panicked shock because of the supposed downfall of the material world. While the old wise man only understands the very desired downfall of the traditional material world in the hearts of people, they mean the downfall of the physical material world and therefore always have a quite terrible fear whenever a solar eclipse occurs!

[6] If then after a short hour this sun is extinguished very suddenly, a great fear will befall them; for they will not get to see the moon today, since it has already gone down. But the great fear will cause in their eyes an event of the type which happens to drunkards, since they see the stars swirling around their heads as a result of their confusion. This occurrence will bring them to the thought that the stars are falling from the sky,

according to the prophecy, and the day of fear will have arrived for many blind fools. You will hear afterwards how at the sudden extinguishing of this false sun of ours the masses will begin to howl terribly before the city, but it does not harm them in the slightest, for they will become softer and gentler and thereby more receptive to the pure truth.

[7] The pure day of tomorrow will bring them to a more restful sense again, and much can be done with them! For tomorrow they will come to the sea in hordes and see whether the sea water has not become blood and at this opportunity many a sane word can be spoken to many.

[8] And our holy Lord and Master has allowed this occurrence because of this city which is not in the best light! Whatever He does, has all the time an endless many-sided good purpose, only whatever people do without him counts for nothing and is useful for nothing.”

84. OURAN’S IDEAS ABOUT THE LORD

[1] After these words by Mathael, Ouran says: “I must admit to you openly, however, my now ever more worthy friend, that a sort of fear is created at the thought of the sudden extinguishing of this sun; for I see the whole impotence of a person against the unlimited all-power of Him who is in our presence but basically is too holy and endlessly eminent for the likes of us, who know his being, to draw near to him! Or that I would dare to talk to him in a very intimate tone like to you or to another person!

[2] It is quite a peculiar thought and it puts my teeth on edge: He is all in all and we are all perfectly nothing in comparison with Him!

[3] Certainly that comforts the likes of us again that He in Himself is the highest and purest love and therefore has the greatest patience, care and mercy with us pitiful, mortal people.

[4] But he is God after all, and unchangeable for eternity and completely immortal, and the whole infinity in its existence hangs like a drop of dew on a loose ear of grass on his will; a

lightest counter breath of his mouth could destroy the whole infinity, as only a quite light breath blows the very light dew drop from the tip of a blade of grass.

[5] You know, when one considers such things with a sober mind quite calmly in oneself, one cannot possibly get away from this thought: There is and remains a certain something in the visible proximity of the All-mighty which on the one hand one could call the highest bliss; but on the other hand one would rather stand far off from him. To honor him from a certain distance would be a great pleasure for soul and spirit and would certainly build up a person very much, but here nearby one can only do that secretly in one's heart.

[6] So I would like to speak to Him now. I am longing powerfully to do this, but one cannot gather courage because of His too endless size of spirit, although He looks in His appearance like a very undemanding and fully comfortable person! The certain, purely divinely all-mighty type remains all the same, and one sees it in His eyes, on a hair and on his brow that Heaven and Earth must bow before His will, beams of light positively come out of His eyes, and His brow orders into being which never existed before.

[7] Yes, friend, that is a crushing sight, to see the creator of the worlds and Heaven in the body of a simple and fully undemanding person before one's very eyes! Truly, there is no longer any talk of any joke! But it is so, and to the Lord alone be all praise, that it is now so, for without Him we would be in a very desperately bad situation under today's circumstances!"

[8] Mathael says: "Certainly that, I and you in particular; for the wicked would have strangled me, and the eclipse of the sun would have consumed you! But now let us pay attention; for from now on the false sun will not last too long, and at this sudden extinguishing of this quite rare sun the spectacle will be over!"

[9] Then all become quiet and look at the false sun.

85. THE CONSEQUENCE OF THE DISAPPEARANCE OF THE FALSE SUN

[1] Some moments before the extinguishing I say loudly to everyone, "Prepare yourselves for the extinguishing, and you, Mark, light now all the oil lamps and tar torches first, otherwise the sudden strong darkness following this strong light would affect your eyes dangerously and painfully!"

[2] Mark and his servants now hurry to light the lamps of all sorts, and Cyrenius and Julius order the soldiers to light brushwood, and when everything is burning as it should, I say loudly, "Extinguish, you false light of the air, and rest to you active spirits!"

[3] After My call the false sun suddenly disappears, an extremely strong darkness covered in a moment the whole area, and one clearly heard the great howl of fear from the town lying quite nearby.

[4] The people saw of course many lights on the mountain on which we were sitting quite comfortably, but none of the thousands summoned up the courage to set even a foot further; for the Jews in their great fear saw the stars fall from the sky in seriousness and several lie on our mountain; but the heathens thought that Pluto had stolen the sun through his fury from Apollo, who had perhaps looked at some female beauty, and now another war of the gods would descend on the earth.

[5] But a war of the gods was no desirable appearance on the Earth according to the myths (sagas) of the pagans, because the war that had happened once already was so frightening, in which the enormous gods of the underworld had thrown whole burning mountains with great strength against Olympus, at which of course Zeus naturally did not miss the chance to throw a suitable counter gift of countless lightning bolts and hail the size of mountains and thereby had conquered the evil powers of the Underworld.

[6] Since from the town the false sun apparently was above the mountain on which we were standing, but after the

extinguishing the mountain seemed to glow with lights and bonfires, the pagans thought that the sun had been hidden by the Furies in this very mountain and the princes of the Underworld had now set up watch with burning Orcus torches, and woe betide him who would draw near to this mountain, which on all sides had really several deep caves and grottoes to one of which Mark's house was built, and as was known, served Mark as a very spacious cellar and other storage rooms.

[7] So the Jews went out of fear of being hit or burnt by stars falling off the mountain, and the pagans moved out of fear of the Furies not to the mountain and moved gradually back to their houses when their eyes had adjusted to the darkness. Some soon fell asleep, but others remained awake the whole night out of fear and terror of the expectation of terrible things which should come over the face of the Earth according to Daniel's prophecies, and the pagans waited for the first bolt of lightning and rolls of thunder from Zeus and for the terrible noise of the world that Apollo would begin against the robber Pluto.

[8] In short, in the whole, quite significant town there was confusion which would not have put the once great Babylon (at the confusion of languages) to shame. But things were very comfortable for us on the mountain; for we had the well prepared evening meal brought to us on the mountain. Raphael ensured in a moment that all the tables came to stand on the mountain and also the food, without any effort by Mark and his family, who had had enough to do beforehand with the preparation of the meal. Also the Roman soldiers got enough to eat and were soon very happy.

86. THOSE WHO BELIEVE IN ME WILL NOT TASTE DEATH

[1] When we had taken the evening meal, Ouran, who had also eaten on the summit, came to Me and said: “Lord, for the size and eminence that no mortal tongue knows the name which You are worthy of, how should I, a pitiful worm of the dust, thank You for the eternally invaluable treasures that Your divine graciousness here has provided for me, and how should I praise, honor and respect You, You eternal most eminent one!?”

[2] Oh Lord, what are we mortals then, that You pay attention to us?! What can we do then in order to please You?”

[3] I say: “Come on, friend, and now do not cause such a powerful stir! For look, you are what you are, a person with a mortal body, it is true, but in which lives an immortal soul with an even more immortal spirit from God; and I am also a person in whom a divine immortal soul and the spirit of God lives in His fullness, as far as is necessary for this earth, and that is the Father in Heaven, whose son I am and whose children you also are.

[4] But you were all blind and still are in many ways; but I came into the world seeing, in order to show the Father to you all and to make you see as I do.

[5] I have received the fullness of life from the Father, and can also give life to every everybody who wants life; for the Father decreed Me before the world was created that in Me all fullness of life would live and through Me all people should live. And I am this decree in respect of My soul; in the spirit I am one with Him who made Me.

[6] You see, I am the way, the truth and the life! Those who believe in Me will never see death, neither feel it or taste it, even if they could die more than once in the body; but those who will not believe in Me, they will die, even if they had life a thousand times over!

[7] For every person has a body, and it must die one day— My body will also not be spared this; but the soul will only become

freer, brighter and more alive after the laying off of the body, and will be fully One with Him who created them before the world for the salvation of everyone who will believe in the son of man and keep his commandments.

[8] So think properly, and keep the easy commandments which are given to you, then you do not need anything more; for I did not come to take reputation and honor from people! It is enough that the One praises Me who is above everything in Heaven and on Earth; but if someone will honor, praise and worship Me, he should love Me in deed through his works and keep My commandments and his reward in Heaven will be great.

[9] Be now cheerful, do not overestimate Me, and do not underestimate yourself too much, then you will walk along the correct path and will gradually get to know Me and yourself more perfectly.

[10] For now stay with Mathael, who together with your daughter will bring you along the correct path forward! But if you and Helena have a particular request, just come to Me and I will listen to you any time; but you must leave aside the great homage.

[11] For see, we must only speak and act towards one another as people, friends and brothers, for every person has a divine spirit in him, without which he would have no life, and such a spirit is no less divine than the primordial divine itself.

[12] Thus be a correct disciple of Mathael and you will be able to be a very efficient apostle of Mine in your own land! Did you understand Me?"

[13] Ouran says: "Yes, Lord, I understand You, but I only now completely recognized what I and my daughter had been told about the true God. Before I had never dared to think about it!" Then the Greek was silent; for his feelings got the better of him, and he cried out of love for Me.

[14] But I took his hand gently and asked him, saying, "What did it consist of, what Mathael said about God?"

[15] Ouran sobbed again, but nonetheless said: looking reverently into My eyes: "Oh, that God is the purest love in

himself! Oh you most holy One, let me die in this my love for You!”

[16] “No“, I said, “You should not do that for a long time yet; for you shall become an effective tool for Me on this Earth! And when the time of the flesh has passed for you in this world, you will not die, but will be awakened by Me in your flesh. Thus be comforted; for you have found the correct path!

[17] Whoever seeks as long as you have been seeking, will find; whoever asks as you do, will be given, and whoever knocks on the right door, as you now have just knocked, to him will it be opened. But now go over to Mathael and tell him everything that I have just told you!”

[18] Ouran now cried even more from sheer love and highest living gratitude to Me, hurried back to Mathael and told him, still sobbing for a long time, how I had accepted him, how good I was to him and everything that I had told him.

[19] But Mathael and Helena were so moved themselves by the very solemn tale by old Ouran that neither could hold back tears; and Mathael said after Ouran’s account, “That is the alone incomprehensible thing about the incomprehensible, that He, as the highest divine being in His spirit, talks and acts with us people as if He were not the Lord of infinity, but a person like us, like a best friend to the best most intimate friend, yes, as a true brother to brother; in short, He lets himself be played with, and yet every look, every movement of His hands, every step of his feet and every so insignificant sounding word from his mouth is a deepest lesson in wisdom. His deeds bear witness of his incontestable divinity, and everything that He does is already planned as if from eternity for the achievement of the best purposes. Oh you will soon see, hear and experience much!”

87. HELENA'S QUESTIONS

[1] Helena, also still sobbing from love for Me, says: "But tell Me who then are the twelve very respectable men who say almost nothing but nonetheless are constantly around Him! They must be very wise men! One looks just like Him, another is still a disciple, but always listens to him the most enthusiastically, and writes some things down on a slate. Who are they then?"

[2] Mathael says: "As far as I know they are His oldest disciples and are all except one very wise and powerful men over their flesh and over nature! But one seems to be to be a mischievous rogue! Truly, I would never like to count him among my friends; it seems to be an premature birth of a poor devil in human flesh! The Lord will know why He puts up with him! Devils are also creations of His power and hang on the whim of his will. Therefore we have not to ask Him why His love practices such wonders even before the eyes of a devil! But he is a strange being! I would like to sound him out, in order to see of what spirit he is! But let's forget that! It is enough that the One knows him! But I would like to exchange some words with the others at a good opportunity; they must be very deeply initiated!"

[3] Helena says: "Yes, of course, they must be very wise men and already at the beginning must have laid bare much talent for wisdom, otherwise He would not have accepted them to be His disciples! I would also not be disinclined to exchange a few words with them about certain matters; but it will not be so easy to get close to them in any good way! What do you think, dear friend Mathael?"

[4] Mathael shrugs his shoulders and says: "God the Lord has fully awakened me, it is true, and my spirit is one with me; I know therefore myself and God in as far as I am permitted, to recognize such things from the basics of all depths of life in the human heart to read like in an open book and to recognize its innermost laws of life, that can only He alone and he to whom

He will reveal it.

[5] Ah, for a pure person of the world, whose innermost life is still completely lifeless and locked fully dead, and whose whole thinking and wanting comes from his brain and from his external senses, one can decide very exactly how and what he thinks, feels and wants. But it is not so for people who think, feel and want now from fully awakened spirit from the innermost foundation of life; for such people then carry infinite things in themselves, and that can only be recognized by God in the depth of truth.

[6] Therefore one cannot start a conversation with such men as with a quite usual every-day person. If it was necessary for us, the Lord would certainly order it and allow it; but if it is not necessary, then we can consider it advisable to do without such a pleasure. But most blessed Helena, how do you like the stars that are now sparkling so magnificently in the firmament?"

[7] Helena says: "The stars have always extremely interested me since my earliest childhood, and I remembered a lot of the so-called constellations. Those of the zodiac were shown to me first as the most important. I learnt to recognize them completely in the course of a year, and afterwards also the other wonderful constellations and even the individual large stars. I know all the stars by name, I know where they are and when they come up and go down in every month; but what use is all that! The more I concentrated on these magnificent lights of the Heaven, the more such hard questions there were for my mind, for which no mortal has ever found a satisfying answer. Since I could not bring anything out the dear stars, their names bothered me even more, which are naturally ages old.

[8] Who discovered first the zodiac and gave the twelve pictures their names? Why did they receive exactly these names that we know, and why no others of a particular type and sort? What has a lion to do with a virgin, a crab with the twins, a scorpion with a balance scales, an ibex with an archer? How do a bull and a ram get into the firmament, how a fisherman with the fish?

[9] It is very strange that in the animal world there are also four

human images and the image of an object. If you can give me some reason for this you will make me very connected to you!”

[10] Mathael says: “Oh, most blessed Helena, nothing easier than this! Just have a little patience during my explanation and the issue will become quite clear to you!”

88. MATHAEL EXPLAINS THE NAMES OF THE FIRST THREE CONSTELLATIONS

[1] (Mathael:) “The discoverers of the zodiac were obviously the native residents of Egypt, who for one reached a much higher age than we do, secondly had always a most pure sky and could observe the stars much more easily and constantly than we with our often thickly clouded sky, and thirdly most people slept the whole hot day through. Only in the evenings did they go out into the open and completed their work in the cool of night. There they had constantly the constellations in sight, soon noticed the unchangeable figures and gave them names which corresponded with some natural event occurring at a particular time or with a duty of the land.

[2] Multiple observance of the zodiac led the watchers soon to the belief that the zodiac is a great circle, which is divided into twelve almost equal parts. In each of these parts there is an individual constellation.

[3] Even the oldest peoples considered the stars of this Earth to be further away than the sun and the moon and therefore they let the sun along with the moon move on a path inside the great zodiac.

[4] But the zodiac also moved in a way that the sun, which rounds the Earth every day, stopped in another sign after 30 days due to the great movement of the zodiac. But that the moon always came into another sign every couple of days, they explained from its slower daily course around the Earth, by which it never comes to the same place at the same time like the sun – therefore they often called the moon the “tardy star”.

[5] But there were some wise men who claimed exactly the

opposite of the moon; yet the teaching of the tardyness of the moon prevailed.

[6] You see, that's how the zodiac was created, and now you should also soon learn how the twelve constellations got their peculiar names!

[7] In the season of the shortest days, which especially in Egypt is always accompanied by rain, (and with this easy to remember time of 30 days one always let a new year begin) according to the calculations of the elders the sun was situated exactly under the constellation that is known to us as Aquarius; therefore the constellation was first given the form of a shepherd when he comes with his water bucket to the trough created to give the domestic animals something to drink and pours the whole bucket into the drinking trough. The elders called such a person the water sprite (Uodan) and secondly they named the constellation thus and thirdly also this time. Later the vain fantasy of people soon made a god out of this good image and gave him divine honor, because it was seen to revive the withered nature – See, most blessed Helena, thus the familiar first constellation received its name and the first 30 days of rain. Let's go to the second sign that is called Pisces!”

[8] When Mathael began to explain this second sign, Simon Judas said to the other disciples, “Mathael's explanations are becoming very informative, we should listen to them more closely!”

[9] I say: “Go there and listen; for Mathael is one of the top chroniclers of this age!”

[10] At this all the disciples pressed towards Mathael, which at the beginning made Mathael a little embarrassed; but Simon Judas said to him, “Dear friend, just carry on! For we only came closer to you to learn something very useful from you!”

[11] Mathael says: very modestly, “For you, my dear very wise friends my wisdom must be a little weak; for you are already older disciples of the Lord, and I have hardly been with you for 16 hours!”

[12] Simon Judas says: “Do not let that confuse you; for you

have already passed tests through which we have been placed somewhat in the background. But everything comes like this from the Lord. What he often gives one person in a year, He can give to another person in a day. Therefore just continue with your explanation of the zodiac!”

[13] Mathael says: “With your great patience and under your likewise great care I will immediately continue; and so listen to me further, you most blessed daughter of the Pontus!

[14] After 30 days the heavy rain in Egypt usually comes to an end, and in the heavy swollen Nile there are always a great quantity of fish to be found, as well as in the side streams, which have to be caught at this time, of which a great part is eaten immediately, an even greater part is salted and fried in the air which at this time blows very strongly in Egypt and is stored for the whole year.

[15] This action with the fish is ordered in the mentioned land by nature and must be handled before the Nile sinks too much and the many significant side streams dry up, whereby a great mass of fish must rot and thereby poison the air with the most evil smells.

[16] What is still tradition today in Egypt was a necessity for the oldest wise inhabitants of this blessed great land. But since such time was used for fishing by the inhabitants of this land right from the beginning and the sun came to stop at the start of this fishing season in a new constellation, this constellation was called the sign of the fish (pisces) and the time was also called thus, and it was named Ribar, also Ribuze.

[17] But since the people at this time were very easily suffered from fever, partly because of the enjoyment of very fatty fish, and partly as a consequence of the air full with many impure smells, this time was later called the “fever time”, and the vain fantasies of the people made from this time soon a goddess and showed her for the prevention of this stomach sickness another type of divine reverence – Now you have the whole natural and true story of the naming of the second zodiac sign, and so we progress to the third!

[18] This sign is called Aries. After the fishing period the original inhabitants turned their worries to the sheep. The males became active and it was time to shear the sheep, their wool was taken from them. This whole task lasted a good 30 days. Naturally in the meantime one had some other daily tasks, but the previously mentioned was the main job for this time described and because the sun came to stop again under another sign, this sign was called the ram (Aries).

[19] Later on as one has the most storms in this period, where everything was in battle, one element against another and the heat against the cold or rather the coolness of this land, this period was dedicated to battle, for whose occurrence the human fantasy soon saw a picture which was soon given a divine honor and made it into another main god in the later times of war. If we split up the name 'Mars' and we get the original 'mar iza', also 'Maor'iza'. What does that mean? Nothing else but: warm the sea.

[20] In the abovementioned two signs the sea cools down, which the coastal inhabitants must have noticed well; but through the greater strength of the sun, through the battle of the warm air from the south with the cold northern air, then through the volcanoes that usually awoke in this period and the veins under the sea the sea became warmer and warmer. And because this was seen as a consequence of the storms occurring in this period, the expression 'maor izat' means as much as 'to fight', and this period was, as shown, represented in images as a harnessed fighter who was later made into a god – There you have the third sign of the sky now, and you can easily see what is behind the your god of war, Mars.”

89. EXPLANATION OF THE FOURTH TO THE SIXTH SIGN

[1] (Mathael:) “Let’s move on now to the fourth sign! Again we see an animal, namely a very courageous bull. After looking after the sheep the old shepherding tribes cared above all to the cattle. In this time the cows were mostly beginning to mate and the strong were divided from the weak and the main concern was for good breeding.

[2] The bull, which the Egyptians valued above all, yes, even it was given the place as a scribe because he formed different figures in loose sand through his blowing, was represented standing almost on two back legs. So what was more natural than that the constellation, under which the sun entered this period and in addition the external circumference lines suggested the form of a bull, was called ‘taurus’?

[3] Even the Roman taurus originates from this and through time was only shortened from the original ‘T a our sat’, or ‘Ti a our sat’, which means: Time (sat) of the bull = stand on the back legs.

[4] Later this period was also called ‘Aprilis’, namely by the Romans, which however in the Egyptian tongue means nothing other than: A (the bull) uperi (open) liz or lizu (the face), also: Bull, open the gate! – of the open pasture. It hardly needs to be mentioned that in time the old bull was made into a god by the Egyptians. So we have now the creation of the fourth zodiac sign before us faithful to nature and true, and we want to see how the fifth sign was created under the name and form of the twins as Castor and Pollux!

[5] This will be very easy to understand, if we think that the old shepherding nation of Egypt had a lot of care and effort of the year with the looking after of the cattle. After this time the heads of the community came together and chose one or two knowledgeable and possibly understanding judges and at the same time judges for this period, who had to look around and check whether all former effort was carried out uniformly well and beneficent. According to the position, an inquirer was

named. ‘Ka I e stor?’ was the question and translated meant, ‘What has he done?’ Then followed the serious admonition with the demanded sentence: ‘Po luxe men!’, also ‘Poluzce men!’ – ‘Give me light on the matter, an explanation!’

[6] These later became the twins; but basically the twins were only two sentences, namely a question and then the demand, naturally not only through words, but in deed.

[7] But since around such a time of inquiry and checking the sun entered the familiar two-star constellation, they were called ‘twins’ and in the Roman tongue Gemini or also Castor and Pollux, which naturally later were also worshipped as gods through the vain fantasy of the people.

[8] We have now got the fifth zodiac sign before us explained just like the previous signs faithfully and truthfully; but now we come to the sixth sign, and there we suddenly see the ‘crab’! How did it come to the great starry zodiac? I tell you, quite easily and naturally just like the previous ones!

[9] You see, in this period of time the day lasts longest; then it begins to become shorter in length, and the elders compared this returning length of the day with the movement of a crab. But at the same time it was the sixth period of 30 days, in which the dew in this country became very strong at night, particularly near to the river. At such a time the crabs climbed out of their marshy holes at night and paid the nearby grassy and dewy meadows a very refreshing and nutritional visit. The old inhabitants of the land on the Nile noticed this very easily and at the beginning made an effort to drive the uninvited guests out of the fat meadows, which particularly for the first inhabitants of this land was no easy job, since in this time the quantity of these great mud insects became countless. At first they encountered them with burning torches, collected them in piles and burned them, which did nothing to the large number, however. In burning however there was always a very good and very inviting smell, and the elders soon thought that the animals were perhaps good to eat, But nonetheless no one wanted to be the first to eat of the roast.

[10] Later they were boiled in great pots and the soup was found to be very tasty; but no one wanted to dare. They were given to the pigs that had already been raised by the elders, and these gorged themselves on them and became very fat, which was a very welcome discovery to the Egyptians, for they used much fat from the animals, as well as the skin and the intestines; but they did not enjoy the meat and used it for the additional food for the pigs.

[11] But when in time lazy people began to degenerate and to sin against old and wise laws which had come from the pre-flood religious leader Henoch, soon huge prisons were built and the criminals were placed inside. These were fed with boiled crabs and alternately with salted and roasted pork and only a little bread. But one noticed that the criminals thrived with this food and later on in a bad year the free people also tried the terrible-seeming prison food and found that it tasted better than their old traditional food. This realisation was then soon the cause that the enormous quantity of the great and fat Nile crabs soon decreased very much, since they were hunted too much.

[12] Later the Greeks and Romans also ate this mud insect and thrived on it; only the Jews even today do not eat it, although Moses did not exactly forbid it.

[13] But from all of that it can be more than tangibly seen that the old Egyptians could not choose any better image for the sign of this sixth period of 30 days than this animal that gave them so much work to do in this time period. This picture also lets us think that it received a type of divine honor. Greeks and Romans later dedicated this time period to the goddess Juno and named the time thus in her honor.

[14] But now there is the question how this goddess was actually invented and how she received her divine personality. The wise men have different opinions which are basically not badly founded. But the real reason is nonetheless that which was hatched in time just as with the personalities of Castor and Pollux.

[15] Around the time of the crabs it became too hot for manual

activities, and one therefore devoted this time to spiritual investigation in great shady temples of which then several were built by the original inhabitants of this land.

[16] A main question at the beginning of all spiritual investigation was whether the pure divinity could also be sought in any material conjunction.

[17] As all questions by the wise men were only very short, but needed a very long answer, thus was it with this weighty question the same case. They said: 'Je U (un) o?' translated: 'Is that separate divinity, if put next to each other, still a whole divinity?'

[18] You ask: How could then these simple letters mean this pronounced sentence? You shall learn the very natural reason right now! The U for the old Egyptians was represented by means of an open semicircle with extended ends, and meant in this way a receptacle for everything divine that comes from above to the people on Earth. It goes without saying that the wise elders understood by this mainly a spiritual gift of light for the soul of a person.

[19] The N was represented by a similar semicircle but turned to face downwards, and described dead matter, in itself completely spiritless and lightless. The round roofs of some houses and particularly the temple therefore had the form of an up-turned semi-circle and showed that in such places the divine was joined with the material, creates a temporal life and reveals itself to the people at times. From this was created the old, important question: 'Je U o?', because the O represented the full divinity in its purity.

[20] The answer to this old weighty question then meant that all created matter relates to God almost as a wife to her husband and lord. God created in one movement in and through the material His myriads of children of all types. He pollinated the material in one movement with His divinely spiritual influence, and the material bore Him then the countless children conceived in it. That was certainly a very eminent thought which the old wise men had placed as an answer to the familiar,

weighty question!

[21] In time, particularly for the later descendents who were lusting after the senses, there was no longer any idea about the old Egyptian wisdom, and the question Je un o and the defined femininity of all material was made into a personal goddess and she was given the name at first 'Jeu no', then simply 'Juno', and she was married to the likewise non-existent god Zeus.

[22] The old wise men then considered from wise and very natural reasons the material to be hard, unbending, unsubmitive and thought that one could only gain anything from it through great hard work and great effort. The old imperfections discovered by the old wise men in matter were foisted by later descendents to the god wife Juno, with whom Zeus constantly was lacking. Do you now understand your goddess Juno?"

[23] Helena says: "I beg you, my very dearest Mathael, just continue; I could listen to you without interruption for days! Your explanation is not as pictorial and decorated as that of Homer, but it is wise and true, and that is of a thousand times more value and more attractive than all the magical flowery adornment of the great folk singers! Therefore just continue uninterrupted in your tale!"

[24] Mathael says: "Are you telling me what I want to hear!? For look, the truth wants to be understood, but never flattered! But I know that you are not flattering me, only the truth, which does not come from me but from God, and so I can continue."

90. THE SEVENTH, EIGHTH AND NINTH SIGN OF THE ZODIAC

[1] (Mathael:) "Listen then! After the crab we see the lion in the great zodiac. How does this wild beast then come among the signs of the sky? Likewise just as naturally as everything else that we have got to know up to now!

[2] After the crab hunt, which lasts its 30 days and sometimes also an extra one or two – because the month of the crab (June)

and not the month of the fish (February) was decided as the month of balancing out by the old Egyptians – another calamity began which created a lot of cares and worry for the elders. Around this time the lions usually give birth and are there, full of hunger, concentrating most on the hunt and move far and wide over the deserts, the mountains and the valleys into areas where they expected some fat herds.

[3] Since the fatherland of the lions is actually hot Africa, and Asia Minor is also often conquered by these kings of the animals, it is therefore understandable that it was not difficult for them to press forward to middle and lower Egypt and there cause devastation among the peacefully grazing herds. Just as a great cold drives the wolves into areas occupied by people, so the great heat of Julius (July) drives the lions into the somewhat cooler northern fields where there is a good prey.

[4] But in this month in upper Egypt the heat is the strongest and most unbearable and therefore often drives the lions north to the Mediterranean where it is obviously cooler than in the area of the glowing hot sandy desert. In short, at the beginning of this period the inhabitants of Egypt constantly receive visits from these feared guests and must defend themselves quite efficiently against them in order to keep them from their herds. And since the sun at this time enters a constellation that just like that of the bull represents more or less the form of a furious lion, the elders called this heavenly body with the name of a lion, and in Egypt this time was also called the name 'lion' (Le o wa), 'Le the evil one' or 'the descendent of evil one', in contrast to 'El' the good one or 'the son of good one', O the sun of god, wa, also wai flees; Le o wai therefore means: The evil one flees the sun.

[5] The Romans named their hero Julius Caesar in honor just a few decades ago this time period with his name, because he knew how to fight as cunningly and bravely as a lion. There you have the seventh heavenly or zodiac sign which also became idolized in a way by the later descendents.

[6] But after the lion we see a "virgin" follow; that seems not to suit what has happened before?! Oh yes, it suits it completely

and quite naturally! With the conquering of the time of the lions, the main worries of the year were now in a way finished, and one turned here to a greater cheerfulness and put on festivals, which particularly served to give presents to the good and demurely pure virgins, in order to encourage them to further demureness; it was also tradition in this period to celebrate marriages. Only a virgin found to be pure could be taken as a wife; one who had not kept her virginity, however, was excluded from marriage and could only in the very best case become a concubine of some man who already had one or more proper wives – otherwise the only thing left for her was the despicable and low status of slave. And so this time had a very weighty importance, and because around this time another very nice constellation of the zodiac came to stop over the sun, it was called the “virgin”. But only several years ago did the vain Romans give this period the name of the Caesar, in the honor of Caesar Augustus. And so you know now also, dear Helena, how a virgin came after the lion in the stars. But now let’s move on!

[7] We have now seen how a virgin also came among the constellations of the zodiac; but now something enters that we will soon see. We see a balance scales, as the grocers and pharmacists use for weighing their specimens and medicines. How did this instrument for testing weight come among the stars then? I tell you: Very easily and again just as naturally as all the earlier ones!

[8] You see, after the time of the virgins’ test and the marriages, by which this previous time was mostly characterized, came the time of the testing of the most harvest, of the grain – which the oldest inhabitants of this land had farmed, of course alongside the cattle – of the fruits, the figs, the dates, the oil, the pomegranates, the oranges and more of the same.

[9] Every community had its elders as representatives and leaders of all business and likewise a priest who had only to occupy himself with the spiritual and to teach the people on certain days and to prophecy at important events. It does not need to be mentioned that the status of priest soon much

increased, and this status did not have much to do with coarse, physical work, except with new attempts and improvements in every possible respect.

[10] It was also the priests who explored the metals of the Earth, collected them and made them suitable for use. But for all the many technical things they needed as well many henchmen and well trained artisans who all had no time to devote themselves to farming and cattle-breeding, and thus such people had to be supported by the community. But how should that be measured, that every member of the community should give a corresponding part of his harvest to the priests and their helpers?

[11] The tithe was decided, and every member of the community had to give the tenth part of all their harvest to the priests. But how was the tithe measured? Quite simply: with the scale! There were larger and smaller scales available for use in the way just mentioned. Every community owned several such scales, and before the eyes of the community council all harvests were exactly measured by filling both scale pans completely; the filled pans were emptied out nine times into the box of the community member, but the tenth time into the box of the priests. The high priest was at the same time the protector of the whole tribe or the shepherd with the expression 'Vara on' ('he protects' or 'he is the shepherd'). In later times the Varaons became the genuine kings of the land under whose dominion the priests also stood.

[12] But now we see from this historically true representation that the period of time just after that of the virgin was attributed mainly for the weighing of the harvests for the tithe-giving to the priesthood; and because at exactly this time the sun once again entered a new sign, this sign was therefore called in the zodiac 'the scales' (Libra). That will be clear to anyone who is even a little familiar with the traditions and habits of the ancient Egyptians.

[13] It hardly needs to be mentioned that in the time of the scales all sorts of corresponding meanings were laid aside and it was used also as a symbol of the divine as well as the worldly

justice, yes, that it is still worshipped in a way by some yet undeveloped peoples, as the Indians do to the plough here and there. On the one hand the fantasy of people and on the other hand the constantly growing profit-seeking of the ever increasing priests and teachers idolized in time whatever seemed time-honored and useful for all humanity.

[14] In this way we have now seen how a human tool came into the great zodiac, and we therefore also want to see further how the highly dowdy insect “the scorpion” came to the great zodiac!”

91. EXPLANATION OF THE LAST THREE SIGNS OF THE ZODIAC

[1] (Mathael:) “After the period of the scales came a pretty lethargic period. The herds devoted themselves more and more to rest, that is, they grazed, but they did no longer bop around the pastures as boldly as in the spring; the fruit trees as well no longer showed such activity as was the case in spring; the fields lay fallow, and so the people had also a certain rest from work. They would certainly have embraced doing nothing for much longer if the Lord of Heaven and Earth had not urged them on in this lazy time with an extremely annoying insect whose home is mainly Egypt.

[2] The scorpions began at the beginning of this period to show themselves everywhere and increased their number until the middle of this otherwise lazy period like flies in a dining hall. The sting of this insect is known to be not only very painful, but also very dangerous if one does not have the correct antidote to hand immediately after the sting.

[3] But since the old Egyptians must have learnt only too well both the danger as well as the annoyance of this little animal, it was also not difficult to think of a means through which they could become at least in some ways master over this being. All sorts of deterrent were tried; but they all together helped little, until they finally came upon the bark of a Nile plant, cooked it,

and with its steam at least freed the rooms from this spiky scrounger. Also they dampened the bark of the mentioned bush, spread it on the floor and laid it in the beds, kept the spiky vermin away killing at the same time.

[4] After this method to drive away and kill the insect they called the insect itself, which of course had previously no name, 'scoro' (= bark) 'pi' or 'pie' (= drinks) 'on' (= he).

[5] With this name the descendents were made aware as if by a recipe through which means one could counteract this pest most effectively. Even nowadays we receive from Egypt, from Arabia and Persia a powder through which one can destroy not only the scorpion but also almost every very annoying insect without the least damage to human health; and this powder is made alongside other ingredients mainly from that ground bark. And now back to the main issue!

[6] At the first appearance of the scorpions in this lazy time the sun entered a new constellation in the great circle and it was called after the annoying insect that was spreading most in this period and annoyed cattle and people. This sign has until now been given the least divine reverence, except that is always honored as a very effective old recipe against this annoying insect.

[7] The lazy period ended with the destruction of the scorpions, as well as the thunder storms that often occur in Egypt in this period, for which the Egyptians always had a great respect; for they said: "The shot from Zeus is always faster and more accurate than the pitiful shots of people!"

[8] Around the time after the scorpion all sorts of wild animals began to come down to the valleys from the mountains, among them all types of rapacious animals, although not of the very worst type.

[9] This appearance forced people, and namely the men, to span their bows and set off on the hunt. Rabbits, hares, gazelles, small bears, badgers, foxes, panthers, a number of vultures and eagles, also crocodiles and the hippopotamus (old Egyptian 'Je pa opata moz' = the horse of the Nile begins to exercise its

strength), began to move, and thus there was no time to be lost for the hunt; there was also a very significant prize for the killing of as many crocodiles as possible.

[10] It doesn't belong here to say how all sorts of hunts were carried out, instead it is enough just to know that in Egypt around this time there were all sorts of hunts, and we know everything that we need to know.

[11] Around this hunting period the sun entered a new constellation again in the great zodiac, and it was called Sagittarius the archer, because this time provided the most work for the archer. The archer was given in time a sort of divine honor, but not too much, except for Apollo, who was also honored as a god of the hunt.

[12] We are then finished with the archer and now come to Capricorn, actually the strangest of the signs in the whole zodiac! You see, an ibex, the inhabitant of the highest cliff tops, shimmers in the southernmost parts of the great cycle! How did this inhabitant of the high mountains then get into the great zodiac? I tell you, just like all the others, in a very natural way!

[13] In this last period of the year all the wild animals search the valleys in order to find whatever food its nature demands.

[14] The ibex was something too valuable for the Egyptians for them to let it enjoy its cheeky visit to the valley just like that! In short, all sorts of watches were set up as soon as the time began to draw near, in which this animal was discovered in earlier times more often grazing on the lonely fields and jumping around. As soon as one was noticed, after the signal was received everything that had legs was on his feet.

[15] But it was no easy piece of work to catch such an ibex, and there were some ibex periods when no ibex were caught; but if several were caught in a good period, it was a positive triumph for the whole of Egypt! For everything about this ibex was a most wonderful medicine, and with just a little one could heal every illness, and the horns were the first and most valuable decoration for the king of Egypt himself, more than gold and jewels. Yes, in the antiquity the value of a Varaon was even

jugged by the number of ibex horns that even the high priests wore gilded ones on them as a sign of their high wisdom and highest power.

[16] But since the ibex has such a high reputation for the Egyptians, as you can convince yourself even today in this country, it is more than understandable that the old Egyptians dedicated this period of time in which they had a visit from the ibex to the valuable animal, and then called it after the animal, as well as the constellation in which the sun entered in this period of time.

[17] And now we have looked at all the twelve signs of the great zodiac in this way, and have found nowhere anything else but something very natural, and besides we have also seen how and in which way all the many pagan gods were created, and that there is nothing behind them but the very natural that we have just seen.

[18] And so it will hopefully never be difficult in future to recognize the true God alone in the correct and truest light. Never has any fabricated divinity done anything of all the wonders that have been ascribed to it, and the few wise-seeming words that are supposed to have been said to the people by gods have been shoved into the mouths of the non-existent gods by the old wise men for the sake of greater weight.

[19] But here are deeds to be seen and words to be heard which before have never been experienced in reality – and there we have finally reached the place where we can recognize the true God in completion. Helena and you too, old Ouran, tell us whether this explanation of mine about the zodiac was enlightening or not!”

92. HELENA INQUIRES ABOUT THE ORIGIN OF MATHAEL’S KNOWLEDGE

[1] Helena says: “Oh, you very dearest Mathael! Nothing has ever been made as clear and lucid to me on this Earth through pure words! As a consequence of your living way of describing

I was quite actively present myself in all the deeds and action in ancient Egypt and saw the greatest truth rain down before my very eyes.

[2] But only tell me one more thing now: in which way or in which school did you discover all this so efficiently! For by the Heavens, such a thing cannot be produced just like that, like some ears of wheat from out of a sack! So how did you learn all this so solidly?"

[3] Mathael says: "Oh, Helena! Yesterday I was several thousand times blinder and unknowledgeable than one of your stupidest servants and in addition was so ill that only God alone could heal me from such a never heard of sickness; such a healing would not have been possible for any human art!

[4] But after I was healed I received not only all my bodily strength again in almost a moment, but the Lord of Heaven and Earth awoke among others my spirit in my very gloomy soul. And look, this spirit teaches me now everything in its basics that ever were and are and some other things that will be!

[5] You see, that is all a pure gist of mercy from the Lord, whom alone you and I owe all praise, honor, thanks and love, and I have never learnt such a thing in any ordinary school!

[6] The Lord alone is my everything, my school and all my wisdom; what I know and can, I know and can only through the Lord!

[7] And I tell you: He who does not know about something from there, be it whatever it may, knows nothing at all; for all his knowledge is a vain, fully void and useless piece of work!

[8] Therefore be diligent in the single school of the Lord, who now in all His divine fullness moves among us physically, and you will never need another school in all eternity! Do you understand that, most blessed Helena?"

[9] Helena says: "Oh yes, I understand you well; but how can a weak mortal person, for example I and my father, get into the school of the Lord?"

[10] Mathael says: quite excited, "Oh Helena! You most blessed of the whole great Pontus, how did you get to such a blind and

stupid question? You must forgive me if I give you a very harsh answer to your question which you have not considered in the least! You and your father are already in such a school; how possibly can you ask how and when you will get into such a school? Yes, don't you see at all yet how the Lord has worked such great signs for your sakes?!"

[11] Helena says: somewhat embarrassed, "But I beg you, dearest Mathael, do not hold it against me! I now see my foolishness very well and will never come to you again with such a question; but you just have patience with us and always consider that Rome was not built in a day! Gradually everything can be achieved! If my father is old, so I am still young. And see, I am no girl that is hard to direct; all my teachers confirmed that, and my father knows it too! Oh, I will certainly not put you to shame, dearest Mathael; but only sometimes a little more patience would do no harm! I beg you for this!"

[12] Mathael, quite affected by the great gentleness of Helena, says: "Oh, most blessedly gentle Helena, never again will you have to ask me for patience! I never mean it unkindly when I sometimes look a little serious, and through a more serious word I only want to bring someone quicker to their goal than can happen with very mild words. But I see that you are gentler in your mind than the tamest dove, and so there is no further need to wake you serious sounding words."

[13] Helena says: "Nonetheless therefore have no consideration for me! If you can bring me further with serious words, just be as serious as the great Pontus when his mountain-high waves enter into a violent battle with the hurricane; if you can bring me and my father just as far with gentle words and lessons in the same time, that would be much preferred. But now about something else! Yet another very short question, and I will then have time enough to think!

[14] Tell me now who has named all the many other constellations and for what reasons!"

93. ORIGIN OF THE ZODIAC

[1] Mathael says: “Oh my very dearest Helena! Your question is really very short; but a complete answer would demand from me more than a full year! Therefore we will postpone this answering of this short question of yours to a later opportunity and for now just say that the names of all the constellations have quite the same origin as the twelve great zodiac signs, which Greek sounding name of this cycle is quite wrongly named the Animal Cycle, because people and things also occur in it, of course only in name.

[2] According to the old Egyptian tongue, the syllable Zo or Za means “for”, dia or diaia “work” and kos “a part”, also the “separation”; and Za diaia kos (also kose) means when well translated : division for work.

[3] You see now that the thing can never behave differently in the beginning, and so my explanation to you of the Zadia-kos (Zodiakus) must be completely correct! For in the beginning the elders divided the great cycle according to the periodic events in their work; but the later descendents decided afterwards their work according to the already divided cycle; for every constellation that occurred warned the Egyptians in advance with which work they had to occupy themselves in the next period. And in this way the naming of the cycle was also quite correct – but only not in the false sense of the Greeks and Romans.

[4] But the way that the elders named this cycle and its images correctly, they also named many, even if not all the other constellations, and also were the first discoverers of the planets known to you apart from the sun and the moon, which are basically, at least for our Earth, not at all planets, in that the sun does not go round the Earth, but the other planets along with the Earth go around the great sun in different spaces of time, under which we are not to understand the seemingly daily orbital time which stems from the turning of the Earth itself around its own axis, but that which the Earth makes in a year, which Venus and

the rarely seen Mercury make in an even shorter time; but Mars, Jupiter and Saturn need a longer time for their orbit than the Earth.

[5] But the moon in any case belongs to the Earth and moves with it once in a year around the sun, while as a constant companion of our Earth it moves in addition every 27 to 28 days once around the Earth at a distance of one hundred thousand hours away.

[6] Alone those are things that you cannot understand; but if the spirit of God is awake in your soul, then you will recognize that and many other things without any external, clumsy teaching.

[7] Therefore there is above all only one thing lacking, and that is: to recognize oneself and God and love Him above all else, everything else then comes of its own accord.

[8] In any case we both have spoken more than enough, and it will be very good if we now rest a little, so that the other friends who are much wiser than us can also make a few good remarks about us.

[9] One must never speak too much about one thing, but instead let others speak and listen to them; for no person on the whole Earth is so wise that he cannot learn some times something from a less wise person, not ot mention from someone more wise – than oneself! And so you, very dearest Helena, will forgive me if I do not speak myself for some time, but instead I will listen to the others – naturally assuming that they want to say something.”

[10] Then Helena says: “Oh, very good, very good! Now just rest a little; for you have now spoken for a few of hours without a break.

[11] Perhaps at this opportunity someone will tell us something more about the great Master who is now among us and yet hardly lets us know that He is who He is!”

94. THE PREDICTION OF JUDAS

[1] At this Simon Judas says: “I marvel at Mathael’s truly great wisdom and the knowledge hidden in it about the antiquity! Yes, such wisdom is lacking in this age too just as much as the deep recognition of the truths of life coming out of the mouth of God! Truly, we could talk the ear off a nation which has already been wasting away in the very most absurd dirt of the most dubious superstition for more than a thousand years! In that case one word just as a hundred thousand of the most beautiful words is purely in vain; it does not recognize its own foolishness and blindness, and even less so the most beautiful and purest truth preached to it.

[2] What else should one do there with such a nation? Work miracles? A nation only becomes more foolish and superstitious thereby! Punish it? Oh, such a nation is in any case punished enough!

[3] But if one seeks the more accessible ones of the nation and preaches to them in the way our Mathael does against paganism, in one hundred years at most with the mercy of God there will be no more pagan temples!

[4] Judge, brothers, whether I have spoken correctly or not! A simple mind of a child is worth more than the understanding of all those who understand on this Earth; but here understanding is also fully appropriate. What is your opinion, dear brothers?”

[5] Everyone except Judas says: “We totally agree with that, and we cannot refute anything!”

[6] Now Judas steps forward and says: “No, no, some things can be refuted!”

[7] Simon says: “What then? Speak! I truly don’t know of anything here that could be refuted!”

[8] Judas says: “If you conquer those who are powerful, you will then be able to speak very effectively to the weaker ones even without this knowledge!”

[9] Mathael says: looking at Judas somewhat excitedly, “Aha, you want to announce the message of freedom from Heaven to

the poor in spirit and the earthly goods with whip and sword! Indeed, you are a very strange person! You seem to me also to be otherwise a being from the underworld, thus this opinion of yours which would truly do no injustice to any devil! You are an exceptionally rare devil!

[10] But do tell me how you could have smuggled yourself into this otherwise purely heavenly company!

[11] But I say to you: If you as a devil want to speak to people and act, you must wrap yourself better in sheep's clothing, so that one doesn't see the rapacious wolf among them at the first glance!

[12] Make sure that you get out of my view, otherwise I could be tempted to make disclosures about you that you perhaps now would not be in the best mood to hear; for my spirit knows you now inside and out!"

[13] When Judas hears such things from Mathael, he raises his eyebrows and says: "You are mistaken in me, Mathael; for I also belong to the number of chosen ones, I have already fulfilled errands in the name of the Lord and I was carried through the air just like my brothers a number of weeks ago by the angels!"

[14] Mathael says: "Oh, I know all that, and nonetheless I do not retract one syllable of the words I have just said! You sure do belong among the twelve, but my spirit says to me: There is a devil among them! – and look, you are the devil!

[15] With this proof that my spirit gave about you, you can be satisfied for the moment. But if you want more, it can be attended upon; for I am just about to discover quite a big room full of ugly proof against you, and you will not have to do much to get them all in your face! For you are also a thief! Do you understand me?!"

[16] When Judas heard such thunderous words from the wise Mathael, a powerful shudder ran through him and he drew very modestly back and in going back he received some quiet kicks from Thomas as well, with the words, "Did hell prick you once again?! Just carry on like that, and you will hear more

than just now! You poor soul, you'll never be a match for Mathael, whom the Lord has so wonderfully healed in body, soul and spirit!

[17] See, even the angel of the Lord does not dare to draw near to him, and you want to contradict him in something that he has said from out of his deepest wisdom which has never been seen since Moses?!

[18] Don't you see then such foolishness of your most asine heart screaming across all the Heavens?! Can you not be still, and listen and continue to learn?!

[19] All the wisdom of all the Heavens and all the Earth is here in one place together, we are sitting here together in the centre of the divine heart, words and deeds go past us that even amaze the angels, and you with your truly terrible cravings as the greatest donkey among us cannot resist pulling not only discussions but also counter views from your puddle of stupidity into the present divine daylight! Oh you top blockhead!"

[20] Judas says: quite sulkily, "Hey, leave me alone! If I am such a donkey then that affects me and not you! And if Mathael has now beaten me so much, than I bet that what you want, that these very pure, divine teachings should be announced to the poor heathens not with gentle words of peace but with the sword and all sorts of deadly shots!

[21] No one will be asked whether he has understood it, instead he will be forced to swear on the new belief! And if with time he leaves the never understood belief, he will be declared guilty of the most harmful perjury and at best burnt alive!

[22] And if at the spreading of this divine religion one does not ensure above all that the authorities are won over, then I would truly not like to count the numbers of blood witnesses who will bleed under the sword of the great heathen rulers, even if I am a devil! No matter whether it is divine! The devil is also divine! In time even the purest and most eminent divinity is also devilish!

[23] For example, if we just look at the most divine religion of Moses! What is it in the temple of the once heavenly wise Solomon?! Therefore I say as Mathael's devil and also as a

donkey: Mathael is correct, and I recognize his wisdom as well you do, but as much as Mathael is correct, I am correct too!

[24] I tell you, this religion of peace from Heaven will spread the greatest dissatisfaction across the whole surface of the Earth in a very short time and will put nations one after the other in the greatest, irreparable disharmony, discontent and war!

[25] You will probably not experience this so much in your body; but your spirit will be a certain witness of everything that I have just said to you, and you will only then agree that the devil and thief Judas also prophesied truth! Now I ask you whether you have understood me well!?”

95. MATHAEL THE PRECURSOR

[1] Thomas says: “You now think that you have made a great prediction and we would not have learnt it without you?! Despite all the highest wisdom you have heard now in more than half a year, you are still a poor, foolish twit!

[2] At what time have light and darkness not opposed each other as enemies? When have life and death ever gone walking together hand in hand? When have the furious hunger and full satisfaction reached a hand towards one another in the peace of paradise? Idiot! It goes without saying: If the highest and clearest light penetrates the thickest darkness of the Earth from Heaven, it will not happen without counteraction!

[3] Look at the immeasurable ice fields of the enormous Ararat! They do not melt at the least warmth, as the wise Egyptians decide according to color and thickness of the ice and snow; but just let the heat of summer from Ethiopia reach such ice fields, and soon all the ice will become water! But woe to the valleys, which then are flooded by this water!

[4] And look, whatever would be materially unavoidable, will certainly remain even less spiritually in the future!

[5] But if we begin to preach the gospel of God with a sword in our hand, we will awake the sword of the world against us all the sooner; if we begin it with the weapon of peace, which is

called love, we will also find peace many times over.

[6] It goes without saying that such a gift from Heaven will see war and all sorts of battles over time, as long as the material world remains due to the divine order what it always was, still is and will be and remain, and this needs no prophecy; but due to the fact that paganism will be shown to be basically laughable and foolish in its fullest emptiness to people of any more mature insight in the way and manner of Mathael, at least the too powerful and destructive counter-battles will not be called against us in an all-devastating intensity!

[7] If you have appreciated even a little what I have just shown you, the fullest nonsense of the prophecy that you made to me must seem to shine like the midday sun into the eyes of a man fast asleep!”

[8] Judas says: “Yes, yes, you are truly always wise Thomas, and everything that I say must be foolish! I should think about things well before I put them into words – and look there, I just opened my mouth and everybody attacks me because of the foolishness I speak, like the lion a lamb! Yes, one must want to explode in anger like a puffed-up bullfrog! From now on I will not say another syllable, but will be as quiet as a log, then you will have nothing to disagree with!”

[9] Thomas says: “Yes, do it, then you will be a wise man!”

[10] Here Mathael calls Thomas and says to him: “I thank you in the name of good things that you have given brother Judas such a modest pointer. For it did not hurt him in the least, and perhaps what he sees as an insult to his mind will be useful to him in the next world; for there is still no trace of any inner wisdom and there will probably never be any in his life.

[11] But leave him for now; for his soul is not from above, and his spirit is too small and too weak to soften his worldly soul and to animate it like yours!”

[12] Here I step up and say to Mathael, “Truly, there are few tools such as you, and I must therefore give you My praise! Just you continue, and you will be an apostle for another whom I will awake only later from among My enemies, an efficient

fore-runner among the heathens! And now I will give you the fullest assurance that you and your four brothers will never fall back into your illness that was so hard to bear! But you will have to distribute your four brothers and show them the fully correct path.

[13] We will from now on remain a few more days here, and tomorrow as the Sabbath some things will happen where you can give Me good help; for you are one who does not fear the world or death, and therefore you are a very efficient tool for Me.

[14] But now lead Me to Helena; for she has an extra-large secret longing for Me, and so we want to visit her and strengthen her!”

[15] Mathael says: “Oh Lord, what an endless mercy for me! You, my creator, let me lead You to her who is as much Your creation as I am! But the maiden is pure and full of good will; she certainly knows nothing about sin and therefore it is worth the effort to strengthen such a heart through which later a thousand times a thousand can be strengthened!”

96. THE SEARCH FOR GOD

[1] After these words I, Mathael and our Jarah, who does not move from My side, turn to Helena and to her father Ouran.

[2] When Helena sees Me coming towards her, she bursts into a flood of tears of joy and says after a while: “I already doubted that this grace would be granted to me to see You, the Lord of my life, beside me and to speak to You! But now everything is very good! For You, whom my heart and my mind has only got to know here so endlessly wonderfully, have come to me Yourself! Oh, now rejoice loudly, you my otherwise so poor heart; for He whose spirit has counted the beats of your pulse from the cradle to the grave, stands before you and brings a holy strength in which death will taste sweeter than honey!”

[3] Then she becomes quiet again and I say to her, “Helena! Hearts that love as yours have eternally no death to fear and will

never taste it, neither sweet nor bitter!

[4] For see, I Myself am the life and the resurrection, and those who believe in Me and love Me as you do, will never see death in all eternity, neither feel it nor taste it!

[5] Truly your heavy body will one day be taken from you, but it will not affect you painfully or knowledgably, instead in one moment you will be transformed from your heavy, captive life into the brightest life of your soul through My spirit of love which is in you and grows until full similarity with My eternal spirit! Do you now understand this, dearest Helena?"

[6] But Helena cannot produce a single word from sheer emotion and now weeps with the loudest sobbing of her heart. It lasts a long time, and Helena is still so moved in her mind by the joy that I came to her, that her tongue is constantly paralysed anew with tears of joy, as soon as she wants to give me further words of thanks.

[7] But I say again to her, "My dearest daughter, do not try to speak; for this language of your heart is much more preferable to Me than any chosen by your mouth!

[8] For you see, on the Earth there are some, and in future there will be more, who will say to Me: Lord, Lord! And I will answer them and say: Why are you calling, strangers?! I don't know you and I have never known you! For you have always been children of the prince of lies, of arrogance, of evil, of night and of all darkness! Therefore, out of My sight, you constant doers of evil! And I tell you that among them there will be much howling and gnashing of teeth!

[9] They will seek their god in endless, never reachable distances and depths and will not find him, because they found it beneath them to seek Me in their vicinity, namely in their hearts!

[10] Truly, whoever does not seek God as you have sought Him, will not find Him, not even in all eternity!

[11] God is in Himself the highest, endless, most powerful love and therefore can only be found through love!

[12] In the beginning love drove you to it, although you

imagined to sin by loving Me; and look, you found Me. I came to you more than half the way, just as your father Ouran. But likewise everyone that wants to find Me should seek Me, and they will find Me as you have found Me.

[13] But those who seek Me with their arrogant intellect will never find Me in all eternity!

[14] For whoever seeks Me with reason, resemble a man who bought a house about which he had heard that there was a great treasure hidden under its walls. When the house became his, he began to dig in it one moment here, the next moment there; but he didn't make any proper effort, only dug a shallow hole and thus did not find the treasure which was buried deeply. Then he thought: Aha, I know what I will do; I will begin to dig around the house from the outside and will certainly find the trail of the buried treasure much faster!

[15] And so he began to dig outside the house, and of course did not find the treasure in that it had been buried deep in the middle of his house, and the further he dug new ditches away from the house for the sake of the treasure, the less he found the treasure for whose sake he had bought the whole house. For whoever seeks something there where it is not and can never be, can also impossibly find what he is seeking.

[16] Whoever wants to catch fish, must reach into the water with a net, for no fish swim in the air. Whoever wants to dig for gold must not seek it with a net in the sea, but in the depths of the mountains.

[17] You cannot see with the ears and hear with your eyes. Every sense has its own goal and therefore has been determined for a certain purpose.

[18] Likewise the heart of a person who is closely connected to God has alone the goal of seeking God and also finding Him and then taking a new, indestructible life from out of this God once found. But whoever seeks God with his other senses can find Him just as little as a man who binds his eyes can find and see the sun with his ears or nose.

[19] The correct and living sense of the heart is love, however.

Whoever therefore awakens the innermost sense of life and begins to seek God with it, must certainly find Him just as well as a person who, if he is not fully blind, must find the sun with his eye and see its light.

[20] But whoever wants to hear a wise word must not stop up his ears and try to hear with an eye; for the eye certainly sees the light and all the illuminated forms, but the more spiritual form of the word cannot be seen, instead only heard with the ear. Do you understand all that?"

97. BEING ONE WITH THE LORD

[1] Helena finally says: who had recovered a little from her too great joy of her heart, "Oh yes, I have understood all that; for your words have all the light, strength and life and emit from Your holy mouth as brightly and clearly as the purest source of the pasture of a high mountain, lit by the morning sun. But what should I do in order to calm my heart only a little more!? Lord, kill me if I rejoice; but my love for You surpasses now all my borders of life! Oh just allow me to touch Your hand!"

[2] I say: "Oh, do that in any case! Whatever your heart orders from out of its depths, do it, and it will never be a mistake; you can be fully assured of that!"

[3] At this Helena took hold of My left hand and pressed it with all her strength to her heart, cried again from sheer joy and said, sobbing: "Oh how happy must they be who can always be around You, oh Lord! Oh if only I could also always be around you!"

[4] I say: "Whoever is with Me in their hearts, I am always with them, and he is always with Me, and there lies the most important thing! For what use is it to someone who is all the time around Me personally, but his heart is nonetheless far from Me and rather depends on the mad world?! Truly, he is nonetheless more distant from Me than everything that you can only think as being the furthest away from Me!"

[5] But whoever is as near to Me in their hearts as you are, My

dearest Helena, then always remains right beside Me, if it seems externally that a many thousand times greater space separates him from Me than what separates us now from the last and smallest star, that your eye only glimpses for moments only as shimmering down out of limitless space.

[6] Yes, I tell you, whoever loves Me and actively believes that I am the One whose descent the fathers awaited, he is also fully one with Me, as I, as you feel Me here, am fully one with My Father in Heaven! For love joins everything; God and creation become one through it, and no space can ever separate what the true and pure love from the deepest depths of Heaven has joined.

[7] Through your love you will also constantly be the very closest to Me, even if for a short time in this world space separates you from My person; but one day, there in My kingdom of the purest spirit and of the fullest truth, you will never again be separated from Me! Have you, My dearest Helena, now understood even a little what has been said?"

[8] Helena says: "How can I not!? For in me it is now as light and bright as if a sun had risen in me, and it seems to me therefore as if it was clearly understandable what You, oh Lord, say to me, and my heart understands Your deepest sense.

[9] But now another highly important question comes from a not yet enlightened corner of my heart, and this is: How will you ever be able to thank Him who has showered you with such an effusive mercy? The very powerful love cannot count as thanks; for it is itself, as the whole life, a present of mercy from You! What a sacrifice and what worthy gift can I give you, my creator, in return as Your creation, as the most deserved thanks for such invaluable mercies? You see, oh Lord, it is still dark in my heart despite all this sunlight, and I cannot find an answer to such a highly important question! Oh Lord, wouldn't You like to help my heart out of embarrassment through a merciful word?"

98. HOW ONE CAN AND SHOULD THANK THE LORD

[1] I say: “Oh, dear Helena! What should you sacrifice from the world for Me that is not Mine already, and that I hadn’t already given you before the beginning of the world?!”

[2] You see, that would be a very vain demand from Me then and would be in complete contradiction with Me and My eternal order!

[3] You see, love does everything! Whoever loves Me above all else, also brings Me the greatest sacrifice and the very most pleasant thanks; for he sacrifices for Me the whole world.

[4] But besides the love for Me there is another love, namely the love for the neighbor. The poor in spirit and the in the temporal necessary earthly goods are the true neighbors; whatever someone does in My name, he does it for Me.

[5] Whoever takes in a poor person in My name, takes Me in, and he will be rewarded on the last day; and whoever takes in a wise man for the sake of their wisdom, will also reap the reward of a wise man; and whoever reaches a thirsty man even a beaker of fresh water, will be rewarded with wine in My kingdom.

[6] But if you do good deeds to the poor, do such a thing in secret with all friendliness and do not show it to the world; for the Father in Heaven sees it, and the gift of a friendly giver will be pleasing to Him, and He will reward the giver a hundred times.

[7] But whoever wants only to flaunt themselves before the world with his good deeds, has also already taken his worldly rewards and in the future has nothing more to expect.

[8] You see, in this consists the only manner of sacrifice and thanks that is pleasing to Me, and apart from this there is no other; for all the burnt offerings and other types of sacrifice are an evil smell before the nostrils of God, and all lip-service is an abomination before God, with which the hearts are far from the true love for God and the neighboring poor brothers!

[9] For whom can the senseless bawling in the temple be of any use, if the thousand poor and hungry brothers outside the temple

are not considered?!

[10] Go and strengthen first the needy, feed the hungry, quench the thirsty, clothe the naked, comfort the sad, free the imprisoned and preach the gospel to the poor in spirit, then you will do endlessly better than to blare day and night in the temples with your lips, while your hearts were cold and unreceptive to your poor brothers!

[11] Look at the air, the Earth, the sea; look at the moon, the sun, the stars; look at the flowers of the field and the trees, and observe the birds in the air, the fish in the water and all the animals on the dry land; look at the high mountains and all the clouds and the winds; you see, all that proclaims loudly the honor of God, yet God, unlike man, never looks at all this like full of conceit, but instead only at the human heart that recognizes and loves Him the only true, good, holy Father. How should He then like a twisted heart or a vain ceremony with all sorts of lip-service, behind which lies nothing but the greatest selfishness, pride, lust for power, all sorts of whoring, falsehood and deceit?!

[12] Therefore you now know that firstly God does not need to accept the honor from blaring people; for the whole infinity is full of His honor.

[13] But what kind of honor, then, foolish, blind man can give to God then, since he himself has no other than that which he received beforehand from God through the mercy of being a man?! Or can this redound to God's if men sacrifice an ox for Him but at the same time they hold on to their sinful hearts and after the completed sacrifice they are ten times worse than they were before the sacrifice?!

[14] Oh, I take no honor from the people; for there is the Father in Heaven who honors Me more than enough! But if the people keep My commandments and love Me above all else, then they honor Me and My Father thereby, and I and the Father are completely one.

[15] If it is so, as it is according to the fullest and most eternal truth, he cannot dishonor Me Who does the will of God as

Moses and all the other prophets have announced, and as I announce it Myself to you all.

[16] Do you now understand how we have to thank God and praise Him for all the goodness we have received?"

99. THE FUTURE OF THE PURE TEACHING OF GOD

[1] Helena says, moved through and through by the truth of this lesson of Mine: "Oh Lord, every one of Your holy words has been met with the best response in my heart, and it strikes a chord in my soul: That is the purest and most divine truth!

[2] But such a lesson can only be given to the people by a God; for no human sense suffices! Yes, now I know much and know most exactly what I have to do in the future!

[3] Oh, how magnificent it is to learn the will of the only true God and to act accordingly with all the power of life; but how bitter it is to act where the human arrogance gives laws claiming: This is God's will!

[4] I always thought that a true God can have only one perfectly true will which can never stand eternally in contradiction with itself, as the human laws, of which one often totally lifts the other out of its foundation; if you keep it, you fall into punishment because of an earlier sanctioned law, and if you don't keep it, the new law punishes you! I ask: How then can a person exist and live?!

[5] Let's take our old laws of the gods! According to the mouths of the priests: If you make a sacrifice to Pluto, you anger Zeus, and if you make a sacrifice to Zeus, you anger Pluto; but if you make a sacrifice to their priests, who are the only ones who know how to appease the anger of the gods, then you do well! For they alone are the effective intermediaries between the gods and the people. The priests have then often taken all the sacrifices for themselves and in addition let themselves be given an almost divine reverence by the poor, blind people that were bled dry by them, and the people had to tremble in fear. Oh, this purest teaching can and will no longer allow this!"

[6] I say: “Don’t let that worry you! But in the end everything that comes purely from above, whether spiritual or material, is all the same; as soon as it touches the ground of the Earth it becomes defiled and impure.

[7] Look at a raindrop! No diamond could be purer than such a raindrop; but as soon as it touches the ground of the Earth the purity is gone!

[8] Go up a mountain, and you will not be able to wonder enough at the purity of the air; but look down into the valley and you will see a great difference between the purity above and below!

[9] How pure fall the snowflakes from the clouds! Look at the previously so splendidly white snow after two moons and you will find it already very significantly dirty!

[10] Look at the wind when it blows from the heights down into the valleys, how much it is bothered by the annoying dust, and even the sun and the moon and the stars lose much of their shine when they draw near to the horizon; yes, even the beams of light of the midday sun often become too easily and too much dimmed by the dusts of the Earth so that in the end the whole sun, despite its very brightest light, cannot be seen so much so that one could say with some sureness: Look, it is here or there!

[11] And so it goes constantly with all the spiritual gifts from the Heavens; No matter how pure they may be in the beginning, as time goes by they become as tarnished as all I have just shown you through the dirty worldly interests.

[12] And so it will be the same with this My very purest teaching; no iota will remain un-criticized and untouched!

[13] The temple that I am now building up will be likewise destroyed, just as the Romans will destroy the temple in Jerusalem in not too far a time, where no stone will remain on another!

[14] But this temple of Mine I will rebuild, but the stone one in Jerusalem never more! But don’t you worry about all that; for I know about everything and why it must happen!

[15] For you see, no one pays any attention to the daylight and

heat in summer; but when the night comes, then the light becomes valuable and one only learns to value the heat in the cold of winter.

[16] And it is likewise with the spiritual light and with the spiritual warmth. Whoever walks around in freedom, hardly pays attention to the freedom, but when he is languishing captive in prison, oh, then he knows what a great thing freedom is!

[17] And now see, My very dearest Helena, therefore troubles of everything pure are also allowed so that a person can learn the value of the pure light in a time of greatest troubles!

[18] If then the pure light comes on show in the great night, soon everything that lives and breathes moves towards the light, as in winter the loveless mood of man soon begins to huddle around a warm heart, just as the shivering poor from the cold of winter around a fire place.

[19] But I tell all that to you only and a few others. Keep this for yourself and do not tell it further; for My religion does not consist of this! I have only told it to you, dearest Helena, for your own comfort; but it should not concern a third person at all! All the necessary external is ensured by Me, and it is enough for every person if he cares only for the purification of his heart; if this is in order, all the external things will then be in order too. Have you now understood all this, My Helena?"

[20] Helena says: "Oh yes, Lord! It is unfortunately not very cheering to learn such a thing in advance; but nevertheless everything has its good and very wise reasons, and You certainly ensure only the spiritual best for people, and therefore it must happen as You, oh Lord, have revealed to me in Your endless merciful condescension! Your will be done in all time just as in all eternity!"

[21] After these words Helena fell into a veritable love trance while continuing to press My hand firmly to her chest, which almost began to hurt My Jarah, because during the conversation with Helena I had said almost nothing to her; but the pain soon subsided again when I gave her a friendly look.

100. EXPLAINING THE SPIRITUAL AWAKENING

[1] But after a short while Jarah, come to herself again through My friendly glance, says: “Lord, my only love! Was I not somewhat insulting to You, a little too impertinent with my seeming jealousy because of this magnificent Helena? And if I was, so forgive me, my only love!”

[2] I say: “Be calm, My daughter! If even an evil person cannot be insulted by love, how possible is it then for Me? If you loved Me less, you would not be afraid that My love for you could become weaker if I also seize this Helena with all My love; but because you really love Me above all else, such a fear transformed you for some moments and that happened to you simply for the reason that you for a few moments lost from the eyes of your soul who I actually am. But now that you have become clear again in this and now know well who I am, Helena does not bother you any longer.

[3] Look at the sun in the sky, how it shines on the flowers of the field! Tell me: Would it not be foolish of any flower if it became angry with the sun because it also gave its neighbor the same amount of light?

[4] Look at the great stars, of which it was granted to you to see some nearby and in their nature! Look, all these and endlessly much more that no fleshly eye will ever see, exists and live out of My love! But if My love for these endlessly many and great boarders is enough for eternities of eternities, how can you, My dearest little daughter, ever fear that you would be lacking in My love because of Helena?! Do you now see the vanity of your fear that lasted a few moments, that you could be lacking in My love?”

[5] Jarah says: “Yes, Lord, my love, my life, I will be a very good friend to Helena from now on and will make some of her virtues my own. Ah, if only my older sisters were the same as Helena, what a joy that would be for me! But they are very worldly-minded, and one cannot speak to them much about spiritual things; the daughters of old Mark are much more useful

than my sisters! If there were only a means to make my sisters more spiritual!”

[6] I say: “Leave that, and when you go home you will find your sisters more receptive to spiritual things than they were before! In addition Raphael is on your side and with him you will be able to bring your brothers and sisters around.

[7] In any case this does not work as fast for more worldly-minded people as you imagine. Often much time and patience is needed in order to purify a soul from all ashes.

[8] But before such a total purification can be successful, there is not much to be done with the basically spiritual; for to occupy the mind with this means to build a house on the sand.

[9] The heart must seize the issue; but if this is still full of material things, the purely spiritual cannot find any starting point! Therefore you must above all ensure that your sisters’ hearts are fully free of everything that is material, then you will have an easy task with your sisters who you are now worried about; but I praise your concern and tell you that it will not last much longer! My very dearest Jarah, have you now understood that well and clearly?”

[10] Jarah says: “Oh yes, as far as a girl of 14 years can understand such a spiritual thing! There may yet be endless depths hidden behind what You have just said to me that my mind will not yet understand; but I believe I have understood what can be understood in the moment of the life on Earth, and You, oh Lord, will certainly not let anything damage the understanding of my heart. But our dearest Helena has now fallen deeply asleep, and I will not be able to speak much to her!”

[11] I say: “That doesn’t matter; for we have enough people around us with whom we can discuss very well, if we absolutely have to speak to someone! But soon something will happen that will take all our attention and there will then be little time again for empty speech!”

[12] Jarah asks quickly, “Oh Lord, what will happen then?”

[13] I say: “Look, you don’t need to know that in advance;

when it happens you will learn it soon enough!”

[14] Now Ouran, relaxing immediately opposite Me with Mathael on a grassy bank, asks Me, “Lord, will some sort of apparent danger threaten us?”

[15] I say: “Hardly us, but the other people who are not with Me on this hill! Just turn your eyes to Caesarea Philippi, and you will soon discover what is going to happen!”