

Book 8

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This Book 8 is translated from the German book III 215 to IV 68.*

1. SINNING AGAINST CHASTITY



SAID: “If the life of a person is no flirting joke, but instead a very holy earnest, the act of creation can also be no flirtation, but also only a very sacred seriousness. Understand the reason, and you will soon within you clearly comprehend all of it.

[2] The pleasant sensations of the act itself should not be the motive for the action, but alone that a human being is conceived!

[3] If you grasp this, you will soon find that the pleasant sensations are only accompaniments which facilitate the begetting of man in the nature of the flesh. If you are urged on by the main reason, then go and act and you will commit no sin. But there are nevertheless some points to be properly considered.

[4] This act must not happen outside the sphere of true love for one’s neighbor; but a main reason for true love for one’s neighbor is this: Do to your neighbors what you would have them do unto you!

[5] Well, suppose you had a blossoming daughter who is a joy to your fatherly heart. You will care for nothing more than for the true happiness of your most beloved daughter. Your daughter may be mature and, therefore, capable of conception, but how would you feel if an otherwise healthy man came, driven by the urge to beget a child with a virgin, and by force begot a fruit with your daughter?

[6] You see, that would fill you with a fearful rage against such an offender, and you would never again let him out of your sight without the sharpest possible chastisement!

[7] And nonetheless this person would have committed no sin against decency because he was seriously urged not to sow his seed outside a good vessel, whereby a possibility of conceiving a person would be cut off. But the act is nonetheless sinful, on the other hand, because true neighborly love was grossly violated!

[8] Imagine that a serious desire meets you abroad, you met a woman there on a field, and you persuaded her through money and words to give in to your desire, and the woman agreed, you would have not committed a sin against decency, nor adultery, even if the person was the proper wife of a man. But if you had thought about what great and highly dismal embarrassment and prosecutions the woman would suffer if her husband said to her: Woman, speak truly, who laid this seed in you, since I have not touched you since this or that time? You see that you have destroyed the domestic peace between the married couple; that is a crude sin against love for one's neighbor! For you should have been able to save yourself for a more decent opportunity even if your desire was serious and not mere lustful passion.

[9] You can see from this that a man, at such an otherwise very correct act not contradicting true chastity, must consider all other human side circumstances, if he does not want to sin against some law.

[10] But a man can commit unchastity as well with his wife as with a whore and even worse. For with a whore there is nothing left to ruin, because everything has already been ruined anyway; but a wife can become overexcited and thereby run into a passionate desire, whereby she then can become a much greater whore than a single woman.

[11] Whoever lies with a single woman sins against chastity because his act only served – and had to serve – the gratification of mere lust but not the begetting of a human being, as pure reason must tell him that one does not sow wheat on the highways.

[12] Beside the sin against chastity, the one who lies with a whore violates his and the whore's human nature because he thereby easily does great damage to his nature and hardens the blind whore, making her more incorrigible, which again is a sin against the neighborly love.

[13] But whoever lies with a woman who has been made a whore sins in the same way twofold and fourfold if he is himself a husband, because thereby he also commits adultery.

[14] As you are a pure-thinking man, I think now that this little is enough for you, all the more so since a man like you anyway knows what is befitting for a man who is decent in every respect.”

[15] Jurah says: “Yes, Lord and Master, now everything is clear to me, and I also know now where the many bad species of unchastity must lead! Yes, now everything is clear! In all things there is only one truth valid before God, which is founded in the eternal order – everything less, more and besides is of evil!”

[16] I said: “Yes, that’s how it is and how it will also eternally remain. But now the sailors that were sent out are coming back with their dead people, My servant (Raphael) must now go there and help them to lay the corpses in the correct way, otherwise their healing tomorrow will be made more difficult!”

[17] Raphael quickly hurries over and establishes everywhere the best order. The sailors however only then head to their evening meal.

2. ARGUMENT OF THE PHARISEES ABOUT THE DIVINITY OF THE LORD

[1] With all this which had befallen and happened after this Sabbath meal, the day’s work could be seen as over; but one never rests in heaven from doing good, just as hell never rests from doing evil, and so for this Sabbath something very special had been held back and had to be actively ended before midnight.

[2] An argument had developed between the fifty Pharisees, at whose head were the leader Stahar and the speaker who was now well known to us, Floran. These half-baked people had thought up all sorts of doubts in one of Ouran’s tents during the storm and the present laying out of the corpses confirmed some of their doubtful opinions about Me and My deeds. Only among them the opinion was shared that the better part accepted very celebratory that I was an extraordinary prophet, something like Elijah – but a darker part thought that despite all great study of

the scriptures I was only a scholar from the catacombs of Egypt and had learnt wisdom and genuine magic in the temples of Korak (Carnac). I was therefore so well accepted by the Romans, for among the Romans the genuine magicians were revered more than the gods, for the Romans considered such magicians to be the fingers of the god Zeus, who works among the people and is very disposed to the great people! But the Romans were very clever people and knew that the Jews were not to be trusted until they had become Romans, body and soul. Such a thing could be ensured most easily if one worked the Jews, who were the most miracle-seeking, through such an arch-magician from the school at Korak, but so that the Jews also found their Moses and their prophets in it. And that had happened now, and with the most visible success in the world; for whoever did not convert thought words and miracles, several cohorts of Roman soldiers constantly stood at the ready to frighten him into conversion. Therefore at every opportunity the temple in Jerusalem was incriminated with all power; one would raise only the bad things, but the good things would be left unnoticed and never mentioned with even one syllable, while it was of course well-known how much good the temple was untiringly performing!

[3] Stahar and Floran, who certainly had more than the others a better conviction about Me and the Romans, truly made a great effort to dissuade their colleagues from such opinions; but they did not manage much, although they presented Me with all force as a prophet in the category of Elijah.

[4] The opponents said: “Look over there, how medically workmanlike the nine drowned people are laid with their heads facing out and their faces to the ground! Why then that?! A God is all-powerful enough to animate the drowned people without such preparations; but where such genuinely artificial provisions must be made, in order to possibly bring the drowned back to life, pure miracle-working has a significant problem! Also the three drowned who were previously risen from the dead had to be brought into a room so that the cold night air would not harm

them and they would then have a better and fresher appearance the next morning! We know that business very well now!”

[5] But Floran asked them about their judgment of Raphael, who had then performed the most unbelievable miracles. Certainly, a few stopped and did not know what they should answer.

[6] But nonetheless a main opponent said: “Friend, we know actually nothing; but that is certainly to be accepted that there are very many secret and undiscovered powers in nature about which none of us had ever dreamed. These have made themselves familiar with it in Egypt and understand how to restrain the secret natural powers in a way that is totally unknown to us, so that such suppression of the mute nature must obviously seem to us lay-people to be the purest miracle. If this young person showed us the reason and the tangible advantages and means, we would also be able to perform miracles. Oh the people can perform very curious things and make the whole of nature subservient; but they nonetheless cannot make something out of nothing, only God alone can do that! And that is the great difference between the all-power of God and the power of miracles of some enlightened people.

[7] Let that young man only create a new Earth with everything that is, lives and breathes on it, and he would certainly become short of breath at such a task! Yes, manipulating the already existent nature is certainly no particular skill for those who understand it; but to create a world out of nothing, or even a piece of grass without seeds, or even a person – but out of nothing at all! – then it will soon be shown how far the omnipotence of such people reaches!”

[8] Floran says: “Yes, friend, I would not like to bet a large piece of gold on it that both these people, if it really has to be, would not be capable of creating a world out of nothing; I would truly not like to take a chance!”

[9] Stahar says: “Nor would I; for both have done immense things already! At the same time such a great wisdom speaks in both of them in all matters, through which all my knowledge

and all my experiences are completely beaten down; but where a great wisdom lies visible, God's spirit is working there for whom nothing is impossible.

[10] If we look back to everything that was possible for Elijah and for Moses, we will also be able to understand thereby how both of them could always put their incomprehensible miracles through the same all-powerful spirit into action!

[11] Well, what is it then?! If we know that only for the all-powerful spirit of God things are possible which are impossible to all men, then the same spirit of God is very easily active which once called the Earth into existence out of nothing and later performed the most wonderful things through Moses and Elijah!

[12] Moreover I must mention something here, and I ask you: where, apart from in the circles of the children of Israel, did a people ever exist which would have been deeper in wisdom and in its power than we, as true descendents of Abraham, Isaac and Jacob?! Who could not have found the true wisdom and power in the house of Jacob, where else would he have found it?! Truly I know also something about the secret school of Egypt and know what was taught there! Yes, this school in Korak came into the fore-court at the most; but it never into the holy of holies, the center!

[13] But to both of these men the holy of holies, the innermost place, which can be seen at the first glance at them, seems to be as familiar as the inner of a parlor to a housewife. One can immediately see on the cheerful face of a housewife who takes care of everything domestic that the parlor is well stocked; and that one can also see very well with these two however, just by observing their faces a little and one sees how they are full of the most cheerful and unworried peace and total lack of concern!

[14] Whoever is equipped with such wisdom and power and can look at the world with such a truly divine calm, and who frets for the greatest storm just as little as the first winter which the father of fathers Adam experienced for us, he is in the holy of

holies, a Lord himself and the freest arbiter! He needs no school of wisdom in Carnac because the spirit of God has laid a better one through His Self into the heart! That is my opinion and now also my firm belief; and that this belief of mine is good, I can recognize in the fact that I also begin to feel a very divine and free rest in it, which I have never previously felt or sensed.

[15] As your former leader I cannot order you to believe such things, it is true, because they can never be commanded; but I can nonetheless tell you that things are like that, and you with your Egyptian school are walking in the darkest catacombs without a guideline!”

[16] At the words by Stahar, the speaker now says to the opponents, who have now got smaller in number by a few heads: “Yes, yes, dear friend, you have spoken very appropriately and correctly, but our objection is only against the laying out of the nine drowned people according to a doctor’s demands; for the doctors as well as the experienced boats-men lay out the drowned in this way, and it often happens that they already come back to life because of this, for the water comes out of their lungs through this positioning, and if every little spark of life has not yet been extinguished in the heart, then life returns; for the soul is supposed to remain in the body of the drowned for another three days, therefore then in this way, which rests on age-old experience, the reanimation of the drowned is even possible if they have lain in the water for two full days. Well, if the true spirit of God lives in this Elijah of a prophet, why does he need this medical preparation?!

[17] According to legend, when Elijah animated a whole pile of dead bones and clothed them in flesh, he did not need any medical preparation, but instead his word and his will were enough. Deeds were previously performed by this Elijah as well alone through the power of the word; why now such actions with the nine drowned people, as if he had become devoid of the power of the divine spirit in Him?!

[18] You see, friend, if you make a tiny dirty spot on an already thoroughly dirty cloth, it will not stand out to any sharp-seeing

eye; but on a perfectly purely white cloth even a dark spot will embarrass you! And it is the same with this great prophet in whose heart the fullness of the divine spirit is supposed to live; every little thing embarrasses it that does not correspond to the great most eminent expressions and with the very highest worth of the divine spirit. If he had only not done that, I would have been able to consider him to be Jehovah himself, for his previous speech and deeds were quite of a divine type, but through this manipulation of the nine drowned people he has wiped away the whole previous divine nimbus, and I cannot fully accept it now and never more!”

[19] Stahar says once again, “Friend, if that embarrasses you so, then I wonder very much how in the end the belief in Jehovah has not embarrassed you, if you have observed the slow growth of the plants, animals and people often enough! Why does the all-powerful spirit of Jehovah need to make such annoying actions?! For what does He need the trees at all, the bushes and plants, in order to let various types of fruit gradually become ripe on them?! If He only wanted it, they would fall from the clouds to the earth already ripe! Why does He need a field on Earth?! The spirit of God could prefer to let the purest and ripest grain rain from the heavens, and even better still, the best and most tasty bread! Why the procreation of animals and people?! Why must a man be first born fully helpless and as weak as a fly?! He could fall to the Earth already strong, wise and equipped with everything!

[20] Don’t you think that such a thing would be much cleverer and worthier for the omnipotence of the divine spirit than the familiar path of dilatoriness, as a consequence of which a starving child often must observe a tree for weeks until the fruit becomes ripe on its boughs?! What joy would a couple concerned about the well-being of their children have, if they already came into the world with all the wisdom of Samuel?! Yet they must be born with much pain, and then it needs at least twelve years until a child has managed to become capable of higher education, and then it has to use hard work until it comes

of age so that it receives the demanded firmness in some skill or knowledge. Do you think this appropriate according to the highest wisdom of the divine spirit?!

[21] But if with all this the endless divine wisdom does not suffer, how can you now criticize this prophet if he lays the nine corpses according to the doctor's order?! Speak now, my friend!"

[22] The adversary, who was called Murel, says: "Yes, yes, friend Stahar, you are right, and I now see the nothingness of my previous remark! But despite all that there is still something in what I have just said, and that is the dilatoriness of God which seems to me very correct in many things, but in many other things not at all! Yes, in some ways even more could be dilatory, as for example in destructive lightning and the too short days in winter; also the full moon should keep its full light longer than just a few days! If the lightning did not shoot with such a cruel speed, one could avoid it, and it would then be less damaging; also the storm winds could blow in slower gusts, whereby much damage could be avoided! One finds in creation mostly an enormous power of God, which harms the animated nature, but where in my judgment a longer, often waiting too long has no advantage, there is almost never any progress.

[23] Well, every man knows from personal experience that this is so. But why must it be that way, and why must I then not recognize it as good, if it is good, and besides become impatient and annoyed? Why does it often rain when according to the recognition of all farmers the sunshine would be the greatest advantage, and why does the sun often shine for months without any rain in the meantime? Yes, friend, you see, those are sheer important questions; but who can answer them for me?"

[24] Stahar says: "There, the great Master! Go to Him and I bet He will shed a correct light on it for you. For your questions are too much for me, yes, so much that I could almost call them foolish; but not because they are really foolish, but instead because they seem foolish to my lack of understanding."

[25] Murel says: “Oh, you are a cool customer and are much wiser than I and you bear such a witness to my question! How should I step before the very wisest One with this?!”

[26] Stahar says: “Well then, if you see that, do not ask for the reason of such things and apparitions which God’s wisdom has decided since eternity! We people understand very endlessly little, yes, we actually understand nothing at all; for all our understanding is against the divine wisdom hardly a speck of sunlight, and he would like to have the justification from God, why He ordered this and that?! We have not even come up to the first line of the alpha and already we ask about the omega! Oh, how blind and foolish we must still be!

[27] In the school at Korak (Carnac) in Egypt among the blind heathens such a thing can certainly be normal; but among the children of Israel who are supposed to see, such questions should certainly not come up. For if the blind do not recognize themselves, then we should recognize that our recognition has achieved the highest possible peak of wisdom if we have reached the opinion that all our knowledge and recognition is sheer nothingness in comparison with only a spark of divine wisdom!

[28] Certainly, the pondering spirit of man sees well in the area of the most wonderful creations of God some things that he cannot approve too much in the limitation of his understanding; but then he thinks back to his childhood in which his wise parents often withheld certain subjects that would have certainly done him as an inexperienced and frivolous child great harm if he had known about it! If God’s love and compassion now withholds some things from us immature and inexperienced children which, if we knew about them, would certainly bring us to some great and unforeseeable damage, then we can only praise and worship God for it! For if we become capable of a greater wisdom, it will surely not be withheld from us by God!”

3. WHOEVER IS SILENT AND LISTENS, COLLECTS CONTINUALLY

[1] Here Cyrenius says to Me: who had listened very attentively to this rather noisy discussion, “Lord and Master, our leader Stahar has proven himself! I would not have expected such wisdom in him! He silenced his adversaries very easily, and it should be most wondered at that he defeated Murel; for I have known him as a first class speaker and consider him to be a person who has made the greatest experience on the dear Earth in all places and ends and therefore knows how to say much, and what he says always has a solid basis. I know him because he constantly came to me as a representative when the Jewish priesthood had a particular concern. He always knew how to clothe his petition in a way that one could never completely refuse it. And therefore I am all the more surprised that Stahar has now fully defeated this Murel.

[2] I am sure You, oh Lord, also just laid some little word on his tongue; for otherwise Murel would have been the obvious victor! Murel also had a point. His suppositions were not entirely built on sand; but Stahar countered him and showed him things that naturally stand on much firmer soil.

[3] Actually I must admit that there are men among the Jews, even in this most degenerate time, the like of whom cannot be found anywhere else in the world, and I can therefore no longer be their enemy. But I must in any case give Stahar back a position in which he should have a very fruitful sphere according to his wisdom; for he is now completely on Your side!”

[4] I said: “Yes, he is, and I have known for a long time that he achieve this – but Murel will be even more important; for Murel’s spirit is one of great firmness, and very many good useful experiences form the basis of his soul, with whose help he can differ very well between all the true things from the false and all the good from evil. This Murel we must awake even more and show him the only true order of the divine spirit, and

he will then be able to show it to the others with immense eloquence.”

[5] Cyrenius says: “But what surprises me very much about Your actual disciples here is that they are there as if they were not here at all! They only listen and always open wide their eyes in attention, but there is not talking and speaking among them! Why do they behave so passively then?”

[6] I said: “Because all of them but one already knows very well what they have to do! Whoever is silent and listens, collects continually; but whoever speaks himself, scatters and never comes to real abundance. But if My disciples, who were already with Me at the beginning, have once collected very much, then they will also speak, and the salvation will then be announced through them to the nations of the Earth. There are extremely wise men among them, although they mostly are poor fishermen.

[7] But now back to our Murel again! He will still give us a lot to deal with, but after that he will cross over to a true giant strength of spirit out of his own self-development.”

[8] Cyrenius says: “I am looking forward to this task very extraordinarily much; for I always have great joy when some blind men can see again and the mute can speak.”

4. TRAVEL EXPERIENCES OF MUREL

[1] While Cyrenius is making such remarks, Murel joins us, greets Me and says: “Lord and Master, before, only two spoke for everyone, it was Stahar and Floran; I was silent, it is true, since I agreed with some things completely – but then there were other things with which I did not agree or see. Stahar has now given me a big insight, and I now see much better than I saw before; but there are nonetheless some things which I still do not see clearly enough! And since I now think quite differently about You than I thought before, I would like to receive some light from You as well.

[2] I was a Pharisee, just like my colleagues, it is true, in as far as Phariseism bore my refined notions and insight, and I know that you are no particular friend of these prophets of the night! But there are also among this class of people some who have not yet quite lost all the better spirit, and I have always counted myself one of them, and under this auspice I then also dared to come to you and to ask you – not as a Pharisee hated by you, but instead only as a very simple person enriched by some experiences – about some things that not only I, but also every man needs to know.

[3] But there is now a certain pre-question, and this consists of this: I am a sinful person and you are a saint of God; will you dignify me with a satisfactory answer?"

[4] I said: "Whoever recognizes his sins as sins and actually abhors them, loves God above everything else and his neighbors as himself, is no longer a sinner before Me!

[5] But to love God above everything means to keep His commandments and not want to live outside the order of God; if this is case for you, then speak, and I will listen to you and answer you!"

[6] Murel says: "Then friend, fare you well; for we will have very few words to exchange with one another! What use is it to recognize my sins and to abhor them as much as possible?! One evil hour of temptation comes along and one falls back to the same place a thousand times over where one has fallen a thousand times before!

[7] One keeps the commandments of God constantly with a good will; but the deed is often simply too difficult.

[8] I also always loved my neighbor, if he was no blackguard or rascal; but if they were the latter, then I obviously did not love him and was certainly not his friend. If they become honest people, then I will also love and respect them again, but otherwise not easily! You now know from my own mouth which spirit's child I am. If you will or can dignify me with an answer, then show me such a thing unashamedly; but if you cannot, just say so, and I will also be satisfied with that!

[9] Arrogance and willfulness are quite foreign to my mind; but in any case there is also no fear in me, because I am no particular friend of any life. So much lies on this life as on the last plank of Noah's ark. The non-existence would be much more preferable to me than this shabby existence!

[10] Why did I have to come into being at all and now continue? Have I ever been able to ask a god for a creation and an existence?! I was created without my own will, I now continue to exist without my will and must have all sorts of laws and other adversities placed on me, for which I have nothing but a dubious promise, according to which there should be a less miserable life with an eternal existence after this miserable life. In order to be able to take part in this, I should here defeat this life with all the strong temptations and stand there after the laws purer than the sun at midday, a condition which cannot be fulfilled, except if one had just as divine a nature as you, most respectable friend!

[11] But why all of that?! Away with this life; for one needs neither a bad, temporal and even less perhaps in the best case scenario a somewhat better eternal life! The complete nothingness is the truest bliss in itself!

[12] Ah, if I had certain prospects of an eternal, perfect life, then things would be quite different! One would know how and why one must do something in this life so that the following eternal life would be much better equipped with the highest confidence expected; but it is never the case!

[13] Wherever one goes, in whichever school one is initiated, everywhere one finds a blind faith in the society of a fully unfounded hope rather than a clear opinion. And so the people have made commandments everywhere for the, let's say, possible realization out of the hope springing from the faith they have, with which they and their fellow men torture themselves in the often most unbearable way for nothing and again nothing.

[14] I travelled over all of Egypt and sought a clear conviction for life on the other side! What did I find after all these tortures of initiation? Nothing – except an artificially created brighter

dream, and they taught me how to analyze the dreams and give them a mystical and prophetic interpretation which usually was suitable for all occurrences!

[15] If I were a weak-minded dreamer like many others, such things would have a particularly great impression on me and I would believe the foolishness very actively; but as it is, I saw the foundation of all things immediately, despite all the illusions, recognized the deceived in myself and the master of the high school as the trained and willing deceivers who do not believe even a syllable of what they teach the others.

[16] These people are still the most intelligent; the others who nonetheless believe something are naturally significantly more foolish and no longer recognize the bright truth which rests on countless identical experiences: 'Man, you are living only from today to tomorrow!'

[17] I paid the demanded school and initiation fees Korak and left there with the clearest conviction that I had paid the heavy tax in vain – that is in comparison with what I actually wanted to achieve.

[18] On my way I found a person who joined my caravan, who had been in Persia and even with the Old Believers (Burmese), about whom he told me miraculous things. We agreed after three days to travel to the famous old believers via Persia. Our journey there, coupled with numerous dangers and obstacles, lasted five whole weeks. There we found a terribly strict-living nation of penitents, who otherwise were very hospitable and really took us in with much love. Certainly I had difficulties with the language; but my leader mastered it, became my interpreter and could put me in contact with the famous old believers, who are supposed to descend directly from Noah. In a short time I had learnt so much of their language that I could talk with these good people. My inquiry was of course above all concerned with finding out what their conviction about the afterlife was.

[19] The answer was: only their highest, immortal priest knew this, who could talk to God decently and could see also the other

world and everyone who had crossed over. But this priest was never accessible for any mortal! No one was allowed to near his residence, except once a year, but only up to half an hour away from the great cliff on which he showed himself on the Sabbath morning at the rise of the sun to the mortals for a few moments. But they all had to believe and hope, if they keep the martially unbearable laws; but if any of them sinned, he had to do atonement which would make even Satan shiver!

[20] Several such atoners were shown to me, the sight of which made me leave my senses! What happens in the schools of Egypt more seemingly – only to awaken fear and terror – even worse happens there in naked reality! And why do these people, these most foolish animals, do all this? Simply for the sake of hope of a better future life!

[21] They force themselves into a false hope so firmly that they even consider these evil deceptions of their poor souls in the end to be the most undeceiving truth!

[22] Unfortunately the priests contribute here everything, because such a deception of the people always gives them a respectable life. The people are foolish in abundance and therefore allow such a deception happen to them. But this has not been the case with me for a long time; I want either certainty or a releasing death!

[23] I left the old believers after a torture-filled year and went home with a Persian caravan, that is, to Jerusalem, and soon became a Levite and then a Pharisee¹ in the temple and soon after I came here, where I have now been in the service as a Jewish priest for eleven years.

[24] I have certainly not made the people more foolish than they already were, neither through words nor deeds, but I have also not made them any wiser; for I thought to myself: whoever is happy in his foolishness should be left alone! For one gives him nothing better even with the most proven truth! – I have now shown you how I actually think and what my intentions are.

¹ Varizaer = protector, shepherd.

[25] If the laws made by man, which are hard to keep, decide about a person whether he is innocent or a criminal, then I am obviously a sinner before your legally purest being and can and may not argue with your holiness.

[26] If the law made by man was not before you or before me, but instead man alone, as he is in his nature, then you can just as well argue with me as I with you, despite your divinity, which is actually none of my business! But therefore expect neither thanks from me nor any honor – even if you were Jehovah Himself; for then I am his work and see no reason at all why I should fear you or love you or honor you!

[27] Ah, if I had been able to ask you for an existence, then the circumstances would be quite different, even if I were a friend of life; but I have become an enemy of life because I found the poor, honest humanity constantly lingering under the most miserable pressure from all sorts of foolish and empty laws. Only people who understood right from the very beginning how to oppress their fellow man are happy, because they know how to lift themselves above every law.

[28] These people pulled the wool over the eyes of their poor fellow men through all sorts of prophecies about the afterlife, so that they themselves could lead a good life here all the more freely. I know these things and know what I have to think and expect from a future afterlife. Therefore I also have no fear – neither of the all-powerful God, nor even less of any great and powerful world ruler.

[29] I do not fear God because He must obviously be too wise a being for it to be truly a pleasure to torture a poor worm in the dirt that He, if He was tired of it, could destroy a thousand times over with the slightest breath of His mouth. As a highly wise being God cannot reasonably demand any honor or worship and also no love from me, because, without me asking or demanding it, He brought me into this miserable existence, which teaches me to hope for a happiness in the afterlife through the mouth of domineering and profit-seeking people, and I am supposed to consider this teaching as sheer truth, while thousands upon

thousands of experiences on all sides tangibly show me the most complete opposite and the great nature shout loudly out of every grave: Man, your whole life lasts only from today to tomorrow!

[30] You can see that there is nothing that can be done for me with the old reputed faith and with its comforting companion of dear hope, nothing at all! Therefore give me the truth that will feel alive in me like this existence of mine and I will be able to do without every faith as well as every empty hope!

[31] Wise and powerful man of Jehovah do not give us any long and shiny teeth that afterwards do not get anything to bite! I would not have harried you so much, wise friend, if I had not taken from your previous speech and teaching that the truth lives in you and you are also one who means honesty with the poor humanity.

[32] However, should You have a different reason, then leave me with the truth which I have learned hard and bitter through a thousand findings.”

5. WHERE TO FIND THE TRUTH

[1] I said: “Friend, if you have lost something and you then seek it in a foreign place where you have lost nothing, and stop there however if you do not find the lost item and you wonder why you after such long searching and all industriousness and much sacrifice nonetheless have found nothing – even if you are a clever and sober man, in this case you would truly not be it!

[2] Behold, right at the beginning of your recognition you found Moses and all the prophets quite empty, spiritless and truthless, you considered them to be something like a vain work of man, you had never even taken the time to look into the spirit of the Scriptures, you preferred to waste time and money in order to seek the truth where it never was not to be found!

[3] So you found yourself deceived everywhere and found nothing but lies, hypocrisy and thickest deception. Your many experiences were therefore also necessarily bitter and were no good to you up until this day, except that they made you even

hate life and took away all your love and respect and honor for God.

[4] But if you had sought the truth only in the right place, you would have certainly found it long ago, just as many before you found it!

[5] Believe Me, the truth does not demand any belief in the way that you call it belief, also no empty, insubstantial hope, but instead it creates in the innermost life a confidence as bright as the sun, and let's no tiny doubt over the coming life! The fullest and most tangible conviction lives in your spirit, if it becomes awake through the love for God and for your neighbor!

[6] But of course neither in the heathen school in Korak in Egypt, or even less among the old fools in India can such a thing be found!

[7] That all lies much closer to man and is for every industrious seeker very easy to achieve; but he must seek it there where it can be found – otherwise every effort and work is in vain! One never harvests grapes and figs from thorns and thistles, and the corn does not grow in puddles and quagmires.

[8] You also said that you owe God neither love nor fear nor even thanks, in that you have never asked Him to give you existence! If your spirit were already awake, it would certainly have shown you what you owe God, the Father of all people. Your flesh and your blood know truly just as little of it as your tunic knows when you are hungry.

[9] Here at this table however you will find a certain Philopold from Kane in Samaria. He thought just like you several weeks ago, and his words resembled yours too. Discuss with him, and you will come into some light; but then I would like to give you the right light, and it will then be seen whether God is worth any true and faithful love from you or not! But there opposite Me sits the man with whom you should talk! Go over and follow My advice; he will certainly do you more good than the school at Korak!"

[10] Murel now heads towards Philopold, going round the long table, and says: "The master has now sent me to you in order to

have some light shed on something by you that worries me very much. Tell me therefore something good and true!”

[11] Philopold says: “Friend, I have heard everything that you have said before us all in the face of the Lord! I recognized that I once did not think and speak much differently; but the reason lay in me myself. I also sought where I had never lost anything; but where I had lost something, I did not seek there and therefore found nothing either. Only when this Lord and Master from above and from eternity came to us, my eyes were opened! I realized who I am and why and I also realized what man is at all, and why he is there! And now, friend, everything is light in me, and no dubious doubt shadows my brightly-lit being any longer! Therefore it will certainly soon be the same with you!”

6. THE DECLINE OF THE EGYPTIAN AND INDIAN WISDOM

[1] Here Murel asks Philopold to give him a satisfactory explanation. At this Philopold says: “My friend and my dear brother! You have experienced much and you came even to the Indians and to the countries that lie very far beyond the Ganges, right to the mountains on which no mortal has set foot, and you went so far into Egypt to where the Nile rages and roars over the cliffs. The old cliff temple of Ja bu sim bil was not unknown to you, and you heard the columns of Mem’n’on sound on a morning. You observed the old hieroglyphs and you sought to decode the even older horn writings.

[2] The teachers from Korak should have explained everything to you since you wanted to pay them abundantly for it; but they nonetheless did not do it, because they could not do it. For the wise men and educated people of Egypt of today are not a shade of those who were the founders of such schools and temples in the days of the old Varaons. They care for the old wisdom even less than the scribes and Pharisees in Jerusalem, and the Burmese are even worse off. They have gone over to such ascetics, that it is a shame for humanity, and what is this

ascetics other than an unlimited arrogance on the one hand and for that reason an unlimited foolishness on the other!?

[3] The people once possessed also the true wisdom, as father Noah possessed it; but in time, as the families had grown to one nation that obviously had to have more needs than a small family, the physical powers of people were taken too much into demand for anyone to be able to occupy himself with inner wisdom alone.

[4] The peoples elected from among them the wisest, gave them the holy business and obliged them to ensure that the recognition of God was always kept upright and the inner wisdom did not get lost, but instead that it remained among them and their children.

[5] At the same time the people took the right of the representatives and keepers and guardians of wisdom to command laws according to wisdom, for the sanction of which the whole nation from the first to the last stands as guarantor and executor, and so that the sinners against such holy laws should be most severely chastised.

[6] At the beginning of such an institution things went quite well and had a beneficial effect. But later on the priesthood expanded and needed much for their physical upkeep. Then soon new laws and commandments came out under the mystical title of coming from God. Things began to swarm with fines and atonements and all sorts of miracle-like deceptions, and also the methods of relief were not forgotten; whoever wanted to be freed from the fines at the transfer of some supposed divine law, had to pay a barely affordable ransom. The poor people of course had to forget about the atonement, and take the martial example. That things there are even worse today is obvious!

[7] And look, friend, there you went to find the truth and the deepest wisdom!/? It is understandable that you could not possibly find it there, just as that you had to become a proper enemy of life; but that it did not occur to you to investigate the scriptures yourself as a priest and person educated in the scriptures, whether and how much truth and wisdom was hidden

there, and whether one could reach an inner outlook on life according to the rules of the old school of prophets, that is a little incomprehensible to me!

[8] I was certainly not much better off than with the recognition of the truth, and my wisdom consisted mostly of Greek philosophy, although I considered the divine scriptures of the Jews higher – but I was lacking in the basic principles, therefore this magnificent tree could not bear fruit with me.”

7. OUR EARTH IS THE SCHOOL OF GOD’S CHILDREN

[1] (Philopold:) “When the priceless chance to meet this divine Master was given to me a number of weeks ago, immediately all the dull clouds disappeared and the sun of divine life shone in my soul! I finally recognized in this holy light my being and the being of God; only then I finally saw what I owe God, the only Holy Father, He who has always been the purest love through all eternity.

[2] I recognized myself entirely and realized that I had entered into a very strange contract with the divine spirit in order to become the child of God before my birth on this Earth, which alone in all infinity has the designation to bear the children of God for the conception and raising according to the eternal order of God’s love.

[3] Look up, all the countless stars are worlds very much greater and more magnificent than this Earth, and on each of these worlds you can find people who completely resemble us in form, and you can find great wisdom everywhere among them, and they also do not fully lack love; but they come into the world, almost like the animals of this Earth, already complete and do not need to learn everything that they want to know and should know right from the beginning. The language is one and the same almost everywhere, and there are very distinct limits to its understanding; but everywhere the recognition reaches the highest spirit of God, a recognition which is more a guessing than recognition.

[4] In short, you can find people on all the countless planets who are almost fully the same as the better heathens of this Earth, only with the difference that the people on the planets basically do not invent anything new; but what is there is in the highest perfection possible, while the heathens can always invent something new and therefore the way to an endless, ever progressing completion is not and in no way limited.

[5] But on the great worlds (suns, planets etc.) there are also wise men here and there who from time to time meet with higher spirits and learn about the deeper recognition of God. Then it happens from time to time that here and there the desire appears in a more enlightened person to also become a child of God!

[6] For on all the worlds the wise men know through the higher spirits which are revealed to them that there is one world in the wide creation on which the people are the children of God, and that a soul, once it has become loose of its body in its world, can enter that happy world (earth) anew but in a very rough physical body. But from that moment on, when someone seriously expresses the desire, everything is explained to him/her in great detail what he/she will have to experience on this world.

[7] For one, all memory of the previous good status will be removed from the soul in a way so that it will, in the new world, born into the physical world by a woman with an imperfect body, in an almost unconscious, lowest animal like situation where is not even in a position to give the very least account of its new existence. Only gradually, after about a year, a new consciousness begins to develop out of the images, events and perceptions that have been acquired through the senses; memory and the fresh recall of perceptions are then the only pointers and helpers on the new path of this earthly life. There no higher spirits are sent by God to lead the child to a higher and deeper recognition, but instead the parents must strive with their own personal experiences to bring the child onto a better path. The child must then learn a lot, must begin to decide itself, must seek and beg, must bear fear, hunger, thirst, all sorts of pain and

lack, must let itself be humiliated to the very last point of life, and in the end of such a life then a painful and serious illness usually comes to take the life of the flesh person.

[8] Once the person has fulfilled all the demanded and prescribed conditions for life, if he has loved God above all else and his neighbor more than himself – even if he had persecuted him like the worst enemy – then he has activated the light of the spirit of God laid in the heart of his soul and awoken it in order to grow.

[9] Only from then on does the God grow in man, penetrates the soul, makes it equal, and so the previous natural person has become a child of God from out of the deepest mud of nothingness who can rejoice in such a perfected condition of all those perfections which are in God Himself.

[10] Look, friend Murel, as I have just informed you now, as generally and as short as possible, in this way will it be presented to a person in a world of stars; and if he then demands it completely and dead serious, he will become free of the light body in a second and, just as quickly, unconsciously brought to conception on this Earth, and there such a man already stands before you like you and I.

[11] Knowing this now, do you know whether we, before we came to this Earth, had not made a voluntary contract with the Lord God?

[12] But God keeps the word unchanged from His eternal order, nothing can change His sense; but whether we also have done the same according to the Law that He Himself gave for all people through Moses and through the original fathers of this Earth and also wrote in the heart of every person, that is another question!

[13] We will certainly observe it from now on, which I do not doubt; but it is not thanks to our effort but to the single mercy of God. Tell me now whether you are satisfied with my little wisdom!”

8. PHILOPOLD REFLECTS ON HIS PREVIOUS LIFE

[1] Murel says: “Listen, friend Philopold, you have disclosed things for me which no person had an idea about before! Those are all wonder upon wonders; but tell me in complete seriousness whether that is not perhaps one of your fantasies? For it seems so strange and extraordinary like any of the first fables of heathen belief.

[2] But it can also be completely true, what I am not in a position to judge, since my knowledge of the stars is certainly my weakest point! But whoever could imagine that the stars, these little sparks of light in heaven, are worlds, and greater even than our Earth, which no man has ever seen all of?!

[3] I beg you, confirm this for me; for you have awoken in me a too powerful desire to learn more now about this highly memorable matter! One cannot find any trace of this in Moses – yes not even a hint; for there is not even a syllable in his Creation story. Actually no one can make head or tail of his Genesis and what he wanted to say in it!”

[4] Philopold says: “Friend! Whoever understands Moses correctly can find even that in it; but there it takes more than what one has put into his memory in the most direct sense! But whoever ever loved God above all else, the spirit of God would have given him the right light on the matter and he would then know that Moses’ Genesis is not so much the actual creation of worlds, but actually above all just the spiritual up-bringing and education of the entire human being and his free will, going in and beyond the divine order. Whoever understands that and sees it, also then sees the other, because it can be found on the path of the most unmistakable analogy, what I could show you most tangibly myself. But for that the time today would be too short.

[5] But I have something else, which was given into my hands from above as undeniable proof through the wonderful mercy of the Lord, who is truly here in our midst even in the flesh, as all the prophets announced quite faithfully.

[6] In those days as now a spirit of an angel dressed with an ethereal body is among us, that is as the Lord visited us in Kane from Kis. This angel loosened the blinds from the eyes of my soul at the behest of the Lord, and immediately afterwards the full consciousness of my previous, or better, my other-world being returned into my whole being.

[7] Immediately I recognized the magnificent great world in which I had lived and acted before this existence on this Earth in the flesh; yes, I even saw my parents and dear brothers and sisters who were still living and acting there in the flesh, and the angel even fetched me some of my our utensils here to this Earth which I immediately recognized as the undeniable genuine gadgets.

[8] When such an enormous spiritual light was lit for me, I saw then very well everything that I owed God the Lord and now even the most loving Father!

[9] Only then I understood the value of my life and also that of all humans and now I can never enough commend, love and praise the Lord God and all my fellow men.

[10] But prior to this miraculous act I was an enemy of life like you were, but I am already now convinced that you will soon be and think like now think and am,

[11] The greatest, most reliable witness among them is the Lord Himself, however, who sent you to me so that you would learn from me whether a person then should owe the Lord God neither praise nor love, in your opinion!"

9. THE NATURAL ORDER OF THE WORLDS

[1] Murel says: "I thank you, my deeply awakened friend and brother Philopold! You have now given me such a revelation about which probably even Solomon in his highest wisdom never dreamed! The issue is so extremely extraordinary that every thinker would have to doubt it right from the start, because not even a spark of an idea exists in our external human intellect; but nonetheless I cannot have even the smallest doubt

any longer. For if things were not founded on your sober personal experience, you could not possibly have told it to me, because such a thing, as long as the Earth carries the people, could never have been thought up by a person and you could also never have thought it if you had not been led by the clearest experience. For such a thing is not pulled out of thin air; it is a very highest, most wonderful revelation from above, and I accept it as obviously true as if I had experienced it myself.

[2] But tell me now a little bit about the worlds of the stars; for I still cannot imagine how these tiny lights can be worlds!"

[3] Philopold says: "Yes, dear friend, that will be a little difficult because you still have no understanding about this earthly world of ours and have no idea how it all looks and how it placed in comparison to the other worlds! I have to tell you therefore how this Earth looks and how it is placed and you will then be able to have a better idea about the other worlds."

[4] Here Philopold described to Murel the whole Earth, like a genuine Professor of Geography, and gave him proof based on events and experiences that Murel had certainly made on his long journeys. He showed him also the reasons deriving, through which the night and day on the Earth always had to change regularly one after the other, and besides he explained to him the moon, its nature, distance and designation, as well as the other planets which belong to the sun.

[5] When he had come to end with these explanations, illuminated as clearly bright as possible, only then he moved on to the fixed stars and continued:

[6] "You have now learnt about the existence of our Earth, the moon, the sun and the other planets around it as perfectly as is possible in such a short period of time, and you can no longer have any doubt about the "so, and in no other way"; and I can only say to you that all the greater and smaller spots of light in the sky are also nothing other than pure, extremely large sun worlds, some of which are hardly believably larger than this sun of ours, about whose size you almost became dizzy.

[7] But that they seem so small to us is a consequence of their distance from here. If you can imagine the great distance of our sun from the Earth four times a hundred thousand times greater, then you have the actual distance of the next fixed star from our sun. And from this you can easily see the reason why they seem so small to our physical eyes, since even our sun, which is so large, in order to encompass a thousand times a thousand of our Earth's quite easily in itself, seems to us hardly as large as the palm of our hands.

[8] Other fixed stars, which we also see, are so unspeakably far away from us that we do not even have numbers to describe their distance. If you have now understood all that, it will be very clear to you how the little spots of light can very well be enormously large worlds, even if they don't appear to the human eye to be what they are! Have you understood all this?"

10. MUREL'S GRATITUDE

[1] Says Murel: "Friend, I am now relieved and fully in the clear about everything that was previously unclear to me; but I also see now that a person without an extraordinary support from God would never in all eternity have managed anything! Who can make such a clear look into the endlessly great house accommodation of God except a spirit from heaven?! Only the spirit of God can see through such matters and then reveal them to us people who are at least of a good will. But if the people wanted to discover something with their mind without a revelation from above, they would certainly never discover anything from eternity to eternity except something foolish and banal; but God the Lord and our Father of all cares for His children and allows good things come to them from heaven if they thirst after it!

[2] Oh, therefore now all praise and my love to Him, the only truly good and holy greatest benefactor of mankind! How eminent and great is the bright thought which like a sun is rising out of the darkness of night in my heart!

[3] We people on this Earth are all brothers and sisters, and the holy, good Father leads us through His all-powerful and wisest disposition towards the most eminent holy goal!

[4] Oh, brother Philopold, what a never-repayable service you have done for me! How can I, or how should I repay you?! Friend, if I from now on had to live as long as Methuselah and all temples and catacombs of the earthly-human wisdom were at my disposal, in the end I would know hardly as much about all the truths you have now revealed to me as I knew about them when you began to reveal the miracles to me! Now hardly an hour has gone, and I now stand illuminated like Moses on Sinai, when the flames of the light of God flickered high above his head and he was literally penetrated through and through with body and soul by the divine wisdom!

[5] Oh, how good I feel now in this holy and true light of God! Yes, but how should I begin to praise and worship Him who first awoke you forcefully so that you were now in the position to awaken me so very powerfully and brightly?! Is it ever possible for a human tongue to pronounce words that would be worthy of Him?! No, no, never! Here every mortal tongue must fall silent when the living Word starts to blaze in the most powerful flames of the newly-awakened love to God, the Holy Father!

[6] Oh, how endlessly great and eminent are You, holy Master, above us now! Who understands You entirely?! Not us people, and neither eternity!

[7] Since You, holy Master, know about such things about which only He can know who created them, then I said: if You, holiest Father, are clothed in the flesh before us, then my heart recognizes You nonetheless! You are quite the same who gave Your chosen people the holy commandments of life through Moses on Sinai and always spoke to the people through the mouth of the holy prophet! You are the prophesied one and now fulfill the great Word of God of Your eternal fatherly love to Your now still weak and immature children. Oh let us soon become manly and strong, and out of our hearts and out of our

immortal mouth a praise shall be brought to You, the like of which heaven has never brought to You, oh holiest Father!

[8] Oh Earth, you are small as a world in comparison with the great worlds there above which rotate in their endlessly great and wide orbits in the immeasurable creation – but how great you are now in comparison with all those above, since you alone now carry Him whom they all cannot grasp!

[9] Oh, all you brothers, why do you still tarry to rise and praise him above all, since you must now know as well as I who is before you?! And should you perhaps not fully know, than I tell you all: Here is He, the Lord, the Father of eternity; heaven and Earth are filled to overflowing with His great and eternal magnificence! Praise Him, praise Him with me, and help, you who have already been made powerful in His great mercy and compassion!”

[10] At this I say to Murel: “It is enough, it is perfectly enough, My dearest friend Murel! I knew you for a long time and knew well what was hidden in you. Because you have understood so much in such a short time, you will also understand even more!

[11] But now come here to Me and drink out of the cup from which I have drunk, a purest wine; afterwards you will realize quite different things to what have just been revealed to you by friend Philopold! So come to Me!”

[12] Murel says: “Oh, you call of calls, you voice of voices, you word of words, for the first time recognized and understood by my stupidity! Who can resist You if he has recognized You in his heart?! Oh, how eminent, holy, great and lovely, and how so very familiar You sound out of the holy mouth of the Father to the weak children who have been so long exiled from Your heart! How many thousand upon thousand blessings flood to me with a breath from the mouth of Him who once thundered out the ‘Let There Be’ into endless space, at which it then began to rain and to move through all the endless spaces which eternity cannot conceive and will never conceive!

[13] Tremble and shake now everything in me which ever lent me power for a sinful deed; but you, my new-born heart, rejoice

and jubilate! For behold, your creator, your God and Father has called you; therefore follow the call of this voice which breathed life into your fibers!

[14] Oh voice of the father, what a pleasant sound you are to the ear of the childish love in the heart of a child awoken from a deadly sleep!”

11. FULFILLMENT OF ISAIAH’S PREDICTION

[1] After these truly meaningful words Murel approached Me and sobbed and wept with joy. When he came to Me, he said loudly to Stahar and Florian: “Come here too, and open your eyes which are still very dim! You may have gone further than I in the fore-court of the temple and have taken me with you as a friend to where you were already; but here there is more than your courtyard, this is the true holy of holies!”

[2] I said: “Be what it may; take the beaker and drink! For you have now spoken much and are therefore quite dry in your throat. Therefore wet your breast with the wine of truth and love, so that you will become strong and a useful tool for Me to fight against night and its consequences!

[3] Behold, the night has been transformed into the brightest day here, it is true; but all around us the deepest night floats over the souls of the people and it will take more and stronger light in order to drive away the darkness of night; and you shall serve Me as a strong torch!”

[4] At this Murel takes the beaker with a joyful heart which was full, and empties it down to the last drop. Full of astonishment at the extraordinary quality of the wine he says quite enthusiastically: “Oh you most magnificent of wines that I have ever drunk! You were truly never pressed from the grapes of this earth and were never matured in a skin, but instead you were created for the Lord of magnificence of all heaven from heaven itself! Oh tell me how we have deserved that You dignify us with such an incomprehensibly great mercy and love?!”

[5] I said: “The reason is the powerful bond between the Father and His children, and again like a bond between bride and groom!

[6] I in My eternal spirit am your Father of eternity; but in this flesh of Mine I am nonetheless like a bridegroom, and you are all like My dear bride – through the fact that you accept My word and My teaching and believe it actively in your hearts that I am the One, the promised One who should come in order to free all people from the old sin that is a creation from hell, and to open to them the way to eternal life and to the true childhood of God.

[7] Truly I tell you: Whoever believes in Me and keeps My word in deed, he is like a bride of heaven in Me and I in him as a true groom of eternal life. But whoever is in Me and I in him, he will never see, feel or taste death in the future!

[8] Whoever believes in Me and loves Me and thereby keeps My easy commandment of pure love, it is he who recognizes Me also in the fullest light of his heart as the Father! And to him will I Myself come always and will reveal Myself to him, and he will be taught and led by Me in the future, and I will lend him the power that all elements should obey him in cases of real need!

[9] In the real world My people will not celebrate any shining triumphs; for all people of this Earth are not casually My children, but instead children of the prince of lies, night and darkness. These do not love My light and will not love those who bring My light to them; but My followers should not resent them, for the triumph in My kingdom is reserved for them!

[10] I tell you that you will have to put up with some persecution and despising from the real world from time to time for My name’s sake; but it will then be the complete opposite in My kingdom, of which you can be completely assured, and your willpower will also be covered with great shame on this side, and you will frolic in secret for the sake of My name! For you know who I am and what I can give you all; the world, the

terrible adversary of light and of My love, does not know it and will also never get to know it!

[11] But you know it, and here on this spot it is coming into fulfillment what the prophet Isaiah prophesied:

‘On this mountain the Lord Zebaoth will provide for all peoples a feast of rich food and pure wines, of fat, of marrow, rich food and wine without yeasts.

(On this mountain the Lord Almighty will prepare a feast of rich food for all peoples, a banquet of aged wine— the best of meats and the finest of wines - NIV).

And on this mountain he will remove the veil that covers all peoples, the blanket that covers all heathens;

(On this mountain he will destroy the shroud that enfolds all peoples, the sheet that covers all nations);

He will destroy death forever. The Lord God will wipe away the tears from all faces; The dishonor of his people he will remove from the whole earth; for the Lord has said so.

(He will swallow up death forever. The Sovereign Lord will wipe away the tears from all faces; he will remove the disgrace of his people from all the earth. The Lord has spoken).

On that day and on this mountain the peoples will exclaim “Behold this is our God, for whom we are waiting; and He alone will help us all. Yes here truly is the Lord for whom we are waiting so that we rejoice and be happy in His salvation! The hand of the Lord rests on this mountain!”

(In that day they will say: “Surely this is our God; we trusted in him, and he saved us. This is the Lord, we trusted in him; let us rejoice and be glad in his salvation”).

[12] But Moab (Jerusalem and its evil ways) will be trodden down as straw is trodden down in the dung.

(But Moab will be trampled under him as straw is trampled down in the manure).

He will stretch forth his hands among them as a swimmer extends his hands to swim. He will bring low their pomp as his hands (angels) sweep over them.

(They will spread out their hands in it, as a swimmer spreads out his hands to swim. God will bring down their pride despite the cleverness of their hands).

The high-walled fortress (self-love and arrogance) He will bend, and strike it down level with the earth, into the very dust (greatest humiliation). (Is. 25: 6-12).

(He will bring down your high fortified walls and lay them low; he will bring them down to the ground, to the very dust).'

[13] Behold, what Isaiah prophesied on this spot, on this mountain at the sea, when he came to Galilee that is now coming true before your very eyes! Count all the nations that are represented here, and the thick veil will be taken from everyone's eyes, and to everyone a purest wine without yeast will be given, and whoever drinks it and takes up its spirit into his soul, will have taken eternal life into himself, and will be the same for everyone that is here and that enjoys My word as the purest wine from heaven, and who will get to drink it in the future and will consume it like you in great mouthfuls, their death will also be consumed by Me and they will never more feel or taste death!

[14] Yes, this wisdom is a fat meal, that I have prepared in your nation here on Earth – yes, you are fed and satisfied here with the meat of deepest wisdom and eternal truth.

[15] But now go over there if there is no lack of just and great provision, to the whole world to the lost brothers and sisters and to all the widows and orphans and dry their tears from their faces, and give them richly to drink from this purest wine that I have given you to drink here in abundance!

[16] But the time when you should do such a thing will be shown to you all through My spirit in you. If you then act in My name truly and faithfully, My spirit, My being, will always and eternally be with you all.

[17] From now on you will not have to think what you should say in My name; for at the right time it will be laid in your heart and in your mouth.

[18] The spirit of this wine, which I gave you to drink, will never volatilize from your souls; for it is called eternal truth. Therefore falsehood will never be able to seize a place within you, for in this wine lies eternal truth. The falsehood is death, ruin and an eternal judgment; but the truth itself is life, and I am this Myself in you, and I am in all eternity the truth, the light, the path and the life itself!

[19] Whoever therefore has Me in their heart, has everything; for apart from Me there is eternally no other truth or life! Tell Me now, Murel, above all, if this is all plausible and clear to you!”

12. THE PROMISE OF THE LORD

[1] Says Murel: “Oh Lord! How could that not be clear to me?! For the wine that I received to drink was likewise without yeast like this doctrine of Yours; and I now say to You too that I have completely understood Isaiah this time, for the first time in my life! This spiritual wine had no yeast for me any longer and certainly neither for all those who have taken part in this rich spiritual meal; and from the wine of the prophet which has been fully refined through You, oh Lord, I have now recognized You, oh Lord, quite clearly as well and I now understand how I belong to those who call on this mountain: You, oh Lord, are our God for whom we have been longing, and You now truly help us, and therefore we are helped for eternity! But Moab has also been thoroughly thrashed; it now lies there like empty straw and like the dirt that the worms and flies have gnawed away. Oh, what an unspeakable joy that is for my poor soul which has thirsted after truth for so long, but here was richly repaid for all the efforts that were a burden for the discovery of the purest truth!

[2] Yes, Lord, You alone are our God and Lord, and besides You there is eternally no other! To You alone therefore be all our love in eternity! And also to you, dear brother Philopold, my everlasting thanks; for you first opened my eyes so that I could

see what I otherwise was seeking in vain in all the places and ends of the Earth!

[3] But now a great favor from You, oh Lord, from us all! Since You have let Yourself be found by us, so never leave us, Your children, again, lest our descendents will have to seek You for another thousand years without being able to say: ‘Oh Lord, we have found You again! Oh Lord, we have found You again!’ This we all most urgently ask of You, oh Lord.”

[4] I said: “In My Word, which is My Spirit and My love, I shall from now on remain with the men of good will until the end of the world. You can all be assured of this.

[5] But not ever in this My physical body composed of matter, which I shall finally transfigure in accordance with eternal decree!

[6] For I have through this body taken upon Myself all judgment and death, and this body must for three days be given over to death so that henceforth your souls will have eternal life.

[7] For this My body is the representative of your souls. It must give up its life so that your souls may live, and this given up life will be to the benefit of your souls forever.

[8] But on the third day also this My body will resume life, wholly transfigured, and the abundance of My eternal Spirit will then penetrate you and lead you into all truth.

[9] Only in this truth will you, like My body, be transformed in your hearts and your souls, and you will yourselves take freely and independently the eternal life from the abundance of My Spirit. Only then will you become, be and remain truly God's children forever.

[10] But now you are all only being prepared for it. Listen to My voice and hear My word!

[11] Nobody will ever come to Me in My Kingdom unless he is drawn by the Spirit out of Me. But who is the Spirit? This is the Father of Eternity Who will draw you to Me.

[12] This Spirit has no name, but His essence is love. If you have this, you have also the Spirit – and if you have the Spirit, you have also Me; for I, the Father and the Spirit are One.

[13] Therefore strive for love for God and for your neighbor, particularly to those closest neighbors who are poor and need physical and spiritual help, and you will awake with this love the love for God, particularly if you do not look at the world and its slack judgment; for whoever of you is ashamed of his poor brothers and sisters for the sake of the world and will flee from them in order to seem to have a respectable reputation, he will not be recognized or accepted by Me!

[14] In short, I say to you: Whoever is ashamed of My poor brothers and sisters for the sake of the wicked world, of him I also shall be ashamed!

[15] But whoever will recognize My spirit also in the poor, I will also recognize him eternally as My child! Let that be told to all of you! But now we want to take a three-hour strengthening rest in this place!”

13. THE ESSENCE OF THE LORD

[1] My disciples were probably the first to fall asleep, the Romans were also tired; everyone made a pillow of their arm, lent on the table and slept as if on the softest bed. But our Murel and Philopold did not go to sleep, but instead they withdrew a little and discussed the whole night everything that had happened.

[2] Our Mathael also joined the two and said: “I cannot possibly sleep now after all I have experienced and seen here in the last two days. Just think, three days ago I was still possessed by a legion of devils and was, although certainly unknowingly, the most feared bandit!

[3] Wherever I was suspected of being, no caravan would dare to cross the path, and whoever fell into my hands, certainly did not continue his bleak journey on unhurt! And now I am the son-in-law of king Ouran and co-regent of the great land on the Pontus up to the kingdom of the Scythians! The kingdom reaches from the Pontus to the Caspian Sea over a great mountain range. Is that not a wonder above all wonders?! Yes,

things happen here that no man anywhere else on Earth can understand!

[4] But there is now a great question to be asked, and this consists quite simply of this: Will people understand it and keep it pure, the people who either live very far away from here, or who will live very far away from now according to time? For even if the religion is so pure and true, one will probably consider it to be the expression of a great prophet – but to accept that God Himself in the flesh and blood of a person taught this, that will be a heavy and shaky doctrine, especially since He is supposedly the natural son of a certain Mary, who later became the wife of a carpenter called Joseph! Well, such things have been known manifold among the people, and it is therefore difficult to give the nation the certain human feeling concerning the Lord, although there is no longer any doubt in us.

[5] We are completely convinced that there is nothing in Him which resembles us natural human beings except for His external form alone; body, soul and spirit is God! For one can say: In Him is the fullness of the Godhead in physical form! For He only needs to desire something and it happens in an instant.

[6] The greatest and most tangible proof for His divinity, however, lies in His words and in the angel who constantly stands in His service and who commits deeds before the eyes of all those present that are less explicable for a mortal than Philopold's explanation of the world of stars.

[7] In short, for us, who see, it is the holiest extraordinariness in broad daylight; for we have the screaming proof in greatest abundance!

[8] But this will not be able to happen everywhere or always that way. But I already noticed here that some people still have difficulty, despite all the screaming proof, to see the divine being of the Lord and to understand; and I also saw that the clarifying word always works more wonders concerning the realization of the Lord and His purely divine majesty than the greatest miracle. The reason seems to lie in the fact that we are already so used to the ever puzzling real or artificial miracles in

these days that they actually demand no particular amazement any longer.

[9] In particular in the last circa sixty years since the Romans became our masters the land has simply been swarming with magicians and miracle-workers! The person who is inexperienced in secret magic now throws a true and an artificial miracle quite easily together in the same cooking pot, makes no distinction between true and false – and nor can he, because he is lacking in all the elements needed to recognize it. So it happens very easily then that a miracle can never make the same effect as a clear word.

[10] In brief, one obviously has a greater effect through the correct awakening of human understanding than through any sort of miracle!”

14. THE FUTURE OF JESUS’ TEACHING ACCORDING TO MATHAEL

[1] (Mathael:) “Yes, for us the extraordinary deeds are already a very powerful proof, because we now possess enough awakened understanding to differentiate all that is wrong from what is true at first sight!

[2] For the conjuring tricks of the magicians have been known to us for a long time, and nothing brings much new to light; but these deeds here demand more than simply a magician from Egypt or from Persia, these demand God’s limitless creative power and a never-ending depth of wisdom, they demand the original and basic priority of the divine spirit, whose willpower keeps all the spirits and all the worlds in check like a good horseman reigns in his team of horses who he more or less pulls and forces his otherwise unruly animals to act according to his will.

[3] So the fullest primary divinity is visible, while it can never be visible with the magicians, because it never is and never was there. But we can also accept that our forefathers must have performed many miracles through the divine power in them; for

without the true miracles the false ones would never have appeared.

[4] But now we have once again seen quite perfectly true miracles before our very eyes; but I do not want to be a bad prophet, saying that in several centuries there will be more false miracles in the name of the Lord than true ones!

[5] It is true that it is all in the hands of the Lord; but the following can be fully accepted as certain. First, that the Lord will not always remain physically visible on this Earth among the people and will not stand at the service of the people as at the founding of a new religion with bodily advice and physical deeds; and secondly, He will also give the people more free will than previously before this ever most memorable epoch, which makes even this Earth never pass away and must one day set it in the central point of the heavens.

[6] For a world which He has once set foot on with His own feet must remain for eternal times at least in a transfigured form. But if the people remain in possession of their free will and if they are born into this world always so unknowingly and almost without any intelligence so that their later realizations depend alone on the original external lessons, then we cannot think anything other than that the darkening will come again and the domineering people greedy for a good life will make a ten times greater paganism out of this new purely divine religion which will concede nothing to the one of India!

[7] We will not experience it in our bodies, but as inhabitants of an illuminated spiritual world that it as yet unknown to us we will experience it all the more surely! It will still be swarming with deception, lies, haughtiness, egoism, selfishness, fear, searing, lip-service, hypocrisy, persecution, judgment, revenge and cruelties of all shape and size!

[8] The Lord Himself said that everything must be allowed for the sake of free choice and true education of every individual, without which no one can become a true child of God and can also never enter the eternal magnificence of the Father!

[9] But if the Lord Himself gives us such a prognosis, what should we think other than that it will be exactly as I have now just said?! The best protective means against it is and still remains a clear language with mathematical certainty. For mathematical proof cannot be eroded by the passing of time, it is the same for Indians as it is for the Persians and Arabs, Greeks, Romans and Jews!”

15. WORRIES ABOUT THE SPREADING OF THE TEACHING

[1] Murel says: “High, wise friend! This teaching has more, as far as clarity is concerned in my opinion, than anything based on firm mathematics and thereby leaves no doubt. Therefore I am also of the opinion that this doctrine will never be able to be falsified!”

[2] Mathael says: “It would be desirable; but nonetheless it will not be the case! However, so very mathematically firm it does not stand because of its purely spiritual nature as you imagine! Just think what it cost you before you began to get just an idea about the truth resting within, and before you came fully into the clear!

[3] You were very prepared and enriched through much knowledge and experience, your intellect was like sublimated, and yet you did not understand Moses and Isaiah; it needed some words before it finally began to be light and bright in your heart!

[4] But now think about the people who neither have any higher knowledge nor experience, and an apostle of the new doctrine announces to them this truest gospel out of the light of the heavens! How will such people accept such an announcement?!

[5] Therefore I think that we should mainly ask the Lord to show us how we should teach the word of life with understandable speech actively convincingly, awaking a new life for those who will listen to us! For I deem that to be the most necessary and henceforth the only fruitful one for the prized matter!”

[6] Philopold says: “High friend, dressed in the robe kings are adorned with! You have spoken very well and correctly; but the Lord Himself just made the prediction that we should not have to consider what we will say in His name, it will be laid in our hearts and minds at the right time! If that is certainly and unmistakably the case, then I do not know for which reason we then should ask the Lord again!

[7] But I am of the opinion that we as future spreaders of this doctrine should not go without any miracle working power; for against the raw powers of people only miracles can achieve anything. The person who is two thirds an animal must first be brought to stop and think through a miracle, before one can say anything about God and about the eternal designation of man to him.

[8] With people of only some education a wise word would be enough without miracles in the best case, but in comparison with raw force there is nothing without miracles! All these half and totally savage nations have mostly become half-animals through their rulers and priests and through their false miracles. But they do not understand the word; but a true miracle which must be stronger than a false one, gets them to begin to hold on to the stronger forces, and once one has them won over, one can then start an appropriate school.

[9] This is my opinion, and I also claim that one will always achieve more with a miraculous deed, even with very enlightened people, if it is truly genuine, and one will reach the goal faster than with any refined speech! For even the enlightened person lives in a certain rationale that is false because it is in fact a rationale, and such rationale cannot easily be removed from the soul with mere words!

[10] Let us look at ourselves and ask what tore us out of our justifications! We cannot hide it! It was the works that showed us who He is that performed them!

[11] And so I believe that above all we should ask the Lord for the power to perform a miracle in emergencies!”

16. THE LORD TAKES CARE

[1] Murel says: “Dear friends, without wanting to step on someone's toes in the least or to say that your wishes were not founded in the divine order, I make only quite simply without any unnecessary words the remark that we should take advice purely for the turning of a single hair, while the Lord has already ensured everything certainly for a long time!

[2] There will certainly be darkening about our spiritual sun with time, just as often the dark clouds dim our beloved sun to such an extent on bright days that one firstly has not even a trace of which part of the sky hides the sun, and secondly on top of this it becomes so dark that one must light a lamp at midday in order to be able to see something. But the clouds bear then a fruitful rain and on the next sunny day the fragrant meadows laugh and abound with the blessings from heaven.

[3] And so I also believe that the highest love and wisdom from the Lord about our spiritual Earth will often also allow dull and dark clouds to come over the holy face of the sun of our spirit at the brightest midday of human cognition, in order to make the people all the more thirsty for light. In the loss of light we first realize how great and invaluable the value of the true light of life really is.

[4] The people then soon begin to ask anxiously: Where is the light of life? They sigh and cry and tears, the rain from the spiritual clouds, fall on the furrows of the heavy heart and animate once more the roots of the holy word in the soul that have been atrophied here and there, and we live anew then with the roots and with the newly-strengthened sight we soon see the sun of life again in our newly lit heart and rejoice then to extremes at the new light, which we had to do without for a time in all quarrel and strife.

[5] I say to you: The Lord knows very well what will come on our natural and spiritual Earth, and why!

[6] Therefore our consultation seems to me at least purely in vain. We will certainly receive word and power from Him, if He

deems us to be suitable for His purposes; but we cannot prescribe it to Him through our foolish opinions what He should give us above all and what He should do!

[7] For if we did not know who He is, then we could certainly negotiate with Him like a man of our stature; but since we all know only too well who He is, then that is no longer possible! For in accepting that we are either very foolish or that we now think ourselves to be wiser than Him in the end! Consider that well and tell me whether I have judged well at the base of all bases!”

[8] Mathael says: “There is no longer any question of whether you alone are completely right! But my opinion actually only came from the fact that I realized by myself what was necessary there in order to help humanity to remain with the light of life. But I also realized at the same time that both of you, and particularly friend Murel, have judged much brighter than I. In any case I think that none of us are lacking in good will, and the Lord Himself will do the best! But now, friends, about something else!”

17. THE LORD WILL ALLOW HIMSELF TO BE KILLED

[1] (Mathael:) “How will this story be accepted in Jerusalem? We know the night of the temple, their unlimited domineeringness and greed and the hidden enmity against the Romans. If the Lord now would move towards Jerusalem for once – which was to be expected from some of His previous words – what a face would the temple and the domineering and luxury-greedy Herod make at it?!

[2] I believe that this will have a quite terrible agitation of every type and sort as the most unavoidable consequence in Jerusalem! Then it will either be: let fire rain from heaven or flee from the city of all ruin in order not to be insulted in the most infamous way! But the one will be of as very little use as the other! For where Satan has once built his nest, no doves can be hatched any more, just as any hens in the holes of snakes.

One can do whatever one wants, but Satan will remain Satan as long as the last grain of sand of this Earth remains. What do you think?"

[3] Philopold says: "That, high friend, seems to be a little too high above our horizon of understanding! Everything will be possible to the all-mighty and all-wise spirit of God, and therefore also the taming of Jerusalem!? Look at the proud city of Caesarea Philippi! Where and what is it now, the proud people that began to pave their streets with gold and jewels?! You will find a pitiful heap of rubble! Do you think the Lord would not also let such a thing happen soon to the whoring city of Jerusalem?"

[4] I tell you: in a hundred years one will surely not know the place where the proud Jerusalem once stood! So let us leave Murel's opinion; for the Lord will know best what is to be done!

[5] Nothing should worry us now, than for us to remain in the light of the Lord; everything else He will decide alone and decree in the best way! Do you both share my opinion?"

[6] Mathael says: "Everything is as Murel and Philopold have just said; but I now know something else that you both probably do not know, and I know it from the mouth of the Lord Himself, and because I know it, I also speak to you as I did.

[7] The Lord as a human being will go to Jerusalem at a certain time, and will teach there and perform great signs. The temple will be greatly impaired through this, and will become extremely furious and attempt to seize the Lord and kill Him – an action of the temple which they already have the greatest desire for. And listen! The Lord will let Himself be seized by the temple and be killed physically! Those are His very words.

[8] But He will only remain seemingly dead for three days, of course only as far as his body is concerned, and then He will rise again and destroy all night and its power. He will only then give all His apostles the right power and equip them with all strength of His spirit, His wisdom and love.

[9] His twelve old disciples, who are and have been witnesses of everything, He will certainly send out into the whole world, in order to announce His holy gospel.

[10] But what will happen to us from then on? As we were not witnesses from the beginning, will He give us any of His mercy? Well, that will certainly happen! But what will happen to us then? Both of you have it easier and can somehow laugh at it; but I must leave, perhaps tomorrow or the day after, far from here in the cold areas of the Pontus and will have to lead and rule the crude peoples there and in the future no longer be a witness of everything that will be taught and done by the Lord! Who will tell me then about it, and who will say to me whether my leading of the people will be fully corresponding to the divine will?"

18. CONSCIENCE AND THE INFLUENCE OF THE ANGELS

[1] Here Raphael, who of course was also not asleep, stepped up to the three and said to Mathael: "Do you think that we countless angelic spirits, and here particularly I, are only at the Lord's service on this hill?"

[2] Look, as is now visible before your eyes, we are standing constantly at the ready for the high service of the Lord and carry His will from one infinity to another, and be assured that we will find you quite certainly in your Pontus lands and will give you knowledge of everything you need to know according to the order of God! Happen what may, you, if you keep a firm will, will be given knowledge about everything that you need in an instant, and in the meantime you need nothing else.

[3] But if you as king went over to the usual ruler's arrogance and turned away from the Lord in this way and also from us, then surely you would learn nothing more about the kingdom of God and His immeasurable mercy!

[4] Thus, if you concern yourself with nothing other than remaining in the mercy and full love of the Lord, everything else will come to you of its own accord!

[5] If you had been able to convince yourself of everything that the Lord will perform personally on this Earth in the future and you would then nonetheless let yourself be enticed in some way by the world, everything that you have seen and heard would then be of no use to you as if you had seen and heard nothing at all! But if you continue to remain in the mercy and love of the Lord in that you not let yourself be deceived by the world, but instead you love the Lord above all else from now on and your neighbors all as yourself, then you will nonetheless be initiated in everything that the Lord will ever do, even if you were in the furthest and strangest world – in as far as that is demanded for the salvation of your soul. For not everything that the Lord wants and commands in the whole of eternity is necessary for the salvation of your soul!

[6] Behold, the Lord gives orders for something on each of the countless worlds that has to happen; but such a thing is suitable only for one world, for which it has been designated and that is not suitable for the salvation of your soul at all! The Lord has also got some things to order for the maintenance of this earth which do not affect you at all; but what He orders for the salvation of the human soul will not be withheld from you! Are you satisfied with that or not?”

[7] Mathael says: “My noble friend from God’s heavens! I am fully satisfied with that and need nothing more than just this thing that I am admonished by you if I go astray in the least from the Lord and from His order through some circumstances! For a push at the right time is worth more than a whole world of the greatest treasures!”

[8] Says Raphael: “This too would always happen without you demanding it. For look, every person has a spiritual organ in his heart, which always remains open to us angels and to God and is completely accessible! This organ always represents the simple concepts of good – bad, true – untrue, right – wrong.

[9] If you in future do good, true and right, the agreeing and good part of the organ will be touched by us, and in you the

rewarding feeling will be created that you have done and spoken well and correctly.

[10] But if you have ever acted or spoken wrongly, the opposite of the organ will be touched by us, and a fear will seize you and tell you that you have stepped out of the divine order. And this organ is called in the moral speech quite simply the conscience.

[11] You can rely faithfully on this voice, it will never deceive you! It had only to be that someone let this organ be dulled so that in the end does not even perceive a too material touch of ours; then it would be as good as lost with the spiritual part of the human! But that will certainly never be the case with you, because you have already made too great progress in the mercy and love of the Lord and the Lord has formed you quite new and organized you along with your companions. Your soul is truly still the old one in which the love of the Lord began to rule as His spirit very powerfully, but your old, bad flesh has been changed by the Lord so that it does not press your soul.

[12] You would merely have to be firmly determined to apostatize from the Lord, then your flesh would become brutish as was once that of Esau, who against his father's will took more pleasure in hunting for wild animals than in the tending of his father's tame herds. But also such brutalization is with you impossible because your soul is already too mightily and all over penetrated by the spirit of God's love.

[13] Within a short time your love for the Lord will through the exercise of neighborly love change into the concentrated essence and form and become fully united with the soul. Then you will be reborn in spirit and in truth and enter into the spiritual marriage with the primal love in God and thereby also become united with it.

[14] Thereby God's love for you will also become substantial and take form, and you will then always be able to behold God and speak to Him. And the Lord, as He is now physically visible and perceptible to your heart, will be and remain forever your guide and teacher. And it will indeed be no longer possible for you to turn away from the Lord in your heart and cognition, for

you will then, as a true son of the eternal Father, in your volition and cognition be completely at one with Him. – Do you understand that?”

[15] Says Mathael: “Yes, indeed I do understand it and my mind is at rest about everything.”

19. THE METEOR

[1] But while Mathael wanted to say something more, a big and very bright meteor flew quite low and caused its own very audible whistling in the air through the fast flight; for it was only about eight hundred fathoms away. Behind the meteor a long tail was visible which seemingly followed the flying meteor. All three were alarmed at the sight and asked in the greatest hurry the angel what that had been.

[2] But the angel, instead of giving the three an answer and explanation straight away, dashed after the meteor and brought it to the three in a few moments as a somewhat plump ball of two and a half fathoms in diameter, placed it on a free spot and then said to the three, “Well, come here then and observe this phenomenon without fear; no one of you will have a hair bent or singed!”

[3] The three rise and near with great modesty the still brightly shining meteor. Near to it they notice a very strong smell of sulfur, and the whole, significant lump looks like brimstone close up, and bluish-white flames shoot out of the great pores and cause their own hissing sound and slight whistles and crackling noises. Some little flames are still very bright, but others are already dull.

[4] Only now Mathael asks the angel again: “Well, what is this then, how and where was it created? It seems to be quite a firm mass and must have a great weight for our human strength. Go, dear, heavenly friend, explain this to us a little!”

[5] The angel says: “This lump was still part of the sun half an hour ago. Through a great fiery crater, in which things were vibrating violently, it was thrown out along with many others

with an incomprehensibly large force into the great space. It was directed towards this Earth quite by chance. With more than lightning speed it flew through the ether and reached already behind the continent of Europe the atmosphere of this Earth, which at the beginning it only stroked the surface of. When it at the next moment however sank deeper and found a great resistance in the constantly denser atmosphere of this Earth, its speed of flight was greatly reduced; until it came to this region, it was covering only twenty hours' journey in four moments. When I caught up with it, it was nonetheless almost over all of Asia and would have fallen into the great sea in ten instants; but the Lord wanted you to also receive an explanation and didn't want you to immediately believe that an evil spirit was flying over the Earth in order to cause harm to you and your fellow man. Now you have the evil spirit before you and can learn from it that this is a very natural occurrence between the great objects of space."

[6] Murel says: "But how did it happen then that it shone so brightly in the air, and here it is becoming duller and duller in its shine?"

[7] Raphael says: "The strong light is caused by the abnormally fast flight through the air; it rubs powerfully against the particles of the air and presses them very strongly, because they cannot get out of its way fast enough. But the air, as it is here, catches fire, when it is too strongly pressed or pushed; and because the air on the whole path of such a meteor catches fire immediately, then also at the position of such a meteor it is always bright as lightning. Finally as behind the fast flying meteor a vacuum is created whose walls are still fiery excited, one sees behind the meteor also always a decreasingly glowing tail which in itself is only an apparition and no reality.

[8] Just feel this mass, how glowing hot it is still, and you will convince yourself very easily and completely what I have just explained to you! I can give you another proof in quite a natural way, because such an experiment is possible for me. I will take one of these stones and throw it through the air with lightning

speed. The spirits that serve me will bring it back here again after a few moments. Then you will see for yourself how this only several pounds heavy stone immediately will glow just as bright as this meteor shone before.”

[9] Here Raphael threw the stone with the most terrible force into the air and the spirits at his service drove it for a few moments with more than lightning speed in a circle only a few fathoms high in the air. Besides a strongly whistling noise the stone shone as brightly that the whole area round about was lit up as on the brightest day and the three actually saw only a circle shining as bright as the sun because the motion of the stone was too fast for a human eye to perceive its progress.

[10] After a few moments the stone was laid on the ground again by the serving spirits quite peacefully before the three amazed observers, still glowing extremely, and Raphael said: “There you have the fast and very easily performed experiment before you now; do you find a difference between the artificial and that natural meteor?”

[11] Mathael says: “No, quite the same occurrence; only the volume was of course different! But a question nonetheless rises in me, and that consists of this: that it is certainly possible for you, who already had given us some tests of your indescribable skill and power, to throw a stone with the most unbelievable force and speed so that the air also begins to burn by the enormous speed of the stone and the stone itself must soon start to glow – you are in addition one of the most powerful angelic spirits, who could play with the whole worlds as we play with hazelnuts and even throw a sun in one moment in such a depth of the endless creation that a bolt of lightning would have to travel for a hundred thousand times a hundred thousand years in order to reach it! For such an experiment you have certainly been given by God the strength and power that is incomprehensible for us; but how can the sun as a simple natural body develop such a power out of itself?”

20. THE NATURE OF MATTER

[1] Raphael says: “Oh, do you think that there are no ministering spirits in the sun? I tell you and also you two others: neither in the sun, nor on this Earth does anything happen without a ministering spirit; for everything that you see and touch is basically all spirit. The crudest matter even is spirit, soul – but only in judgment (an organized condition). If you insult the spirits that rest in the deepest judgment too much through flight, push and pressure, they will soon let their strength and power be felt!

[2] Look, the air is certainly something very soft and very tender; but if it is brought out of its balance by a too powerful push or pressure and disturbed too much in its rest, it rips the thickest and strongest tree trunks out at the roots, makes the Earth quake, lights a thousand bolts of lightning and becomes the most fearful element!

[3] But who rages so fiercely through the air then? The spirits and souls under judgment resting in it and actually composing it!

[4] If you beat with two stones very heftily against one another, the spirits trapped in them will soon let themselves be seen and the whole mass of stone, no matter how hard it may be, will be destroyed into the tiniest little pieces of dust, at which opportunity there will be no lack of fiery appearances!

[5] Take water and set it under the greatest possible pressure! First you will produce a lump of ice, which will destroy the strongest container holding it; you could put the ice under even greater pressure and it will suddenly dissolve in fiery steam and destroy with the most terrible noise and crackling everything trying to contain it!

[6] As long as the spirits and nature souls confined in the appearance of the matter are not offended, they rest peacefully as if dead and let much be made out of them; but once they are woken out of their ordered rest too much, woe betide those who are nearby!

[7] It is quite easy to recognize the presence of spirits in matter. Whenever they are coerced into an extraordinary activity, you will observe a glow which varies with the strength and intensity of their spiritual activity. The stronger the glow, the more forcible is the activity of the spirits aroused in a certain matter.

[8] The sun's fiercest light, therefore, is proof of how active the sun's air spirits are, particularly on its surface.

[9] From the intensity of the sun's light you can form a vague idea of the violence with which such a lump is ejected by the sun during its great eruptions, when the spirits of its matter are aroused to the greatest agitation and activity.

[10] Yes, I assure you: In the womb of the great sun there are not seldom eruptions that manifest a force which would play around with lumps the size of this earth just as easily as on this earth the wind plays with chaff. And, thus, you will find it all the more comprehensible how and with what ease this lump out of the sun came down to this earth."

[11] Murel says: "But if undoubtedly so, then this lump is in the end of immeasurable worth and one should bring it to a museum as something extraordinary for eternal memory!"

[12] Raphael says: "Then you would have to put the whole Earth in a museum; for the whole Earth is just as much from there as this lump is!"

[13] Murel says: "If that is so, what is then to be considered of the story of creation by Moses?"

[14] Raphael says: "In this respect you should turn to friend Mathael! He knows this topic in and out; Philopold also has very significant knowledge of this!"

21. MATHAEL MEETS THE SPIRIT OF ABRAHAM

[1] Now Murel asks Mathael the same, and he says: “What Moses says about the creation has actually nothing to do with the creation of the world, but instead only with the formation of man from the cradle until his perfection; thus also the foundation of the church of God on Earth until these days is insinuated right on until the end of the world.

[2] By „heaven and Earth“ we are to understand the new Earthly human right from his birth onwards. The ‘heaven’ describes his inner, hidden, spiritual capabilities, and the empty and void ‘Earth’ describes the newly-created man, who is hardly aware of his own existence – the first stage of a human.

[3] With time the child reaches self-awareness and begins to dream and to think. That is the ‘Let there be light’ in the human, so that he knows that he exists – the second stage.

[4] And so it goes through all the other days of creation until the rest of the completion of man! Tell me whether you are beginning to understand any of that!”

[5] Murel says quite amazed about the biblical wisdom of Mathael: “No, high friend, this wisdom I would never have sought! Ah, in this way that I now recognize to be the only correct one, I would like to have the whole Scriptures explained to me! Yes, there is a lot there until the human soul has reached this depth of wisdom! But how did you get to it all?”

[6] Mathael says: “My friend Murel, there is no question of that any longer in this spot where we are now! The Lord among us – here an angel from heaven who was sure witness of all material creation! I myself was already a scribe from my youth in the temple, from which reason I was sent as an apostle to the Samaritans; but before I could yet speak a word with the Samaritans, Jehovah thwarted my plans: I ended up among terrible bandits and had to become a terrible bandit myself in order to survive.

[7] But since I saw myself as left alone so powerfully by God, without being able to find a reason for it myself, it annoyed me

very much. I became an unbeliever in the beginning, all the Scriptures became for me the work of man; but I was soon taught otherwise through a strange occurrence.

[8] A man full of bitter seriousness came to me one night as I kept watch alone before the horrid den of thieves. I instantly went through him with my sword. But he said: make no effort with your pitiful weapon; for no mortal's weapon ever kills an immortal spirit! I am the spirit of Abraham and I ask you why you want to leave God and persecute His name!

[9] I, Mathael, said then, full of anger: Why did God persecute me first, since I was sent in His name to the Samaritans in order to win them all for the temple!? My intention was honest and fair before God and before all men, because it was honest and fair in my thoughts. God has since the beginning of my existence given me only my conscience as judge, and I lived justly before this inner strict judge. I myself did not send myself to the Samaritans, but instead the high priest as the representative of Aaron and Moses.

[10] Was it unjust that I was sent to the Samaritans, then God's wisdom would not have needed to chastise me, but only he who sent me; but since they seized me, the innocent one, I am from this moment on an enemy of Jehovah, whose apostle you seem to be to me!

[11] Then the spirit spoke, looking even bitterer: Do you know the power and anger of God? How will you, powerless worm of the dust, defy the all-powerful God?! Can His power then not seize you and destroy you in a pitiful way as if you had never been there?!

[12] I said: "It can certainly do that; for I can only eternally curse such an existence as I now have! If I no longer exist then my just anger and fierceness against it has an eternal end!

[13] The bitter, serious spirit said however: You cannot order God to destroy you! He can torture you, eternally, with the most terrible pain and anguish, and it would then be seen how long you would offer defiance to the all-mighty power of God!

[14] Then I said full of glowing anger: God can do that if it gives Him a particular pleasure to torture a creature simply in order to show it His omnipotence! But I swear to you, you bitter serious spirit that God will eternally never bend my mind with all the tortures He can think up, even a thousand times more powerful than He is!

[15] With goodness, tenderness and provable justice He can do everything with me, He can make me a lamb of lambs; but with His anger to a devil of devils! Until now the omnipotence of God has only given me a tormented life, for which I will never thank Him; perhaps it will occur to Him to be more merciful to me and to make good to me what He broke in me in a almighty caprice, and then I will also be thankful! But, as things now stand, I am Jehovah's most decided enemy! For in His name I moved from Jerusalem to Samaria very seriously in order to announce His honor and praise there; but for that He let me be seized and overwhelmed by devils!

[16] It may well be that my sending there was not pleasant and pleasing to Him! But when He could show the false prophet Bileam through this donkey, why not me and my companions through this donkey of ours, which carried us and all our baggage?! Why did He deliver us to the devils in their claws?!

[17] Give me an answer, or out of my mouth a curse will hit you, the like of which has never been spoken over the face of this Earth! Then the spirit disappeared and I fell to the Earth unconscious!"

22. COMMUNICATION WITH THE LORD IN ONE'S HEART

[1] (Mathael:) "From this point in time onwards I lost the clear self-awareness, and as much as I can remember now, my body was taken into the active possession of the most evil spirits, and I became a terror to the whole area! My flesh was not pierced by any lance or spear, and the thickest shackles fled from my hands like chaff! The fight with one or a thousand people was all the

same to me; those who took hold of me were very evilly dealt with and many were killed! Yet my soul knew nothing of this.

[2] Due to God's will we five were recently captured by the Romans and brought here the day before yesterday. Here the Lord freed us from our great torment. My soul became the only fully intelligent inhabitant of my flesh again, and Moses was in it as before. But the Lord enlightened all the wrong paths that my heart had taken – and listen! – I only now understood Moses and the prophets!

[3] If Abraham's spirit now came to me, I would certainly speak quite a different language with him than about five years ago! I cannot give you the exact time but certainly several years have passed. Now you know how I came to understand the Scriptures!

[4] It is true that I wish no one to take my path in order to understand Moses, because there is now an easier one; but because you, Murel, have asked me how I came to understand the books of Moses, so I had to show you my sad way, and you can now imagine the rest yourself quite easily!

[5] The other and infinitely easier one is now the mercy of the Lord which can give you in a few moments what I have achieved on the thorniest path.

[6] But here stands the angel of the Lord, ask him, and he will show you how very truly I have now disclosed to you the fate of myself and my four companions! What do you say now to all that?"

[7] Murel says: "Oh, friend Mathael, you have borne a terrible amount and had a courage which is to be sought in the world! You were a devil, it is true, and yet your heart was not ruined, since it demanded truth, justice and love, and because it demanded that, it received also what it had demanded; for the Lord does not let any decent heart be destroyed!

[8] But why did the Lord take you to task so harshly?! For I cannot imagine then at all that the one and only reason for such a rebuke was due to being sent to Samaria to convert the

Samaritans to the Jewish faith! Something else must have been behind it all!”

[9] Mathael says: “Certainly, but I know nothing about it even today, and honestly speaking – I didn’t have any desire about it; but now I would really like to have a little light about it! Our Raphael could certainly shed light on it for us if he was in a good mood!?”

[10] Raphael says: “It never depends on me or my mood, but instead only on the will of the Lord; for my existence is nothing but the pure will of the Lord! Turn to the Lord in your heart and your request will certainly be fulfilled!”

[11] Mathael says: “That would all be fine if the Lord was not sleeping; but He is now asleep, and it would certainly be very inappropriate to wake Him for this!”

[12] Raphael says: “You too are still a little weak! His body truly sleeps now a little; but His soul and His eternal holy spirit never rest! What would happen to the whole of creation if the Lord forgot about it for even one moment?! It would be the end of everything in a split second. No sun, no moon, no star in all the whole eternal infinity and no Earth that bears you would exist any longer, nor any angel or man would be able to maintain themselves on their own!

[13] Everything that is, is permanently maintained by the all-powerful, eternally same and unchanging will of the Lord, without which no existence is imaginable

[14] If things are so and cannot possibly be otherwise, how can it occur to you to think that He could ever sleep and thereby in sleep not be conscious, which the infinite creation needs in every moment of its being.

[15] The Lord knows most exactly what you are now thinking and what you want. Since I know it, the Lord must have known it long before, because otherwise I could not possibly know it! For everything that we angels know and realize, we know and realize only through the Lord. But now I know about all your tests and hard trials; who otherwise but the Lord alone could reveal it to me? Not you, or the mouth and mind of another

spirit, because I could not hear such things without the mind and will of the Lord!

[16] But as I now understand, realize and know everything alone through the Lord, so can you also – but certainly only in as far as you are capable of it in your heart!

[17] Therefore ask the Lord in your heart, and we will see whether an answer is laid in your heart!”

23. CAUSE OF MATHAEL’S SUFFERING

[1] Here Mathael placed the aforementioned question in his heart on Me, and I immediately laid the following answer quite openly in his heart, which he immediately spoke loudly to the three: “The Lord was with the Samaritans who had separated themselves from the poisoned teachings of Jerusalem and had turned back to the pure teachings of Moses and Aaron. You, Mathael, however, were a well-experienced, powerful speaker and had an unbending sense in what you had heard. The Lord knew it and saw that you would have caused Him great damage among the pure, believing Samaritans if you had come into didactic contact with them. Therefore the Lord let you and your companions come among the most infamous highwaymen, knowing well that you would not get free of them before your stiff sense had been made quite soft and bendable. As long as you were a fellow robber in full consciousness among the other robbers, your sense did not want to bend at all, on the contrary you had created a very crafty plan and have brought the about fifty robbers along with their wives and children to a point where they developed sympathy for the basically false doctrine of Jerusalem, because they found in it even assurance and a sure asylum for their thievery.

[2] When you had come so far with them as to attack Samaria the next day as the leader of fifty-five apostles (including yourself) for the well-being of Jerusalem and yourselves and to carry out the teaching of Jerusalem with the most merciless strictness and to make every opponent face the sharpness of

your sword, then the Lord allowed you to be admonished by the old spirit of Abraham.

[3] But since this appearance also could not change your mind, only then did the Lord allow your soul to be hidden in the flesh, but for this your body was taken captive by many devils. Since then you were terrorized the area along with your companions!

[4] Even your fifty robber apostles fled from the area and became decent people, and because they saw very well what terrible things had happened to you and your four companions – because of the vicious conversion plan of the Samaritans – they also gave up every intention to convert the Samaritans for Jerusalem.

[5] And so the Lord had made a very effective and healing blow through your highly disordered calculation and let you remain shackled in the courts of hell until a guidable sense had taken hold in your soul.

[6] But the Lord also knew where your soul came from, and how and why it was so rigid, and therefore He let such bitterest things happen to it, because it could never have been corrected in any other way.

[7] In a far distance there is another Earth (world) among the planets that circle this sun, which until now hardly any astronomer's eye has seen. On this Earth (Uranus) there are very hard-headed people who cannot be distracted from a plan or intention that they have once made until it is realized. Even from there, souls are placed on this Earth in the flesh for the achievement of the childhood of God and they keep very much of their stubbornness of thought.

[8] But you are in a certain way such a foreigner on this Earth, as according to your soul you come from that world and were therefore so strong-minded and unyielding in your intentions.

[9] In order to make your soul flexible and to form your other-worldly nature of your soul so that it was receptive to the correct and freest truth from God, in order to be able to enter the divine love and through it into the fully true childhood of God, this way was the only true and effective one.

[10] You had to obtain a certain maturity in the hell of spirits and souls of this world, just like the souls of the children of this world, you had to go through the narrowest gate in order to be able to rise to the higher region of life as an ennobled sap of life. You now stand as such before God, the Lord of all life.”

24. THE REASON OF THE LORD’S INCARNATION

[1] When Mathael had spoken the answer that had been laid in his heart before the three, he himself was amazed at such truth in himself and the inner speech that had never been felt so clearly before.

[2] But Raphael said to Mathael: “Do you now see how awake the Lord is, even if He now sleeps in the body, and how you now heard the speech of the Lord clearly and distinctly in your heart and then spoke them out loud with your fleshly mouth!? You see, in this same way we also hear the Lord’s word and will alive and actively in us, and in such a way that we are then also entirely His word and His will! But if we are that, we are also as His word and His will the completed deed itself, therefore word, will and deed all in one! Do you understand that, friend Mathael, now purely and clearly?”

[3] Says Mathael: “Although one is aware inside of a certain reassuring belief and imagines one can now easily understand everything, immediately something else crops up of which one has never dreamed before. I can see from all this that there is such an immeasurable abundance and depth in divine wisdom that no spirit will ever be able to grasp it fully. We shall, therefore, have incessantly to learn and comprehend new things in plenty. And that is quite good so.

[4] Truly, I would not at all be pleased if I knew everything now as clearly as the Lord Himself. If in the whole of infinity there were to be nothing unknown to me, I should soon become bored with life. Yet there is such an endless number of densely veiled things with which we could never finish in eternity, and I must now frankly admit that I would not regard God's bliss as

envious if we, as His created beings and children, would see everything as clearly as He Himself, and His eternal and infinite total wisdom must turn into the most horrible boredom if He had to use it merely for Himself.

[5] But He filled the endless space therefore with countless works which correspond to His endless wisdom and power, and created thinking beings also endowed with much wisdom. These, constantly moved by such a depth of wisdom and power from God, investigate and wonder at the same time the divine depth of wisdom and power of the Creator, and at every revelation they are brought to further amazement and worship and to the most intensive love!

[6] Well, this alone must be for God the real bliss. For Him, as the Creator and Father of angels, worlds, men and children, this alone must be the greatest delight, namely, to give ever more bliss to all those who more and more recognize and love Him and His words!

[7] In order to prepare an all the greater holiness for us people of the Earth, for you angels of all heaven and for all creatures of the whole infinity, He came Himself as a person to this Earth in order to reveal Himself as a person Himself with flesh and blood like a human to the others. Friend, being or angel of eternity, or person as I am, the Lord does not do it just for our sake, but for His sake as well; for over time He would be bored to death if in His omniscience then had to acknowledge that He as an extremely formless, eternal, if also most complete intelligence could never be seen by His created beings and even less spoken to and thus would have to remain unrecognized!

[8] Would it not be utterly sad for an earthly father who had for instance twenty very lovely children, but all blind and deaf, to whom the most loving father could never speak a word and show himself as a man? Just imagine such a relationship: An exceedingly well-to-do father with twenty children of both sexes and of a very handsome appearance, but all deaf and blind. Question: Would not such a father spend enormous sums so that his otherwise lovable children might become able to hear

and see? How sad will he be when he finds out that there is no remedy in the whole world to give hearing and sight to his children!

[9] Well, we humans are seeing and hearing for one another, it is true, and have great pleasure in one another – sometimes even more than is necessary – so that we even can forget the creator; but the holy good Creator, the very wisest Father, would have to do without this holiest pleasure forevermore to be ever recognized, heard and seen by His children! That would not suit at all an eternal Father full of the highest and purest love for His children!

[10] In Him is certainly the greater longing to see us, His children, in the state that makes us capable according to His order to see Him, to love Him personally, and to confide in Him without fear for our existence – than to see in us His children who have no understanding of the primal essence of the eternal Father.

[11] Therefore, my claim is not too far-fetched when I said: the Lord has not only for our sake, but also for His own, put on flesh and blood and thus come down to this earth to us, His certainly still very uncouth children. He had been planning for eternities what He would do; yet we are now witnessing the realization of the eternally great plan. – Tell me, Raphael, whether I have judged rightly or wrongly!”

25. THE IDEA THAT GOD WILL GET BORED

[1] Raphael says: “Not you, friend, made this judgment, the Lord Himself laid this judgment in your heart, and therefore it must be right!”

[2] Says also Murel: “Everything that is heard here is wholly unlike this world. And yet, pure human reason cannot object to it. Our boredom if we should suddenly become wise and omniscient like God and, on the other hand, God's boredom in the after all imaginable situation where He would never be perceived, felt, heard and seen by His created beings, children

and even angels – these truly are two opinions and possibilities every deep thinker must necessarily respect. Certainly, no templar has ever dreamt of it; yet it is true. No matter how I now think and reason, I cannot find any objection to it, although the expression 'God's boredom' sounds somewhat peculiar. But no matter how I look at it, it remains true, and very true at that. I just remember another very fitting example for this new truth which I have to tell you!"

[3] Says Mathael: "Brother, out with it at once! For we can only expect something real, good and for this matter useful to come from a mind enriched by so many experiences!"

[4] Says hereupon Murel: "Not actually because of that, but so that you should see how I have understood all this. I imagine a man endowed with all wisdom and all alone on God's earth. He would certainly try to communicate with other people, provided they were there. He searches all over the earth to its remotest corners, without finding a living and thinking being. His great wisdom becomes a burden to him, for whatever he does and creates is recognized and admired by no one. How would such a man feel after a greater length of time? Must he not despair? Would not the most horrible boredom consume him?"

[5] How indescribably good he must feel to come, finally, upon an ever so humble maid or a coarsest servant. With what indescribable love would he cling to such a find.

[6] Oh, there it becomes obvious what one man means to another and what bliss there is in doing good to the neighbor

[7] What a terrible fate would it be for a lonely man not to be able to find another man on the whole earth to whom he could do good! For that reason love is a purely heavenly life element because it must make men utterly unhappy not to be able to actively communicate with others!

[8] Of what benefit would the moving tone of his voice be to a singer, of what the sound of a well-tuned harp if he had forever to listen to it alone?! When a lone bird in the woods hops from tree to tree, through certain plaintive sounds searching for his like but not finding it, it becomes frightened and soon stops

singing, becomes sad and soon leaves the forest which to it is deserted and empty.

[9] Even the animal has enough love to evidently long for its like, how much more, then, a human being endowed with deep feeling, mind and reasoning power! What good would be to him all the great capabilities and talents if he could thereby benefit only himself?

[10] Following my observation I can quite reasonably assume – that is, according to our human concepts – that the Lord God would certainly in the end become terribly bored, although he had the whole of infinity full of wondrous worlds without, however, a being which recognized and loved the One Who created it out of His love, and had a great delight in the countless wondrous works of His wisdom, power and strength. But in order to be recognized and loved, the Creator must come to meet the created being, and the Father the child, and reveal Himself to it in such a manner as to make it possible for the created being, and especially for the child, to recognize the Father as such.

[11] If this condition is not met, God has created angels and human beings and everything that exists in vain. He would forever remain alone and His ever so beautiful creatures would know as much of Him as the grass knows of the one who cuts it and dries it into hay.

[12] Yet God has always in the most suitable ways clearly revealed Himself to His created beings who, endowed with all reason and intelligence, are striving for the true freedom of life, and has prepared them for this His coming. With this coming all that was promised has been fulfilled: The beings behold Him in the flesh and blood just as themselves; He walks among them like a man and as Father of eternity teaches them to recognize their great and eternal destiny.

[13] In this way everything is now in the best order, and it now depends solely on us people to apply the recommended measures painstakingly so that the great twofold goal is reached, namely: The child has recognized its eternal, true Father, looks

at Him exalted with loving eyes and is delighted in Him beyond measure; and the Father also is delighted beyond measure because He is no longer alone but in the brightest light among His children who recognize and praise Him, love Him above all and again and again marvel at His wondrous works which they highly admire, praising His infinite power and wisdom. And that must mean, for both the creator and the created being, an abundance of bliss. And that must then be filled with bliss for the creator and for the creation! – Have I judged that falsely or correctly?”

26. RAPHAEL’S QUESTION CONCERNING THE FULFILLMENT OF THE PROMISE

[1] Raphael says: “Quite perfectly, so it is and not otherwise! But you did not create that out of your flesh and blood, but instead out of the spirit of the word of the Lord. But it is enough that you now know such a thing! But what you now know in this sphere, keep with you! For in order to understand that, it takes souls like yours; for the others it is enough that they recognize God and love Him as Father above all else. But if you ever find truly great souls, however, you can then announce what we have just been talking about for the last two hours. But now, dear friends, something else!

[2] You will often have the opportunity on your ways and paths as workers at the kingdom of God that your disciples will ask you urgently and say: Your teaching is truly very eminent, beautiful and touching; but the prophecy that you made to us has still not come into any fulfillment. We should hear the voice of the Father in us, yes, it was even prophesied that we would see and speak to the Father; but we have so far not experienced any of that. If your teaching contains the truth, then your prophecies that you made to us must also be true. We observe everything, and still we feel nothing of the fulfillment of a prophecy made to us! Give us reason and answer, and tell us faithfully and openly why your prophecies to us do not

and never want to come true! – What will you say to them in this case?”

[3] Here all three raise their eyebrows and Murel says: “Friend, if we make prophecies at the most faithful word of the Lord and our disciples follow and the teaching in deeds, the Lord may then naturally not leave us in the lurch, because otherwise it would obviously be cleverer not to publicize the teaching than to incite the people against it!

[4] And I would even like to make the honest claim here that similar divine neglect was always a very significant reason for the fall of religions! For the prophecies made were for some hidden reason either not fully and very often not at all put into fulfillment for the believers. Now the teachers had to seize artificial means in order to not be mistreated by the nation! That soon turned the nation’s sense towards the outside and there was then no longer anything spiritual that could be done with a nation that had once been deceived.

[5] The Lord should no longer do that to all His people who spread His teaching; He should no longer leave them in the lurch and particularly in moments when His prophecies have established as certainly true as the main proof of truth and divinity; for I at least would rather be a meanest sweeper than a viciously tortured Jeremiah! And it would be nothing for the existence if one as such could be of use to someone; but there can eternally be no talk of any use, if one only becomes a nuisance to humanity!”

[6] Raphael says: “But, dear friend, you are getting away from what I actually asked you in your enthusiasm! The Lord will always and forever do what He promised for His people; but it only depends on whether you know the exact conditions according to which the Lord lets the prophecies be fulfilled!

[7] For it can often depend on a detail with a person, for whose sake a prophesy, once made, does not come into fulfillment; then you must know exactly as true teachers what the disciple is lacking, for which reason he cannot become a master. And look, that pertains to the question I asked you before!”

27. THE KINGDOM OF GOD IN THE HEART OF MAN

[1] (Raphael:) “But since I see that you cannot answer the question that I gave you in any case, I will then answer it myself in a way that is comprehensible for your awakened understanding. But you must remember well my answer and write it deeply in your hearts, for much lies on it, yes, finally everything, so that you know the circumstances most accurately which are necessary for the full childhood of God because it must be necessary for the unchanging divine order.

[2] You know that every person must form and transform himself according to the recognized divine order, quite independently from the omnipotence of the divine will in order to become in this way a free child of God.

[3] The recommended powerful and thereby most effective means for this is love for God and to the same degree the love for your neighbor, be he a man or a woman, young or old, it’s all the same.

[4] As a partner of love stands true humility, tenderness and patience, because the true love cannot exist without these three attributes and is no true and pure love.

[5] But how can man experience in himself that he resides in the pure love quite faithfully according to the divine order?

[6] Let man put himself to the test whether he is urged in his heart to give with a glad heart and abundantly, completely forgetting himself, when seeing a poor brother or a poor sister or when these come to him for help. If he feels this within but, of course, in earnest and in full truth, he is already mature and ready to be a true child of God, and the made promises awaiting such a prepared child of God begin to become a reality and show up wonderfully in word and deed, and you will thereby as teachers appear justified before your disciples.

[7] But those disciples for whom the prophesy will not come true will direct themselves accordingly and have only themselves to blame if the prophesies made to them still do not

come into sight; for they have not yet opened their heart enough to the poor fellow man.

[8] The love for God and the willing following of His recognized will are the proper element of the heavens in a human heart. They are the chambers and rooms of divine spirit in every human heart; the love for one's neighbor however is the door into this holy room.

[9] This door must be opened so that the fullness of God's life can move into such a room, and humility, tenderness and patience are the three wide opened windows through which the holy chamber of God in a human heart is illuminated most brightly by the most powerful light from heaven and warmed with all the fullness of life from heaven.

[10] Everything therefore depends on the free and cheerfully generous love for a neighbor; the highest possible self-denial is the revelation of the prophesy itself. There you now have the correct answer to the most important question of life. Think about it and act accordingly, and you will be justified before one another, before your brothers and before God! For what the Lord does now himself, people will also have to do this in order to become similar to him and so His children. – Have you understood all this?"

28. TRUE SPIRITUAL LIFE

[1] When Raphael had finished his speech through Me, the three were massively amazed, and Mathael said: "We understood these truly vivid holy words well and also for the first time completely what David wanted to say when he spoke in his divine Psalms: „Lift up your heads, o gates, and be lifted up, o ancient doors, that the king of glory may come in!" But the living fulfillment! Oh, where is this written then?! What is needed in order to carry that out in life!

[2] One certainly gives a poor man something and one is then not sorry for the small change which one had given to a needy person; but reason much more than any feeling of love for one's

neighbor drove this action! Oh God, how far is the person from the goal through his reason and through his cold judgment devoid of all love! Whoever gives something to a poor man with true love for a brother and neighbor and then also has a correct humble joy in having done one's best for the brothers and sisters in the name of Jehovah, and constantly has the desire in himself to do even more good and to make all his poor brothers and sisters as happy as possible through all friendliness, advice, word and friendly deed, yes, how immeasurably high stands the soul and spirit of such a person before the Lord God! But where do we still stand with our hard hearts and small gifts of reason?!

[3] Oh friend from heaven! You have cleared things up for us with your question and answer! Now we know very clearly where we stand and what we are! Lord! Awake our hearts and light them in the true and living love for our neighbor, otherwise Your whole purely divine teaching of life is nothing but a vain, moral, aesthetic game of words without power or effect!

[4] Now I see also my whole way of life until this point of time; it was basically a misguided one, and I could therefore never reach a goal!

[5] Only now I begin to recognize the actual true path, and I now know what the prophecies and their fulfillment consists of. I now know what I am lacking and what will be lacking for those who will not see the prophecies fulfilled despite accepting the divine teaching, and how they will be brought to the correct path; but besides I also see that I will still have to do a lot for myself in order to come into the fullest order!

[6] Truly we have a great advance in the area of faith, because the Lord Himself is walking among us here, teaching us through word and deed – so the whole of heaven also stands wide open to us, and God's angels are teaching us the wisdom of the heavens and the eternal order of life from God; but the formation of the heart is nonetheless left totally up to us alone! But we will manage it with the help of the Lord!

[7] Knowledge is something else and so is feeling. One can achieve knowledge through the driest effort and worldly

cleverness through experiences; but there is more to true feeling than just much learning and experience!

[8] Much knowledge makes the human heart not feel and always desire correctly, and the experiences can make us clever in bad ways as well as good; only a correct feeling animates everything and organizes everything and gives peace and blessing. Therefore we should look above all at a person's heart at the initial formation of a person into a true person!

[9] If the heart has not been worked over at the beginning, but instead only the reason, the heart will become hard and arrogant soon after the demands of the reason! But once the heart is arrogant, it then takes with difficulty a formation of feeling; then proper tests of fire must come, consisting of all sorts of misery and affliction, and the heart must feel all sorts of pressure so that it will become soft, gentle and feeling liked kneaded wax for the affliction and for the misery of crying fellow people!

[10] We thank you and through you the Lord for this very most important teaching, through which I only now know very clearly what I will have to do for all the future, for myself as well as for all those who will receive the most magnificent and purest light from God through me.”

29. OBSTACLE FOR THE FULFILLMENT OF THE PROMISE

[1] Raphael says: “I deserve neither thanks nor honor, but the Lord alone!

[2] But it is good that you have understood that in the true depth of life! You will be able to meet anyone at any time with these means and will come to you and say: Friend, I have well understood and believed what you taught me, but until this moment there has been no sign of the promised effects! What else should I do? I have left my good old religion of my father in which I often found all comfort, the best advice and the necessary help in all sorts of afflictions, and this new religion

leaves me along with my neighbor as orphans; no plea is ever heard and no dubious doubt is illuminated! Where then is your magnificent God about whom you promised all happiness and other wonderful things?!

[3] But you will then be able to answer him easily: Friend, the religion is not to blame, but your lack of understanding! You have truly accepted the teaching in your reason, and you have also tried to act strictly according to it and were waiting for the fulfillment of the prophecy which would bring you advantages; but you did the good deeds only for the sake of the advantages and not just for the good! You were only active from your reason, but never from your heart! This remained hard and cold like before the conception of the purely divine teaching, thus you achieved neither the deed nor the fulfillment of the prophecy through the dead and blind faith!

[4] Wake your heart now! Do everything that you do out of the true reason for life! Love God for His own sake above all and likewise your neighbor!

[5] Do good for the sake of good out of the foundation of life and do not ask for the fulfillment of the prophecy based on your faith or your deed whether it will come or not! For the prophecy is a consequence of the fact that you believe actively in your heart, feel and become active out of the most living love. But if you were like a person, as you have thought and acted until now, who ploughed in a dream and sowed and wanted then in woken situation to reap, but found neither field nor sowed fruit.

[6] The knowledge of human understanding, faith and action is a vain dream and has no use for life. Man must take everything to his heart in which the life is living; whatever he lays in the heart will bloom and bear the promised fruit.

[7] Whoever there does not know or does not want to know how to manage his life and is selfish also through his faith and through his thoughts, will never achieve the fulfillment of the promise; for that is the fruit of the activity of the heart!

[8] If you will respond him who asks you about the not yet fulfilled promise in this way, then you will be left in peace and he will begin to desire to become truly active in his heart.

[9] If he does this, it will soon begin to be shown with him that the promise of God's teaching is no vain empty promise; if he carries on however to only follow his own reasoning and to act accordingly, then he will only have himself to blame if he never reaches any fulfillment of the prophecy made for the whole of his earthly life – and also on the other side with great difficulty! Tell me whether you understand all this so well out of the base of life!"

[10] Finally Philopold says for once, "Oh friend from the heavens! Who could not understand that! Whoever lives only in the heart as you do, and thinks and feels, he understands all the circumstances of life of the heart very easily and clearly; but whoever only lives, thinks and feels in his brain, for him are the circumstances of life as good as nothing. We have now discussed this issue very tangibly clearly, and as I see, it is beginning to dawn in the east and the Morning star already stands significantly high. Therefore I believe that we should now move on to something else!"

30. THE FREE WILL OF THE ANGEL

[1] Murel says: "Yes, yes, that would be splendid, good and beautiful if one only knew to what! How would it be then if the dear friend from the heavens told us something about the Morning star? For if we become teachers of the living work of God, we can never know too much about everything possible! For we will have to deal with all sorts of spirits who will ask about all sorts of things. We will not be in a position to give them a satisfactory illumination, so they will flee, mock and despise us; but if we can give them a satisfactory answer about everything, then they will also listen to us in other things and accept our gospel! What would you, Philopold, give someone as an answer if he asked you what the Morning star is then?"

[2] Philopold says: “Friend! Then I would point out to him that he will experience everything from himself and from his inner perceptions, if he directs his life according to the religion of salvation from heaven; but if he does not do that, then all my explanations would be of no use at all because he could not become convinced of all this. Blind faith is no good for anyone, for one day it is here, the next a stronger faith takes over, and he believes the stronger one by its word, certainly with no more use for his life than the one that he believed us the day before.

[3] Man must therefore be led so that he perceives the being of the near and the distant things in himself, becomes aware of it and then looks at them from the living light of such an inner consciousness. If he has managed that which is no impossibility, he then no longer needs our teaching!

[4] In my opinion we are doing enough if we show the people the fully correct and clear way in life, everything else will then come of its own accord, as also our heavenly friend has marvelously shown that one only needs to lay the right fruit in a field, and it will bear and ripen then of its own accord. But for us and our strengthening the heavenly messenger can open our eyes just as well for the sight of the Morning star as he once opened the eyes of old Tobias through the gall of a fish; for he seems to me to be the same Raphael that once led the young Tobias!”

[5] Mathael says: “But you could very well be perfectly right! The names are the same and the wisdom likewise, and if our heavenly friend is a true eye-doctor and can illuminate the Morning star for us in a little more detail, if he wants to and may! As everything for him depends very strictly on the will of the Lord; he himself has no will of his own, even if we have a perfectly own and most free will.”

[6] Raphael now remarks, “You have spoken very well, but my will is not quite as unfree as you understand it! I am also a receptacle and not just a purest beam of divine will. I feel very well what I want, and then what the Lord wants.

[7] But I perceive the Lord's will more easily, distinctly and quickly than you people, and I instantly and completely surrender my will to the will of the Lord. Therefore, I can just as well be regarded as a pure emanation of the divine will; but I have nevertheless a wholly free will and could, just like a man, act contrary to the Lord's will. Yet this cannot possibly happen because I possess such a high degree of wisdom so as to be able, as a spontaneous light out of the divine primal light, to recognize only too well the eternal, immutable justice of the divine will as the greatest value of life of all men, angels and worlds. So I quite spontaneously fulfill only the well-recognized divine will, at all times wholly surrendering my own to the divine will.

[8] If you, therefore, want me to unveil the morning star, which is called 'Venus' by the heathens, I can indeed do this out of my will, provided the Lord's will is not opposed to it; but if that should be the case, I would indeed not give you enlightenment. Therefore, what I say I speak of my own cognition and wisdom which can certainly be none other than the divine because I am always penetrated only by the divine will which prompts me to action and speech. If you, therefore, wish to know the morning star as it is in its nature and reality, I shall do you the favor and show it to you." – Say all three: -Do that, sweetest friend from the heavens!"

31. ON VENUS

[1] Here Raphael laid his hands on each person on the forehead and breast at the same time, and at the same moment the three found themselves with the eye of their soul on the planet Venus and looked well at its ground, creatures and order, even heard the people there speaking, and that was all in a collection to honor the great spirit of all spirits. And what was spoken there said: "You people of this beautiful Earth which the Great Spirit created according to His eye, we have gathered here in order to bring this Great Spirit our praise and our honor! Highly

powerful and wise is the Great Spirit however; therefore we can only honor Him in that we show Him in every action towards Him that we are wise in ourselves. The true wisdom however consists in the greatest order possible; the highest degree of this order however is symmetry. If we observe ourselves as the culmination point of all creation! What a balance in the formation of our limbs! How much does one eye resemble the other, one ear the other, one hand the other, one foot the other! Let us look at our figure! Who can say that between us there is not the highest physiological similarity? If there was not a difference in our characters and temperaments, we would not be able to distinguish ourselves from one another!

[2] We see from this as from many things that the wisdom of the Great Spirit must have the greatest pleasure in the most perfect symmetry, and so we want to observe the strictest symmetry then in everything that we do and make! No one should build his house even a hair's width higher than his neighbor, give it no other form and do not set it a hair outside or inside the straightest line; for such a thing would displease the Great Spirit, and He would not bless such a disorderly house.

[3] So we notice in all creatures that the round shape is the favorite for the Great Spirit; for the more perfect a creature is, the more it is distinguished by the roundness of its form. Therefore we should also give a rounding to everything that we do; for the great spirit has a very particular pleasure therein and must have it, because we, as beings created according to His measure and gifted with His sense, have also the greatest pleasure in rounded things. It is therefore a commandment to round off everything that we make very obediently. Whoever brings into being something angular and even spiky without need and just permission attracts the displeasure and anger of the Great Spirit to himself!

[4] Therefore we further see that the beautiful white color, here and there a little reddened, must unmistakably be the very most pleasant color to the Great Spirit, because He gave us such a color as His preferred creatures. So we must particularly

observe this color in our clothes above all, and choose and must not let ourselves be led astray to perhaps put any other color on our clothes, for also this would be unpleasant for the Great Spirit!

[5] Also we should only make use of the straight line where it is needed, as also the Great Spirit likewise makes use of a straight line only where it is unavoidably necessary! Everywhere else we notice rounded shapes, and it is therefore necessary in order to be similar and perfect to the Great Spirit in all things to strictly observe this measure and this form too.

[6] But we know that we can only achieve everything most exactly through the perfected art of counting and skilled measuring. So it is again everyone's strictest duty to strive for this art and knowledge above all; for without this the person would have to appear in just one day a thousand times ugly and despicable to the Great Spirit! For the Great Spirit sees everything and measures in one moment everything; wherever He meets a neglect in such a pleasing order to Him alone, He withdraws His eye and with it His blessing too, without which we cannot do anything!

[7] But if we are in the fullest order in these main issues, then it goes without saying that we must also be in order in our thoughts and desires; for the outer perfect symmetry in all things must necessarily have the innermost of the soul as a consequence, which the Great Spirit sees above all of course.

[8] How quickly would arrogance and a destructive lack of respect by a person towards another sneak in and poverty, misery and lack of means; only through the strictest observance of symmetry in everything are such terrible things always kept away from us, and we live therefore all happy, since no one can imagine anything that would make him more exquisite than his neighbor.

[9] Where the Great Spirit Himself has ordered imbalance as necessary, it will do us no harm, but instead only good. So we cannot all be all of the same age. It is a mistake, it is true, in the strict order; but it is fully leveled out by the great spirit in that

the old age, rich in knowledge and experiences, makes youth just as rich as it is itself!

[10] And so there are several more similar imbalances in the equality of the commands of the Great Spirit; but they serve us only as our teaching, so that there are also imbalances besides the highest order which however are not blessed because they are allowed, but only because we can recognize the bad in them all the more easily. No one should walk around with torn clothes, but instead patch up the hole immediately with the same cloth, if he cannot get any new clothing!

[11] But it has been noticed among many that they, if they have to make a long journey, use a stick or staff to help them. That is something improper and should be avoided! Whoever already uses a stick because of his age, should immediately take two equal sticks, one in each hand for the sake of balance, in order not to appear ugly before the Great Spirit!

[12] It was also remarked that some give their garden a different layout and organize it differently to what is ordered among the beautiful gardens of the very order-loving neighbors. The Great Spirit has no pleasure in this, and envy and jealousy could develop between you, which would be something quite terrible before the Great Spirit! Therefore ensure that there is the same order in your gardens and on your fields! If gardens and fields stand so beautifully, the eye of the Great Spirit finds great pleasure in this and the blessing comes with the pleasure.

[13] Also observe such an order in your houses, so that if one neighbor enters the house of another it will not seem strange to him there, but instead it will be as homely as his own house! The Great Spirit sees that also with the greatest pleasure; for you are all one family before the Great Spirit and should never estrange yourselves from one another.

[14] If then someone came to us from the end of the world, it must then seem to him completely as if he was in his full home and in his own house! Such a thing is well looked upon by the Great Spirit, and His blessing remains not by the wayside.

[15] Some have begun to build by the great water strange looking buildings which disfigure the area; but the Great Spirit has no pleasure in that. But what the Great Spirit does not like, we should also take no pleasure in!

[16] Look after the tame domestic animals and treat them well; for they are also works of the Great Spirit and are designated to be of use to you. They are living tools for our use and we must therefore keep them in all honor.

[17] So no one should destroy even the smallest little plant without need, for such a thing would be a lack of thanks towards the Great Spirit for which we would not be able to count on any blessing. But the paths should be kept pure and you should never let grass grow on it so that it will not be crushed underfoot and destroyed in its growth! Do everything most exactly and you will never have need among you!

[18] Observe my words as the will revealed to me for you of the very wisest and all-mighty Great Spirit, and act in strict accordance with it, and you will be happy here. And on the other side you will be blessed in that world about which the souls of those who have left us tell us that they are extremely beautiful and magnificent, and in which we often will get to see face to face the great spirit and His light servants.

[19] As a conclusion I must still tell you something however which a bright spirit told me a long time ago and again now, and this time much more certainly than the previous time. You see well at night the shining great star which is accompanied by a smaller one. The beautiful bright Kapra¹ you know only too well; but you all do not know what Kapra is. I also did not know it previously. But the spirit told it to me and showed me in a dream-like state Kapra as a just as large world and earth as the one that bears us.

[20] The small star always accompanying Kapra is likewise an Earth, but significantly smaller than Kapra itself. This little

¹ This is how the people of Venus call this Earth.

earth is very barren and half of it completely void of living beings.

[21] But the spirit showed me a person on that great Kapra and said: Look, this is the Lord! In Him lives the fullness of the eternal, Great Spirit. From now on this spirit will be in the most perfect human form accessible to all of His intelligent created beings like one person to another. The people of Kapra however are mostly like His children, and a great, divine power is given to them all when they, these children, fulfill the will of the man of all men; but those who do not fulfill His will remain foolish and weak and are not accepted as His children, but instead they remain animals like the souls of animals until they have made the will of the great spirit, which lives in this One person, fully their own!

[22] We people should therefore always have a particular respect for the beautiful, bright Kapra! We should also love the great spirit who now lives as the most perfect person on that Kapra as a woman here loves a man and as a child loves the father and mother, then we would also be become able to see and speak to the great spirit one day as a person – which would very much increase our bliss that we expect; yes, the spirit that revealed this to me even said that it will not be impossible for some from our Earth to be made equal to the children of Kapra.

[23] Since you now have experienced such a thing through your ever truest teacher and leader, then believe it, and in your minds pay attention to that star so that the beams of blessing and of mercy of whose light may flow richly to us!”

32. ADVANTAGES OF THE ORDER ON VENUS

[1] As such a thing was announced to the community on planet Venus by the teacher and leader, the three were awoken again by Raphael. But in the meantime it had become fairly light and only less than an hour was left before sunrise, Mathael wondered greatly about what he had now seen in a highly vivid dream. He recounted the dream, and both Murel and Philopold

were even more amazed because they had seen and heard exactly the same thing what Mathael told about his dream.

[2] But Raphael said: “Well, how did you like it on the Morning star?”

[3] Mathael says: “Yes, if that was unmistakably the Morning star, which I no longer doubt at all, then I liked it very much, and the people with their teaching and strict observance of symmetry are not at all stupid and must behave morally very high; for in such circumstances a sin is a sheer impossibility! But at such circumstances of life would be unbearably boring for me; eternal monotony and no progress that is life like an amphibian! A snail and a Venus person have obviously one and the same need; whatever goes beyond affects neither of them. No, friend Raphael, the Morning star shines very beautifully and can be seen from this Earth of ours enormously magnificently; but as a world with its people and other creatures I do not like it at all!

[4] It is probably true that at such a constitution among the people of that world a war could never break out, since there can be no talk of even a sin; but nonetheless a true sinner on this Earth is much more preferable to me than such a Venus person with all his pure decency! Such pure decency can also have no value because besides it no spiritual perfection can take place; for if a person could become of a more perfect spirit, he would have to totally despair at the symmetrical behavior and actions of the whole humanity of the Morning star, because the inner drive would push him forward but he would have to remain standing on one spot like a tree!

[5] A spiritually perfected person on Venus would resemble a tree that could think and desire, but nonetheless with its roots must remain firmly attached to the ground!

[6] Tell us, dear friend, do the Venus people have no spirit then, no love, no free will and no desire?! They must be able to think and count because their teacher recommended mathematics above all in the most careful way; but if they can master that, then some spiritual progress must also be conceivable!?”

[7] The angel says: “In any case – but they do not want any outwardly appearing progress, but only an inner one; for they say and recognize that an outer visible progress is an obstacle to the inner progress of the spirit. One should make everything outer as stereotypical and marked as possible, organize it according to the needs of the body – but should go then no step further, for every advance in the outer and material realm would be a step backwards in the spiritual, inner one.

[8] Among people who cultivate the external too much, conscienceless barbarism reigns inside. Equipped with an inner silent spiritual progress, a nation has never enticed any envious neighbor to war; but if a nation has placed its inner spiritual size of spirit through easily performable external deeds into daylight, it also immediately awakes the jealousy of the neighboring nation, and war is then on your doorstep! But if that is and can never be the case with these Venus people, are they then worse than the people of this Earth?

[9] There the human has no external advantage at all, neither in its form nor in its clothing or accommodation; therefore everything there is only valued according to its inner worth. As a consequence of the same external formation all people have exactly the same build which is made even more similar through the always similar clothing than it basically is.

[10] People who are not consumed by all sorts of passions will externally look very similar like a brother and sister. But the more the so-called external form of a person is different, the more this is a sign of inner absent-mindedness as well, because every inner has organized itself according to the outer endeavor which can never become similar however, because the never satiated greed, envy, jealousy, arrogance, pride, haughtiness and domineeringness of a person sticks to it.

[11] If you are wearing a green coat, your neighbor a blue one and a third a red one, you will soon run into quarrel and strife because of the preference of one or other color; but if all three of you have a coat formed in the same way from one and the same color it will never occur to you in your wildest dreams to

begin a silly, meaningless quarrel among one another about the greater or lesser value of the colors and forms, and you will have time to talk about better things and issues.

[12] You have seen the full similarity of all the people that you saw and their physiognomy on Venus. One man looked as similar to another as one eye the other, likewise a girl and a woman; everywhere one and the same form, but in itself highly beautiful and perfect. That is also very good.

[13] On this Earth the difference in forms, according to the extent of the imagined greater or lesser beauty, causes not rarely the reason for quarrel, love, hate, despising or an exaggerated external preference and tendency, but there is no trace of all that on planet Venus. The people love each other only according to the extent of wisdom; the more someone knows how to tell of the goodness, power and wisdom of the Great Spirit, and the gentler and humbler he becomes, the greater the value and the greater the respect he has from his community! Tell me whether that is not also a highly wise organization on behalf of the Lord!”

[14] Mathael says: “In any case, and I would like such an order to exist on our Earth! But now the Lord is getting up and all the people with Him! Now we should keep our eyes and ears open, for there will surely be something that must soon be done! The nine who drowned?”

33. TRUE WISDOM AND THE LIVING HONOR TO GOD

[1] When I got up and everyone else who rested with Me rather sweetly for more than three hours, I immediately call the three to Me and ask them, why they did not consent to the strengthening three hour sleep.

[2] Says Mathael: “Lord! You Marvelous, You most Wise! Who can sleep, if he through Your word anyway receives the mightiest strength! All three of us are anyway strengthened to such an extent, as if we had slept very well for the whole night! But we have used the three hours – as much as it was possible

for us – in Your name and have subject to Your merciful admission learned things, which most likely no mortal ever have dreamt about. For that we would like to give to You our sincerest and warmest thanks; You are the Lord, and everywhere You are all in all; therefore to You alone all our love and highest respect!”

[3] I said: “Good then, I know what you have discussed and learned during the time planned for you! But since you have learned it, keep it for the time being to yourself and also afterwards do not make misuse of it; since the children of this earth cannot understand this, because they are not from the same place where you came from. But you will experience much bigger things; after the Holy Spirit has come over you, whom I will soon pour out over you, who will lead you into all truth! This will be the spirit of love, the Father Himself, who will draw and teach you, so that you all can come there, where I will be.

[4] Since truly I say to you: Nobody will come to Me, if the Father is not drawing Him towards Me! You must all be taught by the Father, thus by the everlasting love in God, if you want to come to Me! Therefore you all must be perfect, like the Father in heaven is perfect! Hence, a lot of knowledge, also the most plentiful experience will not bring you there, but only the living love for God and in the same measure to your neighbor; therein lies the great secret of the rebirth of your spirit out of God and in God.

[5] However, everybody will have to walk with Me through the narrow gate of the fullest abnegation, until he becomes what I am. Everybody must cease to be something for himself, so that he can become everything in Me.

[6] To love God above all, means: to completely rise and become one with God – and to love your neighbor also means: to completely know and understand your neighbor, otherwise one will not be able to love him completely; because a partial love is of no use to him who loves, nor to him who is loved.

[7] If you want to have a full view in all directions from a high

mountain, you must in any case climb to the highest peak; because from any lower vantage point, a considerable section will always remain concealed. Therefore in love everything and the outer must occur from within, so that its fruit can be revealed to you.

[8] Your heart is a field, and the active love therein is the living seed kernel; but the poor brothers are the fertilizer for the field. Those of you, who will place many seed kernels into the well fertilized ground, will also reap a full harvest. The more you will fertilize the ground with the poor, the stronger it will become; and the more you place good seed kernels into it, the richer the harvest. Who will sow plentiful, will also harvest plentiful; who will sow sparsely, will also harvest sparsely.

09 But therein lies the highest wisdom, that you will become wise by the liveliest love. However, all knowledge is of no use without love! Therefore, do not strive too much for a lot of knowledge, but rather that you love a lot, then love will give to you, what no knowledge ever can give to you! It is quite alright that the three of you have used the three hours for the multiple enrichment of your knowledge and your experiences most eagerly; but all this would be of little use for your souls. If you in future sacrifice your time with the same eagerness to love your neighbor, then only one day will be of greater use for your souls!

[10] What use is it to you before Me, if you nearly dissolve yourself because of amazement about My power, greatness and never fathomable magnificence, but outside your house are crying poor brothers and sisters of hunger, thirst and coldness! How wretchedly would sound and to no use would be a loud cheering and praising for the honor and glory of God, if you cannot hear the hardship of a poor brother! To what use are all the rich and most magnificent sacrifices in the temple, if in front of its doors a poor brother perishes of hunger?

[11] Therefore your search should especially be directed towards your poor brothers and sisters; to them bring help and consolation! And you will find in a brother, who was helped by

you, more, than having travelled to all the stars and have praised Me with tongues of Seraphim!

[12] Truly, I say to you, all angles, all heavens and all worlds with all their wisdom, cannot give you in eternity, what you can achieve, if you truly have helped a poor brother, who was in misery, with all your strength and all your means! Nothing stands higher and closer to Me than true, active love!

[13] If you pray to God, but does not, while you are praying, can hear the complaining voice of your poor brother who came to you for help during your hour of prayer, then your futile chatter is damned! Since My honor exists in love – and not in the futile twaddle of your mouth!

[14] You should not be as Isaiah has shouted: *‘See, those people honor Me with their lips; but their hearts are far away from Me!’*, but if you pray to Me, do this in the spirit and in all truth! Since God is a spirit and can only be worshipped in the spirit and in the truth.

[15] The only true prayer in the spirit appealing to Me, does not consist in the movement of the tongue, the mouth and the lips, but only in the active exercising of love. What use is it to you if you have decorated the grave of a prophet with many pounds of gold, but failed to hear the voice of a suffering brother?! Do you think that it can please Me? Fool! You will be looked at with angry eyes by Me, because you have for the sake of a dead failed to listen to the voice of a living!”

34. DESTINY OF PALESTINE’S PLACES

[1] (The Lord:) “See, I already provided that the places which we are going to visit now, will, within the next 100 years, disappear, so that in time no too crude idolatry is carried out!

[2] My Nazareth will not be found, however, another over the mountain from here towards evening¹. Genezareth will disappear, only Tiberius on this side of the sea, will remain.

¹ Meaning ‘west’.

Caesarea Philippi, where we are now, is already extinguished, but one will remain above the Merom Lake, from where the Jordan is coming, and one in the direction of the evening, not far from the large salt lake, not far from Tyre and Sidon. The land Samaria will only partially remain from here in the direction of midday (south) up to the large sea, but the smaller portion, which lies more towards the morning with the true Sichar and the true mountain Horeb, will be wiped out, and the later descendants will search for it and will find it not far from the large sea; but only the name will remain and a rough mountain, but not the truth. And so it will happen to Jerusalem and many places of the promised land, which to a large extent will be transformed into a desert.

[3] All of you remember this well; since it will happen like that, so that the people do not stop listening to the voice of their poor brothers and sisters when idolizing these places! They should all become confused about it! They should search in the wrong Nazareth for My hut and become stupid; since the real Nazareth will shortly after I have ascended to My kingdom, be wiped off the face of the earth.

[4] Who will search for futile things, will find futile things and die because of it; but who searches for the real Nazareth in his heart, will find it in every poor brother and a real Bethlehem in every poor sister!

[5] There will be times when people will travel to this place from far away and will search for these places. The names will remain, but not the villages! Yes, the nations in Europe will go to war to own these places and will think and believe, to do Me a good favor thereby; but they will leave their wives and children and brothers and sisters at home to perish in poverty, need and misery!

[6] However, if they in the beyond come to Me, to receive their assumed reward for their troubles and sacrifices, I will reveal to them their big foolishness and will show them, what misery they have created by their foolishness which I never have asked them to do; firstly under those who were entrusted to their care,

namely the poor, weak wives, children and other needy people of the house! And it will be indicated to them, that they will not come to the light of My mercy, until they have made completely good all the misery they have caused – what will be very hard for them to do, since they will for that possess only extremely meager means in the dim light of the spirit world above and under the earth.

[7] I say to you: Because of the great foolishness of the people, these places will be put under the control of the heathens. And through those heathens I will allow the false supporters of My teachings in the direction of sunrise (east) and sundown (west), at noon (south) and in the area of midnight (north) to be flagellated.

[8] Therefore take care, that foolishness and blind superstition does not spread roots in My teaching of life and true recognition of God along the only way of deed-active love; this will give to everybody the true light and the right and unlimited view of all things of the natural and spiritual world! This is and will forever remain the only true and effective way to Me and My everlasting kingdom.

[9] I, as the love from eternity, am the only light, the way, the door and the everlasting life; who wants to enter in another way into My kingdom of light, is like a thief and a robber and will be banished into extreme darkness, already here, and even more so one day in the beyond. – Now you know what to do, and what is right before Me. Do accordingly, and you will walk on the right path!

[10] But now we want to go to the nine who drowned, and you, Marcus, bring wine to them; since we will need it!”

35. THE LORD AND THE NINE WHO DROWNED

[1] Thereupon we went quickly to the nine, and I asked that their faces should be turned upwards with their heads lying uphill. When they were placed like this, I said to Markus: "Give each one a few drops of wine in the mouth!" This was easy to accomplish, because all of them had an open mouth. When this was done, I said to all present: "Go, and every weak believer among you should make sure whether the nine are completely dead!"

[2] Among the 30 converted Pharisees there was also a doctor, who was able to recognize if a body was completely dead or not. He came closer and said: "Not because I have the slightest doubt about the death of these drowned, that I come here to examine them, but to give you, as a skilled expert, a full-valid proof, that these nine are completely dead." Hereupon he touched the nine, looked at their eyes, the hypocrite nose as a sure sign of complete death and the complete extinguishing of all physical life-spirits.

[3] After a very precise inspection and also the co-testimony of all who confirmed his findings as valid and true, he delivered his judgment loudly and added to it: "Not now, but already yesterday, one hour after getting into the water, they were already completely dead as they are now! Judging by the nose and the smell, decay has already started. No human science, strength and power will call these nine back to life! This is only possible for Him, who will raise all the dead from their graves to life on judgment day!"

[4] I said: "So that you upon this valid testimony of the doctor will recognize the glory of the Father in the Son of man, I call loud to the Father and say: 'Father, glorify Your name!'"

[5] Here many heard a voice like many thunders: "I have glorified him through you, My most beloved Son; because it is in You, that I find My true pleasance! The people should listen to you!"

[6] Many heard these words, but many heard only a pure

thunder and began to ask, why it was thundering. But those who heard words in the thunder, gave testimony about what they have heard, and the others were surprised by it and said: “This is odd! We only heard the thunder, but since many of you have heard the same words, we believe you as if we have heard it ourselves. Nevertheless from this we can conclude that this Master here is only the Son, but not the holy almighty Father, who lives in heaven and whom no person has ever seen, but only could speak to in sanctified moments. Moses was therefore also a son of the Almighty, since also he has performed extraordinary signs, and the other prophets too in equal measure; this Nazarene may be the biggest prophet, because he does the biggest and most signs.”

[7] Said Murel, who listen to this quite well: “No, you are mistaken; this is still a very large misunderstanding of yours! Who has announced Moses before Moses through the spirit of the Lord, who Elias, who Samuel, who any of the four great prophets? They were like by coincidence awakened by God and prophesied! And of who did they prophesied most? Actually about Him who is now in front of us! The voice which could be heard as a mighty thunder, was very much His very own voice, which He uses to speak to us with His bodily mouth! The only difference consists therein: With His mouth of the body, He speaks as a person to us, but by means of the thunder voice, He could be heard as Him, who was, is and will be forever – who has created everything there is and who gave to His people the law under continues lightning and thunder on Sinai. Therefore only for Him everything is possible, also this, that He out of the highest love for us, His children, could become a man like us, otherwise He could forever not be seen and be recognized by His children He loves above all!”

36. PREPARATIONS FOR THE AWAKENING

[1] Here I step closer to Murel and say: “You have done this well, My son! You have truly penetrated the truth very deeply, and those who have seen things a little skew, you have taught them according to the fullest truth. Therefore you will become a competent weapon for Me against the Jews and the heathens; your reward in heaven will therefore not be small!

[2] But let us now go over to action, which I have determined for you, so that everyone can touch it with his hands, that it is truly only Me, who must have come according to the prophecies of all the prophets up to Simeon, Anna, Zacharias and John, who was decapitated by Herod! See, these nine should all become alive and will go home to their families! If they fully strengthened will wake up, do not detain them, but let them go immediately; only if I have left this area, you may inform them what has happened to them.

[3] When I have finished speaking, I said to Markus: “Put again some wine in their mouths!”

[4] Markus did so, but Cyrenius and Cornelius asked Me why the drowned must be given wine before making them alive again.

[5] I said: “To revive these nine this is absolutely not necessary; but since they will leave immediately after being revived, they need strengthening of the body, and this is accomplished by putting some wine in their mouths before reviving them. It will be absorbed by the nerves of the palatal and tongue and in this way shared with all the other life nerves. When these nine become alive, the soul, returned to the body, will already have a strengthened tool, which she can immediately use for all kind of activity. If it wasn't for this pre-strengthening, the newly revived would need to stay for a while, to strengthen their limbs for any activity. At the same time this pre-strengthening will leave a nice taste in the mouth of the concerned, which is also necessary since the murky water smell would cause them to become sick after been awakened, from which they could not

been completely freed for a long time. Now you also know this; do you still have any concerns in this regard?”

[6] Said Cornelius: “No, not really, Lord and Master; however, the thought came to me, how You as the Almighty, who’s will is capable of doing everything, here and there still make use of completely natural means to achieve a certain goal!”

[7] I Said: “And why should I not?! Are the natural means not also a creation of My will – namely the wine out of the cellar of Markus, who’s empty tubes and other holders I alone filled with wine miraculously?! If I therefore make use of natural means, then this is not less a miracle than using no natural means but only My will! Do you understand this now?”

[8] Said Cornelius and Cyrenius: “Yes, also this is now very clear to us; we are already looking forward to the reviving of the nine drowned people! Will this take place immediately?”

[9] I said: “Only a little more patience, until they had been given some wine in their mouth for a third time, so that they can have sufficient pre-strengthening in them before coming to life again!”

[10] With that all the curios were being satisfied, and Markus gave on My instructions to the nine for the third time some wine in their mouths.

[11] Thereupon I say to the many bystanders: “This task has now also been completed! But let us distance ourselves from this place and sit at the tables where a well prepared morning meal awaits us! If we would stay here, we would only confuse the newly awakened, and they would think that something extraordinary had happened to them; but if they do not see anybody close by, it will seem to them, that they, because of yesterday’s storm, completely dazed and worn-out had fallen asleep on this hill and only awoke from a deep sleep this morning, the day following yesterdays Sabbath! Because of that they will completely unconcerned and quietly rise from where they are lying now and return to their homes, where they of course will be welcomed by their families with the biggest joy and be refreshed.”

37. CORNELIUS IS DOUBTING

[1] Upon this My word everyone immediately carries out My instructions, but many quite reluctantly, since they would have liked observing the miracle from close by; but no one dares to make any comment. We walk to our tables and sit down and reach for the fishes, which were this time tastily prepared and we eat with a joyful mood.

[2] This time especially My Jarah is in a good mood and says: “I really don’t know why it is, that I’m in such a good mood today. But I also have noticed something else, and this is that not all the others are in such a good mood like I am! I am a girl and should have been tormented by curiosity more than others, but here it is just the opposite! The men are all the time peeping to make sure if the nine have already awoken, but I have not peeped once, nevertheless, I already have seen them walking away, one after the other one, but the men and lords and kings still keep looking and ask themselves in their souls, if they really became alive again? Oh, already a little half hour ago! Immediately after arriving at the tables, the nine started stirring and one after the other rose from the ground, rubbed the sleep out of their eyes and left. I observed this very easily through the trees which partially covers the view from here to that particular place, since I’m small I could easily look underneath the branches; but you are big, and the branches blocked your view to see the miracle of the power of the divine will. But now it is already too late; even if you went there, you would find nothing than perhaps the place, where the nine were lying. Also those, which the Lord already yesterday shortly after the storm has awakened, left with the nine for home.”

[3] Said Cornelius: “But you have very good eyes and notices everything. If everything is done, then everything is in anyway fine and good, and we don’t need anything else than the assured success of that, what the Lord arranges and wants; since only one single failure would cause some doubts among the hardliner believers. Did you really saw the nine getting up and

walking away?”

[4] Says Jarah a little excited: “Now then, I hope not one is contemplating a liar in me!? As long as I live and can think, never ever did a lie come over my lips – and at the side of my Lord, my God and most true Master should I bring forth a lie, to satisfy thereby your curiosity?! Oh, then you, elevated lord, do not in the least know Jarah! See, in the still so bright mind also resides the lie; since you can have explained something to someone out of your mind, as it made sense to you; but your made-sense-to-you was utterly wrong, and thus have completely lied with your explanation – because you have mislead yourself and your neighbor. But the true and pure love never lies and cannot lie, since it honors its neighbor, and as also a child of God, more than itself and God above all! But I am full of love for God and therefore also for my neighbor – and you think I’m able to provide you with wrong information?! Elevated Cornelius, this imposition coming from you was not well-behaved!”

[5] Said Cornelius: “But, most lovely Jarah, never ever did I meant it in such a way! I asked you in this way, because it is a completely normal way of asking, however, not in the remotest sense did I think, that you could have told me something which is untrue! Ask the Lord Himself, who surely knows, what goes on in my soul, if I intended to accuse you, most guileless and loveliest girl, of a lie! The nine have been awakened by the will of the Lord and have also already departed according to the will of the Lord, and the whole matter is thereby concluded, but I gave you the somewhat ungainly question as a pure habit and actually did not thought anything of it. – Will you be cross with me about that?”

[6] Said Jarah: “O not at all, but in future you must think about your questions more carefully! But now let’s talk about something else; since we have long enough talked about empty matters!”

[7] Said Cornelius and Cyrenius: “Yes, yes, you are absolutely right; every minute which we spend on idle chatting, is a great

loss, if the Lord is with us! Let us give to only the Lord the honor to determine and arrange something!”

[8] I said: “Let’s leave it at that; we now have time for fishing and want to provide Markus with ample stock! After midday, however, something else will come up!”

[9] The old Markus, who overheard Me, instructed immediately his sons to prepare the necessary vessels; because the fish in the large, fenced off container in the lake, was severely damaged during yesterday’s storm.

38. THE GREED OF JUDAS

[1] While we were discussing at our table this and that, an argument started between the 30 young Pharisees and the still present twenty Persians. The Persians considered the awakening of the nine drowned persons as a proper miracle; but the 30 young Pharisees in a small way doubted such. Especially Risa, who earlier strengthened Hebram for Me, was the strongest against the same.

[2] Hebram said: “Friend Risa, if a person for once is dead by the body, like those nine were dead, you can place him as you like, and the following day likewise and you can put the same wine in his mouth, he will still never come to life again! This is an act of the divine willpower, and the placing and pouring of wine are serving no other purpose, then letting the water run out of the stomach and the lungs by a correct placing, and that by the wine the still unsettled nerves receive a necessary pre-strengthening and not to provide the palate with a disgusting taste. But in connection with the later awakening of the dead body, not the placing or the wine is of any importance. The Lord only allowed this to happen, because He has decided to bring those nine back to life again by His will, and that the souls immediately find an inhabitable and useful body! – Don’t you see the logic of it?”

[3] Says Risa: “Yes, yes, I can see it and you will be probably right; nevertheless, it still requires effective proof, to convince

oneself scientifically, that the placing and the later triple administering of wine on its own cannot make the body of a completely drowned person alive again! If one is convinced about that, only then does this awakening becomes a perfect miracle! This is my opinion.”

[4] Said Hebram: “Now then, if you insist and the Lord wants it, it might happen that during the newly arranged fishing trip another corpse is found, and with him you can apply exactly the same placing- and wine-administering experiments to revive him again, however, you will find that you will not achieve any joyful results!”

[5] Said the Persians: “We share this opinion! Since what is only possible for the power of the divine will, is not possible for any person who is only a creature himself – except if the will of God acts with and through a person. This is our opinion, and we do not believe to be on the wrong path with it. But now all are proceeding to the water, and therefore also we want to mount our vessels; since with this opportunity most likely some sort of miracle will occur, and of that we must be witnesses.”

[6] Thereupon a general departure to the water takes place, which during this morning is very quiet and suited for fishing. This time My disciples, except for Iscariot, work together with the sons of the old Markus and help them to spread and throw out the big nets.

[7] But Judas Iscariot entertained himself privately by going all by himself to the completely ruined city, to investigate what was going on; since he earlier had overheard, that the wealthy Greeks wanted to pave some of the streets with gold and silver. But he thought and was under the impression, that the wealthy had already made considerable progress in this regard; he therefore went unseen to the burned down city, to fish for gold, silver and other valuables lying in the open.

[8] But this time his dirty tricks did not paid off – except on his back; since when he was as a stranger discovered to chase after gold and silver in the back streets, he was soon arrested by the guards and suffered a hard beating. Thereupon he of course

left the ruins of the old town which was still smoldering despite yesterday's storm; the town's ancient name was 'Vilipia Philippi' and only recently under the emperors of Rome received the additional name 'Caesarea'.

[9] When our gold fisher arrived with hurrying steps back at the house of Markus, he of course met no one except the wife and daughters of Markus, with whom he was not able to get far, since they had their hands full with preparing lunch and had therefore no time to pay any attention to him. Besides, they already believed firmly in Me and were therefore not at all in the mood, to answer the somewhat cheeky questions of Judas Iscariot; in addition this disciple was not in their favor, because during the past few days he proved himself to be greedy and intolerable.

[10] Since he was not welcomed in the women house of Markus, he left the house and went to the sea to look for us, but could not see us, since we had to steer onto the high seas to make a good catch, because of a fish trail occurring only twice a year according to the direction of the Jordan, coming from the Merom Sea, carrying a lot of fish consisting mainly of the best gold-cod-trout.

[11] Since the disciple who stayed behind was very bored and did not know what to do, he went to the tents of Ouran, to investigate if everything has been removed and at the same time using the opportunity to find perhaps a few superfluous gold- or silver pieces, which were left behind by someone! But also there the world was nailed shut with boards; since Ouran has left in each tent three guards behind, with whom it was not advisable to speak during the absence of their master. With a lot of anger he left the tents and went to look for a shady tree, under which he lay down and fell quite comfortably asleep.

[12] But shortly afterwards his sleep was also interrupted, since the flies gave him no rest – in short, Iscariot was tormented for three full hours and was near desperation. He then saw our ship and his heart felt a little lighter and he regretted it already quite a lot that he left My company.

39. THE UNFAITHFUL SERVANT OF HELENA

[1] But we made a true million catch of the best fish, and on the high seas two completely naked female corpses were found drifting around, which earlier fell into the hands of pirates who robbed them of everything, and afterwards threw them alive into the water. Both, maidens of nineteen and twenty-one years of age, very well formed, were from Capernaum and daughters of a wealthy house, who wanted to travel to Gadarene, and entrusted themselves to the sea. Their ship and the ship's crew were in order. But in the middle of the lake they bumped into a Greek pirate who took the ship. The crew of four and the two maidens lost their lives. The four crew men were killed before they were thrown into the sea. Towards both maidens the pirates were a little more humane; they took off all their clothes, raped them and only then threw them into the sea. But the perpetrators were even before daybreak today caught by the arm of justice and the court, and those devils will not escape their sharpest punishment.

[2] The maidens were, however, firmly tied together with their hair and drifted completely dead on the water. This was very good for the placing- and wine experiment to perhaps revive someone who drowned, as believed by Risa. Therefore both corpses were wrapped in cloths and put into the ship.

[3] But there was now a lot of work to do, and Markus did not know how to store all the fish; but I instructed Raphael to help Markus, and very quickly everything was in the best order. But Risa took charge of the reviving effort of the two corpses and laid them in the same manner on the ground as I have done a day before.

[4] And Thomas quickly greeted Judas Iscariot and asked him somewhat ironically how his fishing expedition went? Judas Iscariot grumbled something into his thick beard, but did not dare to start a controversial conversation with Thomas; since he remembered that it in fact was Thomas who warned him beforehand, not to go to the city and search for gold, and

therefore he did not want Thomas to know how it went! Thus Judas Iscariot kept quiet; but I gave Thomas a sign, that he should no longer pursue the gold seeker, because it would bare only little fruit.

[5] However, it came to pass that a servant of Ouran, on the account of Judas Iscariot, reached into the treasure bag of Helena and stole 30 silver coins. The servant came hurriedly to our table and said: “A thief, a thief! When the high masters were at sea to attend the pleasant fishing expedition and nobody, except for the Roman soldiers who camp around the mountain and are busy exercising, were close by, I had to leave the large tent to relieve myself; at that moment a disciple of the great Prophet, whom you rightly call your master, crept into the tent and stole, before I was back in the tent, from the treasure bag of the princess 30 silver coins!

[6] When I entered the tent, I found him embarrassed in the tent, with his eyes searching the ground, as if he was searching for a lost item; I spoke to him quite gruffly, since he looked suspicious to me, but he was frightened and immediately left the tent. Initially I did not expect any wrongdoing by a disciple of the big prophet; but when I walked up and down in the tent, I noticed the treasure bag of the most elated princess, because it was not in the same order as it was known to me before. For being a confidant, I was familiar with the numeric content of the treasure bag, I took the bag and counted the precious content, and see – 30 silver coins were missing! Those 30 delightful silver pieces could impossibly been taken by anyone else, than the previously indicated disciple! Most submissively I want to report this in time, so that in the end no suspicion falls on me who is innocent.”

[7] Says Helena: “Servant, why do you apologize, even before anybody has cast any suspicion on you?!”

[8] Says the guard: “Most merciful princess! I do not apologize, but most dutifully I simply report the theft carried out by the disciple of the great prophet!”

[9] Says Helena: “When did you previously search my treasure

bag without my knowledge?!”

[10] Says the guard: “Oh, immediately after the elated, most merciful princess left the tent in my care! There were in all 600 coins; but now there are only 570 – apparently there are 30 coins missing, which nobody else could have taken than this disciple! Since I’m as guard responsible for the elated treasures, I must know what and how much I have to guard, and as an old, loyal servant I cannot be blamed, if I on time familiarize myself about what and about how much I have to guard! I now have noted the reported missing goods and have most dutifully reported it.”

[11] Says Helena: “Very well, very well, later we will look into the matter in more detail and find out who the culprit of the evil was, and he will not escape a just punishment! Perhaps it is also a possibility, that you made a mistake when counting the first or the second time, and it would be wrong to accuse the disciple of the divine Master, who entered the tent because maybe he was bored, for what he even had a right to do so, since no rule was given by us, that nobody was allowed to enter the tents! Go back to your post; I shall soon go there myself to investigate everything very thoroughly!”

[12] With this answer the guard went away and his first task was, to put the 30 coins as quick as possible back into the bag, so that the princess was right with her remark, in that he made a counting error. When he was finished with this operation, he became very embarrassed, what he was going to say during the investigation. So he thought that it would be best to go back to the princess, to ask her for forgiveness and thereby show to her, that he made a counting error and that he did a great injustice to the disciple. – Thought and done! After a few minutes he returned and explained it to the princess and at the same time he ask her to let go the promised investigation, since no crime was committed anymore.

[13] When doing so, he still looked very embarrassed, since he knew that king Ouran punishes nothing more sharply than a lie and theft. Helena felt pity for the old goblin, who never before

proved to be disloyal and she said to him: “Stand up and go your ways! It wasn’t nice of you, that you wanted to revenge yourself in such a low manner on the disciple of the Lord, just because you don’t like him, but who never did any harm to you, except that, since we are here, you can’t stand him! See, this was evil of you, and you deserved to be sharply punished; since now everything is quite clear to me how you have acted!”

[14] Here the servant starts to tremble, and Judas Iscariot who listened with great attention to this dialog from a distance, came to the servant and said to him: “Indeed, you have acted bad against me and without any reason; but I forgive you! Yes, I was in the tent, and when I was nearly only a few moments inside, you fiercely confronted me from behind and I went my ways; but there was never any mentioning that the treasures of the tent had been violated! And if you would not have confronted me so fiercely, the treasures which you have been guarding would not have suffered any damage by me. In short, let it be as it may be – I have forgiven you; but with your masters you must see to it yourself how to get along well!”

40. OUTER REST AND INNER ACTIVITY

[1] With that Judas Iscariot stepped back, and I said to Helena, Ouran and Mathael: “Leave everything alone; since we have more important things to discuss! Keep the servant and do not punish him; because he would never have undertaken this loose prank, if it wasn’t for a spirit who drove him to it! But he was driven, so that he did a prophecy for us, which will be fulfilled. But nothing further on this topic; since we have now much more important things to discuss!”

[2] And Cyrenius asked me quite surprised: “Lord, what will that be? It appears to me that there can be nothing more important, than what we already have encountered here! O speak, Lord! My heart is trembling from desire to learn about Your new arrangements and decisions, so that I can act accordingly!”

[3] I said: “Just be a little patient; since everything must have its time to reach ripeness! Therefore a little rest is now above all necessary. Thus rest with Me a very short while!”

[4] After that all rested and the matter between Judas Iscariot and the guard of the treasures of Ouran, which bothered Ouran and Mathael in anyway very little, was settled. Both of them were discussing very important government matters with Cornelius and Faustus; since Ouran was very anxious, because he already began to think about it, to return to the people of whom he was the king, with this great discovery of truth, and make them happy as much as possible. He wanted to be a king of sensible and wise people and not of pure human larvae and machines, who, without knowledge and without a will, walk through life like animals.

[5] But Risa observed his two corpses and only thought about it, if they would become alive again by his pre-manipulation which he copied and finally by the power of My name. Others around Me, thought about it, what the very important matter could be, which I after the short rest will attend to. In short, although it looked as if all were resting externally, they were in their inner soul in the highest degree active, and nobody knew wherefrom and whereto! Philopold, Murel and Kisjonah stuck their heads together and deliberated feverishly about what was supposed to happen; Cyrenius and Ebahl and Jarah were also thinking a lot and could not find anything that still could be happening. It appeared to them that everything was already exhausted.

[6] Schabbi and Jurah, the two Persian delegated speakers, said to their colleagues, who pressed them strongly: “Stop it! It would mean to tempt the power of God in our hearts! What do we know, how we are constituted within! But if we do not know anything about ourselves, how should we know how God is constituted within, and what He will do?! But this we know, that everything He will do, will be most wise and it will be aimed to our best advantage; no matter what will happen now, more or less spectacular as there was before, it should bother us only very little! We are and will stay merchants and everything

which is aimed to our best, we can use exceedingly well. In the end we regard everything equally spectacular, valuable and important what is coming from Him, the only Lord of eternity and the infinity of all His countless deeds and works.

[7] Since we do not know ourselves, we therefore also cannot know what else we still need, above everything we already have received; but He knows it and, hence, He can designate what will be coming as something big and as very important! Because for the Lord of all order from eternity it is impossible to start counting at 13 or 14, but always only at 1. And as such He also knows pure and clear, what we according to sequential order need for our inner life perfection; therefore we can wait in complete tranquility, for what He still wants to undertake today!”

[8] This quite wise advice calmed the souls of the Persians completely; but also the souls of those sitting at My table, calmed down and waited with tensest expectations and joy for what I later on will do very openly.

41. HEROD’S SPIES

[1] But the old Markus came out of the house, where he was busy with preparations for a midday meal, to Me and said very softly: “Lord, forgive me if I disturb You with my concern for a few moments!”

[2] I say to him: “Friend, go and tell the lurking spies of Herod behind your house: ‘the Son of Man acts and speaks openly before the eyes and ears of all the world and does not want to make any secret deals with anybody; who thus wants to talk to Me and wants to discuss something with Me, must come to Me and must also speak and act completely openly! With Me nothing is quietly and secretly whispered into one’s ear and no negotiations and meetings take place in secrecy; this is a damned custom of the worldly children, if they have evil in mind and therefore do not dare to come openly and fast enough to daylight with it, because they fear the people for the sake of

their evil intentions. But I act openly and say everything loudly and am not afraid of the people, because My intentions with the people are good!’

[3] Markus bowed most deeply to Me and went, to fulfill My instructions with the biggest punctuality. When he whispered this with all seriousness into the false faces of the lurkers which were sent out by Herod into all directions, one of the crowd said: “Friend, it seems you do not know that we have received every authority, even over life and death, from Herod and have the right to immediately destroy every cheeky opponent!”

[4] Said Markus: “Also over a citizen of Rome, as I am?”

[5] Said the cheeky spokesman: “If we destroy him, we will not held responsible by Herod!”

[6] Said Markus: “But instead even more certain by God and the Roman upper governor Cyrenius, who fortunately is staying here with me for quite a few days already, with many high ranking individuals from Rome! Beware, if you dare to touch my house with only one hostile finger!”

[7] Said the cheeky: “Are you saying that the upper governor of Rome is here – just a few days ago he assigned the open sword right through the governor of Jerusalem to Herod?”

[9] At this point Markus send one of his sons to Cyrenius with the instructions, to inform the upper governor immediately about it. When Cyrenius heard this with a deep wrath, he immediately ordered Julius with one-hundred soldiers to arrest the 30 spies straight away and to kill without mercy everyone who does not immediately surrenders and handover his weapons.

[10] I said: “Not to kill, only arrest!” – And this was followed straight away.

[11] When the spies saw that the Romans furiously stormed them, they wanted to flee; but they did not succeeded. The Roman soldiers warned them very loudly, that they would kill everyone mercilessly, who dared to fight back. This very furious and serious sounding promise was effective; the cheeky spies surrendered and were immediately tied up with cords and

chains, and, with terrified faces, were brought under the precedence of Markus and Julius to the upper governor.

[12] When standing in front of Cyrenius and Cornelius and Faustus, Cyrenius asked them with the usual roman dictatorial seriousness: “Where is your written authority and the order instructing you to pursue the Prophet of Galilee wherever He goes?”

[13] Said the leader whose name was Zinka: “My Lord! Gagged at hands and feet, I cannot take them out of my concealed bag! Allow your soldiers to undo me and you should have the documents, so that you can see, that also we have a lord in the background, who rules above us and we have to obey him, because he expensively bought the right from you Romans, to be in your place lord over our lives and can – irresponsibly towards you – kill at will whenever he wants!

[14] We do not mind if ten-thousand prophets swarm all over Galilee; if they leave us alone, we certainly cause them also no harm. But if a mighty ruler calls us and pays us handsomely and in case of service refusal he can also kill us by his many executioner, it becomes a completely different matter! We then must pursue everyone on life and death, irrespective of the pursued being a most honest person! Or are your soldiers and mercenaries transgressing by carrying out your orders on life and death? If somebody is responsible before God, provided there is one, then it can be only a lord, but never his faithful servant! Let your soldiers undo me, and I immediately will show you our authorization written by Herod’ own hand in 3 languages; only then you can make a full-valid judgment about us!”

[15] Cyrenius allows Zinka to be untied, who immediately reaches into his concealed pocket, takes out a parchment role, hands it to Cyrenius and says: “There, read it, and then judge rightly before all the world, whether our pursuit with regard to the Galilean prophet, a certain Jesus from Nazareth, is lawful or unlawful!”

[16] Cyrenius reads the authorization, which is under signed by

the name of Herod. In short it reads word for word like this: ‘Based on the rule over the entire Jewish country, which I, the sub-ruler Herod, have obtained from Rome for 1,000 pound silver and 100 pound gold, I order, relying on the support by Rome which I have paid for dearly, to arrest the prophet from Galilee, who appears to be a threat to me and my institutions, and hand him over to me dead or alive – in the former case I myself will examine him and see of which nature he is. My henchmen, however, have, with this document written by myself, the fullest right to search, pursue and arrest the accused on all roads and paths, on all lanes and streets, and if he opposes his arrest, he must be killed with all his followers, after which he must be brought to me, and everyone who was part of his arrest will receive a reward of 300 silver coins. – Written in Jerusalem at my own palace.’

[17] Said Zinka: “Now, what do you say to this? Are we 30 within the law or not?”

[18] Cyrenius thinks a little and then says: “According to my knowledge and will, Herod was never given such authority in this way by Rome. According to my loyal knowledge he was only given the authority, to exercise the sword right himself in his own house in an emergency, but outside his house only then, if any conspiracy against us Romans would exist and a roman occupation unit and also a proper court for the place where the riot takes places, would be too far off and Herod and his guard of honor would be present; these are the only circumstances under which he is allowed to exercise the sharp sword right!

[19] This is how the written authority from Rome to Herod reads, which I have seen and whereby I myself was involved to set it up; since every order from Rome to Asia must go through my hands or through the hands of one of my representatives, who always have to report back to me within the shortest possible time, about everything that has happened. Therefore, this authority is thereby declared by me as nil and void, and this until such time when I have been instructed by Rome to the contrary regarding how, when and why such a comprehensive

authority was given to Herod, which must fill us faithful romans with just fear and concern.

[20] This authority will not be given back to you, until it has returned from Rome; in the mean time you will be my prisoners! Although you are by yourselves legally no criminals, you are nevertheless tools, with whom the one criminal can commit one atrocity after the other – and for horror deeds Rome has never given an authority to anyone and surely would not have given it to Herod either!

[21] But I am aware how the Herods are misusing their concessions under one or the other patriotic false pretext! The murders of the most innocent children committed by the old Herod, still serves me as clear proof, how these clever Greek foxes know how to abuse their rights admitted to them by Rome, for their own advantage, to turn the Jewish people in masses away from the Romans.

[22] O, I know how to put Herod back between those barriers; this will be a very serious matter for me! The old Herod has tasted my old-roman sense for justice, although at that stage I was not much older than 30 years of age; know I'm nearly an old man, have more experience and have become more serious – and regard a strict law as even more important! Now I fully keep to it: *Pereat mundus, fiat jus!* (Even if the world perishes, the law will be upheld!)

[23] Straight away I will send two messengers, the one to Rome and the other to Jerusalem to Herod, asking him for all authorizations of Rome which are kept in his hands. He and his servants, workers and servant's servants will be sorry if his authorization does not correspond with the content of this authorization given to you!"

42. ZINKA'S DEFENSE AND RELATES ABOUT JOHN THE BAPTIST

[1] Says Zinka: "Lord! This certainly will not also be our evil case? Our lord and master was until now Herod. Yes, he in fact committed certain horrible injustice to poor mankind – I recognized this quite clear and well, but what else could one do, but to make his orders a sad reality? What can one of your executioners do, if you command him to cut off the head from the body of a real or even an ostensible criminal? He may have one-hundred times by himself the fullest conviction, that the condemned in all seriousness is innocent – he still must put the sharp hatchet to his nape!

[2] Did we not realize the fullest innocence of John who was beheaded a short while ago? Oh, we did know it and loved the wise God devoted eccentric; since even in the dungeon he gave us the nicest teachings, admonished us to all kind of patience and perseverance and warned us about sins against God and against the neighbor, and also indicated to us that now in Galilee a prophet of all prophets and a true priest of all priests has risen, of whom he is not worthy to undo his shoe laces! He announced it to us, that it will be him who will release us from evil and show us the way of light, of truth and the everlasting life. In short, he taught us guards as if we were his disciples and his best friends.

[3] When asked by Herod what the prisoner is doing, and how he behaves, all of us could only say the best of him. This pleased Herod so much, that he himself visited John to be taught by him. It surely wouldn't have taken a lot more for Herod to give him his full freedom, if John, as an otherwise extremely wise man, wouldn't have committed a very foolish thing, by too early telling the lustful master, that his relationship with the beautiful Herodias was extremely sinful. Yes, John nearly convinced Herod, to turn away from Herodias!

[4] Unfortunately during that time, Herod celebrated his day with a big show, and Herodias more or less familiar with the

weaknesses of Herod, dressed up very unusually during that day and thereby increased her charm to an incredible height. Dressed up like this, she came with her dragon mother to congratulate him, and since there were harpists and pipers and violinists in his house, Herodias danced in front of the completely aroused Herod. The randy Herod was so pleased by that, that the fool committed himself to a heavy oath, to grant her every wish whatever she would asked from him! Now our John was as good as dead, since he was standing directly in the way of the damned greed of the mother; she gave the youth a sign, that she should asked for the head of John on a silver platter, what the youth – although secretly horrified – did.

[5] Now, to what use is our love for John, what our conviction about his fullest innocence, what our regret? To what our loud cursing of the old and young Herodias? I myself and a henchman had to go to the prison, to inform the good John about the despicable will of the mighty ruler, and was forced to bind him and let it happen that his venerable head be separated from his torso on the damned block with a sharp hatchet. During the event I cried like a child about the too great malice of both women and over the saddest fate of someone who became a dear friend of mine! But to what use is all this against the dark, blinded and hardened will of one mighty brute?!

[6] Likewise we have been send out to capture the prophet who operates in Galilee and who is probably the same of whom John told us great things, and deliver him to Herod. Can we help it if we are servants and attendants recruited under oath of this brute? Or can we leave his service if we wanted to? Didn't he place the dungeon and death on a disloyal desertion? If we are and act, like we are forced to be and act, then you, lord, show me the just judge who can condemn us for that!

[7] Let all angles and God Himself come down from heaven to earth and impose a condemning judgment on us, it will be exactly fair as the decapitation of John. If there is a just God, He apparently must be wiser than all the people! But if He is wiser and almighty on top of it, then truly I do not understand on what

grounds He allows that such monsters of people arise and even become powerful.

[8] This is also the only reason why I and my 29 accomplices do not believe in any God anymore. The last spark of believe was taken away from us by the disgraceful decapitation of John; because if I were God I rather would have shattered a thousand Herods with a hundred-thousand lightening strikes, than allow the beheading of only one John! It might be true that God is able to repay John a thousandfold in the beyond, if he endured the cruelty committed here with patience and devotion; however, based on my judgment I will not give to the dear God half a life, in which conviction I currently live, for a thousand most blissful lives, of which no person ever had any convincing certainty about!

[9] Who has the power, can dictate as he likes; but we weaklings and powerless must serve him as pack-animals on life and death. If he commits murder, it means nothing, since he has the right for it by his power; but if we commit murder, we are criminals and are in turn murdered. But I asked you and all lords and wise men of your council, what God can allow this as right! I beg you, lord, give me a clear answer about it!”

43. THE ANSWER OF CYRENIUS

[1] On this remark Cyrenius’ eyes widened and he said with a subdued voice to Me: “This person has truly not fallen on his head and it seems if he has quite a lot of soul. He should be helped! What do You think, o Lord, should the man and also his colleagues be turned to us?”

[2] I say quite openly: “Not even a somewhat strong tree is cut down with one blow! But with some patience one can achieve a lot. You should also not, the one you want to lead, let him look into the full midday sun. Because if you give him all at once too much light, he will be blinded for a longer period of time; however, if you bit by bit make him used to the light, he will be able to see everything with great clarity in the brightest light and

will after that not become blind again.

[3] This person has provided me with a good service, since he, as an eye and ear-witness, has correctly stated in front of My disciples, how My precursor John who has preached and baptized in the area of the Jordan, has been arrested and killed by Herod. Not for Me, but for the sake of My disciples he also should state, why did Herod ordered John to be arrested and thrown into prison. Ask him this question!”

[4] Says Cyrenius by turning to Zinka: “Friend, my judgment should not be understood in such a way, that I also allow the servants and attendants of a brute to be punished, if they in their souls are not remotely of the same inclination as he is, but only then, if they were like him and stubbornly and in a certain way already willfully want to carry out the evil intentions of their despotic brute! But people like you, who only too well recognize the inhuman of their inhuman master and deeply abhor it in their hearts, I will always understand to treat them according to what is right and what is fair!

[5] But why God in many instances allows evil to triumph in this world, while at the same time virtue suffers and is crushed up to the bodily death, for that, friend, a marvelous answer exists, but lies for your current state of mind much too deep, that you and your colleagues, who’s mind appears even much more outwardly than yours, could understand it; but there will come a time – perhaps in the near future – that you will comprehend it very precisely, even with your whole soul, why the Herods also must exist!”

[6] Says Zinka: “Lord, you just showed me the mercy to address me with the word ‘friend’, but do not let this purposeful word become an empty sound, as it is unfortunately mostly the case among people! But if you have used this word in the true sense, then show me the friendship and allow also my twenty-nine friends to be freed from the heavy ties! That neither I or they will run away, will firstly be prevented by the strong guard, and secondly mainly by your friendly word. Believe me, I speak freely and openly. With the deepest aversion we all are what we

unfortunately are! If you could free us from this yoke, you would have accomplished the most humane and most just deed!”

[7] Says Cyrenius: “Leave it there; I will worry about that! Look around and you see many which have been saved from the downfall! There will be only a few, who according to our strict roman law would not have earned either the sharp hatchet or even the cross; and look at them, how they as true people stand before us like the purest gold and nobody wishes to leave our company! I hope that you will feel in the near future likewise; since with God all things are very easily possible, of which I have the most living conviction.

[8] But now allow me to direct a very important question to you, which consists of the following: you have provided us all with a rather weighty service, by completely openly telling us, why and how the worthy seer of God has been killed by Herod; now, you were probably also present when he was captured!?! Couldn’t you also tell me the actual reason why Herod arrested John, since he certainly didn’t do him any harm? He must have had some reason for doing it!”

44. THE CAPTURE OF JOHN THE BAPTIST

[1] Says Zinka: “If I may speak completely freely and openly without any bad consequences, I could give you the true reason since I myself was an accomplice to the most innocent of all most innocent people; but if there is perhaps too much dry hay on the roof, it then is much better for me, if I may keep quiet about the matter, which I cannot remember without the greatest heartbreak, but also not without the most bitter and most poisonous rage!”

[2] Says Cyrenius: “Speak completely free and openly, because among us you will not find any very dry straw on the roof!”

[3] Says Zinka: “This is good, and now listen to me! I said previously to you, that I do not believe in any God anymore; since everything what is taught in the temple about Him, is a lie,

the darkest and most shameful lie! Because such a God can forever never exist! Our unlucky friend John taught the people in all seriousness to recognize the right God, and his teachings were long overdue and did good deeds in the highest degree to every person who does not belong to the temple and who wasn't a Pharisee. But therefore his teachings were an even bigger horror to the temple. As a very reasonable man, you will now be able to slowly and gently start to understand from where the storm is blowing.

[4] The temple clerics would have liked for quite some time already to have the poor John eliminated, if it wasn't for the people whom they were afraid of, of whom the majority already started to realize the most shameful lies and the darkest fraudulence. They therefore devised a plan, to make Herod believe, that our John secretly had a plan, to incite the people to a most terrible mutiny against the oppressor Herod, by all kinds of very subtle disguised pretenses.

[5] In the end Herod was influenced by this plot to such an extent, that he himself, accompanied by us, rushed to the very desolate area of the Jordan, to convince himself, if the case with John was in fact really such a dangerous matter! On arrival at John, even by the utmost critical investigation, he couldn't find the slightest sign of anything, of what the temple clerics had tried to make him believe. In the end he himself was fiercely upset about such indescribable wickedness of the temple and his inhabitants.

[6] After the temple was putting pressure on him, to demobilize John, he said with a threatening face in my presence to them: Upon the advice and will of wretched, greedy dogs, he will never condemn a person against his conviction!

[7] Upon such vigorous response the black knights withdrew and kept quiet. Nevertheless, did they rest by forging new evil plans; while outwardly presenting a friendly face about the bad situation for them and pretending as if they weren't worried about John in the slightest sense anymore, they secretly hired assassins, who were supposed to eliminate the

man of God.

[8] When Herod became news about this, he felt pity for the honest, harmless seer. He called us together and told us, what he had heard and finally said: ‘Listen, I must save this person! Go out under pretence with weapons and cords, bind him lightly, tell him my secret plan and he will follow you! Here I will protect well him in a good prison; but he will be allowed to communicate freely with all his disciples!’

[9] This then also happened and John was as much as possible content with the circumstances. But the black vipers’ brood of the temple learned very soon, that Herod kept John under false pretence in prison, at the same time allowing him all the freedom to communicate with his disciples. They then again started to consult with each other, how they in the end could influence Herod, that he himself will lay his hands on John.”

[10] Thereupon Zinka was quiet, but Cyrenius even begged him to continue telling his story. And Zinka continued to speak: “The black servants of the temple quickly learned that Herod, who was half Jew and half still a heathen, liked to see the young Herodias, but as a Jew he did not really dared to enter into a closer relationship with her, because of committing adultery. By himself he would really not care too much about it; but because of the loudmouth temple he was forced to follow at least the outer decor.

[11] The black knights were aware of all this, so they send a rather mischievous double talker to Herod with the proposal, that Herod, for a small sacrifice into God’s offerings bin, it was alright for him to keep a concubine because of the known infertility of his wife and that he can be fully assured that the temple will not take any exception.

[12] Herod jumped at this proposal, gave the messenger of the document a few pounds of gold and the matter was concluded. He immediately send a messenger to Herodias, and she of course did not objected too much to comply with the wishes of the lease-ruler Herod, since in addition she has been persuaded and driven to it by her mother; because the old Herodias was a

woman as if made for Satan. There was nothing good in her, but instead more evil. The old woman, terribly richly made up, presented her daughter for the first time to Herod himself and recommended her to his mercy. Although Herod caressed her very affectionately, he still did not commit a sin with her. He gave her many presents and granted her absolutely free admission to himself.

[13] When she returned home to her mother, she questioned her as to what she had spoken and done with Herod. The daughter spoke the truth, praised Herod's friendliness but, nevertheless, very level headedness, and that he gave her many copious presents and that he permitted her completely free access to him; she only should remain loyal to him in her heart.

[14] But the old witch thought by herself, what I could read like a clear written script from the eyes of the old woman, since I had to accompany Herodias back home: 'See, there is something behind this! If Herod did not let him be caught by the great charms of my daughter this time round, he will also not get caught a second time!' But since the old woman will lose her right to ask Herod for compensation for the daughter losing her honor, she gave the daughter a fine lecture how she should go about the next time, to persuade Herod sleeping with her.

[15] Annoyed I soon left the house of the witch, got back to Herod and told him everything what I have observed; that Herod was not very pleased with this, everybody can see for himself. He soon went to John and told him the whole story."

45. JOHN THE BAPTIST ASSASSINATED

[1] (Zinka:) “But John said to him: ‘Do not have anything to do with Herodias and her mother; since the old woman is a snake and the youth an adder! Besides, you know the will of the almighty God of Abraham, Isaacs and Jacob and knows His order, in which He from the very beginning of all creatures, gave the man only one wife. Fertility or no fertility of a woman who has been matrimonially connected to a man, does not give you the right to take on a concubine; but if you endure in all patience, it is easy possible for God to still awake a living fruit in the lap of your wife in her old age! Read the story of the patriarchs, and you will find that patience and surrender had brought for them even in their old age the most plentiful blessing!

[2] Therefore, do not have anything to do with Herodias and under no circumstances accept a divorce letter from the temple; since God never prescribed a divorce letter! Moses has done this out of himself as a human being, for the sake of the manifold hard heartedness of the people; but he did not do the right thing, and God the Lord was not very pleased by such institution, this you can be very certain of! Therefore keep to your wife and do not allow Herodias coming near you! Give Zinka (namely me) the authority, and he will know what to do that the adder will not come into your house anymore! If you follow this advice, you will stay within the friendship of Jehovah, but if not, you will go under and become an enemy of Jehovah!’

[3] Herod took this to heart and decided to keep away from Herodias. But the old snake and the young adder did everything possible to deceive Herod. They knew when he went out and where he was going and Herodias knew to cross his path, always as charming as possible made up and dressed. He did not do anything with her, nevertheless, in his heart it started to glow more, to such an extent that he in the end himself searched for opportunities, to meet with the beautiful Herodias as much as possible.

[4] When it finally started to get closer to his day, Herodias applied all means that she could come to the great feast. In the mean time also the temple clerics enquired with Herodias, what progress she made with Herod. And she couldn't tell them anything else, that despite all her tricks and evil maneuvering she was still on the same old spot; who or what was the problem, she couldn't tell, although she only too clearly can see, that it pleases Herod to see her and he secretly more and more tries to meet with her.

[5] When the temple cleric heard this, he said quite openly to the two: 'This is nobody else's doing than this water and baptismal prophet in whom Herod started to believe! He himself arrested him at the Jordan, in order to protect him against us; but this will be no use to him! The water-prophet must and shall fall! He is for you and for us the most dangerous man! If it can't be done earlier, it will happen on the day of Herod! Try to destroy the prophet at all cost, and you will be able to wind Herod around your finger!'

[6] With that the two women had more than enough clarification to understand the reason why their efforts failed. They both discussed it with each other how they could destroy John, and the youth told me her secret and promised me a lot of gold and silver, if I could find a good way to kill John. I of course did not consent, but in time I pretended to go accord with their plans; but I only did this to understand with certainty what their evil Satan's plans were, which were cooked up by the two women and the temple knights against the poor John.

[7] Herod scratched himself behind the ears and said to me: 'This is how things stand, as I see it for a couple of days know; but what can one do? The best might still be, that we isolate John even more from open visits, and only allow his most well known disciples to come to him but show every foreigner the door. Because it easily can happen that an assassin bought by the two women or by the temple, pushes a knife into the heart of our John, and the temple would have achieved their goal. Since you can believe me, also the women are influenced by the

temple! In order to save John, I will allow the two women, namely Herodias, admission, therefore go and tell Herodias that from now on she can and may visit me!’

[8] As the servant I was forced to obey, although I only too clearly could see that with this help, John was helped in a bad way. From then on Herodias came nearly daily into the house of Herod and knew like nobody else how to obtain his growing inclination towards her. Only too soon the black temple clerics learned about it, and they continuously lay in the ears of the two women, in exchange for a lot of gold to use every opportunity to persuade Herod, to kill John, who turned so many people away from the temple. The old woman swore by the temple, to make this a reality: she will not rest until the water prophet has fallen! The youth also knew how to prevent Herod from visiting John and to obtain new advice from him. I as a servant did not dare to remind Herod about the words of John, since I only knew him too well, what brute he becomes, when his soul is passionately seized by something.

[9] And so the evil matter dragged on until the day of Herod; only a few days before the day of Herod, something must have happened between him and Herodias, otherwise she would not have stayed away for a few days. But those few days made Herod’s heart even more excited for the beautiful Herodias, and the triumph which she was going to celebrate over Herod on his day, was an even greater surety.”

46. THE ORDER OF HEROD

[1] (Zinka:) “That and how she celebrated him for me and thousands, is known; but to you all it will not be known, that among the disciples of John the legend exists, that John has rose again and moved to Galilee and again is busy with his activities where he originally started. Such legend also came to the ears of Herod and Herodias, who, after the death of John, started to strangely waste away together with the old dragon of a mother. This filled the hearts of Herod and Herodias with great and

mighty fear, and therefore Herod send me, as a proven friend of the victim, out to bring him back to Herod, so that Herod could repay him for the great suffering which he brought over him. Also Herodias cried over every hour in which she listened to her mother, and now like to reconcile with the offended John again!

[2] I just know it too well that John did not rise again; but I myself heard from the mouth of John, that a great prophet has risen in Galilee, whom he is not worthy undoing his shoe laces. I said this to Herod and he said to me: ‘Go anyway and bring him to me, of whom John spoke with such great respect; since he can possibly help us as well!’ I also told him what I have heard about the great prophet, namely that he performs extraordinary signs to emphasize his teachings. I told him that the prophet from Galilee awakes the dead and moves mountains and controls a storm and similar unheard of things. I further told Herod, that I can only achieve very little or even nothing at all against the power of such a prophet, because he could kill thousands with a single thought. But Herod and Herodias did not back down from their desire and Herod only said: ‘300 heavy silver coins to the one who brings him to me’, with the addition: ‘if it was not possible to bring him alive, he would like to see him as dead!’

[3] Quite bravely I said to him: ‘If he doesn’t come voluntary, we will without fear go and look for him! Until we have killed him, we will not have been alive for a very long time; since he knows about the most secret thoughts of the people and also about their intentions; therefore he will kill us before we even have seen him! When this is the case, I really do not see the reason, why we should go after him!’ But he said to me: ‘I want it, and my will is good; if the prophet is good he will also recognize my will as good and will come to me! That I will not do to him what I have in my blindness done to John proves my tears for the good John. Go and carry out my will!’

[4] Thereupon we went out and are therefore here – until know completely unsuccessful, although we are already travelling around Galilee for nine weeks with the same intentions! In the

meantime I have send numerous messengers to Herod to clearly explain to him our fruitless mission; but to no avail! He knows it from other sources that either the risen John or the great prophet are present in Galilee and performing great signs; we therefore should do everything to get hold of him. Every laziness from our side will be most strictly avenged.

[5] And thus our search routes have brought us here, since we heard that great signs should have occurred around Caesarea Philippi! We actually found nothing here other than the totally burned down city, an area which was devastated by the cardinal storm from yesterday and you the most rigorous Romans!

[6] Provide for us and free us from the fool who cannot be trusted in his fury, and we will be grateful to you, of that you can be completely sure of! What I have told you now, is the fullest truth; you know now precisely how things are standing. Act now according to what is right and in fairness! Once you Romans are our masters, we are no longer interested in Herod! We are prepared to serve you a thousand times more faithfully than the old fool and brute! Since with you there is at least some of a human attitude, where Herod is a monster when struck by his fury!”

47. THE MYSTERIOUS ROMAN AUTHORIZATION

[1] Said Cyrenius: “What you wish, will happen to you; since I’m quite satisfied with your description of Herod and know now how I have to deal with him. But tell me, whether his sub-rule authority is in fact as you have described it to me earlier! You didn’t see my name signed at the bottom? Or did you ever had the opportunity to have a look at that document? Be truthful and tell me exactly what you know!”

[2] Says Zinka: “Nothing easier than that, since I know how to write and can speak three languages, I already have made about fifty copies of this document, which each time Herod had to take to the governor for verification with the original in

exchange for 10 silver coins! I did not see your name, however, only the name of the currently ruling emperor. I cannot tell you anything more about it.”

[3] Says Cyrenius: “This is then apparently a new authority, with a completely different content as the one I myself has undersigned! Could you also tell me the time when Herod obtained the infamous authority from Rome?”

[4] Says Zinka: “Oh, nothing easier than that! This authority he already obtained a year before, which I know very precisely, since I wrote the application for it. It was indeed requested in the application, that the emperor as a complete sole lord and ruler, should pass over all subordinated positions, and should *ad personam* (for his person only) provide an authority to cover him in a way and manner, as stated under the remark in the application. But now comes the actual main issue, behind which – thus only according to my view – lies a big fraud!

[5] That Herod actually made an application to Rome, I can vouch for as a trustworthy witness, since I, as said already, has set and written the application myself. This extraordinary request could obviously not be possible without adding a heavy load of gold and silver to Rome. The couriers were five of the highest ranking Pharisees, who at the same time in their very own capacity undertook a trip to Rome. A few days before their departure they came to Herod and asked him, if there wasn't anything they could do for him in Rome.

[6] For Herod they came as called; since for four weeks already he considered every possibility, how and by whom he could deliver the extraordinary application to Rome in the safest and most secret manner. This opportunity was welcomed by him even more so, since he had a good relationship with those five most clever Pharisees and regarded them as the most trustworthy of their kind. When he asked them for their delivery fee, which normally from Jerusalem was not under two-hundred pounds, they said it will cost him nothing; because what they do for him they do out of pure friendship, since he also had done quite a lot of important friendship services to them!

[7] With that Herod was more than completely content and gave to the five the application together with the heavy load which 30 camels had to carry. In this way the extraordinary application went according to word to Rome, but according to the truth most likely somewhere else, that we cannot know!

[8] A trip from here to Rome lasts under favorable weather conditions three full weeks, otherwise also a month; one stays in Rome for a few days, sometimes even for weeks, and it takes time until someone gets to the emperor. Such an application is in the most favorable case not completed in less than half a year, because he has to deal with thousands of more important government issues. Now we get to the return trip which must take up the same time as the forward trip! From many experiences accurately calculated, according to my knowledge nothing has returned from Rome earlier than three quarters of a year.

[9] However, the five messengers handed the requested authority, precisely according to the remark in the application written by me, to Herod within the time frame of less than six weeks, complete, written on nice parchment with all known signatures of the emperor and congratulated Herod with all kind of pomp; I kept my thoughts for myself, but I still put my head on a block, that the five messengers during the opportunity at hand, were just as little in Rome as myself!

[10] The scoundrels have hidden the heavy attachment and the 30 camels well, forged the signature and other signs of the emperor and have given Herod a confidential imperial authority, of which he knows as much as you do, elated lord and master! Just note, elated lord, this is only my personal opinion; it is possible that the authority did in fact come from the emperor! Perhaps the ships had a good wind, forth and back, this would explain at least in some way the trip to and fro, and by chance they could have found the emperor at leisure, business free hour immediately at their arrival in Rome. He allowed them to see him immediately and issued them with the requested authority, whereupon they immediately found a ship steering back to Asia

and with a most favorable wind they reached the coast of Judea! In short, I do not want to be a judge! Everything is just my surmise and calculation.”

48. THE FALSE AUTHORIZATION OF HEROD

[1] Says Cyrenius: “Friend, this is more than a surmise; this is completely the purest truth! Even if the emperor had given Herod the requested authority within the quickest exchange, it would have been impossible to be sent back from Rome to Jerusalem within six weeks, since each order coming from Rome to Sidon takes under the most favorable wind conditions already forty days. Along the high seas, where the route might be shortest, no ships sail anyway; if someone sails along the coast of the great Mediterranean Sea or the Adriatic Sea past Greek to here, it requires at least forty days, and therefore nobody can make the trip to and fro within the same time.

[2] In addition each foreigner who comes to Rome and wants to ask the emperor for a favor, must stay seventy days in Rome, before which time none other than a general or high ranking dignitary be allowed to see the emperor but surely not a foreign messenger or privateer. Since it is a set custom in Rome that every foreigner who wants to obtain a favor from the emperor in Rome, must first make a sacrifice to the city by consuming as much as possible and by bringing other presents and sacrifices to the many institutions and events, what so to speak each foreigner coming from faraway countries is able to do, since he, without being very rich, could not come to Rome and ask for any special favors. Because for the common, poor working class, laws and fair judges are appointed and confirmed. If someone has difficulties, he knows where to go. If he goes, he will be helped fairly and according to the law; since with us Romans there are no exceptions, and the principle applies throughout: ‘*Justitia fundamentum regnorum!*’ (Justice is the foundation of all nations/empires!) and ‘*Pereat mundus, fiat jus!*’ (The world can go under, but justice to everyone!) These

are not only empty words with us Romans, but principles, which have been up to now followed very strictly.

[3] Therefore it is not unfair for those who come to Rome to bring a sacrifice to the big city of nations, before being regarded worthy for any kind of imperial mercy. And from this in turn it can be derived, that the five messengers from the temple could not have been come before the emperor in less than seventy days, and therefore it would be impossible for them to make an effective trip to Rome and back within six weeks. But if they could not do this, the certain judgmental conclusion is reached by itself, that the five kept the treasures of honor for the emperor for themselves and handed a forged and therefore completely falsified authority to the power hungry sub ruler! Herod thinks to own a greater jurisdiction as was originally issued to him by Rome as a sub ruler. However, soonest he will be given the clearest wine about it!

[4] Yes, now I understand why Rome has not given me any report whatsoever about it! Since I, as the most unrestricted power bearer of Rome over the whole of Asia and an adjoining part of Africa, must be informed about everything no matter what Rome has imposed upon Asia, otherwise I would be forced to regard an imposition unknown to me, becoming active, as a provincial arbitrary action, thus an uprising against Rome and its powers, and had to intervene against it imminently with all powers available to me! Therefore you will understand, that the authority of Herod must be false! But if the authority is false, you must understand that I have to inform Herod about the fraud, and secondly to take away his false authority and send it to the emperor, so that he himself can punish the evil villains for dishonoring his person!"

49. THE POLITICS OF THE TEMPLE PRIESTS

[1] Says Zinka: “High Friend! High lord! We all see this quite clearly; but in addition we see something, that you apparently don’t see!”

[2] Says Cyrenius: “And this would be?”

[3] Says Zinka: “It is the dear state politics according to which in nearly all times and in all countries of the earth, priesthoods possess certain privileges, whereby they can do many things, which would be regarded as a crime for the rest of humanity. Priests are daringly enough to impose themselves almost as gods onto the people and carrying the supposedly word of God according to their own interest in their mouth before the people. And nobody stand up against them, and even the emperor must watch this cheeky game with a friendly face, for the sake of the old habitual national superstition, through which the people are kept in a certain obedient, modest position and not rising up against the king of a country, if he nearly always gives them laws which are difficult to follow and imposes heavy taxes on them.

[4] But if the priests are allowed to do as they please in the place of God, even the emperor will not act too seriously, if those nation-numbists in requisite circumstances sometimes secretly or even openly slip into the skin of a monarch, to speak in his name or even impose laws, if they regard it as salutary for the ruler, for his country and of course also for themselves, what especially in those provinces must appear forgivable, which are very far away from the rulers residence, as the Jewish homeland here.

[5] If the emperor today demands from them an explanation and responsibility for the false authority, they will speak the absolute truth, that they have done this without any instructions; but alongside they will also be able to give the emperor a very good reason, whereby they have done this only to the best advantage of the monarch and his state! And they will also try to prove in great detail and sun bright clarity, why such an

imposition was necessary, and what use it yielded for the state and the monarch. And in the end the emperor will be forced to praise and reward them.

[6] Question them today, and after the interrogation you will be able to punish them just as little as the emperor himself and in the end you will even be forced to confirm the certain authority for Herod, if they can prove to you that such an act was necessary, namely to put up certain barriers for Herod's imperiousness of, because without it, with his immeasurable treasures and wealth, he could easily set up a large army unit, putting him in the position to categorically start negotiating with you Romans! However, they discovered the plot and by enlightenment from above they immediately used the right means, whereby Herod received a pro forma privilege from the emperor's willpower, which he otherwise would have taken by force in the near future. If the temple knights come with such explanation to you, what else can you do other than praise and reward them?"

[7] Says Cyrenius: "I'm not yet completely convinced about that! If Herod had such an evil plan in mind and wanted to carry it out, why wasn't I informed about it in a secret way? I also could have seized the correct means against it! It isn't that far from Jerusalem to Sidon or Tyre! And finally, how are the temple clerics going to explain the large treasure and the 30 camels which they have taken away from the emperor? I think this will be somewhat difficult for them!"

[8] Said Zinka: "High friend, high lord! Apparently you possess a lot of thorough state knowledge, but in this matter you seem to be very inexperienced – like someone who never held only one house scepter in his hand! Firstly: Danger by delay; and secondly: Avoidance of any dangerous publicity in the matter! If you had known it too early you would have immediately besieged the whole of Jerusalem and have guarded it thoroughly; this would have caused a large excitement among the people and they would have hated you bitterly for it. Herod then would have used such mood against you to his advantage,

by which entirely different quite unpredictable consequences could have originated!

[9] Taking all this into account and knowing it beforehand, the temple in its divine wisdom did something, whereby without any noise the bad matter was remedied; at the right time they would have anyway informed you and the emperor quite gently about what had happened, accompanied with the advice what should be done further. The treasures destined for the emperor they could have handed to you in anyway only after they had found it advisable to inform you about everything.

[10] If you, high friend and high lord, would most certainly have received such answers to some of your questions, tell me, if you according to true state politics could have done anything else, than praise the temple clerics highly and reward them according to the law, like every good and honest businessman must be rewarded with ten to one-hundred!”

[11] Says Cyrenius: “But if I by myself am only too convinced about the extraordinary wickedness of the temple clerics, can I still praise and reward them? Isn’t there any means or way to get hold of these brothers of Satan?”

[12] Says Zinka: “If Zinka or you know the evil knights better and abhors them more deeply, is a significant question; if I could destroy the temple and all synagogues with one breath, believe me, I would not need more than two moments to think about! But the situation is as such, that even a God can give you no other advice, than, for the time being, look at the evil game with a friendly face. If the time comes later, advice will also come?”

[13] According to my calculation and the calculation of John, in 40 years time from now on, they will be completely ripe to fall down, and you will be forced to conquer Judea again and the whole of Jerusalem and must destroy their nests from the ground upwards; before that time very little or even nothing can be done against them by force, except what I have advised you before. In time you can asked them about the things and matters

under discussion; however, if you receive an explanation apparently immediately, then act as I have told you, otherwise you will give the matter a bad ending!”

50. THE TEACHING OF THE PROPHET OF GALILEE

[1] Says Cyrenius: “Friend, I acknowledge your great insight and cleverness, and Herod has raised an advocate in you for himself, whose equal cannot be found in the whole of Judea! But now you are not like a Herod anymore, but Roman, and you will never more need to represent the case of Herod, but purely ours, and this for us; therefore you can learn more about certain things which have concentrated at this point along the sea, and actually why! However, above all, just tell me what you would do, if suddenly from somewhere the great Prophet from Galilee would appear!”

[2] Says Zinka: “I?! – Nothing; I would let him go his way! Of course I would like to talk to him, to see, if John was right to say, that he was not worthy to loosen his shoelaces! John was a highly wise prophet and had more light than all the old prophets together. Now, if John gives such testimony about Jesus of Nazareth, how great, how wise and how mighty must he be!

[3] You know, high friend, if I seriously wanted to arrest Jesus – even only to pretend I have, I could have done it long ago; since most of the time I actually knew where Jesus stayed! But I truly do not wanted to do this, and said in all honesty – I had a certain fear of this man! According to everything what I have heard about him – and this from plausible witnesses, even from Samaritans, he must have the fullness of any sort of perfected divinity – or he must be a shrewd magician from the old Egyptian school! Under no circumstances I want anything in particular to do with him; since then I would get all the dust in my face. Verily, I only want to see and speak to him, but only under the friendliest circumstances; but not even from far away in this my henchman clothes!”

[4] Now I Myself ask Zinka and say: “Dear friend, I’m also

someone who knows Jesus of Nazareth as good as myself, but can tell you about Him, that He is nobodies enemy, but a benefactor of all who come to Him and looking for help from Him. He is an enemy of sin, but not of the sinner who regrets his sin and returns in humility to the good. No person has ever been judged and punished by Him, even if his sins would be more than the sand in the sea or the grass on earth.

[5] His teaching consists in short therein, that man should recognizes God and loves Him above all and loves his neighbor, irrespective what and who he is, high or low, poor or rich, male or female, young or old, just as himself. Who does this all the time and avoids sin, will soon experience it in himself, that such teaching is truly from God and has not come out of the mouth of a person, but out of the mouth of God; since no person could know what he should do, to attain the everlasting life, and in what this consists. Only God knows this and in the end also him, who heard it from the mouth of God.

[6] He also teaches, that all people who want to reach the eternal life, must be taught by God; those who only hear it from people what they should do, are still far away from the kingdom of God. Since they hear the words slipping from a mortal tongue; but like the tongue which gave the words, is mortal, it is the same with the word in the person who heard it. He does not pay attention to it and does not make it alive by deeds. But the word coming from the mouth of God, is not dead but alive, moves the heart and will of a person to the deed and thereby the whole person becomes alive.

[7] But once a person has become alive by the word of God, he stays alive and free for ever and will not ever feel or taste death – even if he could die a thousand times by his body!

[8] See, friend, this is in all shortness the core of the teaching of the great Prophet from Nazareth! – Tell us how you like Him, and then what you think about Him!”

51. ZINKA'S OPINION ABOUT JESUS' TEACHING

[1] Zinka thinks here a little and says after a while: "Dear friend! Against such teaching, although somewhat risky, cannot be said anything; it is as if there is a God who looks a little like the mortals, apparently of a divine nature! There were in fact also other great wise men who founded the principle, that love is the basic germ of all life, and that man should maintain love the most, since only out of love can blossom any salvation for man; but they did not explained the pure being of love. But love has as many good sides as bad sides, and in the end you don't know which side of love you should maintain to bring salvation.

[2] But here it is clear as sunshine, which kind of love man should maintain and make it his life principle. Therefore such a teaching can of course originally not come from any person, but only from God, and proves among others, that God in fact exists. Now, now, I'm very grateful to you, my dear, completely unfamiliar high friend – even if you are a heathen; because you did me, and also to my friends who have not fallen on their heads, a great service! We all were more or less without God; but now it at least appears to me that we have found the lost God again, which is very gratifying and pleasant for me.

[3] John also went through a lot of trouble to convince me about the existence of an eternal God; but he did not succeeded in this matter. I knew how properly square up with him, and he could not resolve my doubts, and as such I got stuck in my old doubts until this very moment. But suddenly all my doubts came to an end!

[4] Strange! Yes, yes, it is so: If somebody does not find the right door in a maze, he will not get to the palace of the king, who has build his permanent residence in the middle of the large maze; but you have showed and opened me the right door and it is thus easy to enter the big and eternal king's palace soon.

[5] Be so kind and also tell me where you were so very fortunate, to meet with the great man! Surely he is no magician, but a person equipped with higher powers of God; since this

proves his truly divine teaching! Tell me thus where you have spoken to him! I myself want to go there and listen to such living words of salvation out of his mouth.”

[6] I said: “Just stay here; after a short course of the proceeding discussions you will find Him by yourself! It is also already an hour after midday. Our good landlord Markus is also ready with the midday meal, and it will be served straight away; but after the meal we will find plenty of time to talk about all kind of things. You stay at our table – your 29 companions, however, can sit at the table next to our table.”

[7] Markus now serves the food. When the food was on the table, Zinka became aware of the fact, that so many large tables, being served by just a few people, were at once fully laden with food and wine mugs.

[8] He (Zinka) asked Ebahl who was sitting next to him, by saying: “Friend, kindly tell me, how so many large tables could all at once be served with such a mass of food and this by only a few people! Truly, I am in the highest degree astonished by it! I’m on the verge to point out that things are not quite naturally around here! Does the old innkeeper in all secrecy have serving spirits, who assist him with such tasks?”

[9] Said Ebahl: “You might not have paid proper attention while quite deepened in your conversation, in which time without being specifically noted by yourself, all the tables could easily being served with wine and food. I myself have not paid any attention to it; but it surely would not have taken place in an unnatural manner!”

[10] Said Zinka: “Friend, believe me, no matter how deeply involved in any discussion, nothing will happen around me without me noticing it, and I know it very specifically, that a few moments ago not one bread crumb was on any of the tables – and now all the tables are bending under the load of all the food! Allow me, for any person with heart and mind a question will be permitted, particularly if one is a foreigner! It does not matter anymore if someone gives me an explanation or not; nevertheless, I stand by it, that things are not at all quite natural

around here! Look at my twenty-nine companions who discuss the same point among each other; only all of you, who probably have eaten quite a few times here, are indifferent about the whole story, because you know what is happening! But it doesn't matter – later on I will get behind this secret!"

52. ZINKA AND THE FOOD MIRACLE

[1] After that, Zinka, who was a very big man, stands up and looks at all the tables, which of course were packed with bowls full of the best prepared fishes, and with bread loafs and with many mugs and jugs of the best wine; and he also notices that all the guests already engaging passionately, without one noticing that the food becomes less. In short, our Zinka, the longer he keeps observing, the more he becomes dumbfounded, so that in the end he starts to feel dizzy. Only a strong appetite and the good smell of the food require him to sit down and start eating.

[2] Ebahl puts the best and largest fish in front of him and adds that this is one of the most noble species of the sea of Tiberius: since this was the name of the large bay in the Sea of Galilee around the quite large surrounding of Caesarea Philippi. Zinka eats the fish with increasing zeal, because it tastes outstandingly to him, at the same time he does not spare the honeysweet tasting bread and he diligently greets the full mug, which does not want to become emptier, just as he is not able to finish the fish, although eating it with a healthy appetite.

[3] As it goes with him, it also goes with his companions. They wanted to become rather joyful and cheerful and very much talkative, but the continuously growing amazement about the rare phenomena at the meal does not allow them any time for that; because these are phenomena which they never have experienced before. Therefore they are already full as it should be – nevertheless, the good taste of the fish, bread and wine tempts them to keep on enjoying the food; but also this they do not understand where this is coming from.

[4] Finally Zinka asks Cyrenius and urges him to tell him, what this is all about.

[5] But Cyrenius answers and says: “If the meal is over, the time has come to talk about a few things; but for now, eat and drink according to your hearts’ desire!”

[6] Says Zinka: “Friend and my high lord and master! In my whole life I was never a gourmet; but if I will be around you for much longer, then I certainly will become one! I just don’t understand why I keep eating and drinking!? I am full and my thirst is satisfied, nevertheless, I still can keep on eating and drinking! And the wine is better and more spiritually than any I have ever tasted before; but it is of no use, I just don’t get intoxicated!

[7] I still stand by it, that things are not natural around here! Among this large crowd there must be a great magician and performs hereby a sign with his inconceivable miracle strength! Or we are close to this great prophet, which I have searched for with my twenty-nine companions!? If this would be the case, then I submissively ask you, to let us thirty go wherever you want us to go, or you have to bind us again; since if we would meet with the prophet coincidentally, we would be forced to lay our hands on him, because of our heavy oath to Herod. It would be of no use to us, however, for the sake of the oath we had to dare even if it means our downfall!”

[8] Says Cyrenius: “What – where does this comes from?! Where and in which law is it written, that an evil, coerced and damned oath should be upheld?! Your oath is already nullified because you and your twenty-nine companions are my prisoners! From now on it means you have to do what I and my subordinate generals will order you to do, and forever not what your stupid Herod instructed you to do! You are released from your evil oath for all times and for everlasting!

[9] If the great prophet came from somewhere into our midst, nobody of you dare to touch him with only one finger; but who still wants to do it for the sake of his silly oath, will learn the heaviness of the Roman seriousness!

[10] My friend Zinka, because of your truly intelligent remarks I previously regarded you as a quite wise person; but by this last statement of your mind you have lost quite a lot of points with me! Was the former then only a pretence of yours?"

[11] Says Zinka: "No, no, certainly not, high lord and master! I and all of us think and want exactly what we have thought, wanted and spoken earlier; however, you must recognize, that one under such phenomena as they occurred here and are still occurring, as a person of some intelligence start to make large eyes and in the end becomes somewhat embarrassed and confused in his thoughts, will, words and actions.

[12] If I ever had seen something similar, I surely would also behave as quietly like all of you; my wise neighbor nearly was not finished saying that the midday meal will be served, and see, within a few moments the tables started to bend under the load of the food and drinks! It is possible for some kind of artificial apparatus to exist, whereby such work can be completed a little faster than normal; but that fast!? Certainly, no mechanical device would be sufficient! In short, you can tell me what you want, but I stand by it and say: this was either extraordinary magic or a perfect miracle!

[13] You, high friend and lord, can easily stay calm because you surely know the reason of it; but with us it is an entire different case! Just look at the fish which I'm still eating! I have eaten from it already more than enough, and still by a wide margin the bigger half is left! I'm completely full but can still keep on eating! Here is my mug from which I already have drunk easily a full measure, and look at it – the level of the wine is hardly three fingers below the top! Yes, as a thinking man one cannot take this completely indifferently, as if this was so to speak nothing! I'm your prisoner here and cannot demand an explanation from you regarding this miraculous phenomenon; but I can ask you for it, do I? Therefore I was asking you, but you told me to wait!

[14] To wait would be alright, if instead of an eagerly learning soul, a dead rock was nursing its sluggishness in me; but my

soul is no rock, but an always light thirsty spirit. His thirst cannot be satisfied with a cool refreshing drink, but an explaining word that comes out of the mouth of a spirit who already drank. You have this ethereal drink in abundance and are filled up to the neck with it; but me, the diligent thirsty, you do not want to dribble one drop of your abundance onto my burning tongue! See, this is what bothers me most and confuses my senses! If I, under these circumstances, become a little confused – can you, high friend, be astonished by it?

[15] However, nothing more about all this! I already become quite annoyed by myself about the whole issue and will leave this miracle on the side! Man should not know everything and do not need to know everything. For the necessary acquisition of the daily bread, man does not need to learn, to experience and to know much. A real fool if he tries to strive beyond it! Therefore keep on drinking and eating, while still something is left! If I'm not allowed to know something, I rather don't want to know anything at all! Since what one wants oneself, one can easily endure; only the foreign will is for each honest soul heavy to digest. From now on you can be at ease, to ever be bothered again with a question from me!"

[16] With these words Zinka felt silent, ate quietly his fish and took with it bread and wine; also his companions did likewise and took very little notice about what happened around them, or what has been said.

53. THIRST FOR KNOWLEDGE

[1] Secretly, Cyrenius asked Me, what should be done with this person.

[2] But I said: "Quite a lot! They still will become quite strong tools for us; but now they need a little rest, and this is why I let them fall into this indifferent state.

[3] Believe Me! A soul, who becomes thirsty for a higher knowledge once, does not so easily falls into full sluggishness! With such a soul it is the same as with a young engaged man,

who is dead seriously in love with his chosen maiden. But the maiden, since she is a maiden but not a honorable young woman, takes it with the love of her betrothed a lot easier and thinks by herself: 'If it's not him, there are many others!'

[4] But after a while the fiancé gets to know this and his heart becomes sad. Full of annoyance and fury he decides very seriously, to never again think about the disloyal loose girl; but the more he tries to forget about her, the more he thinks of her and secretly he wishes that all the bad things which he heard about the maiden by foreign mouth, are pure lies.

[5] Finally he sees the maiden in company of someone else! Secretly he wants to explode because of his rage and with all force tries to forget about the disloyal girl: but then real glowing hot thoughts start to trouble him, so that no other healthy thought can exist alongside. Day and night he finds no rest or sleep; he sighs and often cries bitterly and curses the disloyal girl.

[6] Yes, why all this? Didn't he seriously decide not to think about the non-worthy anymore?

[7] During his torture a good friend comes to him and says: 'Friend, you are doing your fiancée a little injustice! See, with her ostensible carelessness she only wanted to test your love; since she knew and had to know, that she was only a poor maiden while you are stuck in wealth. She hardly comprehended the possibility that you ever wanted to take her as a proper wife; she regarded your promised love more than half as a prank and thought to put you a little to the test, if you really love her as your words say, before giving you her hand! Since too often the poor maiden made the sad experience, that such rich youth, as you are, are only playing a loose game with the poor maiden. But your maiden has now realized that you are serious about her, and loves you therefore more than you ever could believe; since the time she gave her love to you, she wasn't disloyal in her heart to you. – Now you know, blind fanatic, where you stand with her! Do now what you want!'

[8] Do you, Cyrenius, think, that the deeply hurt lover still does

not want to see and hear anything from the poor but most beautiful maiden, as he decided a while ago? O, by no means! The words of his friend were most appreciated by him, and he couldn't wait for the moment in which he could give his hand to his fiancée for ever.

[9] And the same will happen to our Zinka! He eats and drinks as if not bothered by the miracles anymore; but within he is now much more active with it than ever before. Therefore no worry!

[10] I know all the people and know everything that takes place in their hearts. In addition the steering of feelings in the heart are done only by Me; where it is necessary, I know what I have to do. Let us therefore be cheerful and eat and drink what has been placed in front of us; since for this afternoon we need a little more bodily strength and will only late tonight have our evening meal!"

[11] All are now quite cheerful and glad, and many praise God the Lord. A few even started to sing; however, except for Herme, there were no good singers present. He was asked by a few that he should sing something; but he was quite hesitant since he was afraid for the criticism of the good-hearing Romans, and therefore he had to be asked several times.

[12] But he (Herme) said: "My friends and lords! To God our Lord I sing a song in my heart; the Lord of Israel listens to it probably with pleasure! If I would sing the same song loudly to your ears, you would not like it because of a perhaps few impure tones. This would then fill me with embarrassment and annoyance, which would not be good for me nor for you; therefore I rather not sing the song of my heart loudly, but very quietly in my heart. To whom it is dedicated, certainly understands it!"

[13] I said: "You are right, Herme, just keep on singing in your heart! This kind of singing sounds in the ears of God a lot more pleasant than a loud, pointless noise by which only the carnal ear is tickled, while in the meantime the heart remains cold and untouched.

[14] However, when occasionally also sung outwardly, it should

only be done if the heart is to such an extent overfilled with the feeling of love, that it must get some air through the voice of the mouth, to so to speak not suffocate because of the too mighty surge of love for God. Then of course even the outwardly singing will please God; but it should be sung with a pure voice which elevates the soul even more.

[15] Because an impure and not melodious voice is like murky marsh water poured on a blazing flame! Everyone can think for himself what the result will be.”

[16] When I gave this explanation about singing, the charming Jarah said to Me: “But Lord, how would it be – since we are sitting so cheerfully together – if Raphael would sing something for us?”

[17] I say also jokingly to her: “Ask him about it! Perhaps he will do you a favor by doing something like that. I of course will not say or have anything against it.”

[18] Jarah immediately grabs Raphael and urges him that he should sing something.

[19] And Raphael says: “You of course do not have any idea how we are singing; but this I tell you upfront, that you will not be able to endure my voice for very long, since it will and must sound too affecting, because it is built out of too pure elements. Your flesh cannot endure the sound of my voice; if I sing to you for a quarter of an hour, you will die due to the charm of the sound of my voice which cannot be compared to anything on this earth! Ask me now if you, most charming, want to hear me singing, and I will sing; but what the effect of my singing will be on your flesh, I nearly cannot predict!”

[20] Says Jarah: “Sing at least one single tone; it surely will not kill me!”

[21] Says Raphael: “Good, so I will sing one single tone to you, and all who are here should listen to it, and also those who are live quite a distance from here, so that they should investigate which sound they have heard! But I must prepare myself a few moments for it! However, be steadfast for it; since also this single tone will have an immense effect on you!”

54. RAPHAEL SINGS

[1] These words are of course also heard by our Zinka and he asks Ebahl who sits next to him: “Is this lovely boy really such a capital singer? Have you listened to him before?”

[2] Says Ebahl: “He says it; I have heard him many times speaking, but never heard him singing before and I’m therefore also very curious about his single tone!”

[3] Says Zinka: “From where is he and who is this girl?”

[4] Ebahl answers: “The boy is staying in my home in Genezareth, and the girl is my lovely daughter. She is only fifteen years old, but has the whole script in her head and in her heart – and also the boy and he is for the time being a teacher in my house. I know him thus very well! But that he is also such an amazing singer, up to this hour I didn’t know one syllable about; I’m therefore now very curious about his single tone.”

[5] When Ebahl has said this, Raphael said: “Now listen and pay attention!”

[6] After that many heard like from far away a very faint but such indescribable purest tone that all became enraptured and Zinka exclaimed with great enthusiasm: “No, no earthly singer sings like that! Only a God can sing like that or at least an angel of God!”

[7] But the tone became increasingly stronger, fuller of life and mightier. In its peak strength like coming from thousand trombones, it sounded like a quad-sext accord in Des-Moll, reaching from the small octave stroked in between with the repetition of the octave, decreased after that and in the end was lost again in a weakest A’s (stroked in between) of a never heard purity.

[8] From this single tone all were to such an extent enraptured, that their sensory life was in a way numbed so that they fell into a kind of unconsciousness. Upon a sign from Me the angel had to waken them again.

[9] All woke up as from a most blissful dream, and Zinka, full of enthusiasm, stormed to Raphael, embraced him with all his

strength and said: “Boy! You are not a mortal! You are either a God or an angel! Yes, with such a voice you must be able to wake up the dead and enliven all stones! No, no, no! Never ever have any mortal on the whole earth heard such more than heavenly sound! O you more than heavenly boy! Who taught you to produce such sound from your throat?!”

[10] Oh, I’m completely gone! All my life fibers are still trembling from the indescribable beauty and purity of this single tone! It didn’t seem to me as if you produced the unheard most pure tone from your throat, but it rather gave me the impression as if all heavens opened and a harmony out of the mouth of God was poured over the dead earth!

[11] O God, o God of Abraham, Isaac and Jacob – You are not an empty articulated sound from a mouth! You are the only truth and the most pure, eternal harmony! Oh, this tone, this tone! Yes, this tone gave me everything lost, it gave me back my God, my holy Creator and Father; it was for my soul a purest gospel from the heavens! What perhaps thousands and again thousands of words could not have achieved was caused by this single tone from the heavens; it perfected a person in me! My formerly stone heart is like wax in the sun and so tender feeling like a hanging dewdrop!

[12] O John whose death I had to announce with a most broken heart! If you had heard such tone in your last moments of your earthly life, verily, the death of your body would become a bright lighted gate to the heavens of God! But inside the dark dungeon, which held you, holy man of God, captive, only tones of wailing, suffering and grief could be heard!

[13] O people, people, people! How evil and how dark it must look like inside your poor souls, which have not heard what I just heard, and could not feel, what I have just felt and will feel for the rest of my life! O you, great, holy Father in heaven – if one day I have to part from this grieving and deathly world, for a few moments let me again listen to such a tone, and most blissful I shall leave this earth, and thereupon my soul shall praise your most holy name forever!”

55. RELATION WITH GOD BY THE INNER WORD

[1] After this beautiful exclamation of Zinka, deeply uplifting the souls of all present, Jarah said: “O Raphael, Raphael! What completely different being are you now than you were before! You completely broke my heart! Oh, you rather should not have sung the tone!”

[2] Said Raphael: “Why did you urge me to do it?! I did not want to do it anyway; but since I cannot take the tone back anymore, it does not matter so much! Think, that in the heavens of God everything must resemble this tone, so that in future you even more seriously will strive to organize your life in such a way that it resembles this tone in all its appearances, effects and facilities; whose life does not resemble this tone, will not enter the kingdom of the eternal and purest love.

[3] Since the tone you heard is a tone of love and a tone of the highest wisdom in God! Just remember this very well and act, so that you completely resemble the tone, and you will become just in all love and wisdom before God, who has chosen you as a bride of heavens and has therefore made me your guide!

[4] But what happens here, happens before God and before His heavens; but it does not happen for this world, because it never will be able to understand this; therefore the world will only learn very little or even absolutely nothing about this, and will also not learn anything about this tone. Look at the people at the other tables, how they judge differently and even quarrelling; but let them judge and quarrel among each other! Nevertheless, even collectively they will not bring forth anything; since the worldly mind can never understand this!

[5] The Lord stays here already for several days; but tomorrow it will be the last! What will happens afterwards, nobody knows but only the Lord. Therefore fill your heart with all love and meekness and keep covertly in your heart the special and extraordinary things which you have heard and seen here; since to retell this to the worldly people, means to throw the most noble and largest pearls to the pigs, which is to no use of the

world people. All this you must remember and act accordingly, so that you can become a useful tool in the hands of the Lord in heaven and on earth. – Have you taken note of everything?”

[6] Says Jarah: “O dearest Raphael! Surely I have noted everything; but it is not really very pleasant what you just have told me – namely the departure of the Lord from here which you have announced for tomorrow! You know how much and how above all I love Him! What will happen to me if I can’t see Him anymore, or listen to Him or speak to Him?!”

[7] Says Raphael: “You will be doing very well, even if you can’t see Him, you will be able to always listen and talk to Him; since if you ask Him in your heart, He will also answer you in your heart.

[8] See, what is it what we have to do!? I am now, as you can see, here; but if the Lord wants it, I immediately must go from here to a most far away world and stay there for as long as it is necessary according to the order of the Lord. Believe me, that we from the personal presence of the Lord are quite often very far away, but not from the spiritual presence; since there we are always in God, just as also God is in us and executes His never measurable great deeds.

[9] Who truly loves God the Lord, is continuously with God and in God. And if he wants to hear or know something from God, he must ask Him in his heart, and through the thoughts of the heart he will immediately receive the fullest answer, and in such a way every person can always in all things be taught by God. From this you can see that it is not always necessary to see, to be blessed in the Lord, but only to hear and to feel – and you have everything, what is required to be truly blessed in God.

[10] See! Also I will not always be visible around you; but you only have to call me in your heart, and I will be with you and will answer you through your heart, by however very quietly, but nevertheless very clear perceptible thoughts. If you have received them, then think, that I have breathed them into your heart! You will also recognize them, and see that they have not grown on your own ground. But if you have recognized them,

act accordingly!

[11] Since to only know what is right and good and what pleases God, is not sufficient, yes, by far not sufficient – also not, even if one had the only most decisive and biggest appreciation for the teachings out of the heavens, however, could never with absolute seriousness decide to act accordingly in all and everything what is prescribed by the teachings coming from the heavens.

[12] Therefore it says, to properly hear the teachings, to properly recognizes it and then to properly act accordingly! Without the strict execution of the teaching, nothing remains and nothing is going to happen!”

56. TAKING CARE OF THE HEART

[1] (Raphael:) “You know, my dearest virgin Jarah, when the Lord was staying in Genezareth, He Himself taught you all kinds of gardening cultures! He taught you all kind of useful plants, showed you how they must be cared for and how to use them. He made a little garden for you and planted it with all kind of useful plants and told you of each one in particular what form it will have, how it grows, when and how it will blossom, what fruit it will bear, for what they are good for, how one can enjoy them and how one can store a rich harvest so that it does not go bad. In short, the Lord Himself gave you the necessary lessons how your garden should be maintained.

[2] Now, you had a very great joy about it! Would the joy on its own already be sufficient?! Would the garden have brought you any fruit of the blessing without the actual diligent maintenance?! Because of your great pleasure and because of your joy about the teaching out of the mouth of the Lord, nothing would be growing in your little garden – except some weed! Since you diligently put your hand to it according to the teaching, your little garden soon started to blossom into a little earthly paradise, and you can look forward to make a proper harvest from your little garden!

[3] And see now! Likewise is also the heart of every person a little garden; if one diligently maintains it according to the teaching out of the mouth of the Lord and does not shy away from any trouble to turn everything one has heard into action, one will soonest possess enough blessing and enough mercy out of the heavens in one's own heart, so that one in the end for the soul and spirit can live out of one's very own means and will not all the time require our advice and our help!

[4] Since this is what the Lord wants to achieve with man, namely that he becomes a completely independent citizen of the heavens according to the eternal unchanging order of God; who has achieved this, has in fact achieved everything. – Did you, dearest Jarah, understand this all quite well? Are you getting a little familiar with the purest tone which I have sung to you?"

[5] Said Jarah: "Oh, now so well and so clear like the purest sun on a bright, cloudless midday! Your words gave my heart a mighty consolation, and I will also raise them to full action, so that they become for me the most joyful and blissful truths of life. To teach me and see to it that the teaching is turned into full action should not be the most difficult task of life for you! But will also all the other people do what you have so loyal and truthful advised me to do?"

[6] Said Raphael: "Worry firstly only about yourself, the others will be provided for by the Lord!"

57. ZINKA INQUIRES FURTHER

[1] Of course Zinka did not only heard part of this teaching, but everything, and he asked Ebahl, whom he probably trusted most, by saying: "Friend, this strange youth, who just now let us hear a tone out of the heavens and who gave your daughter a strange mystical kind of teaching, in such a way – openly said – that I have never encountered something similar before, looks to me as if he does not completely belong to this earth like us; tell me if it is not him, about whom my John regarded himself too unworthy to loosen his shoe laces! He just looks too young

to me; because he is supposed to be in his thirties already!”

[2] Says Ebahl: “Dearest friend, the youth is indeed not Him, but rather a main disciple of Him! I must openly confess to you, that the Prophet from Nazareth possesses such power and wisdom, that there are even, as one might say, angles from heaven coming down to earth, to listen to his teachings and to admire his deeds and to praise the almightiness of God in Him!

[3] As proof of my statement serves very much this youth, of whom you don’t know what you should make of him! As an earthly person he is in fact a little too heavenly, and as an angel he perhaps looks a little too earthly! He lives already for one moon with me and is the educator of my daughter; that he does not have a father or a mother on earth and possesses a power in all things, which is simply fabulous; you can believe me rock solid! A further genealogy I cannot give you. By the way, you can talk to him yourself and he will not keep you waiting for an answer! In his hole being there is no haughtiness!”

[4] Says Zinka: “I know enough, and know, for what I should take him during these extraordinary times! But now I want to know if this great prophet from Nazareth is not among us!? Because without him I will forever not understand what a so to speak angel must do! Since according to your explanations he must be a complete divine being! Therefore just show me by means of an only very slight sign, if he is there and who he is!”

[5] Ebahl says: “Dearest friend, just be a little patient; you will get to know Him! But this much I can tell you to your bigger reassurance – since you are not a henchmen or catcher anymore – that He is actually among us, otherwise the high ranking Romans would not be here!”

[6] Says Zinka: “Also enough; I do not need more! Now I will find him!”

[7] With that our Zinka was satisfied, but already paid very close attention and did not took his eyes off Cyrenius, Cornelius and from the angel, since he was of the opinion that they would betray me soonest, but he was of course a little mistaken, since I immediately had put it into their hearts what they had to say and

in which direction they should steer Zinka's attention. The session was also adjourned and the tables were cleared, and we went to the shore and talked there about less important matters. Zinka and his companions of course kept a close eye on us.

58. RAISING THE TWO DROWNED GIRLS

[1] But during our walk up and down the shore of the sea, we came to the place where our Risa cared about the two drowned persons and waited for them to become alive again.

[2] Cyrenius said to him: "Now, friend Risa, does the two already start to show very faint signs of life?"

[3] Said Risa: "High lord, every effort is pure in vain! Those two surly getting more dead instead of alive; for them every effort and further treatment is in vain! Only the omnipotence of God can make them alive again! Putting them in this way or that way, or pouring wine into their mouth are of any use!"

[4] I said: "Is this your opinion!?"

[5] Says Risa: "Lord, just look at the blue spots and smell the already quite advanced process of decay, and You Yourself will agree with me that those two will only become alive again by the omnipotence of God on Daniel's Judgment Day!"

[6] At this point also Zinka pushed forward, since he was quite knowledgeable about dead people, if they really were completely dead, and looked at both drowned persons. After completing his examination he said: "The friend was speaking the truth! Those two have to wait until Judgment Day in their complete state of death, provided that there ever will be one on this earth – what is difficult for me to believe! Since I know what will become of such a heap of meat: moths, worms, flies, beetles, all kind of grass and other plants! How many are torn and eaten by wild beasts! How many die in a fire! Will all this just like that come together again on Judgment Day like it is now, because then I will completely give up to be a human forever! I, Zinka from Jerusalem, knowledgeable in many things, state here, that on the supposedly coming Judgment Day

even the omnipotence of God will take its time, when it comes to reviving those two female heaps of meat! It will give to their souls a new, spiritual body; but in those two bodies no soul will be bothered with a headache anymore!”

[7] I say to Zinka: “Friend! You know a few things and quite often you hit the nail on its head; but in this case, strictly speaking, your blow is a little off the mark! You are quite right that the soul in the beyond will never again walk in this body, but those two bodies should at least for some time become useful carriers for their souls! If I want it, those two must awake again! One of them will even become your quite fertile wife and you will love her beyond measure; the other should become the wife of the still single Risa, but he will not wake a fruit in her!”

[8] After that I call both drowned, and in a moment they stand up and look very surprised around themselves and cannot grasp, where they are, and what happened to them.

[9] But Risa and Zinka fall on their knees before Me and Zinka calls: “It is You, which John has announced! But You are not a prophet, You are Jehovah Himself!”

[10] During this awakening scene also the Persians who were still with us and the known Schabbi came closer and Schabbi said to Zinka: “This time, you have, as I feel it, judged correctly! Yes, it is like that, friend – this is Jehovah! And the youth, who let us hear this heavenly tone, is an archangel, actually the same, who already has guided the young Tobias on this earth. This is how things stand: this is the great Messiah who has been prophesied by all the prophets and seers, and with Him starts a new, spiritual kingdom on this earth!

[11] It is Him that many will become annoyed about and want to attack Him and do with Him what Herod did to John; but all who will do that, will shatter at His power and become stupid and blind like the darkest night before His wisdom! Since the earth has never carried His likeness in its flesh!

[12] What I tell you in the name of my twenty companions, I tell you without shyness; since from now on I do not fear the world anymore, because I got acquainted with Him, who is

the only one to fear from all those who would and will raise against Him! Oh, He will thoroughly examine the sinners and thousand times woe to the sinners! He will fight nobody with the sword in His hand, but the power of His word will judge and destroy them!

[13] About the power which lies in His words, you still have the completely naked truth in front of you! These two maidens were completely dead, so that nobody could raise any doubts about it! He only said: ‘Stand up!’ – and the two stood up and are living now like new born, revived and healthy and have a perfect clearest consciousness; it would only be nice if the two dear creatures could get dressed! But I know what I will do! Among the Persians are a few women who carry a triple set of clothing with them; each one can contribute one dress and these two can be helped!”

59. THE LIFE STORY OF THE TWO GIRLS

[1] Here Schabbi turned to Me and asked, if he may do this.

[2] I said: “Oh, just carry on; nobody has ever sinned before Me by performing a good deed! Go, and let the two get dressed!”

[3] And Schabbi went, and within a few moments he returned with two sparkling white colored shirts of the finest silk and with two sky-blue dresses of the finest cashmere, as well as two pairs of the most expensive festival sandals with long, silk lined ribbons; the two newly awakened were also given two diadem-like combs and golden forehead braces, decorated with precious stones. However, they refused to accept the jewelry which they regarded as too valuable.

[4] But I said: “If I want it, just take what has been given to you; because it is fitting for brides to be adorned!”

[5] After that the two also accepted the jewelry; and after being dressed and adorned and standing there as two daughters of a king, they showed a great and thankful joy.

[6] But while standing in front of us in radiating beauty, Zinka said: “No, no, this is again a miracle! When I looked at them

when dead they looked like two women in their forties and their shrunk shapes did not show any special sign of beauty; even after being miraculously awoken, nothing in particular was showing; and now they have become two beauties, like my eyes have never seen something similar before! Now they are two maidens not counting more than twenty years! Yes, this is also a miracle of miracles! Where is the young Herodias now?! Now, if Herod would see one of them and she would insist on it, for the love of her he would let all Jews be beheaded! Should I poor sinner really be worthy of the mercy, to take one of those two angels as my wife, then Jerusalem would never ever see me again; since this would be such a bait for Herod and also for all the other many holy men of the city of God!"

[7] Says Cyrenius: "If those two miracle children do not have proper parents anymore or if the actual parents have lost any right to them because the intervention of death, they will become my daughters and will receive from me a proper trousseau!"

[8] Says the older one of the two, called Gamiela: "Both of us are, strictly speaking, without parents; and those we called father and mother, should basically not be close relatives of us. We came as little children of two and I three into the house of a Greek merchant, who only later converted partially to the Jewish believe; according to the testimony of an old maid we have been brought by a slave trader from Sidon to Capernaum and bought by the said merchant, who we called father, for five pigs and three calves and eight sheep.

[9] The seller also gave the merchant a document, in which our names and the names of our real parents are written! Our real parents are supposed to be Romans of very high parentage. How much of it is true, we don't know; but the trip on which we had the accident, we undertook secretly with the aim to learn the full truth from a relative of our false parents who lives in another place, if we are the actual or in fact are only bought daughters of our parents.

[10] But then we fell into the hands of the evil pirates, have

been robbed of everything we took with us, had been undressed, despite of our begging we have been tied together by the hair and thrown alive into the deep sea. What happened after that with us, we don't know, and also not how we came to this completely unfamiliar place, and who gave us back our lives; since we must have been dead, when we were found after being washed ashore by the sea at some shore or beach! – Where are we actually now, and who are you good and marvelous people?"

60. CYRENIUS RECOGNIZES HIS DAUGHTERS

[1] Says Cyrenius: "Only a little patience, my dearest children and daughters! – Your name is Gamiela, and what is the name of your younger sister?"

[2] Says the younger one: "My name is Ida; this is how I was always called."

[3] At that point Cyrenius embraced Me and said: "Lord, yes, how should I thank You?! O God, o Father! In this way you have given me back my two dearest daughters, which were taken away from me by the cheekiest hands seventeen years ago! How this was possible despite the guarding of my house, is still a mystery to me!

[4] Straight away I send scouts into all directions, to look and ask for the lost sisters and a courageous captain said to me: 'Even if Pluto has stolen them from you, I bring them to you! But if the sea has devoured them or any greedy predator, then all trouble will be in vain!' He went and for three years all his efforts were in vain.

[5] I also send scouts to You, o Lord, to Nazareth. They were asking about you, but returned with the disastrous news home, that there is nothing about You anymore. You were actually a very calm, but otherwise an absolutely stupid boy between thirteen and fourteen years, not even mentioning anything about prophesying!

[6] Your own parents gave a very tiresome testimony about You and said, that with Your twelfth year any sign of any wisdom

was completely lost and that You are, regarding mind and insight, taking second place to every other normal earthly boy. For the sake of me they have urged You, to only this time make a prophecy for my messengers; but You kept quiet and said in the end that You not have come into this world to prophesy, but to work like any other person!

[7] When You were asked, if You could remember everything You have done from the cradle to your twelfth year, You said, what there was, is no more! And when You were asked about the reason, you did not speak again, left the room and went outside – and my messengers returned empty handed home!

[8] And as such all my searching was in vain. For seven full years I mourned about my two dearest daughters – and see, here they are! At that time You have kept them from me, to give them back to me in a double wonderfully manner! Yes, Lord, how should I actually thank You for that?”

[9] I said: “You have already done this by taking care of all those who were caught here and you have troubled yourself to make arrangements for their accommodation and for their better destination in future, as what they had experienced up to now! In short – you, My first friend Cyrenius, has already done so many things for Me, that I cannot let you unrewarded on this earth! But one day in My kingdom in heaven, you will therefore also receive an even bigger reward!

[10] But since you have your daughters back in a complete healthy state, think of them, to whom I have given your daughters as brides! The two men are not of royal parentage; however, they are now so to speak My sons – and this should also be sufficient for you!”

[11] Says Cyrenius: “Lord, Your will is a most pleasant commandment for me, and for my two sons in law I surely will find means and ways, whereby they will be placed in such a way, to be most useful to the spiritually and physical poor people!

[12] But now come you my dearest daughters to me and let me press you against my heart; since I’m now one of the happiest

fathers of the whole world! How happy will your mother be to have you back; since she was disconsolately about you! If she could see you, her happiness would be even greater; but despite her great lovingness she nevertheless is blind. Being blind she became my wife, after which she received the eye light for a while, but later on went blind again! But she has very sharp senses, so that I bet that she will recognize you immediately. Oh, how infinitively happy I am know! Come here, all the poor, I want to make you happy with all my strength!

[13] If I think about it, how we found you floating in the sea, tied together by the hair! If at that time I only had the faintest idea that you were my daughters, how terrible unhappy the sight of you would have made me! Only now, after being alive again, the Lord allowed a close acquaintance with you, so that I could become blessed as much as possible! And now I am, and therefore to You, o Lord, all praise and all my love!”

61. THE MODESTY OF ZINKA

[1] Zinka steps closer and says: “High lord and master! Since circumstances are, of which also I could never have the faintest idea, things are getting a completely new face. They are therefore not daughters of a merchant from Capernaum anymore, but they are daughters from the emperor’s house in Rome; on these trees do not grow any apples for us! Because for such children, other children must be found who are descendants from royal parents. I’m only a common Jew’s son, although a descendent from Juda; but what is this compared to you, who is a brother of the great emperor Augustus and as such carries the tribe of the oldest Patricians with yourself?! In addition you are incredible rich, and I have nothing than my paltry portioned wage for an immense work.

[2] Irrespective how happy Gamiela would have made me, if I had received her as a wife by a miracle from heaven, but since she as your daughter, high lord, is standing high above my nullity, I can never take her as a wife! You, high lord, would

give her to me today because of your pure spiritual mood; but tomorrow you could regret it! Could I object if you take her away from me again? How much grief and how much sorrow would I feel then! If I take her as my wife with the fullest assurance that she remains with me, I surely will take her and become the happiest person; but I never can ask for her, since I know my state and also yours.

[3] Give me on Roman ground a small holding; by the diligence of my hands I will work the land and support myself and my colleagues! Only let me stay away from Jerusalem and the whole Jewish land! Because I want to have nothing to do anymore with either Herod or the temple!”

[4] Says Cyrenius: “Let everything be good! I cannot take away my Gamiela from you anymore, since the Lord in a certain way has given her to you before giving her to me – and His word and will is holy, more than holy to me! What the Lord only remotely wants us to do, we must do, if we want to become equal with His angels! Yes, on this world I am something for as long he keeps me alive; but on the other side in the big beyond we are all equal, and our treasures here remain part of the dead crust of the earth and will become food for the all consuming time.

[5] My high status should therefore not bother you; I only carry it for the well-being of humanity as much as it stands in my power to do so. And should you, whom the Lord of infinity, of life and death has brought close to my heart, be excluded from this? No, no, never ever! You are and will remain my son!”

[6] After listening to these words, Zinka says: “Yes, truly, only a soul entirely devoted to God the Lord can speak in such a way! What the Lord wants, I certainly want also: because He who had awakened the two, is the Lord Himself, of that I’m fully convinced. Even if billions testify against it, Zinka will never stagger in his faith! To Him all my love and all my true worshipping from now on! To Him all honor from eternity to eternity!”

[7] With those words Zinka kneels before Me and says: “O Lord, forgive me all my sins, so that I can pray as a cleansed

person to You!”

[8] I said: “Stand up, My brother! Your sins have long since been discarded before Me; because I knew your heart for a very long time, I finally allowed it to come to me. You actually were sent out to catch Me, and I allowed Myself to be caught by you, but only for your heart and for your welfare! Stand up and be full of joy in My name and become a good, useful tool for Me!”

[9] With that, Zinka stands up and only then starts to properly think about the greatness and about the meaning of this occurrence. But when he will be sitting alongside Me, only then we will hear him speak again. Since after Mathael, he is probably the biggest spirit in our company.

62. TALKING AND DOING

[1] After we managed to give Zinka some rest in this way, also Risa, as the second son-in-law of Cyrenius, came and started to make similar excuses.

[2] However, Raphael touched him on his shoulder and said: “Friend! Remain only with the truth of your heart; since by quite a margin you are not Zinka! You are good and honest, but you should never talk differently from what is in your heart! – Do you understand this?”

[3] Says Risa: “Yes, friend out of the heavens, I understand what you have told me, and I will speak, if I speak, according to what is in my heart, and no untruth should come over my lips! I’m still a young person and have less experience than some of the others; but I have particularly little experience with the female gender and was never in love with any maiden. But I feel my heart exceptionally drawn and feel it, how I will be beyond all measure happy, if the heavenly beautiful Ida would become my wife; but I also feel how terrible stupid I will appear by this great happiness. Because of this very reason I would like to miss out on this happiness!

[4] For now my love for Ida has not become a passion, and I can renounce this expecting luck with my soul quite easily; but if

later on I become more inflamed, and the luck would not become part of me, it would cause me a lot pain in my heart, which would be then quite difficult for me to get rid of. Because of this reason I would like it to have it from the Lord and from Cyrenius, to free me from every hope on such luck!

[5] See, you my heavenly friend Raphael, this is how I feel, and this is what I have spoken! If you can help me a little, do it before it is too late! Since a proper help must also happen at the right time – otherwise it is of little use!”

[6] Says Raphael: “Friend, for this you will require only very little or even no help at all from me; therefore it stays like the Lord has instructed it to be! You yourself can renounce everything – because against the free will of man the Lord never determines anything, except for the measure and form of the body -; but it does not bring man a lot of bliss, if he regards too little, what the Lord, even when indicated by a slightest sign, has advised. – Do you also understand this?”

[7] Says Risa: “Yes, also this I understand and say therefore nothing else than: The will of the Lord must always happen; since who carries out the will of God, can never go wrong. Since God the Lord must always knows it best, what is best for us people. Therefore, from now on, I will always accept everything with the greatest thankfulness in my heart and do what the Lord will prescribe! What man can do very easily, because he already has a longing in his heart for it, he should always do and never try to be more. There is enough of a battle with other things, in which man’s weak will finds it quite difficult to become a winner. Should he with easy and very pleasant things also become weak, he will not make good progress with regard to the true virtues! – Did I spoke the truth or not?”

[8] Says Raphael: “Very much so; but it should also be said to you, that it is better to do a lot of good, than speak a lot of good! If people see you doing a lot of good, they will do likewise; however, if they hear you a lot talking good, they will also try to do likewise. But since many are lacking the right wisdom to

make truly good speeches, they are forced to speak a lot of nonsense and thereby doing a lot of damage to many weak souls and to themselves, since it makes their hearts to become haughty and egocentric. By an unnecessary desire to talk, in time all kind of false teachings are spread, and poor mankind is blinded and brought into all darkness, so that it afterwards becomes quite difficult to enlighten them again; but by many and good deeds, mankind becomes noble and open hearted. A noble and open heart is in anyway the best plant school for true wisdom and will then also understand to speak good and right, where necessary.

[9] I have told you this, because quite often you carry a great desire to speak in you, but are still lacking a lot, what is required to make a perfectly good speech; therefore you should speak less, but instead listen and act even more, and you will become a true disciple of the Lord, and this according to His will and according to His pleasure!

[10] Those who in time should speak and preach, the Lord will select them Himself; but those who are not specifically chosen to speak and teach, are destined by Him to only act according to His word and according to His teachings and should always only do, wherefore they have undoubtedly the assignment from the Lord. In this way they always can find joy to be pleasant for God and in obtaining any special mercy. Say this also to your friends and work companions; since also among them there are those, who think a lot of themselves, to be able to speak orderly and smooth! They are not destined by the Lord to speak, but only to act.

[11] The reason for the Lord allowing you to become earthly happy, is, so that one day you can do a lot of good things; however, if the Lord would have chosen you as a speaker and teacher, He would say to you: 'Come and follow Me, wherever I'm going, and learn about all wisdom of the kingdom of God!

[12] See, how pleasant is Cyrenius for the Lord; surely not because of his good speeches, but because of the good and manifold noble actions! But who does many good and noble

things, can if necessary, also make a good and right speech; since an open and noble heart does never stay without light from the heavens. But who has this according to the measure of his many good and noble deeds, to him it always will also be very clear, where, when and how much he must speak. Do you understand this, what I have spoken to you, very clearly, my dear Risa?"

[13] Says Risa: "How can I not; since you have spoken the purest truth, and this is always for everybody clearly understandable! I will always keep strictly to these your words. What I have learned from you, I will also immediately convey to my companions; there is only one thing I would like to know, if Zinka is also called to only act or whether he also must teach alongside!"

[14] Says Raphael: "My friend Risa, between your and Zinka's experiences exists a great difference! He is a great soul coming from above, and has many and great experiences behind him, despite being only ten years older than you; and, hence, he is destined by the Lord to act and to speak. But once you also have many experiences behind you, you will also have to speak and teach. But for now collect experiences and become rich in good and noble deeds!"

63. SELF-EXAMINATION OF HEBRAM AND RISA

[1] Risa writes this very deep into his heart and goes to his colleagues, who start to congratulate him to his luck; but he opens his mouth and tells them word by word what he heard from Raphael.

[2] When he finished, Hebram said to him: "This is truly a marvelous speech, just like coming from the mouth of God; but some remark about it should be made, not the speech itself, but about him who gave us the speech. It contained many and even noteworthy true words, coming in good order successively into being; but the speaker, nevertheless, first spoke rather than acted! Nevertheless, I find this quite in order; since every good

action, must certainly always be preceded by a good teaching, otherwise it is impossible for the actor to receive any directive for his actions.

[3] However, at the heart of reason Raphael is still right; since man soon knows what is good and right. Simple laws give it to him! He only needs to properly will, and a good action cannot stay away. But the knowledge on its own appears to me as a too small motive to act well, especially with very material people, who are only too easily seduced to act badly by a selfish material advantage. In this case the pre-teaching must be expanded to such an extent, that thereby the disciple is given clear, tangible and irrefutable proofs as motives to act good, so that it must appear to the disciple nearly impossible to act against them, just as it is impossible to cross the sea without a boat.

[4] Once one have brought a disciple thus far, then doing good is an easy matter; but without the added tangible and solidly proven reasons, it will always remain a problem, whose goodness is well recognized, but since the doing accordingly is, nevertheless, connected to some difficulties and self-denial, one rather gives in to dear sluggishness and tiresome selfishness and leaves the many good deeds for better days. Without change one follows one's carnal desires and after 30 years one is still the same animal person, as one was, quite actually, in the cradle. Therefore according to my humble opinion, it is also important to add to the above mentioned proofs to the teaching of doing good, which require quite a lot more than saying: 'This and that you should do, because it is good, and this and that you should not do, because it is bad and evil!'"

[5] Says Risa: "You are quite right, but, nevertheless, basically you say nothing else as was tangible clearly described by Raphael, namely, that only he should teach and speak who is called by the Lord in the spirit. Such a teacher will give to his disciples the teaching together with the necessary proofs to motivate them to act, just as the angel Raphael unflinchingly convinced me to act. But if both of us would perform as

teachers, we certainly would talk a lot of silly stuff, and if a sharp and well polished speaker would come along and started to put some really powerful opposing arguments to us, in the end he would confuse us, and perhaps we even had to dance to his whistle! But if we act well, with all mind reasons of the world, he would not be able to find the slightest objection or opposing remark. Therefore, for many it is better to act than to teach. – Is this still not quite clear to you?”

[6] Says Hebram: “O yes, now absolutely, and also earlier, and it is good! People are strange – I notice this by myself! Just think of it: When we were reading and studying the script often enough, how inconceivable sublime the wonderful stories, events and here and there occurring teachings, appeared to us filling us with the deepest reverence! Finally, because of our highest reverence making us blind, we did not dare to pronounce the spirit of God which here and there actively appeared! When reading something about an appearing angel, we were touched by it to our inner core! Moses appeared so big, that nearly all mountains seemed to bend before his name!

[7] Now we stand before the same God who thundered his laws on Sinai! The same angel who has guided the young Tobias, walks among us like an ordinary person and teaches us with sweet words to recognize the will of God! In addition miracles over miracles of the most unheard manner occur on a continues basis, but, nevertheless, everything appears to us already quite ordinary, as if we are used to it since childhood. Tell me, what might be the reason for it!

[8] We are supposed to be completely overwhelmed by surprise and adoration, but instead are as blunt as an old, rusted sword of an old warrior! What might be the reason for it? If I think about it, I could shear off my own head from my body from annoyance!”

[9] Says Risa: “Be calm, friend! The Lord wanted it like that; if we – and this is understandable – keep on dwelling in a state of highest excitement of our souls, we would miss a lot of what happens and is said here. The Lord knows how to keep our souls

within the boundaries of soberness, and therefore we can cold-bloodedly listen and observe everything what occurs and is said here – even if it is of an incomprehensible high nature, and record it even deeper in our souls. If this is all over, our souls will start to become excited in a most colossal manner! Oh, we will not escape it! But for now it is much better like it is! – Do you have a different opinion?”

[10] Says Hebram: “Not at all – your opinion is again perfectly correct, and most certainly it is like that! But it does no harm if one reminds oneself, that one easily feels too little uplifted during this most holy extraordinary opportunity which never occurred before, while reading the extraordinariness of the past has touched us so deeply and made us so excited. If this spiritual sluggishness would depend on us alone, I had to regard it as a big and most coarse sin of life; but if, according to your opinion, the Lord causes this in us by His almighty will, we must be grateful to Him, and everything He speaks and does, we must more seriously and deeper contemplate and think about it, how we can turn His word into full action. But that Zinka is such a deep spiritual man – while he was and still is only a senior servant of Herod, is a riddle to me! Where did he get his overwhelming wisdom from and collected so many experiences?”

[11] Said Risa: “That I don’t know; but a big lord like Herod, surely would have checked out his servant very thoroughly, before making him one of his first and most senior servants. In addition Zinka was according to his own testimony a special friend of the prophet John and certainly would have learned quite a lot regarding important matters of life, and it is therefore no wonder that he is wiser than us. He will talk about something which I am very curious about. But now it appears if the Lord wants to say something, thus let us keep quiet for a change; because our talk is not so bright anyway!”

64. A STORY ABOUT JESUS' CHILDHOOD

[1] During the dialogue of the two, I gave to both awoken the opportunity, to recognize Me as Him, who, a couple of month back, also awoke a few from the dead in Capernaum, and soon both recognized Me as the same and also knew Maria and the others of the house of Joseph. Gamiela also mentioned, that she still can remember when the old carpenter master Joseph with his six sons build a new sheep stable at her foster fathers residence in Capernaum, and that she also could recall that she has seen Me at work as the youngest of the sons of Joseph; but at that stage she of course could not have had any idea, that the spirit of the Most High was hidden in Me.

[2] But Ida added to it: “Yes, yes, dear sister! It was the last evening, when the building was completed and our foster father paid the old Joseph for the work, but in the end deducted a few coins according to an old business custom of him, prompting the holy man to go to the merchant saying: ‘Don’t do this; since this will bring you no blessing! You are a heathen, but, nevertheless, believe in the God of the Jews. And see, this mighty God lives in My heart, and if I ask Him, He gives to Me for what I have asked Him! He also lives in the heart of all righteous before Him and their requests please Him. If you act hard against Joseph who completed heavy work for you, I would ask My God and Father to repay you, and soon you would be repaid in an evil manner! Think about it, it is not good to offend those, who are one with God!’ But my stepfather did not listen and insisted on his deduction. However the old carpenter said: ‘See, I’m honest and say it to you honestly: The few coins would be the total profit for this heavy work, and I could have paid my house’s tax with it! Since you are a rich man and the coins are so important to you, keep them; but you keep them unjustly, and this is never good!’

[3] But I and Ida cried from annoyance about the stubborn hardness of my father, went into my room and gathered in secret all my savings, and Gamiela did after me the same, and we

secretly put 100 coins into his toolbox. Nobody noticed this, accept You, o Lord! And thereupon You said: ‘Both of you maidens will someday be highly repaid, for what you have done to us! During those words you looked like someone who is beatified. Thereupon you stood up and left our house. It was late at night and by foot it was a few hours walking to Nazareth; therefore I said to You: ‘don’t you rather want to stay for the night here, than to walk the unsure, far road, especially when the night is so dark because of the heavy storm clouds covering the sky and a thunderstorm is approaching?’ Then You said what stayed always noteworthy with me: ‘Who made the day, is his Master, and who the night, is also his Master; therefore the Lord of the day as well as the night, does not need to fear the day nor the night; therefore nor the night nor the storm will be able to cause us any harm! Keep well, both you angels!’ With that you left our house, and heavens know – you barely left the threshold of the house, no sign of you could be seen anywhere!

[4] Oh, I often thought about You, o Lord, but could later until this hour not meet with You again! However, still in the same night Your words were dreadfully fulfilled regarding my foster father! A terrible thunderstorm came and the new sheep stable was hit three times by lightening where during its completion already seventeen-hundred of the best sheep were kept. Everything burned down within a few hours and with all efforts nothing could be saved! Our foster father regretted having sinned so severely against the loyal carpenter; since he said: ‘This punishment comes to me from above because I have earned it. Never ever will any loyal worker in this house be deprived again of one single coin of his well-earned wages!’

[5] About half a year later we came to the big market of Nazareth and enquired busily about the old carpenter and his sons; but it was said that they were called far across the country, where they had to build a few houses – and without achieving anything we went back to Capernaum. After that we did not hear anything about the carpenter’s family anymore. About 3 years after that, our foster father heard that Joseph had moved

to High Nazareth, which is located in the mountains towards Samaria because of extended work there. However, we could not find anyone of his family there! Nevertheless, I would have loved to get closer acquainted with the young carpenter whose name according to my knowledge was Jesus!

[6] Notwithstanding – what was not granted to us at that stage, You, o Lord, has wonderfully kept until now! Only now did we receive a light about the mysteriously spoken words by You at the same evening when You left our house in a pitch dark night! Now we know who the Lord of the day is, the night and the thunderstorm! But now we bring You again with our heart and our mouth our gratitude for all the nameless mercies and reliefs, which You, o sweetest Lord Jesus, showed to us without any of our merit!”

[7] I said: “Oh, you are not without all merit; just think of it what you have done to the old Joseph! How much he appreciated the 100 coins when he found them the next morning in his toolbox! Initially he thought that your foster father did this to him secretly; but he soon was corrected by Me in his mistake. He praised your good hearts, and I promised him that I Myself will manifold repay such goodness to you, and have therefore given friendliest and joyfully back your life and your true parents. Go now and give them true joy; since his joy is also mine!”

[8] Only then did the two went to Cyrenius and hugged him, and he cried of joy like a child.

65. THE PROMISE OF CYRENIUS

[1] After a while when Cyrenius cried his heart out from joyous pain, whereby his two daughters, Zinka and also Risa who came along, supported him with joyful strength, he came to Me, hugged Me and said sobbing: “O, you eternal, purest Love! Who cannot love You above all?! O Lord, o Father, how good and how holy You are?! O Lord, let me die in this my love!

[2] Lord and Father! For as long I had the never fathomable big mercy, to know You from Your earthly birth, I always loved You, and You were always the hinge point of all my thoughts! But I was not always an equally strong master over my own world in me and over the world outside me; but know I believe, by Your mercy and strength to have reached the necessary strength, to walk the rest of my living days in all and everything according to Your holiest will in a humanly manner.

[3] I of course rule mostly only heathens, whose gods teachings I unfortunately have to protect here and there – this is truly a great evil; but no tree falls with one blow; however I will make it a priority and strive to spread the recognition of the only true and living God at least in my territory of rule among the better heathens as much as possible!

[4] With the priesthood we will have the most trouble; since this caste lives for several centuries off their nation darkening matters. The old will call lightning and thunder from heaven, and the young will make fierce faces to that; but in the end they will be forced to leave their old habits and go to work on our new field. The saddest, however, for the honest person on this earth is, that he easily finds the lie without any trouble, but the truth only by a very laborious search, which reach is not seldom connected to many and great dangers.

[5] The old Egyptians had organized their schools in a very categorical manner. Who only wanted to learn this or that for the outer life, had to pay a fee and he was shown the manifold advantages; but who came to search and find the truth, by which the inner life of man is caused, for him his ominous search was

made in a nearly unheard manner difficult. And if he had found the great truth of life, he was forced to stay a priest, and under the heaviest oath he was not allowed to tell no layman even one syllable!

[6] The holy truth was thereby always difficult to reach, while the regiment of lie spread over the whole world free of charge. But because the old lie always led the scepter over the people, the people got used to the lie; it became second nature to them, and this even easier, because many, however, not all, found it quite agreeable and still finding it quite agreeable. Now, to let go the lie and there would be not too much of a protest, as I see it; but to let go of the advantages enjoyed so far will certainly pose a problem which would be quite difficult to solve!

[7] But patience – everything will come right! One can promise and give to the priesthood other advantages, show this caste, which does anyhow have no faith, friendly under four eyes the truth and recruit them – at least the better part – for spreading the truth, and I think that in this manner the otherwise biggest difficulty can be turned into a very easy task. However, whether one ever can become a master of the lie on the whole earth, is another question all together! Good and righteously minded people, whose souls are full of truth, will surely do everything, to at least give their neighbors a better light. In short, around such lights it will always look brightly lit. But further away from the light it will become darker again, and very far away, in space as well as time, the full night will just like now hold the scepter!

[8] This is my opinion. You, o Lord, could perhaps do it differently; but You also know, why it has to be on this earth like that! Hence, only Your holy will should always remain!”

66. THE LAW OF YOU MUST AND YOU SHALL

[1] I said: “My dear friend! I like your views quite a lot, and the holy Father in heaven always is quite happy, if His children discuss things with Him in a wise manner; but there are certain things, which must be like that, and this and that has to take place, as it takes place, to reach a certain goal, without, the goal would be impossible to achieve.

[2] Hence, God has given a twofold law. The one is pure mechanically and is called ‘Must’! From this law all forms and their structure are evolving, according to which the usefulness of the form is derived; at this mechanically law forever no hair is allowed to change. The other law, however, is called ‘Should’. And only this law is relevant to the teaching of life!

[3] According to the law of life you can eradicate, destroy or even annihilate all the smallest particles of the whole, it does not matter too much and is just the same; for what should become free, must be free from its earliest development! Even if it completely wrongly develops itself in the free inner being, it cannot lift the must-law above it; the germ lies always in the form, which starts to sprout again according to the right order, which takes from the free life-sphere that which has gone astray and pulls it into the right order again.

[4] As such you can see nations stuck in all kind of corruptions regarding the soul; but their form remains, and if you see them, you must acknowledge that these are humans. Indeed, their souls are distorted by all sorts of lies, falseness and malice; however, at the right time I let more warmth penetrate the germ of life, and it starts to grow, consumes the old disorder of the soul, just as the grassroots consume the already decayed drop of water, and a complete healthy, life-strong and in all parts pure blade of grass with blossom and seed arises.

[5] Because for this reason you should never judge a spoilt nation too harshly! Since as long as the form remains, also the pure germ in man remains, but if this remains, even a devil can become an angel!

[6] Normally misconstrued teachers, lust for power and avarice of a few powerful people and a temporary possession by evil spirits, which creep up on the flesh and the nerve-spirit of people, are the reason for corruption of people and their souls. But a complete corruption even of the most inner life-germ, is unthinkable.

[7] Look at Mathael and his four companions; how badly were they corrupted by evil spirits! I released the five from it and woken the life germ in them, and see, what perfect people they have become!

[8] Of course there exist differences between people! Some souls are from above. They are stronger, and the evil spirits of this earth can only do little or no harm at all to them. Therefore such souls can withstand a stronger flesh life test, without suffering any significant damage. If with those people the spirit, that is the primeval life germ, is awoken and penetrates with its eternal life roots the soul through and through, then the little corruption of such a soul is immediately healed, and the whole person is perfected – as you can see from Mathael, Philopold and many others.

[9] The souls of some people are even previous angles of heaven. Now, with them nothing can be corrupted so easily! John the Baptist and several prophets, like Moses, Elias, Isaiah and others, can serve as examples, and currently there are more on this earth, who came from the heavens, to go with Me through the narrowest path of the flesh. Such people are able to go through quite a strong flesh life test and endure it with the biggest sacrifice.”

67. DIFFERENCES BETWEEN THE SOULS ON EARTH

[1] (The Lord:) “In addition there are also differences of souls which are from above, in a manner, that some of them are originating from the perfect solar worlds. Those are stronger than those, who are coming from the small planets, similar to this earth, to reach the childhood of God on this earth.

[2] The less perfect a planet is, in the same degree his emigrants are also weaker. They have to endure a lesser life test, but their souls can be harmed more extensively. Nevertheless, they have a strong primeval life germ in them; if awoken in the right manner, then these souls will soon be back in a full life order.

[3] Finally, most often, there are souls who descended from this earth since the primordial beginning. They are the most actual to be called to the childhood of God, are the weakest and can on their own easily become totally corrupted; but this is also not that easily possible, because for every one-hundred there are one or two strong souls from above, by whom the weak souls are hindered and protected to become completely corrupted. Even if there among them are already very lost sheep, in its time they will be found again.

[4] However, every soul – no matter how weak, frail, fragmented and corrupted in itself – does carry in itself the primordial life germ, which can never get corrupted. If a soul is brought with the right length of time to the point, that the primordial life germ can be awakened in her, she becomes immediately blissful and in all things love-strong and wisdom-strong and is then just as well a child of the Almighty as an angel-spirit who became a person or a soul from a central son, from a lesser planet son or from any extraterrestrial other dark and by itself lightless earth body, of which there are more in the wide space of creation as there is sand in the sea and all the grass on earth.

[5] Who for instance of you is already a more complete person, can put his hands on a no matter how stupid and superstitious sinner of a proper animal person, or give him soft strokes from

the roots of the nose over the temples down to the pit of the stomach, the person will thereby be brought into a raptures sleep. In this sleep the no matter how distraught soul will be freed from the teasing spirits of her body, and the primordial life germ appears immediately for a short time actively in the soul.

[6] Ask such a raptured sleeper a few questions and you will become answers, which will surprise your wisdom to the highest degree!

[7] If such a person after a short while, according to his own instructions which must be followed, is brought back into the earthly life, the primordial life germ has returned into its previous resting place, and the soul withdraws back to its old flesh bonds and remembers nothing from what has happened to it while its body was in a raptured sleep. She knows nothing of all the wisdom which she has spoken through the mouth of the flesh, and is then just as stupid and superstitious as before.

[8] This serves you as a proof that basically no soul can be corrupted to such an extent, that it cannot be cured anymore.

[9] Of course, with some souls it will take quite some time either here or even longer in the beyond, until she has reached that independent, healthy firmness, which is necessary to awake fully the primordial life germ in herself, to be penetrated by it in all parts. But to think that this act of life cannot take place in a soul which appears to be already completely corrupted to the very bottom, would be just the same coarse sin against the love and wisdom of God, as the soul itself which is believed to be doomed and appears as a sputum of hell and stands in front of the judging world eyes as a mountainous and dense knot of sin.”

68. SOUL SICKNESSES AND THEIR TREATMENT

[1] (The Lord:) “Therefore you should not judge the people, so that you do not become judges on yourself!

[2] Wouldn't it be the most inhuman foolishness, to judge a bodily sick person and then impose an unscrupulous punishment on him because he has become sick and miserable?! How much bigger and many times more inhuman foolishness is it not, to judge and condemn a soul sick person, whose soul has become weak and sick because of the above mentioned reasons!

[3] You call such people according to your laws and regulations criminals and submit them to relentless, hard punishment; but what are you achieving by this? You punish a soul because she basically became sick without her fault! Ask yourself, how your judgment must look before God.

[4] Ask yourself, you My person-friendly Cyrenius, what would you have done with the five main criminals as the highest judge of Rome and bearer of power over life and death? See, you would have to listen to the nefarious, evil deeds and finally hand all five over to the death on the cross! Could it ever have occurred to you that behind these five could reside such spirits? O no! That thought would never have entered your mind!

[5] You would, completely incensed about their misdeeds, sentence them to death with the coldest blood of the world and would on top of it still be of the soothing opinion to have delivered to God and humanity a good service! However, what damage would you have caused humanity by exterminating such spirits from the earth, who now as completely cured – in soul and body – shine for the people of the earth like a spring sun and will warm and revive thousand times thousand hearts of people to good and truth!

[6] And see, this is the case with all worldly courts on this dear earth! For the bodily illnesses and ailments doctors can be found who can prepare all sorts of medicines; but for the illnesses of the poor soul no doctors and medicines exist accept for a most heavy book full of laws which are often very difficult to keep –

and behind the laws the judging sword!

[7] Would it not be more decent, wiser and more humanely to institute doctors and medicines for souls who became ill rather than for their bodies, which within a short period of time become the food for worms?!

[8] That it is more difficult to heal an advanced soul illness than same of the body, surely I know best; but none is incurable, while for each body in the end a final illness exists, for whose cure no herb grows on the whole earth! Nevertheless, you people are doing so much of the wrong thing!

[9] For the rotten, totally mortal body you establish remedial institutions over remedial institutions, pharmacies and baths, ointments and plasters and salutary drinks; but for the immortal soul you have not established only one remedial institution!

[10] Of course you say in your heart: 'How would it be possible without You, o Lord?! From whom should we have taken it and from whom should we have learned?!' This is of course true – this knowledge requires certainly a deeper understanding of the total nature of man, other than to know from old experience which herb juice soonest cures the complaints of an overstuffed stomach; but the immortal soul of man is also worth, that one should pay a little more attention to its manifold compositions, than to the composition of an overfilled stomach by gluttony!

[11] At all times true soul doctors, filled with the spirit of God, have been send into the world who have preached the right way to cure souls. Some have taken note of them and were infallibly cured; but the so called great and powerful of the earth regarded themselves in any way as soul-healthy, ignored the soul doctors which I have send to earth, in the end pursued them and forbade them their remedial work for ill souls – and thus it always happened by the great and powerful of this earth that the teachings of mercy to cure ill souls, could never take those roots by which it could have grown into a strong remedial tree.

[12] And if somewhere a strong seed has been planted, the selfish and power-hungry human children of this earth knew to clean the tree for so long, by taking away the superfluously

seeming branches and twigs and continuously scraping off the bark, until, finally, the whole tree had to dry up. And thus up to this hour no other remedial institution for ill souls exists than the sharpest law, arrests, investigations, prisons, terrible penal dungeons, the sharp, most unmerciful sword and all kinds of tormenting and torturous execution and killing instruments, have been produced for use. These are also products of ill, but strong souls, which must be helped above all, if the curing of the small, weak and subordinate souls should become any happy success on this earth.”

69. PLACES TO HEAL SOUL SICKNESSES AND SOUL HEALERS

[1] (The Lord:) “Because of that I Myself had to come to this earth to establish for all ill souls a permanent and for all times effective soul remedial institution, since man would never be able to do so.

[2] Nevertheless, it will always be difficult with the permanent establishment of an institution under discussion for ill souls, because certain people thereby start to feel impaired in their rights of their world of illusion.

[3] Self-love and love for the world, which is a breath of hell in the chest of man, will always struggle against it and does not want to be cured of its evil illness and will not let go of its worldly means, which are difficult to follow hard laws and its judgments and punishments.

[4] However, after Me there will be always many, with whom My newly established soul remedial institution will remain for many who want to use it. Indeed, such real remedial institutions will suffer some and often a lot because of My true and living name, by the worldly mighty but in them self very ill souls; but I Myself will know how to protect them!

[5] Should, however, too self-willing, severely sick worldly people souls intend to ruin one or the other remedial soul institution, because of a kind of insanity, I will know how to

seize them by an effective extraordinary judgment and let their soul curing take place in remedial institutions in the beyond, where progress is only very slow and before recovery a lot of howling and crunching of teeth will be heard!

[6] Already in this world a very effective medicine for the body tastes normally quite bitter; but the medicines in the beyond to cure souls tastes by far more bitter, because it must be very strong, to heal a dangerous sick soul there, since here on earth no cure was possible anymore. Yes, eventual they will be cured, but it will take very long and it is a desperately bitter road to walk! Therefore, good for those, who will cure their soul in remedial institutions on this earth!

[7] Based on all those reasons as indicated, you mighty judges are true soul doctors in future, and judge every ill soul with the right judgment to cure her and not to make her even worse!

[8] Verily, by as much you have made an already very ill soul even more ill through a by itself soul sick judgment, your souls will become more wretched and more ill, and in the beyond your cure will be much more bitter than the soul which has become more wretched by your evil judgment! Since such a soul is and stays, despite your evil and senseless judgment, simply ill and can also in the beyond by a simple cure be restored; but a senseless soul of a judge will once for each unsuccessful and evil judgment, be overcome double by the illness of the soul which was severely judged by him, and his very own basic soul sickness will thereby necessarily increase twofold. That the healing in the beyond of such highly wretched and ill soul of a judge will be a bitter and long process is quite evident when you think about it!

[9] If you as a clumsy doctor are ill yourself and been ask to go to a dangerous ill person, and because of the profit you go there and gives him because of your clumsiness a medicine which does not help, but makes the patient here and there even worse – what use is this to you?! Since you did not help him, you are not getting paid – as it is your custom – at the same time you attracted the dangerous illness and firstly did not received any

money and secondly you have instead of a single a double illness to cope with!

[10] If now in your place a knowledgeable doctor comes along, will he not cure the ill person with an effective, simple medicine, while with you, since you are suffering from two illnesses, he surely has to use two types of medicines to possibly help you?! And such a twofold medicine will cause in your suffering flesh at least a twice as big revolution as the simple medicine with the formerly treated person with only one illness.”

70. TRUE JUSTICE

[1] (The Lord:) “I think that this should be clear to you, and so I take the word further and say: By that, you should not, because I have told you such, destroy all prisons and holding places which are nevertheless a necessary evil against the big evil of very ill souls, and break all chains and all swords; o no, this is not what was said! Since very contagious ill souls must be carefully separated from healthy souls, and kept in safekeeping for as long until they are cure from the very bottom.

[2] But not your rage and your desire for revenge should keep them save in strong rooms, but your great charity and the tightly connected innermost worry regarding their possible complete recovery! Should the right spirit of love is indicating to you, that the one or another heavily sick person requires a bitter tasting medicine, then you should not withhold it from him, because it would be a very unripe and untimely mercy! But only in true love for your neighbor should you administer a bitter medicine to a seriously ill person, then it will surely provide him with the desired cure, and you will receive a lot of blessing!

[3] The medicine, which I administered earlier this evening to the five, was surely not sweet and well tasting; but My great love for them recognized it as inevitable for their complete recovery, and therefore also this medicine was a highest act of My love for them. Because of that, they could be healed in the

morning so much easier, and they should say whether they are cross with Me regarding the bitter medicine!

[4] But if somebody, lead only by rage and a desire for revenge, torments and tortures the putative criminal in a pitiless manner, then he is already a manifold bigger criminal and someday he will have to tastes even more bitterness.

[5] The measure you are using will be the same measure you are going to be measured by one day! Who measures with true love, will one day also be measured with true love; but who measures in rage and revenge, will one day also receive the same medicine in a double measure to be cured, and he shall not be released one second earlier from the most bitter institution in the beyond, until each hard fiber in his soul is made white and soft like wool!

[6] I have now shown to you the general true nature and composition of man, and you cannot say anymore: ‘Such we did not know!’ Since you know this now perfectly well, act accordingly and teach such to those, who are standing below you and as themselves ill, do not know, what they are doing, you will be as true and healthy coworkers in My kingdom on this earth become active in a right and best measure, and My benevolence will accompany you on all walks of life; should you however, somewhere work according to your old ways again, then think, that your soul has become ill again, and ask Me that I cure her and you are not befallen by a twofold illness!

[7] O you, who are judging and with your judgments make the poor ill souls even more ill than they were before, think in all seriousness what you are and what you should be in all truth, and what you are supposed to be doing according to the order of God! You judges and chief rulers over the weakness of the nations, who are in the final analysis also your power, might and respect, should be true fathers of your nations, and as such should look after the health of the souls of the many children entrusted to you with all love and true fatherly care! You do not need to be doctors for the body – but the more so doctors for souls!

[8] If you see your children often disregarding the rules of their parents and now and then even strongly sinning against them, would it be becoming of the parents if they take one of the children and torture it as a deterrent example and even hang it to the cross?! This can perhaps only been carried out by a most power-addicted father; but the world's history will not be able to show many such examples! But you better parents will at least reprimand the transgressing children in a pretending serious manner and in the most severe case even punish them with the salutary corrective rod. Should the children thereafter better themselves, your surely will have a great joy about them; since it will be a right desire for you to see the souls of your children fresh and healthy before you.

[9] In the same manner, you mighty judges should act against all people, and your joy will never end! Think yourself in the place of those who must listen to you and accept and follow your laws! Wouldn't it be pleasing to you, if they as your judges would be merciful and proceed very carefully with you?! What you wisely wish that they should to you, if you would stand before them with ill souls, do likewise to them if they are standing with sick souls before you!

71. THE ETERNAL LAW OF LOVE

[1] (The Lord:) "See, in this lies all the practical explanations of the law of Moses and all prophesies of all the prophets: Love God as your eternal Father above all and your poor and often ill brothers and sisters but under all circumstances as yourself, then you will be as true soul-healthy children of the eternal Father in heaven just as perfect as He Himself is perfect – what is actually your calling! Since who will not be as perfect as the Father in heaven, will not come to Him and dine at His table for ever.

[2] See now, you My Cyrenius, with this you have everything what you previously have regarded as an evil of the world which is difficult to defeat! Of course it is quite difficult to defeat the lie which has taken root among the people of the

world, since this is a severe basic illness of the soul; but with the truth, which arises out of love just as the light arises out of the flame, one can conquer the lie quite easily. If you only need a light to light up a dark room, will someone praise you as wise, if you put the whole room in flames and thereby destroys it? Therefore My word and my teachings should not be spread with the sword!

[3] If you want to heal someone who is tormented by a wound, then you should not next to the existing wound cut him a fresh tenfold more severe wound; because if you would do this, it would be better, you have left the wound of the wounded unhealed!

[4] Verily, he who wants to spread My word and My teachings with the sword in his hand, will not receive a blessing from Me for his zeal, but be pushed himself into the greatest darkness! If you illuminate a room with pure oil lamps during the night, then everybody who is in it will have a joyful light; but if you burn down the whole room, everybody will start to curse you and flee you like a furious fool.

[5] Who preaches to cure souls, should speak with a clear voice but at the same time in a gentle manner and should not shout like a raving who foams of fury and rage; since a person who foams of fury does not better anybody with his wild shouting! He either causes that his listeners are mocking and laughing at him, or, if he goes too far with his shouting, they finally will chase him with batons and fists away from their congregation.

[6] In the same manner someone should not speak a conciliatorily word to his brother, if he still feels the sting of annoyance in his chest; since finally he convinces himself in his annoyed zeal, becomes infuriated and did not only manage not to convert his brother into forgiveness, but has irritated him even more to the opposite and has pushed the imagined good purpose far into the background!

[7] Yes, when spreading My teachings you should always make a friendly face; since with My teachings you are coming with the friendliest and most joyous message from the heavens to the

people and therefore must announce it with the most joyous and friendliest approach!

[8] But what would somebody tell you, if you came to him and would invite him to a joyful meal, but your invitation would be as follows: ‘Listen, you unworthy sinner, damned by God! Indeed, I hate you because of your sins and the righteousness of God, but, nevertheless, I order you with all means in my power to come to my feast of joy, to make sure that I do not have to curse and damn you forever, should you object; should you attend, than at least you can be assured of my mercy and my goodwill for the joyful day!’

[9] Tell me, what would the invited say to such an invitation, and if the feast of joy planned for him would indeed be a feast of joy for him! I think, that even the most stupid person would say thank you but no, thank you to such an invitation! He would, if he feels weak, come to get the severe threats from his back; but if he feels strong, he will attack the unmannered messenger and throw him out of his house. And that he will not accept such invitation goes without saying.

[10] Therefore, when spreading My teaching, which is also an invitation to a joyful meal from heavens, above all it must be taken care of, that all those who will spread My teaching among the people of the earth, as true messengers from heavens are full of friendliness and love to preach the gospel. Since something exceedingly joyous and good can certainly not be conveyed with a rage inflamed facial distortion. And if someone would do something like that, he would be either a fool or a joker and as such totally unsuitable for the spreading of My word. – Did you and also all the others have clearly understood what I have said?”

[11] Said Cyrenius, completely contritely about the truth of such My admonition: “Lord, You the only true person, I have understood everything quite well, and concerning myself, I will strictly keep to each and everything! Naturally I cannot give any warranties for all the others; but I think that they have understood You as good as I did. But at the same time I

recognize now how often I have most coarsely sinned against mankind with my best possible knowledge, conscience, wish and will! Who will make good such my sins to those, against whom I have sinned?"

[12] I said: "Do not worry about that, but only about the future! But now something new will come up!"

72. THE MAGNETIC SLEEP

[1] Cornelius steps closer to Me and ask: "Lord, during the course of Your above godly speech and teaching, You have mentioned that a spiritually perfect person can put his hands on another person, and that this person will soon afterwards fall into an ecstatic sleep and make wise speeches with a healthy soul – irrespective of being a however blind and completely stupid person! If I only could see the process of such a treatment, then I would know how such salutary experiment is to be carried out on someone, if it is necessary. But if one is a layman regarding the treatment process, even with the best will one cannot undertake anything and therefore achieve nothing. – Would You like to entrust me with some further details?"

[2] I said: "O yes, with pleasure, since this act is absolutely necessary for the recovery of a lost bodily- or also soul health! Since for once the pure laying on of hands eases the most severe bodily pain, and in addition it is most often the case, that the person on whom the hands had been layed with a firm believe and a strong will to cure him, will become clairvoyant and can determine a suitable medicine for himself, which, according to his own prescription applied, must bring him complete recovery. Naturally, if somehow, against his prescription, opposing cases have taken place, it will not go well with the complete recovery; but if the prescription is carried out as an undisturbed treatment, full recovery most certainly will take place.

[3] But if any human person is brought into a clairvoyant sleep during this healing treatment, he or she should not be disturbed

or weakened by all kind of pointless questions, but only be asked what is necessary.

[4] Whoever lays his hands on someone, must do it in My name, otherwise his treatment would be of no use and has no effect.

[5] It requires a firm, unshakeable believe and an equally unshakeable, firm will.

[6] Such an endeavor must come out of the heart's deepest ground and must arise out of true neighborly love, than the power of love will fill the hands of the hand-layer, and penetrates through his fingertips and flows like a soft dew into the nerves of the patient and heals the often stinging and often burning pain.

[7] However, it is quite important to note, that it requires more to place a man into an ecstatic sleep than a woman! In certain cases a man can also be placed into an ecstatic sleep by a woman; the devout woman, however, could only achieve success with such a treatment with the help of an invisible angel standing next to her, which she made serviceable to herself through prayer and pureness of the heart.

[8] Such devout women could provide relief to especially those who give difficult birth and with great pain. This would be better, than midwives usually travelling to Bethlehem to learn the art to assist someone giving birth, whereby a heap of all kinds of superstitious means are applied in the most silly manner which always cause more harm than usefulness.

[9] Which extremely silly and ridiculous ceremonies are carried out especially during the first births! If a girl is born first, than all kinds of silly laments must be sung and it is required to sigh and bawl pitifully for three days. If a little boy is born, calves and lambs must be slaughtered and buns be baked and all singers, pipers and violinists must come together to make an ears-tearing noise for the whole day, which supposedly should provide relief for her labor pains! Therefore, instead of such stupidities, the above mentioned birth support would be much more useful!"

[10] Said Cornelius: "Certainly yes! But how does a woman

achieve such devoutness?”

[11] I said: “Very easy! Foremost a good upbringing is required, and then a thorough education of an fully ripe virgin! Irrespective how ripe the maiden is, the education must only be given after examining the true devoutness of her heart.

[12] But also men can assist during birth by laying-on of hands to provide great relief!”

73. PHYSICAL AND SPIRITUAL PURITY. HEALING AT DISTANCE.

[1] Says Stahar standing nearby and paying close attention: “Wouldn’t something like that defile the man for a whole day according to the rules of Moses?”

[2] I said: “From now on nothing can defile you other than evil and impure thoughts, desires and wishes, malicious gossiping, lies and dishonoring, contempt and defamation. These are things which can defile people; everything else does defile a person either not at all or only externally on his skin, and therefore he has enough water to clean himself from any external impurities.

[3] Moses primarily gave such rules to the Jews because of their great attachment to impurities in all external matters; since people who already outwardly become real pigs, will even easier become likewise in the heart. Therefore Moses recommended to the Jews especially the outer hygiene.

[4] But the actual cleaning of a person occurs only by true repentance, by the remorse for a committed sin to his neighbor, by the serious intention not to sin anymore and by the thereby complete betterment of life.

[5] If this does not happen, you can spray one-hundred thousand goats with blood, curse and throw them into the Jordan for your sins, your hearts and souls will stay just as unclean and impure as before! With water you clean your body and with a firm, good and in all devoted will to God, heart and soul; and just as pure, fresh water strengthen the limbs of the body, a firm and in all devoted will to God strengthens the heart and soul.

[6] Such strengthened souls can in My name lay their hands on an ill person who is most faraway, and he or she will become better.

[7] However, who is still weak in the perfection of his heart and his soul, should make use of the strokes as indicated earlier in My main speech, and he will provide great relief for a person suffering from a bodily illness. He will also be able to send somebody into a raptured sleep, and the treated will prophesy for him in his sleep, which can help him. The prophecy must then be applied precisely, and in time the ill person will get better, but of course not that fast, as if a spiritual perfected person would lay his blessed hands on him, whereby the healing can and will take place immediately.

[8] In such a way everyone can convince himself, that in a raptured sleep even the otherwise most silly soul, even of a child can prophesy, because she is for the moment connected with her most spiritual life germ. If after the raptured sleep the most inner life germ is brought back into his resting place, the soul awakens again in her flesh, and from all which she has seen and spoken out of herself she knows absolutely nothing. But this proves, that nowhere a soul can become so corrupted, that she cannot be healed anymore.”

74. EXAMPLE OF A MAGNETIC SLEEP

[1] (The Lord:) “But that you can practically see this, I will arrange for a really stupid and bad person to arrive from Caesarea Philippi. He will be treated by one of you, and you will see and hear the surprise-worthy wisdom of this silly and bad person when placed in a raptures sleep. But if he awakens again, he will immediately become the same evil and silly person as he was before, and we will have quite some work to do, to breath into him in a natural way only some kind of enlightened concepts of God and man.”

[2] Says Cyrenius: “Lord! I’m exceedingly glad about this; surely we will be able to experience and learn a lot! Is the said

person already on its way to here?”

[3] I said: “Yes; he is looking for you and will ask you in a very clumsily manner for support, since during the fire he has lost a hut, two sheep, one goat and a donkey. But he learned, that you are here and provide aid to those in distress, and therefore the otherwise quite silly person is on his way, to asked you to replace his suffered damages. Although a poor wretch, he did not suffer too much; since he stole the two sheep from somebody else two days before the fire, and the donkey and the goat became his property already a year ago in a very similar manner.

[4] From this information you can see, that our new arrival is quite a bad scoundrel, but at the same time also quite silly, what with such people originates from the animalistic blind greed. He could very easily save his hut with all his belongings; but during the fire he sneaked around everywhere, to pocket in an unlawful manner some finds. Now, he did not find anything, and when he sullenly returned home, he found his hut in the most beautiful flames, and his four animals were already burned up to the bones.

[5] Until today he wailed around his hut; but when an hour ago he learned that you are present here because of the above mentioned reasons, without giving it too much a thought he decided to come here and see for himself, if you are really present and if you are also actually compensate for damages.

[6] I have painted him for you a little in advance, so that you know with what person you have to do and how you have behave at least in the beginning; the better you will learn from himself afterwards.”

[7] Asked Cyrenius: “Should I give any compensation?”

[8] I said: “Not now, since you must first question him in a real Roman manner; only after the treatment, if he becomes a little more humane, the other can be arranged! But Zinka should carry out the treatment on him; since he possesses the most strength for it. I will lay My hands on Zinka beforehand, so that he have more strength to carry out the treatment.”

[9] And Zinka, who was around Me all the time not to lose one single word, came to the fore and said: “Lord, how will I be able to cope, since I’m not familiar enough with the treatment?”

[10] I said: “Place the right hand on the forehead and the left on to pit of the stomach and he will soon sink into the discussed sleep and also start speaking, but with a weaker voice than in his natural state! If you want to awake him again, then you only have to place your hands in the reverse order for a few moments. As soon as he awakes, you withdraw your hands, and the treatment is over!”

[11] Zinka now agrees with everything and is also full of the firmest faith, that he will manage, and awaits longingly his man, but still asks Me, if he should carry out the treatment immediately after his arrival or if he should wait for a sign from Me.

[12] I said: “I will show you when you have to act. Since first you have to be familiar with his silliness and roughness, which means, the state of the illness of his soul. Once you have recognized this sufficiently, only then it is time to observe his soul in a healthy state and to recognize from this, that no person should be judged by you people and condemned into full downfall, while every soul carries a healthy life germ inside him. But be prepared and pay attention; he will be here soon!”

75. ZOREL ASKS FOR COMPENSATION

[1] I nearly haven’t finished speaking, when our man, whose name was Zorel, arrived with a very groggy expression on his face, wrapped in half-burned rags and making a lot of noise.

[2] I indicated to Julius to meet him and ask him what he wants and what he is looking for here in the afternoon. And Julius with a very serious face goes and does what I have advised him to do.

[3] And Zorel positions himself and says with a firm voice: “I am a completely burnt down citizen from the town and only learned today, that the great Cyrenius is here, to support by rich

means those who suffered from the fire. I also took the courage to come here, to firstly see for myself if Cyrenius is here, and if he really does something to support the victims. If he does something according to the honorable Roman custom, I surely will not have come here in vain; but if he, for whatever reason does nothing, he certainly will not make an exception with me! Therefore tell me, you honorable Roman, whether Cyrenius is here, and if he, as I have heard, exercises charity, so that I can go to him and beg for it!”

[4] Says Julius: “Yes he is here and carries out significant reliefs, but only to those who are known to him with a completely irrefutable reputation! If this is also the case with you, you will not return empty handed home! He is sitting there at the long table in the shade of the high cypresses and cedars and gives audiences in all directions. Go there and introduce yourself! But be thoroughly prepared; since he is sharp sighted as an eagle and often sums up the character of a person at first sight! He never is more critical than when distributing reliefs!”

[5] Upon this preface Zorel starts to think deeply about what he should do under the given circumstances. After a short while he decides to limp to Cyrenius, which is in fact a silly false act by him. When arriving at Cyrenius, he bows three times touching the earth with his head. After completing the third bow he speaks with a shaking shrieking voice: “High lord and most strict ruler! I, Zorel, former little citizen from the burnt down town Caesarea Philippi, begs your highest Roman strict rule, to help me an unfortunate poor victim with something small, even ordinary money and some clothes, since I do not own anything else, except these rags.

[6] I was the fair owner of a small hut with an added share of two mornings¹ meager agriculture land. I had a wife, which the gods immediately took to the Elysium two years ago. I did not have any children, but I still have a maid, which is still living

¹ Old land-measure. Can be very different, depending on the region. Actual meaning: as much land as could be plowed in one morning.

with me, but also without children. My moving property consisted of two sheep, one goat and one donkey, and a few bad agricultural tools and some clothing. Everything went up in smoke and flames, when I was busy extinguishing other houses.

[7] I am now, like hundreds with me, a complete beggar; even my maid which was the only life support I had, left me, because I could not give her anything anymore – which, however, shall be remembered! Since should I have the extraordinary luck to obtain a hut and some other property again and she wants to return, I will certainly know how to send that thoughtless person away from the house!

[8] Generally in the future of my life I will flee and despise everything what is called woman; since no woman is worth anything! They say, that I'm a stupid animal, and do not understand how to handle a woman, and that my wife has died because of grief! If this was the case, then I would not have mourned nearly for one year for her, and my maid would not have stayed out of her free will with me until the accident, despite not being able to give her a large wage.

[9] It is in general quite a disgrace that a man is also born by woman; under the circumstances it would be nearly better if my body's mother would have been a female bear!

[10] If the gods have arranged everything wisely, they surely made a blunder with women, and this is not to their honor! Therefore it is completely right, if Juno continuously causes Zeus a lot of trouble! Besides, it seems that all the divine family is not yet fully cooked; otherwise it would not be possible for them to make such real silly jokes – even too dumb for human beings!

[11] I am a religious person and honor the gods because of some wise institutions in the world; but if they sometimes smell of stupidity, I'm not a friend of them anymore. Would our town have burnt down if Apollo would not have caused one or the other stupid prank?! He fell – just as our wise priests firmly state – for some unusual fine-fleshly earth nymph, perhaps even paying her a dirty visit, while in the meantime Juno or Diana

played a practical joke on him, and we poor beggars must pay for this nice joke of the gods!

[12] That a person gets weak from time to time, normally out of a shortage of sufficient experiences, is understandable. Can the weak stalk help it, if blown by the wind back and forth?! But if the immense cedars, which are symbols of our dear gods, just like the stalk are also bending and bowing in all directions according to the wretched earthly winds, sometimes even in a dirty direction, it is incomprehensible, and only a little soberly thinking person must view this as quite silly!

[13] What about a god now? If he acts wisely, as it is worthy for a god, he merits all admiration; but if he from time to time acts like a mortal weak person, and we poor people undeservedly coming to harm by a careless prank of the gods, then this is silly of a god, and therefore I cannot honor and praise him.

[14] You, high ruler and actually self a little of a half-god, will surely recognize, that only the gods can be blamed for my misfortune – especially Apollo who fell in love! I therefore beg you, to replace the damage!”

76. ZOREL’S IDEA OF PROPERTY

[1] Says Cyrenius: “How much do you wish that I should give you?”

[2] Says Zorel: “Not too little, but also not too much; if I can only reinstate what has been lost, I have been covered!”

[3] Says Cyrenius: “Are you also familiar with the laws of Rome, which has been given to the nations to protect their acquired property?”

[4] Says Zorel: “O yes – not all like a legal scholar, but I know about some of them! Against those which I’m familiar with, I never have sinned. A sin against unknown laws is in anyway zero!

[5] By the way I’m Greek, and we Greeks have never taken the strict mine and yours too seriously, since we are more for a communal property than for a single owner property. Because

communal property produces friendliness, brotherhood, true and durable honesty and goes against the lust for power among the people, what surely is a good thing! However, single ownership always produces greed, envy, poverty, theft, robbery, murder and the most extraordinary imperiousness, from which finally all earthly evil arises for mankind like from a Pandora's Box!

[6] If there would be no excessively sharp laws in favor of single ownership, there would also be far less theft and all kind of fraudulence. I say and maintain, that the single ownership protective laws are the fertilized ground, on which all conceivable vices are flourishing to ripeness, while with communal property neither envy, imperiousness, envious addiction, backbiting, deception, theft, robbery, murder, nor any war and other misery could ever establish itself!

[7] Since I always recognized the laws for the protection of single ownership as a horror of devastation for a friendly and brotherly society and still recognize, I – at least regarding smaller things – never was bothered much by a conscience, if I have acquired them in an illegal manner; if somebody has lend something from me in the same manner, he surely would never be pursued by me.

[8] My hut and my land are legally mine; now – with that what was in it as my moving property, I never looked at it too precisely, because of the cited true reasons and because I'm a Spartan. The one who knows Sparta and its old and wisest laws knows clearly why I never had any special conscience because of a so called small theft. The two sheep, the goat and my donkey were actually not bought, but also not really stolen goods of my property; since I found them in the woods grazing like game, not all at once, but nevertheless one by one. The owner of those large grazing fields in the woods is also the owner of many thousands of the same animals. The small loss certainly did not cause him a lot of harm – while to me it was extremely useful!

[9] By that I surely have not sinned too severely against the Roman property protection laws, particularly since I have found

the mentioned animals in the large hourly long and -wide woods as individually wandering around and as such regarded as lost by their legal owner! The secondary harvest is even allowed by the Jews, who have a law from the highest God Himself in this regard. Why then should it be a criminal act with us Romans?!

[10] Only with the sword in the hands of the earthly powerful, this means by the power of wild bears and lions, can such absurd single owner protection laws be defended, but never by reason! Even if all ten-thousand gods are in favor of it, I still be against it for as long I live with the ability to think purely as I have done now and always have thought!

[11] You, high ruler, carries the sword of power and can punish me poor beggar as it pleases you, but the straight lines of my life principles you will not be able to bend with all the weapons of Rome; but if you have other and more convincing reasons for a strict legal property, I will listen to them and adapt my future way of life accordingly!”

77. THE TRUTH ABOUT ZOREL

[1] With his eyes widening, Cyrenius says to Me somewhat secretly: “Lord! You earlier made the preliminary remark, that this person is quite silly and evil, but now this person speaks so organized, as if he was one of the first advocates of the heathens! He has not accepted a lot from Judaism, but with our laws and in those of the old Greek’s empire he is knowledgeable just as one of us, and there is not much to say against it! All the time I’m waiting for a real stupidity; but in vain – he only becomes brighter and defends his theft in a manner, that nearly nothing can be said against it! Under the given circumstances what should be done with him?”

[2] I said: “Leave it at that; he himself will disprove in a very striking manner everything which he according to his very silly idea regards now as completely reasonable! Examine him just a little more; since it is quite important to Me, that you clearly learn to distinguish between the humanly so called mother wits’

reason and the reasoning of the mind!”

[3] Says Cyrenius: “Now then, I’m in the highest degree curious what will be the end of it!”

[4] Says Zorel, asking: “High ruler of Rome! What can I expect? Are you sharing my opinion or should I convert to yours, which you of course have not yet pronounced?”

[5] Says Cyrenius: “We still have to discuss quite a few issues with each other before I will concede or not concede to your request! It seems that you are a mother-witty owl, and your honesty appears to have not very deep roots! Lets put aside for the moment, if you have found the four animals under discussion as lost for their legal owner wandering around the forest or perhaps in another way, and if you only have found your other house tools. But now I tell you something else and this is, that here in my company and also in other places are clairvoyant people, who already have provided thousands of proofs of their clairvoyant ability, and that I believe their highly common sense advice to such an extent, that same cannot be weakened by one-hundred-thousand counter arguments!

[6] See, such a Man told me, even before you could have left the city, that you will come, and what you want from me. Before even seeing you, I already knew that misfortune has befallen you. But you also could have easily prevented it, if you would have stayed at home; but your illegal perceptions about property protection laws, drove you into the streets of the burning town, to somewhere obtain something along illegal means. In the meantime your straw-hut caught fire and this quickly destroyed your illegal possessions. The fact that at this opportunity your maiden has left you stuck in excrements is understandable, since she knows you and knows that you are a person who cannot be trusted in such circumstances.

[7] Irrespective of how much you are against the legal single ownership laws, in your home you want to be completely assured of them and exercise them freely. Now, the fire has illegally destroyed your property, and you cannot hold the element strictly responsible, since it will not give you any

reason and answers; but you would have come down very hard on your maiden, and under all kind of maltreatment you would have claimed from her that on life and death she had to replace the damages, since you firmly would have insisted, that the fire destroyed everything only because of her negligence.

[8] See, this and also other things were said about you by such people in advance, whom I believe fully, more than all the gods of Rome and Athens! But in our laws is written a proverb which says: *Audiator et altera pars!* (Also the other party is heard!) And according to this you are allowed to provide me with rebutting evidence. To justify yourself, tell me everything what you know and what you can; I will listen to everything with the greatest patience!”

78. ZOREL ASKS FOR SAFE RETREAT

[1] After thinking a little Zorel says: “High ruler! If you already claim in advance to believe rather one of your proven fortunetellers than hundred-thousand others witnesses, then I really want to know, for what it will be good that I give you in any case a mania-witty answer from my side! Against your unchangeable believe based on whatever reasons, it is impossible to provide you with any rebutting evidence. In addition you hold the great power in your hands! Who could start to argue with you?!

[2] What use is it to me if I most convincingly tell you, that this is not the case? You will introduce the fortuneteller to me, who will again tell me in my face what you already have told me, and I will be left sitting with my reply in the puddle of all puddles. In short, with your over-one-hundred-thousand-believe, nothing further can be done, than to let you keep it good-naturedly; since you still will believe the fortuneteller more than one-hundred-thousand proofs put by me to you! To such pre-assertion I can say nothing else than: High ruler, forgive me that I have approached you!

[3] By the way, I still stand by my principle that single

ownership protected by sharply sanctioned laws is a thousand times worse for human society than a free communal property! I already have expressed my reasons for this real Pandora's Box, and therefore it is not necessary to repeat them. Only this I add to it, that in future, because of a tiresome must of the outer, raw power, I will let go the practice of my principle!

[4] Indeed, I do not see any good for poor mankind regarding ownership protection laws, which is basically the biggest irrationality; but what can a single person, wrapped in the most wretched rags, do, against hundred-thousand times hundred-thousands?! Even by legal ownership, smaller evils within communal ownership may be used as an argument based on the fact that every evil brings also some good with it; but the argument of smaller evils does not stand in any relation with the horrors which arise and must arise out of the undermined single ownership system!

[5] I therefore have finished speaking. Under the given circumstances I certainly cannot expect anything good, and therefore it will be better, with your merciful approval, that I leave. But only with your approval! According to the like true appearing accusations against me and known to the gods, of which you will be full of from your fortunetellers, I'm standing as a criminal before you; and they must be punished before releasing them again. The law must be satisfied with the blood of a poor beggar, before giving him his freedom again!

[6] If I stand according to your perceptions as a punishable criminal before you, then punish me immediately, and then give me my freedom or death! It doesn't matter to me anymore, because I stand completely defenseless before you; you Romans are and will be dry knights of the law, and nobody can protect his reason and his need against the revenge of your laws! Say, high ruler, may I, as I have come, depart again, or must I wait here for a punishment imposed on me?"

79. PREPARATIONS FOR THE MAGNETIC SLEEP

[1] Says Cyrenius in a serious but nevertheless human soft voice: “You are not allowed to depart, however, you have not to stay awaiting punishment, but only for your own welfare! We Romans had never any pleasure to punish any sinners, but only regarding their true and complete betterment. If this can be achieved without the sharp punishing stick, we would prefer this always a lot more! We only take the punishing stick in hand, if all other means fail. Thus nobody is called to the strictest responsibility for sinning against the salutary law once; this only happens then, if he repeatedly commits the same sin, either from too great carelessness or out of a all destroying willfulness. Whoever repeatedly commits a sin by willfulness must also be punished willfully!

[2] Now, according to your old Spartan principles you only have sinned out of need and for the first time are standing in front of a judge! Based on this fact alone, you will not be damned and judged; but you must discard your evil and silly principles! Your ill soul will be cured, and you must recognize the blessing of the wise laws and only then start to act accordingly, and only then you will depart from here as a completely freed man, and you will have a great joy, because you will become a truly pure and free man.

[3] But for such healing to be effective, a pure and physical and spiritual strong person from our society will lay his healing hands on your head and your chest; and only such extremely tender treatment will awaken and enliven the slumbering concepts inside yourself, whereby you will recognize the welfare of the well-organized and sharply sanctioned laws of Rome and you will be even glad about it! – Do you agree with this?”

[4] Says Zorel, somewhat more cheerful as before: “High lord and eminent ruler! I already agree with everything not called beating, decapitation or even crucifixion! However, that such treatment will make me better and provides me with more

reasonable principles, I cannot vouch for; since an old tree cannot that easily be bent again. But I do not want to completely daub the possibility! Where is the man who will lay his strong hands on me?"

[5] Cyrenius ask Me on the side if the time has come.

[6] I said: "Just a little more patience; give the soul a little more time to digest! This person is now full of excited thoughts and would be difficult to bring him into the raptures sleep; it is also not allowed to point Zinka out to him as the one who is chosen for it, until the right time has come! I will give you a sign."

[7] After these My words and after such My orders everyone was quite for a while, and our Zinka waits with a fearing joy for My sign to treat Zorel. But he was busy with all kinds of thoughts regarding what they in all seriousness are planning to do with him, either good or bad. He examines all our faces and says by himself: 'No, from these people I do not detect any cunningness; one can trust them! They can only do good, however, never something bad!'

[8] Now, this preparation out of himself was necessary before the treatment, since without it, the laying on of hands by Zinka would be a fruitless effort. Because at these treatments the patient must place himself in a sort of faithful and trustful state, otherwise it would not be possible, even with all humanly possible and over flooding soul-substantial-strength, to bring him into the salutary raptures sleep.

[9] Ah, it is something completely different with perfected people who out of the spirit and in the spirit are reborn! They only require, just as I am, their excited will – and the act of healing is accomplished! However, with people who are not yet fully reborn, the treatment of an ill person must be accompanied by an awakening and regeneration of the person to be treated beforehand, otherwise – as said – the whole treatment would be a wasted effort and work.

[10] Now our Zorel is ripe and soon I will give Zinka a sign, to lay his hands on Zorel.

80. ZOREL COMES TO SELF-AWARENESS

[1] I now give Zinka a sign and he goes immediately to Zorel and says: “Brother, the Lord who is almighty and full of mercy, goodness and love and wisdom, wants it that I should heal you by laying on my life-strength hands. Do not fear anything but trust and become another person, and nothing, whatever you need for your bodily and spiritual true welfare, will be withheld from you! If you want to, and if you trust me, your true friend and brother, then allow me to lay my hands on you!”

[2] Says Zorel: “Friend, with those loyal words you can send me to the Tartarus, and I shall go! Therefore, just go ahead and put your hands on me, where and how you ever want, and I will not oppose you!”

[3] Says Zinka: “Now then – sit on this bench and I want the power of God to flow through you!”

[4] Says Zorel: “Which God? Probably Zeus, Apollo, Mars, Mercury or Vulcan, Pluto or Neptune? I beg you, just keep Pluto out of the play; because I truly do not want to be penetrated by his hurricane force!”

[5] Says Zinka: “Let the gods be, who existed nowhere else than in the imagination of people who were blind for a long period of time! There exists only one true God, and this is the God you do not know, for whom you heathens also build a temple, but until now has not recognized Him. But now the time has come, that also you will get to know this only true God! And see, by this God’s mercy and strength you will be penetrated for your welfare, if I lay my hands on you!”

[6] Says Zorel: “Ah, if so, then just go ahead to lay your hands on me in a way which you know best!”

[7] Thereupon Zinka puts his hands on Zorel in the previously described manner and Zorel immediately falls into a magnetic sleep.

[8] After a bih quarter of an hour, Zorel, otherwise fast asleep, starts speaking with strongly closed eyes: “O God, o God, what a wretched and evil person I am, and what honest and sincere

person I could have been, if I only wanted it to be; but therein lies the curse of sin, the lie and haughtiness, which are both the actual basic sins, always reproducing anew and increasing like the grass on earth and the sand in the sea!

[9] O God! I have so many sins and flaws on my soul, that I can't see my skin because of all the sins; yes, I'm stuck like in a dense smoke and fog because of the force of my countless sins!

[10] O God, o God, who will ever be able to free me from my sins?! I am a main thief, I am a liar, and if I lie I keep lying anew, to strengthen the old lie by a new one to, trying to make some truth of it. O, I am a hideous lying dog! Everything I own, I only took possession of by lying and deceit and by secret and open theft!

[11] Of course, in my great blindness I regarded everything as no sin, but I also had quite often the opportunity, to be convinced by the truth. But I did not want to be convinced! I always used Sparta and Lykurg and despised the wise laws of justice of Rome! Oh, I am too much of a common bad scoundrel!

[12] Now, the only thing which comforts me, is that I not yet have murdered anyone; but it was close! If my maiden would not have run away before I have returned home, she would have become a sad victim of my devil-bad fury!

[13] Oh, I am an execrable monster! I am worse than a bear, worse than a lion, worse than a tiger, worse than a hyena, much worse than a wolf, and much much worse than a wild pig! Since I'm also clever like a fox, and this makes me a true devil in disguise!

[14] Oh, I'm very sick in my soul, and you, brother Zinka, will only be able to heal me with a great effort or not at all!

[15] It starts to get a little brighter in me, and the thick smoke and the dense fog around me dwindles! See, they are getting thinner, and it appears to me, if I can breathe more easily; but in this greater brightness I can really see my true monstrosity, full of all kind of leprosy, full of bulges and disgusting growths! O, o, my figure is a true monster! Where is the doctor who can

cure me?! My bad body is healthy though; but I wouldn't mind the bad body, if only my soul would be healthy!

[16] O God, if someone could see my soul, he would be horrified regarding its too great ugliness! The brighter it gets around me, the more terrible my soul appears! Brother Zinka, doesn't there exist any means, whereby my soul could become just a little better appearance?!"

81. CLEANSING OF THE SLEEPING SOUL

[1] Zorel starts to sigh in his sleep and some think that he will wake up now.

[2] But I say to them: "O definitely not! This was only the first stage of his sleep; he will keep on sleeping for over an hour and will soon start to speak again, but in another and higher stage of his soul-life. This stage consisted in him unwinding the soul from her carnal and worldly-sensuous passions, which he saw as many illnesses on the form-body of his soul and against which he was seized by the deepest loathing. For such soul illnesses there exists no other medicine other than firstly by recognizing them, then the deepest loathing and finally the firm will to get rid of them as soon as possible. Once the will is there, the healing can progress much easier.

[3] Just pay attention, soon he will start speaking again! If he again asks you about something, friend Zinka, then answer him just with your thoughts, and he will hear and understand you quite well!"

[4] I nearly finished giving Zinka such instructions, when Zorel started speaking again and said: "See, I cried about my great misery! From my tears a pond was created like Siloah in Jerusalem; and now I bath myself in this pond, and see, the water of the pond heals the many wounds, ulcers and bulges on the body of my soul! Ah, ah, this is a true healing bath! I still see the scars, but the wounds, bulges and ulcers have disappeared from my body of my so poor soul. But how is this possible, that a visible pond was created from my tears?"

[5] The pond is surrounded by a quite beautiful landscape; it is a landscape of consolation and lovely hope. Also in my emotions it appears, if I can hope for a complete recovery. – Ah, the landscape is so delightful; I would like to stay here forever! The water in my pond is now very clear, while before it was murky; and the clearer it becomes, the more it has a salutary effect on me!

[6] Ah, now I also notice, that something like a strong will starts to stir within me, and behind the strong will I notice something like a word drive, and it speaks loudly: I want to, I must – I must, because I want to! Who can restrain in me, what I want? I am free in my will; I'm not allowed to will what I should, but I want what I myself want! What is true and good is what I want, because I myself want it, and nobody can force me to it!

[7] I now recognize the truth; it is a divine light from the heavens! All our gods are shadow figures; they are nothing, absolutely nothing. Who believes in them is worse off than a real fool; since a real fool will never believe in such most trifling gods. Nowhere I see the gods, but I see the divine light and hear the divine word. But nowhere I can see God; since He is too holy for me.

[8] The water of my pond has changed into a lake around me! The lake is not deep; the water reaches up to my loins. And it is clear, so tremendously clear; but there are still no fish in it! Yes, there will never be fish in there; since the fish are originating from the breath of God, and this is truly an almighty breath! I'm only a very weak human soul, whose breath cannot create fish of God.

[9] Oh, it requires a lot, one must be very almighty if one wants to create fish with one's breath! Oh, never can a person do that; since a person is much too weak for it! It would not really be completely impossible for a person, but then he must be full of the divine will and the divine spirit! For a right person this is not impossible; but I'm not a right person, therefore it is completely impossible for me!

[10] But the water is pure, and the bottom consists also of a lot

of pure, beautiful grass; it's quite miraculous: under the water so much beautiful grass! And see, the grass continuously grows and starts to displace the beautiful water! Yes, yes, the hope becomes mightier than knowledge and its accompanying fear!

[11] Ah, ah, now I see a person on the quite distant shore; he waves to me! Yes, I want to go to him, but I don't know how deep the lake is! If somewhere quite deep places would occur, I could go under and would be lost!

[12] But there is a voice coming from the water: 'I'm equally deep everywhere! You can walk without fear and anxiousness through me; go to him who calls you, who is going to lead and judge you! This is extraordinary; here even the water and the grass can talk! No, this never occurred before!

[13] I now go to the friend on the shore. He must be a friend, otherwise he would not have waved to me! Zinka, it is not you, it is someone else! Now I can see you also behind him; but you are by a great margin not as friendly like him! Who might that be? But I'm very much ashamed before him, since I'm naked. My body looks quite good now; I nearly do not detect any signs of illnesses on it anymore. Oh, if I only had a shirt! But I'm completely naked, like someone who takes a bath. But I must go to him; his waving draws me immensely! I go now, and see, it goes quite well!"

82. COVERING OF THE HEALED SOUL

[1] Here a break occurs in the monologue of Zorel and Zinka asks: "How does he see all this and how does he walk through water but still lying motionless as if he was dead?!"

[2] I said: "His soul sees now only the circumstances leading to his betterment; from this an own world forms in the mind of the soul, and this what you here call a movement of thoughts, appears in the kingdom of the soul as a movement from one place to another.

[3] The pond which originated from the tears and the waters healing his soul, represents his remorse for the committed sins,

and the bath therein indicates real repentance which arises out of remorse. The clear water indicates his just recognition of his sins and shortcomings; and the expansion of the pond into a lake represents the powerful wish to be cleaned and healed out of himself. The beautiful grass under the water indicates hope for achieving full health and the higher free mercy of God. This already appears on the still quite distant shore; I Myself representing this in the spirit and in the will. The movement to Me through the waters of true remorse and repentance indicates the progress of the soul to true betterment.

[4] All this is for his soul only a corresponding appearance, from which the soul can see of what she consists of and what she plans and does in her mind to better herself, of course in this state only in the will, without any outer, real action. This must only follow, if in an awakened state and the soul is fully connected to the body again.

[5] Soon he will be with Me and will start talking again. Just pay close attention; everything he is going to say now corresponds with his inner soul state! There still will appear some confusion until he reaches the third stage, which is a temporary connection with his pure life-germ.

[6] In the third stage you will be able to convince yourself how coherent and wise he can speak! At the moment only his purified soul is speaking; but during the third stage his spirit will speak out of him! And then you will not detect gaps anymore; he then will talk, letting you feel quite warm in your hearts!

[7] He now comes to shore and says: ‘Ah, this was a rather laborious trip! Now I’m with you, noble friend! Do you have a shirt for me? See, I’m dreadfully ashamed about my nakedness!

[8] I say to him out of My now visible spirit and will: ‘Get out of the water; you will be dressed according to your actions!’

[9] Says Zorel’s soul: ‘Friend, o, do not speak about my actions; since they are vain bad and evil! If I receive clothes accordingly, then it will look terrible black and ragged!’

[10] I said: ‘If so, then there is plenty of water here to wash it

until it is white!

[11] Says Zorel: ‘O friend, this means trying to wash a black man until he is white! This will not end well! But something is better than nothing. Therefore I will come out of the water!’

[12] By My feet lies a toga with many folds, but very dirty, although the basic color is white-gray, a peculiarity of the heathen dress color in the spirit world. He takes the dress and is disgusted about its dirt, what is actually a good sign. Nevertheless, he takes it, runs with it to the water and starts to rub and rinse and finally wrings it.

[13] Now he has finished washing and the dress is clean. Since it is still moist, he doesn’t dare to courageously put it on. But I indicate to him that he nevertheless should put it on; he previously did not mind the water, so why should he now have a sort of loathing for a little moist dress?! Now he says – just listen, since he will say it loudly!”

[14] Zorel: “This is true! Earlier the whole lake did not bothered me, and now the moist shirt should do something to me? Just on the body with it! Ah, this feels good!”

83. THE ETHERIC BODY OF THE SOUL AND HIS SENSE ORGAN

[1] Now Zinka makes with his thoughts a question and says: “Does the soul also has a body?”

[2] Zinka asked this question since he himself does nor have the slightest idea how the soul looks like and of what it consists of. Because the general Jewish concept of a soul was, that they imagined it as a sort of misty fog and said: the soul is a pure spirit who has a mind and a will, but certainly does not have a form and even less anybody.

[3] Therefore Zinka’s eyes widened when Zorel gave him an answer to his thought question: “Of course does the soul has a body, however only ethereal, but for the soul her body is nevertheless a perfect body, just as for the flesh the flesh is a perfect body. The soul body has everything whatever is present

in the body of the flesh. Of course you can't see this with the eyes of your flesh, but I can see, hear, feel, smell and taste everything; since also the soul has the same senses as the body as a means to communicate between it and its soul.

[4] The senses of the body are the leading reins in the hands of the soul to control her body for the outer world. If the body would not have such senses, it would be totally useless and an intolerable burden to the soul.

[5] Just think of a person who is completely blind and deaf, would not feel pain or the ease of health, and would also not have any sense of smell or taste; think for yourself if such a body would be of any use for the soul! Wouldn't she completely despair with her otherwise fullest and clearest consciousness?

[6] To the same measure the sharpest senses of the body would not mean anything to the soul, if she would not possess exactly the same senses in her ethereal body! Because the soul possesses the same senses as the body, she notices easily and precisely with her sensitive senses what at first the senses of the body have taken in from the outer world. Now you know that the soul is also a bodily form.

[7] Now you know it, since I have told you as I see, feel and notices it bodily; but if I wake up again, then you will still remember it, but I will not know anything about it, since I see, feel and notices it only with my sensitive senses of my soul, but not at the same time with the senses of my body.

[8] If I would observe everything here also with the senses of my body, they would engrave certain markings on the nerves of my brain and on the life-nerves of the flesh-heart, and I, the soul, would find them again in my flesh-body and recognize them completely. But since I'm now standing completely free, nearly without any link to my body, and therefore are not able to leave an impression on the senses of my body, I will not remember anything at all about what I now see, hear and feel and speak and everything that happens to me now, after the re-entry into my body.

[9] But also the soul has the ability to remember and

accordingly can remember every minutest and most unimportant detail about what ever happened to her; but she can do this only in her free state. But if she is in her completely dark body, which dazes everything spiritual, she can only see, hear and feel the coarse and overpowering rustling and raw impressions; about herself she barely knows her own existence, not mentioning that she recognizes any higher and deeper spiritual impressions residing inside her.

[10] You also have a soul, just as I myself are now a complete free soul; but you also knew very little or nothing about yourself. The reason for this lies in the darkest flesh, with which every soul is wrapped up for some time. Only now, because I have left some impressions on the nerves in the back of your head by the voice of my living body's mouth, and you as a soul through such impressions can read the same primordial markings in yourself, you now know also as a soul and not only in the flesh, that you have a soul and that, based on your thinking and desiring, you are a soul yourself, which in her ethereal bodily being has the same figure as your body.

[11] However, do not be surprised if I tell you, when later waking up again in the earthly life, I will not know about anything, what I have said now; since I have explained the reason for that already!"

84. ZOREL'S SOUL ON HIS WAY TO SELF DENIAL

[1] (Zorel:) "Now the friend says to me: 'Come, Zorel, leave this place, I will take you to another place!'

[2] I go now away with the good friend, far away and away from the lake. We are strolling now through a marvelous avenue, and the trees are bowing before him whom I'm following. He must be something big in the kingdom of all spirits! Oh, some of the trees nearly break while bowing!

[3] You, Zinka, are also going with us, but you look very foggy and seem not to notice how the trees are bowing in front of my friend! This is something unusual for this world, but

nevertheless is true!

[4] Strange, strange! Now the trees even start to talk! They shout loudly in a well perceptible whispering: 'Hail to the Holy of all holinesses, hail the great King of all kings from eternity to eternity!'

[5] Don't you think that this is highly unusual?! Annoyingly you still pretend as if you do not notice it, or that it is a very ordinary appearance like a decaying rain on earth!

[6] Yes, yes, the friend, to whom the trees bow and praising him, tells me, that this what is similar to you, is not you, but only a shadow-like outer picture of your soul and only produces itself in our atmosphere. From your soul are radiating certain life beams, similar to those of a light; as soon as they touch our atmosphere, they form in a similar manner an image, like the radiating beams of a person in daylight falling onto the surface of a mirror, also forming immediately the image of the person from whom the beams are originating.

[7] I will only look at your feet and convince myself that you are not walking, but only gliding with us. Quite right, you are not moving your feet, neither your hands, but nevertheless follows us in a distance of about seven good steps! Yes, now I understand why you can't see the trees bowing or hear their marvelous whispering!

[8] But the avenue becomes narrower and narrower, and the trees are getting smaller, but standing closer together; but the bowing and whispering therefore does not end. The path is also getting more difficult. The avenue is now so narrow and the path so full of thorns and bushes, that we only get through with great difficulty! The end is still not in sight, although the friend says, that the path will end soon and we will have reached our destination. Oh, now the bushes are getting quite dense, and the surface nearly rocky, and between the rocks everything is full of thorns and thistles; it is almost impossible to make any progress!

[9] I ask the friend, why we have chosen such a hopelessly bad path. But the friend says: 'Just look right and left and on both

sides and you will see the sea which is bottomless deep! This is the only firm land tongue, although at the end very narrow and thorny, which winds between the two endless big seas. It connects the entire earthly world with the great Paradise land for those who are blessed in the beyond. Who wants to get there, must put up with this path since it is the only one!

[10] You see, Zinka, such strange answer gave me the friend and leader of my insignificance! I ask him again and say: 'On earth there are also many bad roads, but the people help each other; they take mattocks, staples and shovels and repair the road. Why isn't it done here?'

[11] But the friend says: 'Because this immense undergrowth protects this land tongue from very powerful storms of the sea! If it wasn't for this land tongue to be protected by this so dense and firm undergrowth, it would have long since been washed away by the mighty waves from the seas on both sides. Because this thorny undergrowth is so closely knit, especially towards both shore lines, the strong waves break against it and the foam is settled between the dense twigs, which in time hardens to a rock and by this action this important land tongue becomes stronger and stronger. But this land tongue has the name humility and firm basic truth. Both, humility and truth, have always been full of thorns for the people!'

[12] Behold, Zinka, this is what the friend has spoken, and inside myself it gets strangely bright, and I start to notice, as if something starts to stir in my heart; and what is stirring, is a light, and the light has a form in the heart like an embryo in the mother's womb. It is completely clear, I see it. But now it gets bigger and mightier! Ah, what a marvelous and completely pure light this is! This is most likely the actual life-flame out of God in the true heart of man! Yes, yes, this is it! It still grows continuously, and, oh, it does me so good!

[13] We still stroll along the narrow path; but the undergrowth and thorns do not bother me anymore; I also do not feel any pain if from time to time a thorn stings or scratches me! Now the undergrowth gets thinner, the trees are getting bigger again,

and a marvelous avenue opens up. The undergrowth has stopped completely, the land tongue gets wider, and the shores of the seas are getting further and further away from us, and in the far distance I already can see a marvelous land with the most beautiful mountains, and over the mountains shines a most marvelous red of dawn! But we are still inside the avenue which gets bigger and wider, and the now very large and high trees still haven't stopped to bow their majestic crowns before my friend and leader, and their whispering sounds now like the most marvelous and purest tuned harps!

[14] O Zinka! There, yes there, there it is already indescribably marvelous! But you are still gliding with us and still are mute like before, but you can't help it; since it is not you, but only your cursorily effigy. Oh, if you only could see it as well, but also to keep alive the good markings while returning to the earthly life, what an unforgettable person you could be! However, the friend says, in time the living memory to everything will be given back to me; but before that I also have to walk in the flesh this thorny road, which will find itself."

85. ZOREL IN PARADISE

[1] (Zorel:) "Ah, my inner life-light gets tremendously strong; it already penetrates all my intestines! Oh, how pleasing is this light for my whole being! I see it now in the form of a four year old child with a extremely friendly expression! And it must be very wise; since it looks like a most purely thought small god, but not like a fantasy god of the Egyptians, Greeks and Romans, but like a wondrous effigy of the true God of the Jews! It is a effigy of the true divinity!

[2] Oh, now I can see very clearly that there is only one true God; but only those will see His holy face who have a perfectly pure heart! For me it will be quite difficult to see Him, since my heart is already very impure! You will, friend Zinka, because I can't detect any impurities in your heart, except the spot and the thread, the necessary means by which you have to be connected

to the world for some time!

[3] But now I can see the wide end of the avenue in quite some distance. There is no sign of the sea anymore, everywhere the most lush and most beautiful land and gardens and gardens on end; everywhere the most beautiful houses and palaces! Oh, this is an indescribable splendor!

[4] My friend says that this is far short of heaven, but it is Paradise. No mortal has made it into heaven as yet; because up to now no bridge has been build to there. All the good people who lived on earth since the beginning of creation stay here with Adam, Noah, Abraham, Isaac and Jacob. Those high mountains form the border of this wondrous magnificent land. Who would get onto those mountains could see heaven with the great crowds of angels of God, but nobody could enter until a firm bridge is build for ever over the bottomless great abyss.

[5] We are walking now as fast as the wind. The light-person in me is already the size of an eight year old boy, and it appears to me that his thoughts are penetrating my whole being like lightening. I can feel their incomprehensible sublimity and depth, but I still do not grasp their forms. Something wondrous must be in it! Every ejected thought flash causes me an indescribable feeling of sensational happiness! Such happiness is unknown to the whole world, which cannot feel it! Because the whole world is only a merciful judgment of God, but nevertheless a judgment; in the best judgment happiness is always distributed meagerly.

[6] Now we are getting quite close to the high mountains, and it gets increasingly marvelous! Which indescribable variety of miracles over miracles! To describe them all, thousand lifetimes would not be enough!

[7] And look at that, on the mountains are living countless of the most beautiful people! But it seems that they do not notice us, this means me and my dear friend; since they passing us with quick and always happy steps, but do not show that they can see us, while even the trees are noticeable greeting my friend! These are strange spirit people!

[8] Ah, ah, at this opportunity we have reached the summit of one of the high mountains! O God, o God, there we are standing now, and especially me, like a true ox at the mountain! I see increasingly clearer in the farthest distance a great, exceedingly bright horizon. It is the beginning of the heaven of God, which continuously expands, higher and higher forever!

[9] But between here and there opens an abyss, greater than space between earth and the sun! A bridge will be build across! With God everything is quite possible!

[10] But now my inner light-person is as bid as I'm myself, and strange, I'm starting to get sleepy, and my friend tells me to rest on the green and odorous lawn! I will do so!"

86. RELATION BETWEEN BODY, SOUL AND SPIRIT

[1] I said: "See, only now he will enter the third stage; pay close attention to what he has to say!"

[2] Ask Cyrenius: "Lord, if Zorel falls asleep on the lawn which is invisible to us, what is the reason for this? Is this a must, or could he enter the third stage without falling asleep?"

[3] I said: "If a soul would be pure, it would also go without a certain sleep; but as long as the soul is connected to the body by certain bonds, a certain anesthesia must occur between the changeover of stages, in which the soul unnoted passes over into the next stage. What the soul of Zorel has seen and spoken in the second stage, was, except for himself, a circumstantial appearance; only in the third stage will she become truly clairvoyant, and what she is going to say there, will be a full reality."

[4] Ask Cyrenius: "What actually is this sleep? How and whereby does it originate?"

[5] I said: "Is it really necessary for you to know that? Now then, if you really want to know this, I must explain it to you, and therefore listen!

[6] If you carry a shirt on your body and has according to the Greek custom trousers on your legs, shirt and trousers live

because of the movement of your body, this means they must submit to your will, just as the limbs of your body must submit to the will of your soul. If you in summer plan to take a bath, you take off your clothes, because you not need them in the bath. Shirt and trousers are in a necessary state of rest while you are in the bath, and have neither motion nor movement. If you are getting out of the bath again, your shirt and trousers will immediately have the same motion and movement as before and will so to speak live with you. But why did you take off your clothes to take a bath? See, because they were getting heavy and started to press you! But you strengthened yourself in the bath, and your heavy clothes will feel completely feather light after the bath.

[7] If your soul becomes tired and weak from the discomforts during the day, the need awakes in her for a revitalizing and strengthening rest. The tired soul then soon takes off her jointed flesh garment and enters the restorative bath of spiritual water and bathes, cleans and strengthens herself; if she got her strength back, she again puts on her flesh garment and moves its heavy limbs with great ease.

[8] But now you surely have seen, or rather observed real lively by the monologue of Zorel, that in his soul another inner light-person out of the heart of the soul started to sprout, to whom the soul stands in the same relationship, as the material body to the soul. Now, this light-person in this his soul as his jointed garment, never before received any strengthening whatsoever; he was lying in the heart of the soul like the egg in the woman without the male stimulation, excitement and awakening. By this very treatment the actual primordial life germ became stimulated, excited and awakened for the moment by My and Zinka's word, and since this has happened to him, he started to grow for as long as his entire soul, which is his garment, was filled with his pure spiritual being.

[9] But the soul, although been purified as much as possible for the moment, still contains certain material parts in her, which are too heavy for the pure spirit, since he never was used to

carry such a yoke before. This spirit person, who was so to speak awakened in an artificially spiritual manner and was forced to grow rapidly, is still much too weak to carry the slow moving heavy soul and longs for rest and strengthening. Thus this false sleep of the soul on the mountain lawn is therefore nothing else than the spirit taking off the most material parts of his soul; he only keeps what is similar to him in the soul, while the other must rest in the meantime, just like the body rests silently while the soul is strengthening herself, or like the shirt is resting when you take a revitalizing, strengthening bath.

[10] During the strengthening of the nobler human sphere and the simultaneous resting of the coarser and less noble outer parts, there still exists a connection. If somebody would come while you refresh yourself in the bath, and would take away your clothes and started to destroy them, then your natural and necessary love for your clothes would immediately raise an immense and fierce veto. A much closer connection exist between the body and the soul; who wanted to take away the carnal garment and try to destroy it before its time, would be treated by the soul in a very strange way.

[11] But the connection between soul and spirit is much more intensive, because the soul, especially if very pure, is herself a spiritual primordial element, and the spirit would make a very terrible movement, if one tried to take away his body and dress completely. He immediately would become the highest fire and would destroy everything getting close to him.

[12] But the soul must rid herself of all matter completely, until the spirit can attract what is related to him in her as his own, to become a perfect I with it. The matter of the soul is visible to the spirit in that, whereby the soul is dressed. You have heard when Zorel spoke of a dirty shirt, which he himself washed in the lake, then wringed and put on as a still moist garment. See, this garment is still the material outer side of the soul, which must be taken off and put to rest, before the most inner, divine spirit person can penetrate the now closely related soul fully and to become one with her.

[13] It always requires a little time during the moment of transition, because everything belonging to the sphere of a free life, must first enter with the new and more noble being in a full relationship (spiritual marriage), before the new being or the new, heavenly person can by himself start to feel, think, see, listen, smell, taste and to act independently. The necessary transition takes place in the certain sleep; if the transition is finished, the new person is completed and requires for his only completely pure spiritual existence for ever no further transition anymore.

[14] In such a state a person is then totally perfect and his being cannot become even more perfected; only with regard to recognizing and a continual perfection of the most pure love and wisdom of the heavens and their ordering, ruling and leading power of the entire infinity, there is a continual increase to eternity and thereby also achieving a continual higher bliss as a result of the continual higher love, wisdom and power.

[15] Our Zorel will soon appear as such a perfected spirit-person and will continue to inform us by his carnal mouth about the perfection of him to the highest level of a perfected human being. Just pay attention; soon he will start talking again!”

87. ZOREL’S VIEW LOOKS UPON CREATION

[1] After I explained such to Cyrenius, Zorel, who all the time was lying there motionless like dead, started to move and became the appearance of someone who was transfigured, to such an extent that even the present Roman soldiers were placed in great reverence by his appearance and one of them said: “This person looks like a sleeping God!”

[2] Cyrenius also said: “Truly, an indescribable elated human picture!”

[3] Finally Zorel opened his mouth and said: “Thus he is standing perfected in his wisdom before God, who only now recognizes, loves and adores Him!” After this there was a pause.

[4] After the pause Zorel continues speaking and says: “My

whole being is light, and I see no shadow, neither in me nor outside me; since also around me everything is light. In this all-light, however, I see a holy light of all holiest lights; it shines like a mighty sun, and in it is the Lord!

[5] Previously I thought that my friend and guide is a human soul just like we are; it is just that in my previous state there was still a lot of deception in me. Only now I recognize the Guide! He is not with me anymore, but in the sun I see Him, who is holy above holy! Endless crowds of the most perfect light-spirits are gliding around this sun in all directions and in smaller and wider circles. What infinite majesty! O humans! To see God and to love Him above all is the highest joy and the highest bliss!

[6] But now I do not only see all heavens, but my view is also penetrating into the creation of the only almighty God. I can see our meager earth through and through and see all islands and main lands of the whole earth. I see the bottom of the seas and everything that exists below it, all the many creatures in the sea from the smallest to the largest. Which infinitive variety lives among them!

[7] I can also see how the grass is build by all kinds of small spirits, which are quite joyfully and hardworking. I see how the will of the Almighty obliges them to be hard working, and see the precisely defined objectives and work of each of the countless many spirits. Like the bees working on their wax cells, these little spirits work on and in the trees, bushes, grasses and plants. However, they all doing this if seized and penetrated by the will of Him, who was my Friend and Guide on the narrow and thorny road of my self-trials of life up to here and now resides in this never reachable sun which is His primordial light from where His will reaches into all infinity.

[8] Yes, He is the only Lord, no one is equal to Him! Big and small must follow His will. Nothing exists in the whole of infinity that could oppose Him. His power is above all and His wisdom can never be understood. Everything that exists is from Him, and there exists nothing in infinitive space of His creation,

which has not arisen out of Him.

[9] I see the forces coming from Him like the rays of the rising sun in the morning, penetrating all directions with lightning speed, and where the rays reach something, it starts to stir, to become alive and to move, and soon new forms and shapes arise. However, the form of humans is the boundary- and end marker and its form is a real form of heaven; since the whole heaven, whose boundaries are only known to God, is also a person and each society of the angels is also a perfect human.

[10] This is a great secret of God, and who does not stand on the spot where I am standing now, for him it is impossible to understand and comprehend such; since only the purest spirit out of God in man can comprehend and understand and see what the spirit is and what there is in him and outside him, and how it originates and remains, and why and what for! Nothing exists in the whole of infinity which would not be there for man; everything is aimed at man and his always and everywhere needs.”

88. THE NATURE OF MAN AND HIS CREATIVE CALLING

[1] (Zorel:) “God Himself is the highest and most perfect, most everlasting primordial Man out of Himself; this means, man is in Himself a fire, whose emotion is love; a light, whose emotion is mind and wisdom; and warmth whose emotion is the life itself in the fullest sphere of his about-himself-consciousness. If the fire gets more intense, also the light becomes more intense and more powerful the warmth which creates everything and finally shines far into distance, and the ray is light itself, contains the warmth in itself, and this creates in a far distance just like in itself. What is created, increasingly absorbs more light and warmth, shines and warms increasingly further and further away and again creates where it reaches. And in such a way everything reproduces forever out of the primordial fire, primordial light and out of the primordial warmth and fills continuously more and more the infinitive space of creation.

[2] Thus everything takes its origin out of the primordial being of God and develops itself until it resembles the primordial being of the primordial Man, in which resemblance it then exists in an entirely independent freedom in the form of a man out of God, just like a God by himself in the necessary archfriendliness with the primordial God, since it is the same what the primordial God Himself is.

[3] Where you can see light, fire and warmth, man is either completed or in the beginning. Billions of light-, fire- and warmth atoms cocoon themselves and produce forms. The individual forms seize each other anew, cocoon themselves into larger forms which already correspond more to man, and develop themselves therein into a being. This being now produces already more of the fire, the light and warmth; together with this a higher need for a higher and more perfect form arises. The many, nevertheless already more perfected forms in themselves, tear apart their outer skin, seize each other, and with the substance of their will they again cocoon themselves into a higher and more complete form. This continues until the perfection of man is reached, and then man develops himself until the state, in which I am now, and therefore completely resembles the primordial fire, primordial light and primordial warmth, which is God, whom I now see with a steady view in His primordial light, in Him the full fire and the full warmth, which is the only God from eternity to eternity.

[4] Man therefore is firstly a man out of God and only then a man out of himself. For as long he is only out of God, he resembles an embryo in the mother's womb; only if he becomes a man out of himself according to the order of God, then he is a perfect man, because only thereby he can reach the true resemblance of God. If he has reached that stage, then he stays like a God in eternity and has himself become a creator of further worlds and beings and people. Because it is strange, that I now can see all my thoughts, emotions and desires, and my will is equal to the outer skin of that what I have thought and

what I have felt! See, in this way the creation continues always anew!

[5] The emotion as warmth, and therefore love, has the need to be a being; however, the more the emotion becomes stronger, and the more flames and warmth are produced in itself, also the light of the flames is getting stronger.

[6] In the light the need of love is expressed in forms. But the forms arise and immediately pass again, just like the so called eyelid pictures of a person with closed eyes and who has a heated imagination; but instead others arise again, become bigger, stay longer and take on more defined forms. But with perfected people, like with me now of course for just a short while, the form remains, because immediately seized by the will, it is quickly given an outer skin whereby the appeared form is kept steady and cannot change anymore; but since the outer skin is originally only highly ethereally tender and therefore translucent, continuously more light and warmth from the creator penetrates the now caught thought. This increases the caught thought's own light and warmth, the two spiritual elements from which it originally originated, and soon the caught thought begins to develop more and more according to the light of wisdom and the most perfect realization, which arranges necessarily and purposefully organically the even most delicate construction more clearer than the brightest day in all its necessary parts, connections and limbs. Once the thought has an organically arrangement, an own life conscious of itself, starts to come into being and directs itself.

[7] Now one can imagine that a perfected person in a few moments can think and organize a countless number of all kinds of thoughts and ideas and furnishes them organically completely. If he wants to put a skin around them with his will, they will survive and develop and in the end themselves resemble the Creator in their natural highest limited self-perfection and shall reproduce and create their own and by doing so out of themselves accomplish the endless multiplication of their own kind in the same manner in which

they have stepped into being. Even the material world can show tangible proofs of that.

[8] Self-reproduction of the body you find with plants, animals, humans and with celestial bodies, which also reproduce. However limits have been placed to their reproduction. A seed pellet of a certain kind has only a certain number of reproduced identical seed pellet's assigned to it, which number cannot be exceeded by it; the same with animals, namely: the bigger the animal, the more limited the reproduction! It is just the same with people and a lot more so with celestial bodies. But in the kingdom of spirits of the perfected people, the emotion and thinking continues for ever, just as with God. Since according to the previously described manner each thought and each idea can be surrounded with a skin by the will of the spirit who created it, and finally could become independent, it is understandable, that the everlasting reproduction of beings can never come to an end.

[9] You, Zinka, are now asking in your soul, where in the end all the endlessly multiple created beings find space, if the creation will continue to increase forever in such an enormously multiple measure and relation. O friend, just think, that the physical space itself is infinitive, and if you forever in every moment could create ten times hundred thousand suns, they would, if moving with the greatest speed through space, be lost forever in the infinitive space as if no sun had ever been created! Nobody, except God, comprehends the eternal infinity of space; even the greatest and most perfected angels cannot grasp the eternal depths of space, but only tremble before the endless depths of everlasting space!

[10] O friend, I can see now with the eyes of my soul the entireness of the material creation! This earth, its moon, the great sun and all the countless stars which you can see, of which some of them, appearing to your eyes as a faintly shimmering speck, are in fact immeasurable large solar and world territories, containing milliard times milliard of suns and even more planets, are less in relation to the present entire creation, than a

tiniest and finest sun dust particle compared to the entire space full of stars visible to you! In addition I can tell you, that among the many stars which your eye can see, are quite a few which diameter is many thousand times larger, than the line itself from for you barely visible farthest star to another star in the opposite direction with the same distance – a distance, even if you would travel with the speed of lightning, it would take you longer than one milliard times milliard earth years!

[11] Thus, even individual bodies are of such puzzling size, and still they appear to your eye as barely shining specks of light, because of their too great distance from here! Nevertheless, all this compared to the entireness of the entire creation, is, as already stated, a tiniest dust particle which can be easily carried by the rays of the sun! I say to you: you can create one milliard suns with all its planets and moons and comets and spread them out in this sun-territory-globe, and they will just as little restrict noticeably this globe-space, as a drop of water would noticeably enlarge the sea and its wide seabed; and a milliard times milliard globes would be in the entire present territory of creation, just as little noticeable than a milliard raindrops in the sea.

[12] Look at the whole world! How many thousands of brooks, rivers and streams are flowing into the sea, but despite this it doesn't expand one little bit; now imagine as many creations over creations as you like in each moment, and they will get lost in the infinitive space, just as myriads times myriads drops of water falling into the sea each moment, are lost in it. Therefore you do not have to worry small-heartedly about the many creations; since in infinity there is forever sufficient space available for the infinite, and God is powerful enough, to maintain everything forever and to finally guide everything to a main objective!"

89. COURSE OF DEVELOPMENT OF NATURE

[1] (Zorel:) “I can tell you even more, Zinka! Everything what you ever have thought, spoken or did on this earth since your youth, and also what you have thought, spoken or did in your pre- earthly soul existence, is written in the book of life; of this you carry a copy in the head of your soul, but the very big copy lies always wide open in front of God. Once you have been perfected, just as I am now standing perfected in front of God, you again will find in great detail all your thoughts, words and deeds. In that what was good, you will of course find great joy; but that what was not according to the good order, you will not be very happy about, but, as a perfected person you will also feel no grief about it. Because from that you will recognize the great mercy and wise guidance of God, and this will strengthen your pure love to God and in all patience towards those poor and imperfect brothers, who will be entrusted to your guidance by God the Lord, irrespective if in this or any other world.

[2] From these, your recorded thoughts, some day new creations will arise. Normally from these recorded thoughts, words and deeds, larger or smaller world bodies are created in the near future. They will put into the fire of suns, to reach a certain ripeness; when reached such, they are guided out into space of creation with the greatest force, and in time gradually handed over to their own development. With time in such a newborn world the many thousand times thousand single thoughts and ideas are developing more and more by the life-germ-like fire and light – like seed pellet’s which have been placed into the earth, to serve the new world as a basis for the later origin of all kind of beings, like minerals, plants and animals, from whose souls in time human souls are formed.

[3] Such new worlds you can see from time to time to the biggest part as misty nebulous stars, also as tail stars flying through space. Their primordial origin is the recorded thoughts, ideas, words and actions in the book of God.

[4] From this you can see, that even the slightest thought which

ever was thought by a person, either on this or on another earth, is impossible to ever get lost; and the spirits, from whose thoughts, words and ideas and actions such a new world has been formed by the will of God, are soon recognizing in their perfected state, that such a world is a result of their thoughts, ideas, words and actions, and are pleased to take over with a great feeling of bliss the guidance, management, development and full revitalization and purposefully inner organization of the world body itself and finally of all things and beings, which must exist on such a world body.

[5] You now look at this earth and see nothing than dead-seeming matter. I also see the dead-seeming forms of matter; but I see much more in it, what you can't see with your eyes. I see in it the banned spiritual things and beings and feel their aspirations, and see, how they continuously grow in the inner development and better and more focused shaping and evolution of their purposefully forms, and again I see countless spirits and little spirits, who are incessantly active like the sand in a Roman hourglass. There is no talk of any rest, and by their incessant activity the entire purposefully formation of all and every life in nature is produced.

[6] I say to you: In each dewdrop, which trembles so brightly on the tip of a blade of grass, I see like in the sea already myriads of beings busying in all direction! The water in the drop is only a first and general enveloping skin around a thought of God. From this the caught little spirits in it are taking their individual envelope and thereupon immediately exist already as a more specific form, which is already quite different from the outer general form; however, thereby the drop as a water pearl disappears, and the newly formed forms as already life carrying little cocoons are creeping on the plants and other things, where the drop of water was formed. However, these cocoons seizing each other, soon transform in to other forms, and hundred-thousands become one. A new skin is formed around the new form; in it the many little forms are converted by the influence of the light and the warmth in to a purposefully organism of the

new and bigger form, and the new being starts a new activity in preparation for a repeated transformation in to a more and more developed form, in which it again starts to become active for the transformation in to an even higher and more complete form. And in this way the visible activity of a being entered in a certain form, is nothing else than the right preparation for a higher and more perfect form for the increasingly greater firmness of the soul-life and finally for the pure spiritual life in the human form.

[7] What I tell you here is no fantasy, but the purest and eternal truth. I could still tell you a lot of things about the order of God, as I see it know with the clearest realization! But I also realize now, that the time of this my perfection comes to an end; therefore I must hereby add a request, that you, if I become a very silly and amongst others an annoying person again, will have patience with me and will guide me on the right path of the order of God which is now known to you. You will be most surprised, if I wake up in the world, that I will be silly and dark again and will not know one single syllable from everything what happened to me; nevertheless everything will still be to my advantage.

[8] For a while, my spirit being forced to become ripe, will become tired of this unusual and untrained state and will remain sleep mute; but he will by the now still necessary rest be strengthened and will wake up and feel the urgency of the real life perfection, which blest sweetness he was able to taste, and thus will contribute substantially to the quicker full education of the soul, so that she soon become ripe in him in all truth and right ability, to fully integrate with the spirit penetrating her.

[9] I will be once more sleeping for another half an hour, after which you have to wake me by the opposite placing of your hands. But if I wake up again, then do not let me go, until I haven't fully recognized the Person of all persons at this table! Since He is one with Him whom I still can see in the sun of the eternal large spirit world.

[10] Thank you for laying your hands on me!"

90. DO NOT JUDGE

[1] After these words our Zorel slept peacefully and Zinka said: “No, what this person has revealed to us! If all this is true, then we have received some knowledge, of which any prophet hardly ever could have dreamt of! No, I’m completely distraught about this person’s deepest wisdom! Truly! No angel can possess a deeper wisdom!”

[2] Says also Cyrenius: “Yes, this person must be helped; since so much of the highest wonders of Your divine order have been revealed here! The revelations of Mathael were big and made me think; but what this Zorel has revealed to us, is unheard of! Nearly unbelievable and unthinkable that such most inner depths of wisdom can be couched in human words and made clearly understandable! Briefly, I am completely beyond myself about this Zorel! If he could say this also in the following awakened state of the flesh, oh, I would place him on a throne, from which he could preach to the people the high truth, so that they all with more certainty achieved the true and perfect destination of their being and life!”

[3] I said: “Very good, friend Cyrenius! For the time being it is not that important what he prophesied during his third stage – although everything is absolutely true, but rather a lot more that you in future should not break the stick over any person, just because he is an ill soul. Since all of you have heard and felt it now, that in any soul, no matter how ill, rests a most healthy life-germ; and if the soul is healed by your brotherly efforts, you have made a profit, which forever no world can pay you! How useful can such a perfected person be! Who can gauge his influence?! You people do not know it, but I know it, how much of such an effort is worth the trouble!

[4] Therefore I say it to you: Always be merciful even towards the great sinners and criminals against your and against the divine laws! Since it is only possible for an ill soul to commit a sin, but never for a healthy soul, because for a healthy soul it is impossible to sin, since the sin is always the result of an ill soul.

[5] Who of you people can judge and punish a soul because she was violating one of My commandments, since you are all standing under the same law?! One of the laws by Me explicitly states, that you should not judge anyone! If you judge one of your neighbors who have sinned against My laws, you also sin in the same measure against my law! But how can you as being a sinner yourself, judge and condemn another sinner?! Don't you know, that, when condemning your soul sick bother to hard atonement, you have served a double condemning judgment on yourself, which one day, if not under circumstances already here, will be fulfilled?!

[6] If somebody from you is a sinner, he should resign as a judge; because if he judges someone, he judges himself into downfall twofold, from which he will recover more difficult than him who was judged and condemned by him. Can a blind man ever lead someone else and put him on the right path?! Or can one deaf person tell another deaf person something about the harmonic effects of music, as it was practiced in the purest form by David? Or can one disabled person say to another: 'Come here, you poor man, I will take you to the inn!?' Will not soon both slip and fall into a ditch?!

[7] Hence, remember this above all, not to judge anybody, and make sure that also those who one day will become your disciples take this to heart! Because by practicing this My teaching, you will make angels out of people, but through non-observance you will create devils and judges against yourselves.

[8] It is true, nobody on this earth is perfect; however, the one who is more perfect in his mind and heart, should be the guide and doctor of his ill brothers and sisters, and the strong should carry the weak, otherwise he succumbs with the weak, and both will not make any progress!

[9] So that you can recognize this from the ground in all truth, I have given you with this Zorel a tangible example, from which you can recognize, how terribly wrong it is, to judge a criminal according to your ways! Indeed, your way to judge will always remain the way of the world, and it will be difficult to ever

completely crush the hard, diamond-like head of the dragon of tyranny, because for this very reason the earth is a test world for My future children. But among you it should not continue, since among you the heavens are strewing fruits filled with plentiful seed kernels.

[10] If you enjoy the fruits of My zeal now, do not forget to strew the leftover seed kernels copiously as possible into the hearts of your brothers and sisters, so that it can grow and carry plentiful and healthy new fruit! But how a new and wondrous new fruit is produced from the seed kernels placed into the heart, has been clearly shown to you by Zorel in the greatest detail. Act accordingly and you will as if out of yourself create life and receive the perfection of the everlasting life as shown to you right now! After this act of laying-on of hands it is given to you to follow and act accordingly in the most precise manner.

[11] But now the time has come for you, Zinka, to lay your hands on Zorel in the opposite manner, so that he can wake up again; if he wakes up, you Markus, give him wine with some water, so that his body can regain his former strength! If he wakes up and starts talking like before, do not become annoyed and do not remind him of anything what he has said during his raptures state; because this could course a bodily disadvantage in him. Do not laugh at him either, if he says something silly! In good time you can guide him very gently towards Me; but do not be too hasty, otherwise it could harm him for quite a long time! And now, Zinka, perform your duty, since Markus has already returned with the wine and water!”

91. ZOREL'S MATERIALISTIC BELIEF

[1] Zinka now placed his hands in reversed order on Zorel, who opened his eyes and woke up. When Zorel had completely woken up, I gave the old innkeeper Markus a sign, to give him the little bit watered wine, since he was very thirsty. Markus did this straight away, and the very thirsty Zorel emptied the quite sizeable mug in one go, and asked for another full mug, since he was still thirsty. Markus asked Me if he could do so. I affirmed such question with the only added remark, to add more water than wine for the second time. And Markus did that and it made Zorel to feel better. After he had strengthened himself, he looked around and scrutinized his surrounding, which he still remembered quite well, despite the sun already being close to setting.

[2] After a while he (Zorel) said, his eyes steadfast pointing at Me: “Zinka, this person there looks very familiar! I must have seen him before! Who is he and what might be his name? The longer I look at him, the more he becomes alive, that I must have seen him somewhere! Zinka, I have a great sympathy for you – therefore entrust me who this man is!”

[3] Says Zinka: “This Man is the son of a carpenter from Nazareth, which lies above Capernaum, but not from the place with the same name which is located behind the mountains and is inhabited mainly by dirty Greeks. His character is this, that He is a Savior and exceedingly skilful regarding his occupation; because if He is helping someone, he certainly is helped. His name corresponds with his character and hence His name is ‘Jesus’, which is a Savior of souls and ill body limbs at the same time. He has much greater strength in His will and in His hands and is at the same time good like an angel and wise. Now you know everything what you have asked about; if you want to know anything else, then ask – otherwise the high lords will undertake something and we then would have little time to discuss some matters in more detail!”

[4] Says Zorel in a low voice to Zinka: “I thank you for what

you have told me, although I still don't know what actually has happened to me; since I cannot get clarity about the reason why this man looks so familiar to me! It seems that somewhere I have undertaken a long trip with him! I have been travelling, a lot on water and on land, and I was accompanied, but I cannot remember having seen and talked to this man; nevertheless, as said before, it seems as if I had a lot to do with him during a trip! – Explain to me why this might be the case!”

[5] Says Zinka: “In the most natural manner of the world! Somewhere you must have had a quite lively dream, which you only now can remember very vaguely, and this will be surely the reason for your current emotion!”

[6] Said Zorel: “You might be right! I quite often dream something which I only remember after a few days, if I have in certain way been reminded about it by a similar outer object; otherwise everything is lost, and I cannot remember any dream, nevertheless how lively I have dreamt! But it will be like that; since in reality I have never seen this man from Nazareth before!

[7] But now something else, dear friend! See, I have come here to receive from the high governor certain alms. What do you think? Will he be able to help me? If it is without hope, could you at least approach him on behalf of me, so that I be allowed to go home. Since what should I do here? About all this theosophical and philosophical wise junk I couldn't care less. My theosophy and philosophy are very short: I believe in this what I can see, this means nature, which always renews itself since eternity. In addition I believe that eating and drinking are the two most essential pieces to live; in anything else I do not believe lightly.

[8] There surely exist some strange things in this world, like all kind of magic and other skills and sciences. But between them and myself there is the same relationship as between the fire and me: as long as it does not burn me, I do not blow! I do not feel any need in me to know and understand more, as I already know and understand; and therefore it would be quite stupid of me to

hang around for much longer, to catch any quite difficult to understand teaching of wisdom, so that I could brag in front of some silly guys.

[9] You see in me a nature person, who dislikes all wise institutions and laws of people, because they too much impair the innate freedom of man in a often too hard manner, for the only reason, so that a few can become very rich, powerful and highly respected, for which of course millions must languish in the deepest misery. Would I understand more than I already understand now, I then would be able to see the reason of even more of such injustice, which would made me even unhappier, but as it is, my stupidity saves me from a lot of grief, because I do not quite see fundamentally the reason of all human wickedness.

[10] Where the evil, wise appearing people could not invent themselves enough laws to suppress humanity, they setup thinking and very inventive heads, who, walking around with ecstatic distorted faces, appearing fallaciously with all kinds of laws from the gods, to start anew tormenting poor and weak mankind with the most ridiculous threats of the most awful, everlasting punishments and with promises of the greatest rewards, but of course only after the death of the body, where it is easy to reward, since the dead do not need anything anymore.

[11] Nevertheless, regarding punishments, the people did not wait until after death, forestall their fictitious and trifling gods and punished the transgressors of the laws of the gods rather immediately here, so that in the beyond nobody is running short regarding the threatening punishment. But the devout had to wait for their reward until after death; there never appears in this life any free advances, except one allowed oneself to be beaten nearly to death for one of the big! Everything which is and exists in the federation of human society is highly aimed at the interest of the individual, so that every sober thinker immediately can recognize the reason on which it is built: the godly lawfulness and the human-social element!

[12] Friend! If only one wants to live as a most free lord of all

magnificence of the earth, then of course all other faint-willing and strength-weak mankind must cry, including the earth on which they are standing. For the oppressors of humanity, for the most heartless tyrants a corresponding reward in the beyond would be quite in order; but who will serve such to them?! In short, there is nothing! A pure, loose puppet game!

[13] Who is able to make the others, this is the rest of mankind, serviceable to himself, is right and is doing good; since a silly person is not worth more than a silly dog! The stronger and more clever should kill him, take possession of all his property and should then on life and death protect it in every conceivable manner against all foreign attacks! If he is able to do that, soon he will become a great and free lord; if he can't do that it only serves him right, that he has undertaken something, which he as a wise man, should have anticipated that he will not succeed. In short, for the silly nothing is better than annihilation; if they are not there anymore, all laws, all pursuit and all inhuman punishments have ended for them forever! Not to be, if one must remain in misery; one hour of real misery does not weigh up against 20,000 years of the greatest happiness!

[14] Dearest friend Zinka, see, this is my harmless creed, to which not easily anything can be said against it on this earth. It is the truth that nobody likes to hear; everyone lulls his being in all kinds of false imaginations and regards himself to be quite happy! Just keep on! Everyone should wallow in the kingdom of the lie and searches for consolation in the fantastic imagination, once misery starts to step mercilessly on his neck!

[15] Dull yourselves, you wretched, with the poppy poison of the lie, and sleep as long as you live under the sweet pressure of insanity, and it serves everyone right if it makes him happy; only to me it is unfair, since I must feel very unhappy under the eagle's wings of truth, if I always have to see, feel and even must break the same and fatal dive from the truthful heights, which awaits me and others similar to me! Who will catch me in the fall, if the loose rope breaks, by which my stupidity has fixed me to the mighty wings of the eagle?!

[16] People! Let me in peace consume my loot, since I'm doing nothing to you; just give me of your abundance that much, that I can replace what bad chance has taken away from me, and you will not find a ungrateful beggar in me! But if you want to give nothing as usual, then let me at least go home unflustered, so that I as a poor faun, of course in an unlawful manner, can gather sufficient wood, to build myself a most makeshift hut, at least as good as the beaver builds his hut! The one or the other you surely will grant to me; but to make me even more wretched than I already been, you surely will not do! However, if this is your intention, then rather kill me immediately! Since I certainly do not want to become more miserable than I'm already be! Because if you do not kill me, then I know what I have to do! I will understand how to kill myself!"

[17] Finally Zinka speaks again: "Stay far away from such act! You will also not be obliged to do such a most insane deed, given your particular good knowledge and experiences; because when you were asleep, Cyrenius has catered for you in the best way, but only if you will recognize, that this what you just have recognized as the truth, is in fact the biggest untruthfulness! Thus do not be concerned and accept a better teaching, and only then you really will become completely happy!"

92. ZOREL'S CRITICISM ON MORAL AND EDUCATION

[1] Says Zorel: "Your words are sounding quite friendly, good and tender, and I'm convinced that you speak just as you feel it in your heart and that the matter will be true; but the question arises which teaching should I accept, under which luminous torch I can recognize this, what I regard now as the highest truth, as something utterly wrong! Two and another two together give four, this is a mathematical truth, and even from all heavens nothing can be said against it, and there can be impossibly another teaching, which could condemn this everlasting truth as a lie! If I am a superstitious fool to be able to accept, that the sum of two and again two together are equal

to seven, then of course a change in believe would be possible with me; but with my current recognition this is completely impossible!

[2] That somewhere there must be an intelligent, everlasting primordial power, from which at least their first regulation originated, cannot be denied by whatever pure reasoning; since wherever there existed at one time two, before that there must also have been existed one. But how ridiculous and exceedingly silly is it not of the stupid, blind people, if they imagine the primordial power – which must be equally distributed and spread out through the whole of infinity, since it basic power is also be equally perceptible in the whole of infinity – to be a form, even a human form, yes, amongst others even a beastly form!

[3] The Jews would, if they had been holding on to their primordial teaching, basically still have the most reasonable image of an general primordial power, which they call ‘Jehovah’; since a sentence of them states: ‘You should not imagine God in any form and even less so make a carved picture of Him!’ But they have completely abandoned it and their synagogues and temple are full of pictures and ornaments and besides this they believe in the most ridiculous things, and the priests are punishing those of their followers, who do not believe the things they teach. They call themselves servants of God and therefore enforcing to be honored tremendously; but in return they torment poor mankind with all kind of things which they were able to invent for such purpose. Should I, under such circumstances, become a Jew? No, forever no!

[4] It is said, that they received the laws from God Himself, which He gave to them by their founding teacher Moses on the mountain Sinai. The laws are actually quite good, if they would serve everybody as an essential rule of life; but what good is it, if you most strictly forbid the poor people stealing and cheating, but yourself, sitting on the chair of magnificence, is robbing at each opportunity the slavishly subordinated mankind, steals and cheats them wherever possible, and does not have the slightest

conscience in spite of the divine law! Tell me, in which light must appear such laws and guardians to a pure thinking person!

[5] If a poor faun is coerced by need, to take from the abundance where he can find it to serve his own urgent need, with all extreme severity he will be held accountable and immediately punished over and over; but the law enforcer who robs, murders and cheats every day and at every opportunity, stands above the law, does not follow it in the slightest and by himself believes in nothing, except in his quite demanding temporal advantages! Can this be any divine institution, which stands in a too garish contradiction with the very small demands of poor mankind?! Which only somewhat pure reason can ever approve of it?!

[6] What is pleasant to me that one does to me, this I also must think of my neighbor, that it also will be pleasant for him if I do to him what he regards in a modest manner that is pleasant for him! If I am stuck in need and poverty above my ears, have no money to even acquire the most basic needs, go, search and plea, not receiving anything from nobody in response to my pleadings and only in the end take what I need – can any law condemn me for that?! Do I have no right at all to take ownership of something I really need, since certainly the strong forefathers did not commit any sin, by taking full possession of a whole country?!

[7] Yes, if I would be stealing because I'm work-shy and continue to steal, than no reason could regard itself as offended, if I held be accountable for it; but if I take so to speak unlawful possession of something in extreme need, then even no God can and should hold me accountable – not mentioning a selfish, weak person, who in some regard commits more injustices in one day than I am in a whole year! I do not want to make a downgrading remark against the property protection law; but in it's rigor it does not better and makes mankind more humane, but only harder and loveless!

[8] The prison law to bring about order and moral is equally very raw and coarse applied, without any regard for the nature,

time and strength of people. Just think of it to what conditions – no matter if male or female – they are exposed to! Often no education at all, sometimes an education which is worse than no education! He often must take food and drinks which excites his blood quite severely; he often finds an easy opportunity to satisfy his mighty physical desire and also satisfies it. But the story surfaces and he is punished as a sinner without any consideration, since he has transgressed a divine law.

[9] O you fools, including your divine laws! Why haven't you published a divine law, according to which a true and best education is catered for, and only then consider if any other following laws are necessary?! Isn't it unspeakable silly of a gardener who plants a straight row of trees and only then tries to bend the trees with all might and force, once the trees have grown for a few years and have become big, hard and unbendable?! Why didn't the silly gardener bend his trees during a time when it was still easy to bend them without any danger?! A God or even a person forming a mouthpiece of God, should first provide for a just and wise upbringing suitable for the moral nature of man, and only then provide wise laws, if the best educated person still needs it in any way!

[10] O friend Zinka! You are a Jew and you are much more familiar with your teaching than I am; but what I know from it by coincidence, I can say nothing else to you other than what I already have told you, and from that you will recognize, that I certainly cannot depart from my recognition based on pure reason and mathematical principles, for the sake of a donation from the high Cyrenius. Under such swap conditions I reject any still so shining donation, become rather a beggar and spend the rest of my days on this earth in poverty; what afterwards nature will do with me, will be one and the same for a dead and someone returning to the old nothingness! You can speak now, Zinka, whether I am right or not right according to your view!"

[11] Says Zinka: "Friend and brother Zorel! Basically I absolutely cannot disagree with you; but I must add, that there exist very peculiar things, of which you cannot even imagine the

possibilities. If you start to comprehend them, only then you yourself will recognize how much good and truth is contained in your current basic assertions!”

[12] Says Zorel: “Yes, yes, right so; if you know something better, then bring me your arguments and I’m ready to answer you!”

[13] Says Zinka: “That would be of little use to you and to me; however, turn to that man over there, of whom you say that he looks familiar to you! He will give you a right light, and you will immediately clearly start to recognize the truth or the opposite of your assertions!”

[14] Says Zorel: “Good then, I will do it immediately and does not fear him; however, in me he will find a hard nut to crack!”

93. ERRORS OF MATERIALISM

[1] With those words, Zorel, wrapped in his very wretched rags, leaves Zinka, steps closer to Me and says: “High lord and master of healing profession, this dress which covers my wretched body, are rags of a wretched way; but at least they cover the privates of a person, who is really sorry for unfortunately also being a fellow-person among these many would be or should be people! Accept for the clothes, we all have the same form; but between the beings there seems to be a sky-high difference.

[2] I am a person who understands to quite clearly distinguish, that two and two does not equal seven, but four! Zinka tells me that you are a man, who could ignite an even brighter light in me, than there is my own, which at least provided me with a stamp of mankind under my co-believers; but I never boasted with it and even less so do I plan to boast , if you want to ignite another light for me. Zinka told me that you are the only one able to do this.

[3] You have heard my principles which have not been taken out of the blue. For me they were unfortunately a too tangible truth; but if you can give me something better, then do it, and it

would be a pleasure for me to whole heartedly let go of all the truth junk! I, however, do not know with which title I should greet you, but I think that also you are a person of the truth, and for such people it does not matter what title they are given. I call you 'High Master' and honor you as such, although I only know you from hearsay. Should you however be able to provide for me in deed, then I will worship you!

[4] Thus tell me, if it pleases you, how close or how wrong am I with my truth principles! Are we now more or less people than those who lived as the first reasonable people on this earth? Am I not allowed now, since the people have invented the property protection law, of which they claim that God has given it to them, as a poor faun who often hasn't a bite to eat for three days and couldn't get anything by begging either, to take from the abundance of another person, only to protect me from dying from hunger, since every earthworm has the right to feed itself with foreign property without having to buy it, because it is also an inhabitant of this earth and unfortunately has to be, since mighty nature has arranged it in such a way? Or should a human being have a lesser right to feed himself with earthly fruits agreeing with his nature, only because he couldn't buy himself a good piece of land, than a bird in the air of which everyone is certainly a dedicated thief?! I asked you, to give the right answer in this regard!"

[5] I said: "Friend, for as long you are setting your human rights equal to those of animals, you are perfectly correct with your basic nature laws; and in no way can I say anything against it and every property protecting as well as any other moral law is in that case the most absurd ridiculousness! How stupid must be someone, who wants to give to the birds in the air, the animals on earth and the fish in the water property protection laws and any other moral rules; since any only a little reasonable person, or even a God, must know it, that those beings have nature as their only law provider! Hence you are quite right with your views, if man for the time being is nothing else and has also nothing to expect than any animal as it stands there in

his nature.

[6] But if man is there or should be there for any possible kind of higher purpose, of which until now of course nothing could have gotten into your mind, what becomes only too obvious by your wisdom fighting only for the lowest needs, your mathematical principles may stand only on very weak and shaky feet!

[7] But that each person has been placed on this earth for a higher purpose, you already should have recognized from the fact, that he as a new born being stands deep below any animal and only after a few years of intensive care starts to become a person. He must enter some kind of order and with all sorts of justified troubles and fair struggle he must earn his bread. Therefore he received laws, so that he should consider them as the first direction signs to a higher destination, and also to keep them out of his free will for the sake of further self-development and self-determination, what is the only way by which he finally can reach his higher destination, but never as a however biting clever animal-person, but as a perfect human person.

[8] For as long you are only worried about the need of the flesh, you will not make much progress as a person; ah, but if you have recognized that there also resides another completely different person inside you, who has completely different needs than your body and has also an entirely different destination, it will not be difficult for you to recognize, how much you are digging with your principles in loose sand!

[9] See, I know about your otherwise good will and your search for the truth and about the reason of all evil, in which mankind on earth is currently truly stuck up to their ears! Your thoughts, since you always had a particular pleasure to steal, have indicated to you that the protection law for property and rightful ownership are a Pandora Box; and because you were in your younger years a hedonistic friend of females, the moral law always embarrassed you, since it reminds you and everyone else that the abuse of intercourse is a sin.

[10] Yes, as an animal person you are also completely right with

your principles, equally so, that an upfront law should exist before all other laws, by which all children should have such an upbringing, by which the social order should be drilled into them to such an extent, that during adulthood it would become completely impossible for them, to ever transgress any law, which would make any additional legislation of course completely superfluously.

[11] Yes, behold, this order was also made applicable to the animals by the Creator of all worlds and all beings! Every animal gets your required primary upbringing substantially in his whole nature already in the womb, and needs no other laws later on; since the primary upbringing in the mother's womb has everything what it requires for its whole life! But He, who created all angel spirits, the heavens, the worlds and man, surely knew what it requires, to create man as a free person with a later education and not just as a judged animal.

[12] If you take a closer look at your mathematical correct life principles, you soon will find, that speech is a great evil for people, since by speech people can educate each other in all kinds of evil things and matters. Similar the lie would never be part of people, if they could not speak, either by signs or by words; yes, even to think is dangerous, because by that people can get into all kinds of malice and cunningness! Finally they should also not be able to see clearly, hear clearly and also not to taste and smell; since all those senses in a clear and pure state could easily make a person greedy and lascivious, what would be coincidentally bad! Now look at your human being according to your mathematical principles and ask yourself, whether there exists any difference between him and a sea polyp, with the exception of the form!

[13] But what do you want to do with such a person, regarding the higher purpose for what each person is created? What education can you give him? When will such a person reach the recognition of himself and then recognize the true God, the primordial reason of all things and all light and all bliss? Look at the constitution of a healthy person, observe and explore him

precisely with your critical mind, and you will find, that such a wise and exceedingly artful constructed being must in the end have also another destination, than to only fill his stomach daily, to be able to relieve himself of a large amount of waste afterwards!

94. LEGAL PROTECTION OF PROPERTY

[1] (The Lord:) “You are using of course here your poverty and the poverty of many other people as protection, and want to use the required portion of right from the divine property protection law for you, so that you as a hungry and thirsty person can take in an urgent emergency without sinning against the said law, to feed yourself. I can tell you from a most reliable source, that Jehovah, when giving laws to the Israelites through Moses, thoroughly thought about this need and impressed it on the people to also regard this as a bylaw, by saying: ‘You should not prevent the donkey, working on your field, to take his food from there, and the mouth of the ox pulling the plough, should not be laced up! However, when carrying the bound sheaves into your shed, do not collect the ears which were left behind, so that the poor can collect them for their need!’ Everyone should always be ready, to help the poor, and who says: ‘I’m hungry’, do not let him move on, until he is fed!’ Behold, this is also a law of Jehovah, and I think by that, also to poverty sufficient thought was given.

[2] But that not every person born on this earth can become a property owner, is obvious from the things of nature. The first few people could of course easily divide the ownership of land among themselves, since at that stage the whole earth was ownerless; but now the earth, especially the fertile land, is inhabited by countless many people, and among these are those families who have worked the land in the sweat of their faces for a long time and have purified and fertilized it under many life threatening dangers, and one cannot just dispute their assigned land ownership, but one must strongly protect it for the

sake of the general welfare, so that the share of the land is not taken away from those who have blessed it by their diligence, because they own it not only for themselves, but for hundred other people who have to work the land on an annual basis and who cannot own any land.

[3] Who owns a lot of land, must have many servants, who, like the owner himself, live from the same land. Would it be good for the servants, if each of them would be given an equal large piece of land? Could one man work it properly?! And if he could do it for some time, but what happens if he would become ill and weak? Isn't it then by far not better and wiser, if only a few own something unmovable and have store rooms and stock, rather than all people, yes even the newborn children, would be nothing else than individual land owners, by which institution in the end, and this most certainly, nobody would have any supplies in time of need?!

[4] Further I asked your mathematical mind: If there would be no property protection laws in societies of people, I would like to see your face, if others came along who were never keen to work, and took away your little supplies to feed themselves?! Would you not shout at them and say: 'Why haven't you worked and collected?!' And if they have answered you: 'Because we did not feel like it and we knew for certain that our neighbors are working!', would you not regard a protection law as highly effective and wish that such loose criminals would be punished by some sort of court and finally be forced to serve and to work, and would you not wish that the supplies taken away from you to be returned? See, all this is also demanded by the pure reason of man!

[5] If you then really regard your mathematical principles as the best in the world, walk from here a thousand field-paths to the east; there you will still find a lot of entirely ownerless land in high and wide stretching mountains! There you can immediately and unhindered take possession of many hours long and wide land, and no person will dispute your ownership. You are even allowed to take a few women and some servants with you, to

establish in this somewhat distant mountainous region a real state, and in thousand years no person will disturb you in your property; you will only have to get rid of a few bears, wolves and hyenas, otherwise they could disturb you somewhat at nighttime. Along this way you would at least experience firsthand the considerable difficulties with what the owners of these lands had to cope, until the land was finally brought to the current level of culture! If you would have tried everything yourself, you also would have recognized, how unfair it would be, to take away the ownership from the primordial land owners and hand it over to some sluggish and work-shy crooks.

[6] See, because you are not a particular friend of work and even less of asking, the old property protection law was always an embarrassment for you, and hence you took the law into your own hands, where you could take something without being seen and without being punished! Only the two morgens big field including the hut you have bought, but also with money which you have not earned by working, but which you have taken from a rich merchant in Sparta in a very clever manner! Now, there was a time in Sparta when stealing was allowed, if it was carried out in a very smart way; but nowadays also in Sparta does exist since many years the same property protection laws like here, and thus you have completely unlawfully stolen from this merchant and made him a few pounds of gold lighter. And with that you have as a fugitive bought yourself the said piece of land including the hut; but everything else what you have owned, you stole in Caesarea Philippi and the adjacent neighborhood!

[7] But woe to him who would steal something from you. You would have strongly reminded him the property protection law, that you hate so much, in such a way that would surely not have been a disgrace to a Roman bailiff! Or would it please you, if someone would harvest the ripe fruit of your land, just because he is completely poor?! See, what is not right to you, will also not be right to someone else, if with your mathematical true and correct life and upbringing principles you would steal his

harvest! However, if the matter can practically only be like I have described it to you just now, do you still regard your life principles as the only true and undisputable correct ones?"

[8] Here Zorel is completely puzzled, since he sees himself entirely overmastered and defeated.

95. ZOREL'S DESCENT

[1] But Zinka comes from behind touches him on the shoulder and says: "Now, friend Zorel, will you now accept the maintenance from Cyrenius or not? Since it seems to me, that your life maxims, as good as they originally even sounded to me, have all in all fallen into the well!"

[2] Says after a while Zorel: "Yes, yes, only the Savior is right! I now recognize my nonsense quite brightly and clearly, and everything is exactly as he has stated it about me. But how could he know all this?! Yes, everything is true, and unfortunately just too true! But, where should I begin, what should I do?"

[3] Says Zinka: "Nothing else, than asked for the right instructions, listen to them and act accordingly; everything else leave to those who want your well being and can help you and also will, if you do what I have advised you to do!"

[4] Hereupon Zorel immediately falls on his knees before Me and asks me for instructions, and I refer him to the apostle John for it. Zorel asks me know very respectfully, why I do not want to give him any further instructions.

[5] But I said: "If a lord for a matter has all kind of servants and attendants around him, is he wrong when assigning also work to them according to their good abilities? It is not necessary that he does everything with his hands himself, to complete it; the lord's spirit is sufficient and the work will nevertheless be completed by the skilful hands of the servants. Therefore just go to him, to whom I have referred you, and you will also find in him the right man! It is him, at the corner of the table, who wears a light blue coat over his loins."

[6] After these My words Zorel rises and hurries to John. When meeting John, he says to him: “You loyal servant of this exceedingly wise man over there! Even if you have heard, who I am and how I am constituted, give me for my complete betterment the teaching, which will make me worthy to be accepted among those, who are with a true right calling themselves people! For becoming a true human being, I do not demand any supplies anymore, but only for the sake of the truth, do I want to hear the full truth from you!”

[7] Says John: “In the name of this Man over there you will get it! But first you have to give me the assurance to completely change your life in future and make good any harm which you have caused to other people against their will; even the merchant in Sparta must be refunded with his two pounds of gold! In addition you have to completely let go heathenism and become a new Jew; since your grandfather was a Jew from the tribe Levi. Forty years ago he moved to Sparta to preach the only true God to the Greek and to convert them in spirit to Jews; but in the end he himself was persuaded and with his whole house became a silly and very blind heathen, and you were the same since you only came into this world in Sparta. But your brothers who are living now in Athens, even became heathen priests because of their good ability to speak and still to this hour consecrate their empty services to Apollo and Minerva, and your only sister is the wife of a merchant, who is loosely trading with Ephesians gods and pictures and alongside also conducts quite profitable business with all kinds of pleasure girls and harlots, partly by selling but mainly by coupling. This is your brother-in-law, once also a Jew, and now what I just have told you.”

[8] Zorel was completely overwhelmed by everything John knew about him, which he himself, because of very specific reason, would never have mentioned to anyone; therefore he couldn't think otherwise of the man from whom he just heard all such information, that he must have been in Greek and knew about everything what happened there and still

occurs right now.

[9] Hence Zorel asks John a little hastily by saying: “But why repeating everything in front of all these people? Isn’t it enough that you and I know such things?! Why must all surrounding us hear this?”

[10] Says John: “Be calm about it, friend! If I did this to harm your soul and body, I would be a bad person and would be worse off before God than your loose brother-in-law in Athens; but for the sake of your well being I have to completely reveal you before the people, so that you do not stand in front of anyone as something which you are not! If you want to become perfect, you must discover yourself, and no secrets are allowed in your soul; only if all disorderly is removed from you, you can start working on your perfection. You could also in quietness by yourself renounce all your many sins and become a better person, so that the people could respect and honor you for that; since they only would knew the good about you and nothing bad, and many would follow your good example! But if after a while they would hear from a credible witness what coarse and big sinner you have been in secrecy, with what doubtful eyes they, who respected you as a pure person and followed your example, would look at you?! All your virtues would turn into a sheep’s fur, behind which they would be imagining a tearing wolf, and despite all your flawless virtues they would flee from you and avoid your otherwise instructive company.

[11] From this you can see, to be perfect, you must not only avoid the being of evil, but also the seeming of evil, without, it will be difficult to really be useful to your neighbor, what finally must be the main occupation of every person, since without it, no truly happy society is thinkable on this earth!

[12] What use would it be for a society of people, if every person by himself is perfect, but keeps himself hidden from his neighbor? Then one would start to distrust the other, and if a single mosquito is humming around the head of a harmless neighbor, one would see many flying dragons and elephants! But if all are getting familiar with you regarding who you are

and what have you been before, what you have done and how you have lived before, and you better yourself and become another person full of insight of your previous evils and full of true and lively disgust against them in front of all eyes and ears, then every person will recognize you with sincerest trust and goodwill and love you as one pure brother loves his other pure brother. Therefore everything must be revealed, before you can actively take on a new teaching.

[13] Many things have already been revealed, but not all, and since confessing is not easy for you, I make it easier for you, by telling on your behalf completely faithful to the word and sense everything of your life which is brightly clear as the sun to me!”

[14] Zorel asks: “But how is it possible for you to know all such things? Who revealed it to you? Never before have I seen or spoken to you!”

96. ZOREL’S PAST AS SLAVE TRADER

[1] Says John: “Don’t worry about that; if you are perfected, then everything will become clear to you; but now back to our case!

[2] The worst of your being is, that you secretly have become a slave trader, the last time with twelve- to fourteen year old girls from Asia Minor, and sold them to Egypt and Persia, and such noble girls often landed in evil hands and only a few in good hands. That such girls by those who bought them, were soon in the most contemptible manner violated, you can easily imagine. If it was just for the natural coitus, it would not contribute that much to the dept; but how badly have some of them been abused in Alexandrian, in Kahiro, in Theben and in Memphis! And how much they are still being abused! If you could see such a poor girl, how she is cut to pieces by the rods and whips of her devil of a lord to increase his sensuousness excitement, you would yourself with your little human feeling curse yourself, because you have exposed a person to such indescribable misery by disdainfully greed!

[3] How many thousand curses and most horrible condemnations have already been imposed on you, how many hundred-thousand times hundred-thousand tears of too great pain because of the too devilish abuses have already been shed! How many of such tender girls have already died in the most horrifying desperation because of too much unbearable pain! And see, all this, you have, condemning yourself, on your conscience! Because see, you conducted your secret, loose trade on a grand scale, especially two to three years ago, and the number of those which you have made so very unhappy, has become large and reached already the manifold of eight-thousand heads! Question: How will you ever be able to make this good? What have these girls ever done to you, that you have made them so very unhappy? Speak now and hold yourself accountable!”

97. ZOREL’S APOLOGIES

[1] Here Zorel is completely dump-founded and dismayed, and only after quite a long pause he says: “Friend, if at that time I have recognized and known, what I recognize now, you can think for yourself, that I would have done anything else rather than becoming a slave trader! I am a citizen of Rome and to my knowledge no law ever prohibited the slave trade; it is and was always permitted, and what hundreds were lawfully allowed to do, why should I have been prohibited from doing so?! Even the Jews are allowed to buy children, especially if they are childless, why not any other educated nation, to whom the Egyptians belonged since human memory without any doubt, and in the same measure also the Persians. The girls were therefore not sold to any wild and uneducated nations, but in every respect civilized people on this our known, wide earth, where one can rightfully expect, not to aggravate the homely sad lot of such children, but apparently only to improve their lot!

[2] Go to the lands of Asia Minor, and you will find there such

masses of people and especially children, that you as a wise man in the end have to ask yourself, from what these people are going to feed and maintain themselves without starting to eat each other! I can assure you, each time when coming to the lands of Asia Minor, I have been stormed by the citizens with children. For a few loafs of bread I could get girls and boys in abundance; and the children came cheering me and would not leave me alone anymore. Many were bought by the Essenes, nearly all the boys, irrespective of age; often also girls were taken. The Egyptians only bought the more adult girls, partly to work, but partly probably also for pleasure. That there were some randy he-goats among them who torment the slave girls for lust, I do not doubt, but surely there not that many.

[3] According to my knowledge not many have gone to Persia, which were mainly bought from Persian merchants and all kinds of artists, where they have been used for all kinds of useful and good work. In addition there exists in Persia already for a long time a quite wise law, by which every slave and slave-girl after ten years can attain full freedom, if they behaved well and finally can do what they want. They can remain there, start a craft or can go home. Therefore those going to Persia truly cannot speak of being unlucky! Now then, that some of them in Egypt are not treated too well, I will not deny; but let us just go to their fatherland, and we will meet many, who are as free persons are not one hair better off than those unlucky ones in Egypt! Since firstly they have nothing to eat and many eat raw roots which they collect in the woods, and there are many, who in summer and winter are walking around completely naked because of the lack of clothes, and beg, steal and tell fortune. Some of them obtain some rags by begging or stealing; however, most of them do not succeed with that, and therefore walk around completely naked, always with a lot children attached to them.

[4] From those moving around, I and my companion have always bought the largest number of supernumerary children and in such a way looked after them. The permanent inhabitants

of the Pontus are calling them ‘Zagani’, which means ‘the expelled’. There are swarms of those people; in great hordes they are moving around and do not have any roof or work, nor any land or field. Caves, holes in the ground and hollow trees are normally their homes; and now I ask you, does one not already show these people some relief, if you take their children for nothing and look after them, not to mention buying them from the naked and exceedingly hungry parents for money, for clothes and for good bread?

[5] If one weighs this according to my previous way of thinking, how some of these people previously were the most tiresome slaves of the biggest poverty and later brought by me to people who properly looked after them as slaves, one easily will find that the misfortune, which I have brought according to your account over these people, is not so enormous large, as you image it to be. But also this I would not have done to them, if I earlier would be thinking like now.

[6] By the way, I can tell you confidentially, although I am astonished about your pious and God-devoted wisdom, that it is a little strange of an all-good God, if he intervenes with the destinations of mankind, to let crawl such a large number of quite well formed people around the earth like wild animals! An almighty God could least do so much, that such people find a somewhat better lodging on this dear earth!

[7] For a thinking person it is a little strange, if he sees hundreds of thousands of otherwise quite well formed people moving around in the highest degree untidy, hungry and naked and with the best will of the world not be able to help them! Would it be a surprise, friend, if one starts to doubt the existence of an all-wise and extremely gentle God, when seeing such people?! And my former assertion against a at least to serious property protection law, might become in the end some validity when looking at so many wretched people!

[8] Now, friend, you have my responsibility and justification of the heaviest reproach you have made against me; do now what you like, but never forget, that a very world-wise Zorel is

standing in front of you with a tensed bow, despite the rags covering him now, and is not exceedingly afraid of any wisdom! But give me now better reasons for that, that everything what there is, must be like it according to the wisdom of God, and with easier breathing I will be very thankful to you! Because this you must recognize just like I am, that on this earth according to my human insight, there is a lot of unnecessary misery in this world, alongside the occurrence of too many well-off individuals! Why does one have everything – and hundred thousands next to him nothing? In short, explain to me the misery of all the Zaganians in Asia Minor! Who are they, where do they come from, and why must they endure such everlasting misery?”

98. ZOREL’S LEWD CRIMES

[1] Says John: “If you measure the true wisdom of God with the yardstick of a little woken up mind, then you are right, not to be afraid of any wisdom. But since the true wisdom of God is never measured with the short yardstick of the mind, but like everything else out of God with the yardstick of eternity and infinity, your mind will surely be a little too short! But let’s leave it at that and return from where we have started.

[2] You told me from the good knowledge of the matter, how badly it goes with the Zaganians in Asia Minor, and how wretched they are, and that it is quite a relief for their children, amongst others truly is, to be bought by the slave traders and sold somewhere else. Let’s leave it at that; you bring up some sort of goodwill from your side, and one tenth of it I grant you! But out of the chamber of your conscience I still have something in the background, and this strange something nearly nullifies your one tenth completely, so that in the end nothing than bad can be ascribed to you! I doubt whether your mind can award any righteousness to you.

[3] Tell me, regarding only yourself, with what do you justify the violation of girls, executed by yourself! Aren’t you also

finding any sound reason, not against the divine law of Moses, but against the Roman state laws, which with strong punishment fights the violation of unripe girls?! Did the immense fear and screams of pain of a little girl standing in the face of your great lust, ever touched you?! And did not five, although in earlier times, otherwise well-formed girls died in the most miserable manner of this world, because they were most terribly violated by you?! Your companion even indicated to you the money loss which resulted for you by that, because the five ten- to twelve year old girls could easily be sold for five-hundred pounds of silver in Kairo because they were well formed. Indeed, the significant loss were hurting you, and therefore you quite often cursed your strong lecherousness; but you never cursed it because you became a blind murderer of five charming little girls!

[4] Now take all this together and tell me, how do you feel as a human being amongst humans, and if the yardstick of your mind can also here find a justifying reason for you! With that, as if you were an uncultivated, raw person of nature, who hardly can distinguish between bad and good, you cannot excuse yourself; since previously you have quite nicely showed me, how unfortunately wretched the Zaganians live, and how such a neglect of a whole nation cannot be a particular honor for God the Lord and His love and wisdom! Yes, you even asked me to tell you the divine reason for such wisdom, why God allows it that a big nation can live so very miserably! You therefore have quite a respectful sense of justice and a perfect knowledge of good and bad. Therefore, how could you handle those girls in such inhumane manner? Indeed, you have treated them according to your bad medical knowledge afterwards; however, you thereby harmed them even more than by your earlier lecherousness! – Speak now, and justify yourself before God and the people!”

99. CYRENIUS IS ASTONISHED AT ZOREL'S CRIMES

[1] At this point our Zorel is completely beaten and cannot come up with anything which could save his honor. He seriously starts thinking what he could take from his mind's storeroom to justify himself; but everywhere he finds a barrier, and not even the smallest hole is showing anywhere, so that he could escape.

[2] John admonishes him to speak and to make use of his tensed bow; but Zorel still doesn't want to open his mouth.

[3] But Cyrenius asks Me, somewhat astonished about Zorel's wickedness: "Lord, what should be done in this case? This person under all these circumstances is exposed to the courts! Since our laws regarding the slave trade are allowing slaves including their children, if they have any, to be sold to anyone, but children of free people, especially of the female sex, by severe punishment are not allowed to be brought to the market before reaching full fourteen years. This is a crime!

[4] Further, everyone who wants to trade with slaves must have his own, properly certified permission and must provide a significant collateral to the state for this permission, alongside a separate sizeable annual taxation. With him and his companion there is not the slightest sign of anything; hence, they have conducted an unlawful trade, which again is a great crime against the existent laws, and under such aggravating circumstances a ten year imprisonment in a dungeon is placed as punishment.

[5] Added to this there is a five-fold most unscrupulous violation, which was followed by death because of a too serious injury! This is again a criminal act, on which under such aggravating circumstances at least fifteen years most heavy dungeon is placed or even death!

[6] Still added to this are in the foreground all kinds of stealing, fraudulent behavior and an abundance of lies!

[7] Lord, You know my state duties and my oath on everything which is holy and dear to me! What should I do? With Mathael

and his four companions their total possession was a certain protection against my harsh duties as highest judge of the state; but here nothing protects him from my duties as a judge. He is a perfect villain! Will I not be obliged to carry out my strict office?”

[8] I said: “Understand – since I’m coincidentally the Lord here and your oath at the bottom of all reasoning is only owed to Me and I can defer it for you how and when I want to, meanwhile only I have to determine in what order something must be done for the healing of a sick soul! Besides, you have sworn your oath to the gods, who forever do not exist; and since the protectors of your oath do not mean anything, also your oath will not mean anything. Therefore your gods and your oath are equal to nil. Only as far as I am regarding your oath loyal sign, it is worth something; but as far as I’m regarding your oath as a nil, does it also not have the slightest validity before Me, and at least for now you are quite relieved from it.

[9] I say it to you, that the examination of this person is not finalized as yet; something will appear which will seize you even more!

[10] This is truly a strange person, and you should know him better by now, because he revealed himself quite a lot already during his raptures sleep, although somewhat more in general as what he has done now, especially during his first penitent stage. The current open revelation is of course more specific, because it must be more specific; but it mustn’t appear to you indecently, since I allow it to take place, to show you a really totally ill soul and finally also the medicine, by which she possibly can be cured. I previously have told you how clumsy and silly it is, to punish a bodily ill person with sticks and dungeon, because he became ill; but how much more clumsy and silly will it be to punish a person bodily and morally with the deadliest slashes for the sake of his sick soul! – Tell Me, you My friend Cyrenius, have you in your zeal already completely forgotten about such My teaching?”

[11] Says Cyrenius: “No, o Lord and highest Master of eternity;

but You know, from an old habit of mine, wherever a real villain appears, a little storm rises inside me! But You can see how fast I can be admonished and recognize my old silliness! I'm already looking forward to the further examination, which John seems to master quite well! But for this you need the wisdom of John and his inner discernment, led of course by Your spirit. The nicest thing of all is that Zorel basically does not notice that something miraculous is taking place, nevertheless, it should strike him that the wise John tells him so nicely his most serious mortal sins from all countries where he committed them, as if he had been everywhere an eye- and ear witness!"

[12] I said: "Just listen very carefully; since John will approach him again!"

[13] Cyrenius is now full of attention again; but I instruct all present women and maidens to meanwhile withdraw to the tents, because the following hearing should only be conducted by ripe men. All the women, including Jarah and the newly revived daughters of Cyrenius and Gamiela and Ida, went to the tents.

100. ZOREL TRIES TO JUSTIFY HIMSELF

[1] The curiosity of the women was quite big; but My word nevertheless was more powerful and all went into the tents of Ouran, where they had to stay for as long until called again.

[2] After the women were looked after in this manner, John said to Zorel: "Now, how about triggering your tense bow? It seems to me that you have wasted all your sharp arrows into the blue. Despite this you earlier wanted to enter into a fight with the infinite wisdom of God! I say to you, that you should talk if you still has something to say!"

[3] Finally Zorel says: "What should I say? To you – the gods will know from where – everything is anyway known what I have done from the cradle onwards; why should I tell you anything further? I could still speak; but why should I continue

to justify myself? As I was and for the biggest part still am, I acted accordingly; because I could not act otherwise to what I have been in my soul! Can lions and tigers help it, that they are tearing beasts? This is their nature, and at the bottom of all reasoning they are not faulty, because they are, what they are! If they are evil, then only He who created and made them like this is guilty!

[4] Why are there thousands of people who are more devout than lambs, and why not I?! Did I then make myself to act in this way?! If I really wanted to be bad, I could deny everything what you have told me out of your wisdom; because sayings of wisdom of the individual never counts in front of a forum of a world-court as evidence, as long as they are not confirmed by other statements of witnesses. But I recognize your wisdom and believe to perceive you as person, who does not want to harm me, but want only to help, and therefore confess as true everything you have stated about me. I do not deny the truth of everything in the least; but certainly I still am allowed to justify myself!

[5] You have in anyway the free prerogative over me to report loudly what I ever have done according to my inclining nature; because more than kill me for that you cannot do, and death I can courageously look into the hollow, dark eyes and does not fear it! From that you can see, that I'm not a fearful rabbit. If you still know some more terrifying spectacles of my life, just get them off your chest; because for a long time already nothing in this world can embarrass me anymore!

[6] By the way, regarding the five maidens you are burden me with too much, if you accuse me of feeling only sorry for them because losing a sizeable profit by their death, which in fact did not only occurred because of a gentle violation, but because of the disintegration of a bad leprosy; I could even bring you a few credible witnesses who have heard that I most imploringly begged Zeus to save the maidens, and made an oath to the gods to keep the five maidens forever, if they could be cured and stayed alive. But when after 30 days all of them died despite all

my care, I became disconsolate and once more took an oath not to touch any girls anymore and to stop slave trading. This I kept up to this hour – I have moved therefore to this place and bought myself a piece of property, but by the fire I now lost everything that I ever acquired. – You can speak now, whether I also have told the truth this time round!”